

Ellen G. White Estate

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ELLEN G. WHITE

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Ellen G. White

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Overview

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About the Author

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

Further Links

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A Word of Explanation

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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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

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

The Trustees of the

Ellen G. White Estate.

Washington, D.C.

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MR No. 1000—Counsel to a Man Who Handled Money Irresponsibly

As we were bowed before God in prayer before you left on Sunday night, the only petition, you remember, that I offered was that you might be delivered from the power of Satanic agencies that were determined to hold control over you until they should bring you down to their own lowest depths. I advised you to open everything to Elder [A. G.] Daniells and our leading brethren, and solicit their prayers in your behalf that Satan might be rebuked.

You answered me that you had not been troubled with the temptations you had when canvassing, that since you had been circulating the petitions you had been free from these horrible temptations. But when we were bowed before God I could see you surrounded with demons, all ready to take you under their control and lead you wherever they chose.

There is danger in having the least connection with Theosophy, or Spiritualism. It is Spiritualism in essence, and will always lead in the same path as Spiritualism. These are the doctrines that seduce the people whom Christ has purchased with His own blood. You cannot break this spell. You have not yet broken it.

[2] There have been some matters opened to me during the past night. Your case is one that no one can help you. To trust in human help will be to fail. You are not free from Satan's power to do even the things you purpose to do. You have vile thoughts, and have corrupted your ways before God. The sentiments which you have once accepted are ever present with you.

August 19—I was called away from this letter, but will add, Your case is a very perilous one. You are under the control of an unclean spirit. Will you look, and see the course you have pursued in borrowing money of others, and spending money that has come into your hands from any source? Your ideas, and plans, and thoughts, and actions, are all demoralized. You should never again attempt canvassing. You have had a chance, as others have had, but you

have appropriated the money in many ways. Will you tell how? You have evidenced that a man may have advantages in education, in pleasing abilities, and this gives him opportunity to be received, to be trusted, and yet disappoint most cruelly, as you have disappointed those, both men and women, who have been deceived by an apparent honesty.

I was on the point of saying that I would help you with money to tide over your difficulties, but the Spirit of the Lord teaches me that as you now are this would be using the Lord's money to hurt yourself and other souls. From the light given me of God, there is entrusted to you talent for which you are responsible, but to trust you with money would be to put it into a bag with holes, and you would be no more relieved than before you received it.

But not only is upon you the sin of wasting your Lord's goods in the money line, of robbing the treasury of God by wasting the means which should be used at this time in getting the truth before other souls that would receive the truth had they a chance, but your course is immoral. You are bringing disgrace upon the cause of truth. Whatever may have been your past course of action, you have not been converted to the mind and character of purity and cleanness and truthfulness before God. You have not only brought misery and distress and shame upon those who have trusted you with money, but you have brought moral corruption upon souls. You are a dangerous man to be left to yourself anywhere. [3]

The Lord has given you a clear insight into His Word. He has blessed you with powers to communicate that Word in an acceptable manner. But through your polluted ideas and impulses you seem to have no moral power to resist. Until you are converted from your evil course of action unto the Lord, you cannot be trusted to handle books or to have any money from the treasury to be used to flow into channels that will help you to multiply evil.

There is only one hope for you. You must come to Christ as a poor sinner ready to perish, humble your soul before God, exercise that repentance that needeth not to be repented of; and God will receive you. You are constantly under remorse when you are communicating from the Word light and truth to others. If that truth sanctified your own life, you would be a blessing and not a curse. Your only hope is to seek the Lord while He may be found, to call

upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" [Isaiah 55:7].

[4] Why do you not make thorough work? Why do you remain an agent through whom Satan will work to decoy others to lend you money which you have no prospect of repaying? Why do you transgress the law of God while professing to keep it? If you determine to break the power of Satanic agencies that is upon you, present your case before the servants of God, humble your heart before God, and ask them to pray for you that God will have mercy upon you. Unless you are transformed day by day by the grace of Christ, your connection with the sacred work of God must end. In pursuing the course you have, your influence is a reproach to the Seventh-day Adventists as a body.

In your letter you complain of the yoke of debt. But there is no excuse for your being in debt. If you would be led by the Lord, you would not incur debt, but, led by the devil, you will draw money from the treasury which is needed to forward the work in its various branches. You should not trust yourself in managing business which will place money in your power to handle. Why? Because you distress others. Your freedom in borrowing, with no reason to suppose that you will be in a position to repay it, is doing great injustice to others, robbing them of their little all, and bringing reproach upon the cause of God. If you realized what you were doing at the time of your action, you would stop. You would see the sinfulness of robbing men, believers or unbelievers, and bringing them into strait places in order to relieve your present necessities.

[5] This case of yours, Brother _____, is not a small affair. In the course you have pursued you will leave upon the track of other canvassers a blighting influence, difficult for you to efface. You will have closed the door to other persons who would canvass and do the work honestly but who will be regarded as untrustworthy. To those who really need to have some indulgence and favors in the line of trust, because of the wrong course some canvassers have pursued, they dare not venture. And with the experience they have had, in the loss from the treasury of hundreds of pounds, why should they not be afraid to repose confidence in men who so manage as to draw

from the treasury and leave them minus the means they so greatly need to sustain the work of God for this time?

I am sorry, so sorry, for you, but I dare not draw from the Lord's entrusted money to help you out of your present difficulty. Those whom the Lord has made stewards of His means must be faithful to their trust, for God holds them responsible. They are to be faithful stewards.—[Letter 36, 1897](#). (Written from Sunnyside, Cooranbong, N.S.W., August 16 and 19, 1897.)

White Estate

Washington, D. C.,

August 4, 1983.

[6] **MR No. 1001—The Necessity of a Close Walk with
God**

The work before God's stewards demands faith and courage and hopefulness. We have to pass through moral dangers, and in Christ is our only hope. He will not fail any one of His workers. There is need for every soul to be gathering strength and spiritual experience. The Lord will work for His people when they will answer the prayer of Christ.

Great dishonor is shown to God in the lack of faith and respect that is manifested for one another. Christ's likeness must be cherished. God cannot use to His name's glory those who are self-satisfied. We must advance, but it must be done with great consideration. God's work must not bear the imperfections of man. We must move solidly and healthfully, doing a work that will not need to be unravelled out because of dropped stitches.

In this work, God's Word will be found a profitable guide. Poverty may bind about the work, because we abide by God's simple truth, but there must be a firm adherence to the truth still. You may have to drop men, but not one thread of truth must be conceded. Said the great Teacher, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" [[Matthew 4:4](#)]. Truth, eternal truth, is to be lived in the daily life. The maxims [7] that the Author of our salvation has given must be strictly adhered to. The living principles are as the leaves of the tree of life, for the healing of human woes.

In a "Thus saith the Lord" is eternal wisdom. Notwithstanding God's Word is so little practiced, this is the only remedy for the healing of individual and national woes. Man cannot bow upon his knees in the streets and in the market place to offer up his prayers to God, but never forget, wherever you may be, that there is a God upon whom you may call for wisdom. The Lord declared to John: "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” [[Revelation 3:8](#)].

Enoch walked with the unseen God. In the busiest places of the earth, his Companion was with him. Let all who are keeping the truth in simplicity and love, bear this in mind. The men who have the most to do have the greatest need of keeping God ever before them. When Satan presses his suggestions upon their mind, they may, if they cherish a “Thus saith the Lord,” be drawn into the secret pavilion of the Most High. His promises will be their safeguard. Amid all the confusion and rush of business, they will find a quiet resting place. If they will place their trust in God, He will be their resting place.

Take God with you in every place. The door is open for every son and daughter of God. The Lord is not far from the soul who seeks Him. The reason why so many are left to themselves in places of temptation is that they do not set the Lord ever before them. It is in the places where God is least thought of that you need to carry the lamp of life. If God be left out of sight, if our faith and our communion with Him are broken, the soul is in positive danger. Integrity will not be maintained. [8]

The Lord is our Helper, our Defense. God has provided that no soul that trusts in Him shall be overcome by the enemy. Christ is just as much with His believing ones when they are compelled to be associated in any sense with the world as when they meet in His house to worship Him. Think of these words: “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” [[Revelation 3:4, 5](#)].

These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame

if by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with me in white, with unsullied garments, for he is worthy."

[9] The Lord God of Israel is the only hope and refuge of His people. The people of God who will make use of His Word, who will have faith in His promises, shall see of the salvation of God. Because so little faith is exercised, there is little deep, earnest, abiding experience. There is need of constant dependence upon God, as well as constant faith and earnest fervency of spirit. All heaven is interested in those who have received Christ, in whatever position in life they are placed.

Some who are numbered among merchants and princes will take their position to obey the truth. God's eye has been upon such as they have acted according to the light they have had, maintaining their integrity. Cornelius, a man of high position, maintained his religious experience, strictly walking in accordance with the light he had received. God had His eye upon him, and He sent His angel with a message to him. The heavenly messenger passed by the self-righteous ones, came to Cornelius, and called him by name. And he said, "What is it, Lord?" And he said, "Thy prayers and thine alms are come up for a memorial before God" [[Acts 10:4](#)]. Then instruction was given to him as to what he should do to receive greater knowledge. He was to become acquainted with the disciples of Christ.

[10] This record is made for the special benefit of those who are living in these last days. Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. And those who have been privileged with opportunities to understand the truth and who have not obeyed its principles will be swayed by Satan's temptations for self-advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God.

Christ declares that He will spue these out of His mouth, and leave them to follow their own course of action to distinguish them-

selves. This course of action does indeed make them prominent as men that are unfaithful householders.

The Lord will give His message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord but in the imagination of their own unsanctified hearts.

We are now living in the last days, when the truth must be spoken, when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of His disciples became offended and walked no more with Him.

But truth will bear away the victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments, and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth. [11]

“They went out from us, but they were not of us” [1 [John 2:19](#)]. Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the Word of God in its true bearings and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.

By the wonderful works of God, Cornelius was led to bring his energetic, faithful life into connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the Word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light

of truth before those of their acquaintance who like themselves are anxious for the truth. Thus they become conscientious light bearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their abilities to advance the work of God.

[12] There is work of a superior order to be done. A clear understanding of business matters will qualify men to conduct business for the work and cause of God, to keep it upon a high and holy basis. The missionary work, in all its branches, needs wise, careful, judicious men, who have ability and experience to act in the capacity of treasurers—men who will prove trustworthy in bringing the truth before the men in the highways, and who will bring all the advantages of their experience, their soundness of principle, and their unbending integrity and uprightness into the work to which they are appointed. Faith unfeigned in its largeness and fullness is wanted just now.—[Manuscript 97, 1898](#). (Written from Sunnyside, Cooranbong, N.S.W., August 11, 1898.)

White Estate

Washington, D. C.,

August 4, 1983.

MR No. 1002—The Baker Letter

[13]

[Most of “The Baker Letter” has been included in earlier manuscript releases. However, since this letter has become a focal point in the continuing discussions on Christ’s human nature, the Trustees feel that it would be wise to release it all, so that interested students may have it in its complete form. That which appears here in smaller type has already been included in previous releases. We repeat Arthur L. White’s introductory statement to Manuscript Release #414.—K. H. Wood.]

“Considering the key nature of the statement excerpted from the Ellen G. White letter to W. L. H. Baker and used in QOD, 7BC, and elsewhere, it seems that more should be known of the context and of Elder Baker, the minister to whom it was written.

“Baker at the age of ten joined the Seventh-day Adventist Church with his parents. At 24 he was employed by the Pacific Press and five years later he was sent to Australia to engage in the publishing work. Within a few years he was called to field evangelistic work. He was laboring in Tasmania in 1895 when Ellen White wrote this important 19-page testimony to him. Two years later he was the president of the New South Wales Conference, with W. C. White as vice-president. From 1893 onward, W. C. White was corresponding with Baker as a responsible worker.

“Baker was to be called to the presidency of one conference after another, serving New Zealand, Victoria, Tasmania, and West Australia. Then in 1914 he was appointed Bible teacher at Avondale College. This was followed by evangelistic work in Sydney. In 1922 the Bakers returned to the United States where he engaged in college Bible teaching, and then served as a sanitarium chaplain. He died on February 5, 1933. See RH obituary, March 30, 1933.

“Apparently Baker profited well from the 1895 testimony. Two years after receiving it he is referred to by Ellen White as a discreet, profitable worker in the field. In 1900 as she counseled a younger

worker to seek his advice, she referred to him as “true as steel to principle.”

“A number of excerpts from the letter have been published in *Evangelism*. While there is a request from Dr. Dederen and one of his students in Christology, Lyle Heise, and a desire on the part of others for the fuller context of the important “nature of Christ” Statement, the length of the 19-page testimony and the personal counsel to Baker and his wife lead to a selection of that which is deemed particularly pertinent. Although portions have been released, we set the fuller statement forth in one release.—A. L. White.” (Introductory statement to Manuscript Release #414, February 12, 1975.”)

[14] *Dear Brother and Sister Baker,*

In the night season I was conversing with you. I had a message for you, and was presenting that message. You were cast down and feeling discouraged. I said to you, The Lord has bidden me speak to Bro. and Sr. Baker. You are considering your work as almost a failure, but if one soul holds fast to truth, and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The promise is to fathers, mothers and their children. ([Acts 2:39](#)) These dear children received from Adam an inheritance of disobedience, of guilt and death. The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character.

The truth is to be proclaimed in all places, and the human agents are to be co-laborers with Christ, building up a wall of security about the children, and cutting off as far as possible the strong current of evil. Parents who are thoroughly converted will seek the salvation of their children, training them to be sons and daughters of God. In doing this work in wisdom they are co-laborers with God. The responsibility of parents is great, and one father and mother converted makes Satan tremble, for he sees he will lose their children from under his control. The children of Christian parents are placed in their arms with the divine command, “Take these children and train them for Me.” Give these youth special attention, and surround them with hallowed influences; teach the father and

mother, as well as the children, to let no harsh words proceed from their lips, but let the precious lessons of Jesus' love be given from babyhood to childhood, and from childhood to youth. The influence of Christian example will surround them like a holy atmosphere. The words that fall from the lips, the ear hears and the heart receives for good or for evil. Parents have a solemn, responsible work, for wise management from the earliest years forms the framework of the children's characters. [15]

My brother, my sister, you can help parents to educate and train their families. By your earnest appeals, show them that they can illustrate to the world the power and influence of a well-ordered, well-disciplined family. Thorough Christian influence in the home will demonstrate to the world that the greatest amount of good can be done by sanctified, parental example, and religious training.

The Lord will not judge you by the amount of success manifested in your efforts. I was bidden to tell you that your faith must be kept revived and firm, and constantly increasing. When you see that those who have ears will not hear, and that those who are intelligent will not understand, after you have done your best, pass on to regions beyond, and leave the result with God. But let not your faith fail.

We are sounding to the world the last message of warning. We are laborers together with God, living and working amid the closing scenes of this earth's history. From God's watchmen the world must hear the truth for this time. He who commanded the light to shine out of darkness has issued the command to us, Let your light shine before me. Go forth as a lamp that burneth. Diffuse light. Each period of the fulfillment of prophetic history is a preparation for the advanced light which will succeed each period. As the prophecy comes to an end, there is to be a perfect whole.

God requires that we give more whole-souled energy to the work. None who hear and receive the truth are to refuse to shine. Ye are the light of the world. Kindle your taper from the divine altar, and diffuse light. The inquiry is made, What shall the end of these things be? Christ shall see of the travail of His soul and be satisfied. [Revelation 19:5-8, quoted.] [16]

There might be some improvement made in your delivery. Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but

you would do well to mingle a positiveness with the persuasive entreaties. [1 John 1:5-8, quoted.]

[17] There is need of decided personal effort to reach the people in their houses. Present the plain "Thus saith the Lord" with authority and exalt the wisdom of God in the written word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you. Your manner may be educated, and your words may be of that character that they will voice the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." With just as much assurance you may declare the message of God's truth. Those who believe sacred, eternal truth, must put their whole soul into their efforts. We must be stirred to the very heart as we behold the fulfilling of prophecy in the closing scenes of this earth's history. As our vision extends still further into the glories of eternity, the coming of Christ with power and great glory, and the scenes of the great day of judgment, we should not remain tame and unmoved. "I saw the dead," says John, "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.

After a short discourse, keep fresh, that you may give a Bible reading on the points spoken of. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend. Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections to Christ Jesus. "He that is not for me, is against me." As the Lord lays out before us the stirring scenes to be enacted in the last great

conflict, can we contemplate them without catching enthusiasm, ardor, and zeal, knowing that heavenly angels are by our side.

Come close to the people; get into the families when you can; do not wait for the people to hunt up the shepherd. Bear with you the confidence and assurance of faith which evidences that you are not trusting in idle tales, but in a plain “Thus Saith the Lord.”

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. [18]

Bro. Baker, avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest; and the Lord shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing that I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” [19]

These words are not addressed to any human being, except to the Son of the Infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to cor-

ruption. He was tempted in all points like as man is tempted, yet He is called that holy thing. It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves: for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the rock, Christ Jesus, as God revealed in humanity.

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

The first Adam fell: the second Adam held fast to God and His word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"—nothing to respond to temptation. Not one occasion [20] has been given in response to His manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances.

As teachers we need to understand that the object and teaching of our Lord was to simplify in all His instruction, the nature and the necessity of the moral excellence of character which God through His Son has made every provision that human agents should obtain, that they may be laborers together with Jesus Christ. This God requires, and to this end the ministers of the gospel should work, both in their education of the people, and in the ministry of the word.

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. Many things are above finite comprehension. Truths are to be received not within the reach of our reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an infinite God. While every ingenious inquirer is to search out the truth as it is in Jesus, there are things not yet simplified, statements

that human minds cannot grasp and reason out, without being liable to make human calculations and explanations, which will not prove a savor of life unto life.

But every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive. The question asked Christ by the lawyer, was turned over to himself to answer; for Christ knew that the law was understood by him. “He said unto him, What is written in the law? How readest thou?” To the lawyer’s plain scriptural statements, Christ said, “Thou hast answered right: this do, and thou shalt live. To his question, “Who is my neighbor,” Christ answered by the parable of the good Samaritan. [21]

Christ revealed to His hearers their deficiency in fulfilling the law of God. With them self-love was supreme. These same principles Christ had spoken to Moses from the pillar of cloud: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Ye shall diligently keep the commandments of the Lord thy God, and his testimonies, and his statutes, which he hath commanded you. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.”

This corresponds with the instruction given to the multitude in answer to the lawyer’s question, “What shall I do that I may inherit eternal life? The same answer was given to the young ruler who asked a similar question, “Good Master, what shall I do to inherit eternal life? And he said unto him, ... If thou wilt enter into life, keep the commandments.” By quoting the precepts of Jehovah He showed that He referred to the ten holy precepts.

The young man claimed to have kept all these, and asked, “What lack I yet?” Jesus then pointed him to duties he had not done, which the law of God plainly specified—to love God supremely, and his neighbor as himself. “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, follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.” This man loved his possessions above God and His service and more than the souls of his fellow-men. Riches were his idol.

[22] Then let none say that there are no conditions to salvation. There are decided conditions, and everyone is put to the strenuous task of diligently inquiring and searching for the truth from God's word. At the peril of our souls we must know the prescribed conditions given by Him who has given His own life to save us from ruin. We will certainly be lost if we float along with the current of the world, receiving the saying of men. By our selfish love of ease and by our indolence we endanger our souls and the souls of others. We are to seek earnestly to know what saith the Lord.

Human assertions, even from priests and rulers, will not help my case. I must know what conditions are imposed on me, that I may cooperate with God in the saving of my own soul. I cannot satisfy the claims of God upon me as his human agent, by meeting the ideas and opinions of even teachers of doctrines, unless they harmonize with the voice of God. "What saith the law? How readest thou?" is the question from the greatest of all teachers.

The popular opinion of what saith the Fathers will not help my case. My work is given me of God to know and understand His will for my own individual self. By thoughtful, prayerful study, I must seek to know for myself the true meaning of the Scriptures. We should thank God every day that we are not left to human traditions and man-made assertions. We cannot be safe in trusting to any other word except "It is written." We cannot float with the current; we cannot build our faith on any human theory, lest we come under condemnation as did the Jews. "Ye teach for doctrine the commandments of men," said Christ to them. And this statement is made [23] decidedly plain to us in these last days.

In Sunday observance the commandments of men are made supreme. Human authority and church pretensions are made as the word of God, to which all must bow. Should we do this, we would be laborers together with the man of sin, who thought to change times and laws, and who exalted himself above God and all that is written in the word of God.

All who would have the seal of the living God, must be laborers together with God to make up the breach that has been made in the law of God by the man of sin, and to raise up the foundation of many generations. "Ye are laborers together with God. They will turn away their feet from trampling on the law of God, and by

precept and example turn the feet of many others from the path of disobedience. They will keep the Sabbath from polluting it; they will call the Sabbath a delight, the holy of the Lord, honorable, and will honor him, not doing their own ways, nor finding their own pleasure, nor speaking their 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.”

We are living in perilous time, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. Dear Brother, you need more faith, more boldness and decision in your labors. You need more push and less timidity. You will ever meet with disappointment unless you move forward with determination. You must not fail nor be discouraged. You need in every place to study the situation. Read less, and do more actual service. Circulate round, and practice the truth you do know. Our warfare is aggressive. Your efforts are too tame; you need more force in your labors, else you will be disappointed in its results. There are times when you must make a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them. Study tact, how you can reach them: and be determined you will not fail nor be discouraged.

[24]

God help you to daily hang your helpless soul on Jesus Christ. Speak the truth in no hesitating, halting style; but speak it with boldness and assurance and with the spirit of the Holy Ghost resting upon you. Let the people understand that you have a message that means life, eternal life to them if they accept it. If any subject should enthuse the soul, it is the proclamation of the last message of mercy to a perishing world. But if they reject this message it will be to them a savor of death unto death. Therefore there is need to work diligently, lest your labors be in vain. Oh that you would realize this, and that you would urge the truth upon the conscience with the power of God. Give force to your words, and make the truth appear essential to their educated minds. Please make your labor a subject of earnest prayer, that it may be approved of God, and that you may be a successful worker in His vineyard.

Your ideas are altogether too narrow, too bound about; you need to widen and broaden. Do not educate your mind to see afar off, thus

making the subjects on which you dwell not of enough consequence to engage immediate attention. Carry your hearers with you. You can change your manner of labor; you can put energy and deep interest into your subject. You can allow the Holy Spirit to work the man. You can bear responsibilities which you are inclined to neglect.

[25] Please read and apply most earnestly and thoroughly, for your own benefit, the following Scriptures. [[Philippians 1:25-28](#), quoted.]

When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work that vineyard. He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed. God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied and your labors are to meet their necessities. You are to inquire of God and not of any living man what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God.

When a minister is appointed to a certain work, he is not to consider that he must ask the president of the conference how many days he shall labor in a certain locality, but he must seek wisdom from One who has appointed him his work, One who promised to give wisdom and unerring judgment, who giveth liberally and upbraideth not. He must carefully consider every part of the vineyard apportioned to him, and discern by the grace given what he shall do, and what he shall not do. Circumstances will arise, which, if carefully studied, with humility and faith, seeking wisdom of God, will make you a wise and successful laborer [[Ephesians 1:17, 19](#), quoted.] Read this whole chapter, my brother. The prayer of Paul was for the Ephesians that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him. [[Ephesians 1:19; 2:4-6](#), quoted.]

[26] This is, and has been, your privilege, and the privilege of every shepherd of the flock. As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. This calls for most earnest heart searching, most earnest prayerful seeking for God, in order that we may know Him and the power of

His grace. “That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus.”

Our religious history should not be tame and common place, but an experience marked by the grace and decided working of the power of God with our efforts. Please read [Ephesians 3:7-21](#). Read carefully and prayerfully; for this is for you, and for me, and for every minister in every Conference, whether they have or have not been formally ordained to the work.

Bear in mind that no living man can tell the precise work, or bound the work of a man who is in God’s service. No one can prescribe the days, the weeks that one should remain in a certain locality before pushing on to another place. Circumstances must shape the labors of the minister of God, and if he seeks God, he will understand that his work embraces every part of the Lord’s vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but extend his labors where-ever necessity demands. God is his co-laborer; he should seek wisdom and counsel of Him at every step, and not depend upon human counsel.

The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field, and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground.

Your labors, Bro. Baker, need to be improved in order to be successful. You shun responsibilities. Where there is a variety of talent engaged in the work your deficiency is better supplied, so that the want in you is not so clearly recognized, but in the field where you and Brother Teasdale were the only laborers, you should have put forth every part of your being to make a complete whole, and given lessons of practice to Brother Teasdale. A part of the moral vineyard was assigned to you. The whole field in Tasmania was under your supervision, and in need of your most earnest labor. You could have connected with believers in the truth near Hobart and Bismarck, and laid out your plans before them, soliciting their suggestions. You could, and should, in every place seek counsel and give counsel much more graciously, even if you obtain but little enlightenment.

[27]

Our workers cannot be over-moderate and over-retiring. They must speak in season and out of season, seeking the acquaintance of those not of the truth. [[Ephesians 5:1, 2, 8-10](#), quoted.] This is our individual work. No one can do this for us. There has been a kind of education that has led men from being taught and led of God. Man has looked no higher than man, who has no greater wisdom than himself unless he humbly seeks it of God, who is our Light, and Counselor, and exceeding great reward.

Let no man become another man's shadow. The promise is, "Ask of God," and if you present the divine credentials, He will hear your petition. Asking counsel from men too largely robs one of that experience he can and ever should obtain for himself from God. If any man lack wisdom, let him ask of some other man? No. "Let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" [[James 1:5](#)].

[28] I point you to Jesus. Stand forth in moral power in God. You are doing service not for man, but for God, who is to bless you. As we consult one with another and compare ideas, all our propositions are to be fully considered, frankly discussed, and acted upon; but one man is only a part of the great whole, and he is not to be mind and judgment for the whole body of believers. Our great weakness is in placing men where God should be, to be looked up to and confided in. What are these men? Only bruised reeds unless they put their confidence and trust just where it is your privilege to put your trust and dependence. Why is the caution given, "Trust not in man, neither make flesh your arm"? For the very reason that men have failed in a time when it was necessary for them to be entirely shut in with God, walking with fear and trembling before Him, true as the compass to the pole.

There is danger, great danger with all men of becoming self-deceived. There are certain circumstances when Satan will cunningly and with artful talent, work to hinder the cause of God. Some influence not proceeding from the throne of God will introduce itself. Inborn and cultivated tendencies are fostered that Satan finds a chance to stir up and strengthen. If not discerned by the possessor these will lead to a development of weakness. When a man is not steadfastly following the Light of Life, he knoweth not at what he stumbleth.

Men must keep their own souls in the love of God, else they will fail to teach others these precious lessons, and will prove the worthlessness and power to form a character after the divine similitude. Great learning and talent will not make a man sufficient for a responsible position which will make him a wise master workman, unless he is proportionately balanced by a symmetrical character, and by making Jesus his heavenly Guide, not trusting to his supposed smartness or his talents. Men should never exchange the heavenly Guide for an earthly guide, who is himself only a part of the great web of humanity, like unto themselves, finite and fallible. [29]

We often find in human character strong contrasts of light and darkness. The only safety for men and women to whom God has given reason, is to subdue an ambition that is earth-born, and they themselves feel the necessity like Mary, of choosing the better part, which shall never be taken from them; sitting at the feet of Jesus and learning of him meekness and lowliness of heart; dying to self, that their life may be hid with Christ in God.

We all need and must have pure religion, not borrowed from another, but from Christ Jesus, the source of all heavenly grace. Then we are to honor God by looking to God, trusting in God, and keeping the truth in the heart pure and undefiled, having that faith that works by love and purifies the soul. The truth, when practiced, is a guide. Christ is truth. We must yield to him who alone is truth, and who alone can give to the troubled heart assurance and peace. To every one of the human family, confident, boasting, or desponding, God the searcher of hearts declares, "I know thy works," God speaks, "know Him." There can be hypocrisy on the one hand or deception on the other. God sees and knows.

My dear Bro. and Sr. Baker, whom I love in the Lord, the Lord will guide you if you will only trust in Him. He has given you every encouragement to do this. Our youth must not be educated to make finite man their dependence. The first principles of holiness, (wholeness), to God are yet to be learned. God's will and God's way should be made our will and our way. There is not one rule for the supposed superior and another for the inferior; one way for the supposed lordly, and another for the more humble. Keeping the commandments of God means more than we are inclined to suppose. Of those who would find peace it is said, "They shall [30]

keep the way of the Lord; then peace and holy joy will be theirs.”—[Letter 8, 1895](#). (Written to Brother and Sister [W.L.H.] Baker, North American workers in Australia, probably from Sunnyside, Cooranbong, N.S.W.)

White Estate

Washington, D. C.,

August 4, 1983.

MR No. 1003—Christ Our Assurance

[31]

It is court week with us. We have a case pending in the court of heaven, and when Jesus takes up your case you need not doubt. Your suit is presented to the Father and is indeed gained. Confession, humbling of the soul, is the only position of safety and of hope for any of us. There stands your Representative before the Father, to pour mercy and grace and truth into your soul. You are accepted in the Beloved, and should praise the Lord with heart and soul and voice.—[Manuscript 52, 1890, 3](#).

The surest evidence we have that Jesus is abiding in the soul temple is: There is a sensitiveness to sin, a tenderness of conscience, and a growing sense of the preciousness of Jesus. The name of Jesus seems full of fragrance. There is a living sense that the soul is connected with divine power, for the heart is in sympathy with His mind and purposes.—[Manuscript 48, 1890, 9](#).

White Estate

Washington, D. C.,

August 4, 1983.

[32] **MR No. 1004—J. N. Andrews, a Gifted Worker**

From what God has shown me from time to time, Brother Andrews was his chosen servant, to do a work others could not do. I have testimonies where the most distinct reference is made to his precious gift. The experience he has obtained has qualified him for the important work for these last days.—[Letter 13, 1871](#). (Written September 2, 1871, to James White, from Camp Ground, Skowhegan, Maine.)

White Estate

Washington, D. C.,

August 4, 1983.

**MR No. 1005—Returning from Australia to
America**

[33]

We are on our way to America, after an absence of nine years. As we left the sanitarium at Wahroonga, to take passage on the *Moana*, I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces. I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of Righteousness will go before them, and the glory of God will be their rearward.—[Manuscript 96, 1900](#). (Diary entry written on the *Moana*, August 29, 1900, en route from Australia to the United States.)

White Estate

Washington, D. C.,

August 4, 1983.

[34] **MR No. 1006—The Need for a Personal Religious Experience**

I have been troubled in mind in regard to you, Edson. The evening after the Sabbath I dreamed I was watching over you. You had been very sick, and were dying. Oh, the anguish of my heart in that hour! I could not have the evidence that you loved God and were prepared to die. I called Henry to me and told him that he and Willie were all that were left me. The three-fold cord was broken, and how lonely we all felt. I thought in my dream of the death struggle of my dear babe, and next of Edson, and then of the unprepared state in which he died; and it seemed that my heart would break. I awoke myself weeping aloud.

Dear children, this dream has caused me to reflect, and has cast a sadness upon my spirit that I cannot immediately throw off. You are none of you too young to die. Do you understand the plan of salvation? Your righteousness cannot recommend you to God. I do not think that you are yet adopted into His family. Our sins caused Jesus to die a shameful death that through His sufferings and death we may receive pardon. Can we receive the forgiveness of sin before we feel that we are sinners, and before we realize the sinfulness of sin? I think not. When we sincerely repent before God of our sins, we shall feel that without the pardoning blood of Christ we must perish. When we cast ourselves in our wretchedness wholly upon the mercy of Christ, and feel that unless He saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin.

I am not writing to reprove you, children. You have been very kind, obedient children to us. Sometimes wayward, but not stubborn. I hope you do not look at others who act wrong and flatter yourselves that you are righteous because you do better than they, but think seriously upon the good instruction you have had and then inquire if you should not be far in advance of what you are. In short, have

you not had sufficient light to yield your hearts to God, and love to follow Jesus, and be influenced by His sweet Spirit?

You may ask, Why does Mother think I am not a child of God? One evidence is, you do not love to attend meetings on the Sabbath, and when you do go, sometimes [you] go to sleep. Edson, especially, fixes himself in an easy position and takes a nap when he should be listening to the instructions given from the Word of God.

Then again when we have family prayers, and when every one of you should feel grateful to God for His care over you through the night, you do not always seem as interested as I could wish in the hour of prayer, but have your eyes wide open, looking at the floor or around you. If you loved God you would love the hour of prayer, and while others are praying would close your eyes and would try to fix your mind on God and would be lifting your heart to Him for strength to do right through the day. God deserves your gratitude and love. And while you lack in these things you cannot be the children of God. [36]

Other things I might mention: You do not love to condescend always to each other. Jesus says, “Blessed are the peacemakers, for they shall be called the children of God.” If you make peace with each other, if you condescend to one another’s wishes instead of your own, you are peacemakers and Jesus calls you “Blessed.”

If either of you should die and be laid in the silent grave, how would you who live feel? Every unkind word would be revived, every little unkindness would be a thorn in your heart.—[Letter 21, 1861](#). (Written to “My Dear Sons Henry, Edson, and Willie,” from Plum River, Illinois, March 25, 1861.)

White Estate

Washington, D. C.,

August 4, 1983.

[37] **MR No. 1007—Working Harmoniously with Others
to Teach and Apply the Principles of Health Reform,
Especially in Health-Care Institutions**

I have just written a letter to Brother and Sister Burden, a portion of which will be sent tomorrow. This letter to them is as much for yourselves as for them.

I have seen expressed in writing the idea that if you two families cannot be agreed upon some points in connection with the diet question, the only alternative is separation, for you believe that under such circumstances you could not work together. I felt sorry to see this statement. I understand the situation. God desires you to unite in working for men and women of varied minds—for infidels and for church members of all denominations. This is a field in which you both can work to advantage, but you fear that a difference of opinion on a few minor matters is sufficient cause for you to break up your cooperative influence. If you could know how sad this makes my heart you would begin to make a somewhat closer investigation of yourselves than you have made.

[38] There is nothing that bears comparison with the aim and purpose of Christian instrumentalities laboring for the salvation of souls. At the time of baptism in the name of the Father, the Son, and the Holy Ghost, the will, the purpose, the inclination is pledged that the whole life—body, mind, and soul—shall be dead to the world and to all selfishness, and shall become subordinate to the will of God.

The apostle Paul says: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” [[Colossians 3:1-3](#)].

Is Christ divided? Is a trifling difference of opinion of sufficient consequence to part asunder very friends, so that they cannot unite in doing a good work? Are individual opinions to be regarded as

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~~being so infallible as not to admit of any change?~~ This is certainly spiritual weakness. Let each worker humble his heart before God. As no one's opinion is always without a flaw, do not act as if you could not talk the matter over together and concede to one another.

Brother and Sister Kress, I wish to present for your consideration a few points that have been revealed to me since there arose the difficulties connected with the question of discarding flesh-meat from the tables of our medical institutions. Other questions demand even more serious consideration, but I will now write in regard to this one.

I have been plainly instructed by the Lord that flesh-meat should not be placed before the patients in our sanitarium dining rooms. Light was given me that the patients could have flesh-meat if, after hearing the parlor lectures, they still urged us to give it to them; but that, in such cases, it must be eaten in their own rooms. All the helpers are to discard flesh-meat. But, as stated before, if, after knowing that the flesh of animals cannot be placed on the dining-room tables, a few patients urge that they must have meat, cheerfully give it to them in their rooms.

[39]

Accustomed, as many are, to the use of flesh-meat, it is not surprising that they should expect to see it on the sanitarium table. You may find it unadvisable to publish the bill of fare, giving a list of the foods supplied at the table, for the absence of flesh-meat from the dietary may seem a formidable obstacle to those who are thinking of becoming patrons of the institution.

Let the food be palatably prepared and nicely served. More dishes will have to be prepared than would be necessary if flesh-meat were served. Other things can be provided, so that meats can be discarded. Milk and cream can be used by some.

I make myself a criterion for no one else. There are things that I cannot eat without suffering great distress. I try to learn that which is best for me, and then, saying nothing to anyone, I partake of the things that I can eat, which often are simply two or three varieties that will not create a disturbance in the stomach.

Let us remember that we have had a long time to become accustomed to the health-reform diet. We cannot expect anything else than that in our sanitariums it will be necessary to furnish dishes prepared somewhat differently from those prepared for our own use,

[40] for we have learned to relish plain food. It is necessary to plan more liberally for a medical institution than for a private family. Many things must be taken into consideration, and concessions must be made to meet the peculiar needs of the many classes of patients coming to our sanitariums. A straitjacket is not to be put on the appetite suddenly. When you become acquainted with these people, and understand their true condition, prescriptions can be given to meet the individual requirements.

In all our sanitariums a liberal bill of fare should be arranged for the patients' dining room. I have not seen anything very extravagant in any of our medical institutions, but I have seen some tables that were decidedly lacking in a supply of good, inviting, palatable food. Often patients at such institutions, after remaining for a while, have decided that they were paying a large sum for room, board, and treatment, without receiving much in return, and have therefore left. Of course, complaints greatly to the discredit of the institution were soon in circulation.

[41] There are two extremes, both of which we should avoid. May the Lord help everyone connected with our medical institutions not to advocate a meager supply of food. The men and women of the world who come to our sanitariums often have perverted appetites. Radical changes cannot be made suddenly for all these. Some cannot at once be placed on as plain a health reform diet as would be acceptable in a private family. In a medical institution there are varied appetites to satisfy. Some require well-prepared vegetables to meet their peculiar needs. Others have not been able to use vegetables without suffering the consequences. The poor, sick dyspeptics need to be given many words of encouragement. Let the religious influence of a Christian home pervade the sanitarium. This will be conducive to the health of the patients. All these things have to be managed carefully and prayerfully. The Lord sees the difficulties to be adjusted, and He will be your helper.

To everyone who is connected with the Wahrenoonga Sanitarium, I would say, as Paul said to Timothy, "Take heed unto thyself, and unto the doctrine" [1 Timothy 4:16]. We need to heed the added injunction, too: "Continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

—My brother, my sister, the Lord has greatly blessed you both. Your cheerful, happy temperament will be a medicine. Have faith in God. Move, step by step, onward and upward. And as you associate with the patients and minister to them by imparting God's word of comfort and hope, may the words of truth be to them as a leaf from the tree of life. Lead them on to have faith in Jesus Christ. Thus many souls will decide to count the cost of their sinful indulgence of intemperate habits and sensual propensities—indulgence that, if continued, would prove the ruin of soul as well as of body.

Sister Kress, talks to mothers given by you will be all the more appreciated because you are a mother. Oh, if only we could make those in ignorance understand that mothers—yea, fathers too—are themselves to a high degree responsible for the texture of the fabric of character that they give to their children! By their own words and actions, by the temper they manifest, they exert over their little ones a molding influence. If they would only receive the help that Jesus offers them, both fathers and mothers may be a blessing to their children, by giving studious attention to the cultivation of right habits and practices physically, intellectually, and morally. True education is thus brought into the practical life.

[42]

March 11, 1903: I have just had placed in my hand the letter you sent me. Thank you. I have read it. My heart leaps with joy and hope to learn that you are so cheerful. I have not had time yet to read the pamphlets sent by Sister Irwin, but will write on these things more fully at some other time, if I can do so.

Yesterday I wrote to you some things that I hope will in no wise confuse you. I may have written too much in regard to the importance of having a liberal dietary in our sanitariums. I have been in several medical institutions where the supply of food was not as liberal as it should have been. As you well know, in providing for the sick we must not follow one set regimen, but must frequently vary the bill of fare, and prepare food in different ways. I believe that the Lord will give all of you good judgment in the preparation of food. I have confidence to believe that He will give you wisdom to work unitedly, and that you will not weaken your influence by failing to cooperate with one another.

In our family we have breakfast at half past six o'clock, and dinner at half past one. We have no supper. We would change our

[43] times of eating a little, were it not for the fact that these are the most convenient hours for some of the members of the family. I eat two meals a day, and still follow the light given me 35 years ago. I use no meat. As for myself, I have settled the butter question. I do not use it. This question should easily be settled in every place where the purest article cannot be obtained. We have two good milk cows, a Jersey and Holstein. We use cream, and all are satisfied with this.

The evidence you have that the blessing of God attends faithful efforts made to restore the sick by those having limited facilities, are the very same that we had years ago in Battle Creek. Before our sanitarium there was established, my husband and I went from house to house to give treatment. Under God's blessing, we saved the lives of many who were suffering from attacks of diphtheria and bloody dysentery. Even physicians were burying their own children. Instruction was given to me by the Lord in regard to the kind of treatment I should give, and we had success.

What I have written, I desire you to regard as advice given to men and women whom I believe to have good, sanctified judgment. I know that one of the greatest dangers is in eating too much, thus making the stomach do too heavy work. I am sure that when an abstemious diet is practiced judiciously, excellent results follow.—[Letter 45, 1903](#). (Written March 10, 1903, from Elmshaven, Sanitarium, California, to D. H. and Loretta Kress.)

White Estate

Washington, D. C.,

September 1, 1983.

Entire Manuscript.

MR No. 1008—A Call to Awake

[44]

I wish to repeat some things that have been presented to our people many times in the past. As a people, and individually, we need to receive fresh supplies of grace day by day. We need the endowment of the Holy Spirit, which is able to sanctify the soul. Many of us do not realize the sacredness of our profession of faith; therefore there is much talking and little real faith, little convincing evidence that the Holy Spirit is imbuing our hearts, illuminating our minds, and strengthening us to perform the will of Him who day by day is calling us out of darkness into His marvelous light.

Said my Guide: "Look ye; behold the lack of piety in the truth." Then powerful representations passed before me, showing me the strange things that are taking place. Commercialism of every order, every kind of human invention, is absorbing the means and engaging the mind and talents of men and women in the carrying out of the enemy's schemes. Piety and sacred things are given little consideration. The churches are being corrupted, and through the gratification of pride and the desire to get gain the youth are being led into worldliness and sin.

Parents and children should be striving together to bring forth fruit in accordance with their knowledge of truth, but instead of this there is seen on every hand a strife for advantage. Each seeks to excel in some line of display or indulgence. On the school grounds games are instituted that arouse the spirit of emulation. The youth are absorbed in a strife for the mastery, and to gain their ends will often imperil life itself.

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Thousands are starving for the bread of life while even church members are drunken as it were with the wine of false representation. What burden do these professed believers carry for perishing souls? Strife for supremacy, great ideas for the development of commercial enterprises absorb the mind, and the spiritual needs of humanity are forgotten. The Lord is preparing to show that there is One who takes

account of the wickedness of the world and the pleasure-loving spirit that predominates and that is an offense to Him.

[46] At this time, when Satanic agencies seem to be triumphing, the Lord calls upon His people to be wide awake, that they may give the enemy no advantage in his purpose to deceive, if possible, the elect. Those who know the truth are to let their light shine, not only to those in the house but to those outside. All who are engaged in the work of the Lord for these last days should lift the voice in no uncertain tones in the message, “Repent ye: for the kingdom of heaven is at hand” [Matthew 3:2]. “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” [Isaiah 40:3-5]. Difficulties will always be found in the way of the Lord’s work, but in spite of every opposing element the believers in Christ are to let the true light shine forth with power.

In His great commission, Christ opened before His disciples the world as their field of labor. They were to go into all the world and preach the gospel to every creature. And they were encouraged with the assurance that many would respond to their message. The promise was given them, “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” [Acts 1:8]. “But tarry ye in the city of Jerusalem, until ye be endued with power from on high” [Luke 24:49].

It was to be theirs to search for the lost sheep, and to declare to all men the gospel of a sin-pardoning Saviour. If any should ask them who gave them the authority thus to minister, they were to answer, He whom the Jews crucified, but who hath risen from the dead, hath appointed us to the ministry of His Word, declaring, “All power is given unto me in heaven and in earth, ... and, lo, I am with you always, even unto the end of the world” [Matthew 28:18, 20].

The disciples were not to wait for the people to come to them; they were to carry the message to the people. Christ had imbued them with His power; He had laid upon them, His ministers, the sacred work of preaching the gospel of His grace which, from generation

to generation, from age to age, would never lose its power. They were to go to the people with hearts softened by His grace. Their influence they were to regard as a sacred treasure. Christ's work of personal ministry on earth was ended, and they, as His chosen ones, in the spirit of their Master, were to communicate to men the will of God. [47]

In their own lives they were to present to men Christ's unselfish life of service. Knowing the requirements of God and the gospel of His grace, they were to consider it their sacred work to communicate this gospel in an ever-enlarging experience. As Christ's ambassadors they were to improve every opportunity to seek for the lost.

Christ's commission to His first disciples is the great missionary charter of the gospel. If His followers would fulfill their mission, they would have the reward of His approval. To them would be spoken the words, "Well done, thou good and faithful servant, ... enter thou into the joy of thy Lord" [Matthew 25:21]. And this commission His followers today are ever to hold sacred, and to work out in their experience. In following Christ's example and in bringing into their life practice the principles that He laid down for the work of the first disciples, they, like them, are to make His name a praise in the earth.

It is the Lord's purpose that His people shall be a sanctified, purified people, who will exalt the truth in all their works. The grace of Christ will sustain all who walk humbly with God.

In the night season I seemed to be urging our brethren and sisters to be sure and thorough in their presentation of the Lord. Errors will come into our ranks, that will be presented by some of the church members with much force and apparent truth. Leave not the people in uncertainty, but in kindness and in love for their souls present the truth as it is in Jesus. I would urge upon our ministers the need of keeping their own souls warm with love for the lessons of the Word. Our teaching should be filled with expressions of the love of Christ. We are to communicate light and knowledge to our people. If we would do a growing work, we must be reconverted daily. All must act their part. Let parents fill their minds with Scriptural evidence regarding the truths they profess, and in the spirit of love teach the truths of the Word in their families. [48]

We must take hold by living faith of the grace of Christ and the power of the Holy Spirit, that truth may be impressed on the hearts of those to whom we minister. We need the aid of the Holy Spirit to make us wise in this work. Every soul is precious in the sight of Christ. The words of truth spoken by the converted teacher whose heart reaches out in a desire to lead souls to Christ, will be a savor of life unto life.

Oh, that there might be an awakening on the part of our people, that they might realize the solemnity of the times in which we live! Those who hope to be prepared for the Lord's appearing should be in earnest in doing a work that will recommend the truth to others. A sincere acceptance of the truth for this time will result in the carrying out of its teachings in the daily life.—[Manuscript 55, 1912](#). (Written from Loma Linda, California, to sanitarium workers.)

White Estate

Washington, D. C.,

September 1, 1983.

Entire Manuscript.

MR No. 1009—Efforts to Restore Unity in the Post-1888 Era

[49]

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 Professor 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' explanation, 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.

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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.

[51] 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.

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, Oh, 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 to attend, 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!

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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.

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 good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good 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

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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 [from] 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.”

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 of 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 in Galatians.

[54] “These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any Scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. Have your critical minds taken this view of the subject? I say, if your views on the law in Galatians, and the fruits, are of the character I have seen

in Minneapolis and ever since, up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason.

“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. [55]

“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 acknowledgments 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.

[56] 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.

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.

[57] 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.

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 McComber 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 [*Patriarchs and Prophets*, published later that year.] will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay.

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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 7 percent although he could get more, but as it is to be used in the cause he was satisfied with it; and he says [that] at the end of another

year he can extend the time, he thinks, if I wish.—[Letter 83, 1890](#).
(Written to “Dear Children, Willie and Mary,” from Battle Creek,
Michigan, March 13, 1890.)

Ellen G. White Estate

Washington, D. C.,

September 1, 1983.

Entire Manuscript.

MR No. 1010—Counsel to those in Authority

[59]

The word *revelation* means all that the definition of the word would signify, and this is the title of the last book of the Bible. A thing revealed is not a thing eclipsed and placed in obscurity and mystery. When a matter is unfolded, the mystery is opened. This book is “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” [Revelation 1:1-3].

In the book of Revelation we read of a special work that God would have His agents do in these last days. They have a special warning to give to the world. All the institutions that have been established in His providence are to lift up the standard of the third angel’s message. God has blessed these institutions, and given them prosperity as His chosen agents have acted as co-workers with Jesus Christ, and have communicated the wisdom which He imparted. God has given prosperity to the Sanitarium, and to Dr. Kellogg as God’s instrumentality. Your prosperity, Dr. Kellogg, has been in proportion to the efforts you have made to make the truth stand forth in its purity. Your medical practice has been attended with success because of His blessing, and if you will acknowledge Him in all your ways, He will direct you into paths of complete victory. The earnest zeal which has been manifested by Seventh-day Adventists under the guidance of the Holy Spirit, has been acknowledged of God. The Health Institution has not been brought into favor simply because of the talent, skill, or wisdom of one man. It is because God has had faithful instrumentalities that have consented to be worked by the Holy Spirit, and many influences have been combined in bringing about the prosperity of the Sanitarium. The time that has been spent in communing with God, in seeking His help before undertaking to

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relieve those who were in a critical condition, has brought angels to the side of the doctor and his assistants. In transacting your business that has been so important, you have succeeded, according as you have trusted in God. He has been by your side just as verily as Christ was by the side of those who were suffering when He walked among them on earth.

[61] It is God who gives power to make men efficient in His service. He will impart power to His workers who have an eye single to His glory. But there is danger that you yourself or your associate physicians may set God aside, and trust in your own wisdom. If any of you entertain the thoughts and cherish the feelings that Nebuchadnezzar cherished, you will be in danger of passing through a trying experience. God had revealed Himself to Nebuchadnezzar in giving him the dream of the great image, and in sending His servant Daniel to explain its meaning. God had made known to the king what should be hereafter, and his kingdom was represented by the head of gold. The king and his counselors were flattered by the idea that the head of gold represented Babylon, and each successive kingdom was represented by a baser metal, signifying that as the nations should separate more and more from God, they would decrease in value. Heathen counselors flattered the king and caused him to place himself before the people as an object of worship.

God had greatly honored the king in communicating with him; but He allowed him to follow his own inventions. He set up a golden image in the plain of Dura, and commanded men to bow down before it. It was exceedingly costly and magnificent, representing the kingdom of Babylon and magnifying the king who ruled over that kingdom. But the three Hebrew captives who cherished the knowledge of the true God refused to worship the image that the king had set up, and for their loyalty to the God of heaven they were cast into the burning, fiery furnace. But the Lord Jesus was with them, and preserved them from all harm. He manifested Himself unto them even as He has promised to manifest himself unto us.

Jesus says, "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" [[John 14:21](#)]. The king saw the form of the Fourth, and was convinced that the God of the three Hebrews was the living God. He acknowledged

the wonderful miracle that had been wrought, but because he did not continue to walk in the light he lost the holy impression that had been made upon his mind. But God saw fit to give the king another dream that is recorded in the fourth chapter of Daniel.

Dr. Kellogg, please read this chapter prayerfully and carefully, and present it before all your associates. Under another symbol his power and glory were presented before Nebuchadnezzar. Read this with a heart open to understand its significance. The interpretation was plainly given to the proud king, and [was] followed by a message from God. The counsel was given to the king in these words, “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor” [Daniel 4:27].

[62]

For a time Nebuchadnezzar was impressed by the warning and counsel that had been given him, but a heart that is not fully transformed by the grace of God soon loses the impression of the Holy Spirit. For 12 months the king was placed on trial, but at the end of that time he manifested the spirit that had led him to set up the golden image. At the end of 12 months he was walking in the royal palace of Babylon. “The king spoke, and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty” [verse 30, R.V.]. While the words of self-glorification were in the mouth of the king, “There fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And thou shalt be driven from men, and thy dwelling shall be with the beasts of the field: thou shalt be made to eat grass as oxen, and seven times shall pass over thee, until thou knowest that the Most High ruleth in the kingdom of men, and gives it to whomsoever he will” [verses 31, 32, R.V.].

This message from God was fulfilled. The king of Babylon, because he neglected to heed the testimonies of warning that had been given him, suffered the most humiliating punishments. Warnings had been given him of God; Daniel had appealed to him to change his course of action, to break off his sins by righteousness, in order that this terrible sentence might not be fulfilled. But self-indulgence, inordinate ambition, was not eradicated from his heart, and after a time revealed itself in words of vanity.

[63]

Dr. Kellogg, it is essential that you read carefully and prayerfully this whole chapter. The Lord has placed you in an important position. He will honor you just as long as you honor Him. The dream given to the king of Babylon is a very striking one. Nebuchadnezzar was the greatest ruler, the most powerful king, of the time, and the prosperity of his kingdom, which had been given him of God for the glory of God, caused the Lord to designate that kingdom as the head of gold. But Nebuchadnezzar turned the warnings of God against himself. Instead of tracing out the end of all earthly things and the setting up of God's everlasting kingdom, he turned aside to follow the imaginations of his proud heart, thinking that his kingdom should be a more extensive and powerful kingdom than it then was.

The dream given him was very explicit, but the magicians, the astrologers, the soothsayers, and the Chaldeans could not make known to the king his dream or tell the interpretation thereof. Those who do not love and fear God cannot understand the mysteries of the kingdom of heaven. They cannot approach unto the throne of Him who dwelleth in light unapproachable; and the things of God are to them mysteries of mysteries. But the king bears testimony to the fact that the servants of God understand the things of God. Daniel told the dream and the interpretation thereof before the king.

[64] Daniel was esteemed by the king because of his unswerving integrity, for he was faithful in honoring God at all times and in all places. His wisdom was unexcelled, and neither he nor his fellows would make any compromise to secure positions in the court, or even to preserve life itself, when the honor of God was involved. In the early part of his acquaintance with Daniel, the king had found that he was the only one who could give him relief in his perplexity, and now at a later period, when another perplexing vision is given him, he remembers Daniel.

Calling him into his presence, he says, "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof" [verse 9]. Then Nebuchadnezzar related his dream, saying, [verses 10-17, R.V., quoted].

This was the dream that came to Nebuchadnezzar, and he appealed to Daniel to declare the interpretation. Daniel was much

troubled as he saw the significance of the dream, but he told the king what would befall him, saying, “Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass like oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will” [verse 25, R.V.]. Then Daniel exhorted the king, as we have before presented, to break off his sins by righteousness, and his iniquities by showing mercy to the poor. But the light from heaven was not accepted, and did not exert a saving influence upon his character. Those who receive light will either change their course of action, or else the work of the Lord will become less and less palatable, and will finally be set aside.

The king did not heed the words of warning, and he greatly [65] perverted his ways. The statement, “Thou art this head of gold,” flattered his vanity, and his rule became oppressive. He exalted himself, and determined that his kingdom should be like an image that was all gold. He cherished jealousy of other kingdoms, and after the light God gave him and had been made clear to his mind, he still perverted his course of action, and exalted himself before God. His rule that had been to a great extent just and merciful, because God had imparted wisdom, now manifested the vanity and oppression of the human heart. The reason God had given him was misapplied and misused in glorifying himself, and was finally dethroned. He followed the instincts of the beasts; he ate the food they ate, and acted as they did. For seven years the king was an astonishment to all his subjects. He was an example of what it is to be humbled of God, because he did not honor God, but made himself as God.

The Lord gave him the truth, but he did not practice it. The universe of heaven said to the king of Babylon, “Thou savourest not the things that be of God, but those that be of men” [cf. [Matthew 16:23](#)]. The ways of men are opposed to the ways of God. The Lord Jesus gave lessons to His disciples to show to us all that it is through His grace alone that we shall be able to discern spiritual truths. “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 for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for

he dwelleth with you, and shall be in you” [John 14:15-17]. To us who believe have been committed the oracles of God. The books of [66] Daniel and Revelation are full of matter which concerns every one of us. We should study these books, and let the Lord God of Israel communicate truth to us, so that we may be able to communicate the truth to others who live in these last days. The Lord would have His people learn of Jesus. God forbid that those for whom He has wrought shall become highminded and be left to their own way as was the king of Babylon.

Those who are regarded as wise men, who are exalted to positions of trust, may be tempted to take a course like that of the king of Babylon, but rather let them be taught by the Lord’s dealings with this king, and understand that all human glory will certainly be stained. God will leave men to their own exalted ideas, and prove that the wisdom of men is foolishness. God would have men learn through the experience of others that human imaginations are not current with God. The Lord sets His seal upon those who build their characters according to the pattern shown them in the mount. We are safe only as we follow Jesus and drink from the fountain of wisdom which is pure and undefiled.

The lesson that the Lord would have all humanity learn from the history of the king of Babylon is that all those who walk in pride and self-exaltation, He is able to abase. The chastening that came upon the king of Babylon wrought reformation in the heart of the king and transformed him in character. Before his humiliation he was tyrannical in his dealings with others, but now the overbearing, fierce monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he acknowledges His power and seeks earnestly to promote the [67] happiness of his subjects. At last the king had received his lesson. “Come and hear, all ye that fear God, and I will make known to you what he hath done for my soul” [Psalm 66:16]. The Lord designed that the greatest kingdom in the world should know and show forth His praise. Nebuchadnezzar says, [Daniel 4:34, 35, quoted.]

In the experience of Nebuchadnezzar is contained a lesson to which we should give heed, lest we fall into temptation. The perils of the last days are upon us, and we should watch and pray, read and heed the lessons that are given us in the books of Daniel and Revela-

tion. In mercy the Lord has wrought in behalf of the Sanitarium, the College, and the Review and Herald office. Just as long as those in connection with these institutions walk humbly with God, heavenly intelligences will cooperate with them; but let all bear in mind the fact that God has said, “Them that honor me I will honor” [1 Samuel 2:30]. The Lord manifested Himself to the four Hebrew youth in the courts of Babylon. They were surrounded with temptations on every hand, yet God set a hedge about them in order that they should not be corrupted, because they preserved their simplicity of faith.

There is a lesson in this for us. When the Lord specified that there should be a health and temperance institution at Battle Creek, He also specified what should be its object. It was not to be fashioned after the character of any other institution in the world. It was to stand as a Seventh-day Adventist institution that would give character to His cause in the world. It was also to be an asylum for those who should accept the truth, to which they could resort when sick. It was to be a place where the truth should be made to shine out, not where it should be placed under a bushel. The truth should be the all important thing in the institution. The Lord designed that it should be a place where He would be honored in word and deed, where His law should be magnified, where the true faith of the Bible should ever be made prominent before its patrons. [68]

In these last days it is our duty to ascertain the full meaning of the first, second, and third angels’ messages. All our transactions should be in accordance with the Word of God. The first, second, and third angels’ messages are all united, and are revealed in the 14th chapter of Revelation, from the sixth verse to the close. The whole gospel is to be proclaimed throughout the world.

The advice given to students to the effect that it is essential for them to go to Ann Arbor in order to obtain a finished education, is a mistake. They will obtain an erroneous education, in which error and infidel sentiments will be mingled with truth. Many thus advised become unsusceptible to the truth, and a season spent at Ann Arbor will serve to mold their characters after a false standard. Is the soon return of Christ a reality to us? Let every student seek to reach the highest point of education and be fitted for an inheritance with the saints in light. If he is educated in such a way as to reach this, he will learn that which will continue through eternal ages.

The banner of the third angel has inscribed upon it, "The commandments of God and the faith of Jesus." Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven. Let us hear what the Lord saith, [[Exodus 31:12-13, 17](#), quoted].

[69] The Sabbath is God's memorial to His creative work, and it is a sign that is to be kept before the world. There is to be no compromise with those who are worshiping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors.

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John 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 is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance.

[70] The land that has been abundantly blessed of God is fast filling up the cup of its iniquity. The figures on the side of iniquity are rapidly reaching the sum of corruption which was reached by the Amorites, and by the Jewish nation, once the elect people of God. In the days of Christ they made void the law of God, teaching for doctrines the commandments of men, and this led them to reject the

Son of God. When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ. Oh, if the world could only know this perilous fact, and turn away from the course which they are pursuing! How short-sighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power. Then the commandment of men will be clothed with sacred garments, and will be pronounced holy.

Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God's memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God?

Medical missionaries must be sent into all parts of the world to carry relief to suffering humanity. The president of our General Conference asks, Shall we build, or shall we not build? Shall we provide a building to accommodate our students who are being educated for medical missionary work? We answer, There will be no need of building in a short time. If our people will heed the light that God has given them, and will move out of Battle Creek, ample room will be provided for our students who are connected with the Sanitarium. Too many responsibilities now center in Battle Creek. A shaking will take place there, and people will not crowd so constantly and so persistently into Battle Creek as they have done in the past irrespective of the warnings of God. We have not the men to fill positions of trust who will carry forward the work successfully; but let those who remain in Battle Creek be faithful sentinels in carrying the light to other towns and cities. They could do a work for the Master by letting their light shine forth.

[71]

When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to

keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, "I love thy commandments above gold; yea above fine gold" [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act. When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.

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

Day by day we are to learn by searching the Scriptures that God does not exalt one man for the purpose of controlling the minds and the practices of another. Everything that is done to direct people to follow the sayings and observe the customs of men, in opposition

to what the Lord has said, is wrong. Those who dare to take the guidance of men, should understand that these very men need to be guided by that voice which has said that there is to be no lording it over God's heritage. We have need of broad-minded, deep-thinking men, but we do not need men who, because they are in positions of trust, will think that they should put the yoke upon their fellowmen. Those who think that their position gives them this authority, had better become Bible students. The end [i.e., purpose] of all government was beautifully set forth by the Lord in the symbol of a tree that gave shelter to the beasts of the field and to the birds of the air. Nebuchadnezzar was at one time a superior ruler, a man more compassionate toward his subjects than was the ruler of any other heathen nation, and his rule was symbolized by a lofty tree. But the man who thinks it is his prerogative to command his fellowmen, and say, You shall, and, You shall not, is entirely out of his place. He takes upon him that which was never given him, and lords it over God's purchased possession. Every man is accountable to God for his actions. The man in a position of trust who is guided by the Spirit of God will always protect the weak, relieve the needy, and look after the widow and the fatherless.—[Manuscript 15, 1896](#).

[73]

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[74]

MR No. 1011—The Need for Home Religion; Responsibility to Aged Parents

A true woman in the home is a treasure, and she should be respected and appreciated. The question is often asked, “Shall a wife have no will of her own?” The Bible plainly states that the husband is the head of the family. “Wives, submit yourselves unto your own husbands.” If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. Many husbands stop at the words, “Wives, submit yourselves,” but we will read the conclusion of the same injunction, which is, “As it is fit in the Lord.”

God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged in that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan. There is One who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed—“as it is fit in the Lord.”

[75]

When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, “Husbands, love your wives, and be not bitter against them.” Why should the husband be bitter against

his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil. [[Colossians 3:12-16](#), quoted.]

How many dishonor God by hardness of heart. We live from day to day, dependent upon the mercy of God. We must seek continually for forgiveness, and yet how reluctant we are to forgive others! Should Christ deal with us in as heartless a manner as we deal with one another, there would be no hope for us. No provocation can be so grievous as to authorize us to harbor feelings of dislike, of resentment, and retaliation. How grievous to the Lord has been our continual transgression. Think how entirely dependent we are upon Him, the continual recipients of His beneficence and mercy, and yet doing continually those things that are not pleasing in His sight. But does He cast us off? No, He bears with our perversity, and is ever ready to forgive us when we see our mistakes and errors, when we repent and humble ourselves before Him. Should the Lord keep a reckoning with us, what a debt would appear against us! But we can say every day, “Thy gentleness hath made me great.”

We cannot trust at all to our own goodness, but hope only in the abounding mercy of Jesus. The Lord forgives our transgressions; He pardons our sins; and when we realize the greatness of His mercy, the boundlessness of His love, we become partakers of the divine nature, and manifest the same tender spirit, compassionate forbearance, mercy, and love, and are ready to forgive others.

[76]

The soul who has never submitted to God will show that mercy and pity have no place in his disposition, for he will betray a spirit wholly unlike Jesus. He will be harsh, unrelenting, unforgiving. If something arises in the home life that does not suit him, he will magnify the annoyance, will be resentful, harsh, dictatorial to those whom he considers in fault. But such are not the children of God. They are the children of the wicked one. They dishonor Christ, bruise Him, and put Him to an open shame. Though they may take an active part in meeting and in missionary work, they are stumbling-blocks to sinners. Let these poor, dark, deceived souls examine themselves. Let them understand the love of God, and closely criticize themselves, considering what manner of spirit they are of. Let them come to the point where they will forgive everyone his trespasses.

The home life of the Christian should be exemplary. If husbands have likes and dislikes, if they have marked out a way in which others must walk, if they constantly fret and censure, accuse and condemn others, they are not walking in the way of the Lord. Should they mark their own transgressions, their own defects, harshness of spirit, and rebellion, the list would swell to greater proportions than the evil they condemn in others.

[77] Brother and Sister_____, do you not affront others by this spirit? Do you not let harsh words of retaliation come when you would better be silent? Do you not do things that wound and bruise and irritate the spirit? Do you not create an atmosphere about you which is as poisonous spiritual malaria? Why not remember how much you have to be grateful for? Jesus is still interceding in your behalf, but in a short time He will arise and put on His garments of vengeance. Then there will be no more sacrifice for sin, no more pardon. Every soul will remain either holy or sinful, for no more will the atoning blood be offered.

I want you both to feel that now is your day of grace, your day of repentance. Now, while it is called today, harden not your hearts. Seek for the renewing grace of Christ. Learn to be as lenient toward others as you wish God and others to be toward you. Have the forgiving love of Jesus in your hearts, that Jesus may forgive you. The spirit of retaliation must be banished from the heart before the Holy Spirit can abide in the soul. [[Ephesians 4:23, 24, 29-32](#), quoted.]

If we are doers of the Word, we shall take heed to the voice of God and bear our cross after Jesus, hourly subduing self. The law of God must be written in the heart, or we will never practice its holy precepts. We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the Spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bondslave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven.

[78] If the will of the Lord is carried out, the husband and wife will respect and love each other, and everything that would tend to mar

the peace and unity of the family circle will be repressed. Kindness and love, the spirit of tenderness and forbearance, will be cherished. The love we give to others will be reflected back upon us. That which we sow we shall also reap. If Christ is formed within, the hope of glory, the husband and wife will not talk of their unsuitability to each other. If Christ abides in the heart of the wife, she will be at agreement with the husband, if Christ abides in his heart. If one errs, the other will exercise Christlike forbearance, and not draw coldly away.

If the Word of God is obeyed, the home will be the center of the highest kind of missionary work, but those who are at a disagreement in the home life, do not practice the words of the Lord, and will never be fit to enter the heavenly mansions, unless they are transformed by the grace of Christ. If the Lord should permit them to enter heaven, they would not be happy, for they would find something that would not please them. Someone would be in heaven whom they had never loved on earth, and they would want them banished from the place of bliss. If we are sanctified, refined, and made meet for the society of the saints in this life, we shall be fitted for heaven. If we manifest the character of Christ here, we shall have a heaven to go to heaven in, and shall be cheered by glimpses of our eternal home, which Jesus has gone to prepare.

We are to strive earnestly through the grace given us to represent Christ, and not to make prominent our own crude ideas, our own objectionable traits of character. We are ever to keep our will in subjection to God's will, and be willing to be disciplined by His Holy Spirit, that we may shed forth His beams of light. We should manifest His love in our home, and when we are away from home we shall carry the same pleasant disposition, and manifest forbearance, meekness, courage, and love in the Lord.

[79]

All murmuring and complaining will be put aside as unworthy of the children of the heavenly King, unworthy of the members of the royal family, who are heirs of God and joint heirs with Jesus. The heavenly mansions are prepared for those who are pure, who love and obey the Word of God, and there we shall meet to part no more.

I have been shown that home religion is the great need in every family. The home circle should be the center of the purest and most

elevated affections. There peace, harmony, affection, and happiness should be cultivated every day. There the precious plant of love should be carefully cherished, that it may not die. Every plant that Satan has planted—jealousy, anger, envy, evil surmising, evil speaking, impatience, fretfulness, prejudice, vanity, covetousness, and selfishness—should be rooted up without delay. There is constant peril for the soul who nurtures these evil qualities, for they will bear a burden of evil fruit, whereby many will be defiled. These poisonous plants defile the soul and crowd out the precious flower of love.

[80] There are many who think they have a burden for souls, who talk in public of how much they love God, and yet they see no necessity of weeding the garden of the heart, see no necessity of letting the light of the Sun of Righteousness in to nourish the plants that God has planted. Such do not know Jesus; they do not know what it means to be a Christian. It takes earnestness, patience, prayer, and genuine faith to war successfully against evil dispositions. But it is necessary that even the thoughts should be brought into subjection to Christ.

Whatever will make the character lovely in the home will make it lovely in the heavenly mansion, and by your home life Jesus will measure your religious life. The grace of Christ can make your home a place of peace and rest, but unless you heed His Word and cherish His Spirit, you are none of His. God requires you to be sanctified wholly in your home life. The religion of Christ is not a religion to be reserved for certain places and occasions, and then laid aside at home. The truth as a sanctifier is needed more in the home than in any other place. Every thought, every impulse, every word and deed, is to be sanctified by the power of the truth.

I have dwelt upon general principles before the church in____ because I knew that they were in peril in regard to their home life. But there has been little disposition to accept the truth; the light has been disregarded. I have tried to do as Jesus did in His teaching—bring out principles that must be made practical in the everyday life of the home. Home religion will exert an influence in the neighborhood and in the church. When home difficulties arise, the same spirit of trouble will be carried into the society that surrounds the home. Home difficulties have been made public by

some, and much sympathy has been created for those who have related their grievances; but to pour out to others troubles which have come into existence because of a lack of connection with God, and through the outworking of objectionable traits of character, is a great mistake.

Those who have followed such a course might better remain at home, pray, and surrender the will to God. They would better fall on the Rock and be broken, and then they will die to self, and Jesus can make them vessels unto honor. Then they will have fervent and noble affection, which will give fragrance to the character. Christ said, “Be ye holy, for I am holy” [[Leviticus 11:44](#)]. [[1 Peter 1:13-16](#), quoted.] [81]

In many families we hear very little affection expressed. The members of the family seem cold and alienated, and regard all manner of expressions of affection as sentimental. There is no need of sentimentalism, but there is need of thoughtful courtesy one toward another, of chaste, ennobling, dignified manifestations of regard. Many who profess to love God seem to pride themselves on their hardness of heart. In language and action they reveal a character that is an offense to God. The tenderest affection should be cherished in the family circle. Especially between the husband and the wife should thoughtful love and refined courtesy ever be manifested. Brothers and sisters should never act as though they did not love one another; they should learn to restrain hasty words and manifestations of impatience. Every member of the family should manifest kindly affection one for another.

Children should respect and reverence their parents; parents should be kind and affectionate toward their children; and all should seek to make one another happy. In the books of heaven the character of the home circle is recorded by the angels. Meetinghouse religion has no value when there is an absence of home religion.

To a large extent parents create the atmosphere of the home circle, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged, and have failed to be Bible Christians, be converted, for the character you bear in probationary time will be the character you will have at [82]

the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth.

The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny. Defects of character must be repented of and overcome through the grace of Christ, and a symmetrical character must be formed while in this probationary state, that we may be fitted for the mansions above.

Fathers and mothers, husbands and wives, I beseech you, do not indulge in low thought and vulgar speaking. Coarse sayings, low jests, want of courtesy in the home life, will leave an impression upon you, and if frequently repeated will become second nature. The home is too sacred a place to be polluted with vulgarity, sensuality, and recrimination. There is a Witness who declares, "I know thy works." Let love, truth, kindness, and forbearance be the plants cultivated in the garden of the heart.

It is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not increase respect for him to hear him quoting Scripture to sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible.

[83] The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God, carefully study the requirements of God in his position. Christ's authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church.

Children are to be taught to respect their father and mother, and this education is to be given them by example as well as precept. When the father gives kind attention to the mother, and the mother shows reverence for the father, the children will be educated to love and reverence their parents. They will be enabled to keep the

fifth commandment. [[Ephesians 6:13](#), quoted.] When unbelieving parents give commands that contradict the requirements of Christ, then, though it may be painful, the children must obey the Lord. But God has expressly enjoined upon children the duty of honoring the person and authority of father and mother. They are to treat their parents respectfully, to kindly care for them when they have ability and opportunity. The fifth commandments stands at the head of the precepts showing the duty of man to his fellow-men.

The apostle exhorts parents to exercise their authority in wisdom. He says, “And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord” [[verse 4](#)]. Great care should be exercised lest children shall be treated in a way to provoke obstinacy and rebellion. Many parents, because of their own want of self-control, arouse the worst passions of their children’s hearts. They correct them in anger, and confirm them in their evil, instead of drawing them from the snare of Satan by correction administered in gentleness and love.

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Many parents professing to be Christians are not converted. Christ does not abide in their hearts by faith. Their harshness, their imprudence, their unsubdued tempers, disgust their children and make them averse to all their religious instruction, but this is not excuse for children’s disobedience. If every family professing to be the children of God were indeed what they profess to be, what happiness would exist in the home. Christ would be represented in the home life, and parents and children would represent Him in the church.

God requires children to care for their parents when the parents are unable to care for themselves. There is a record kept in the books of heaven of the crime of neglecting parents. Some children may give their parents a home but withhold love and tenderness and sympathy, and deprive their fathers and mothers of that for which they most long in their old age. While your father and mother live, it should be your constant study to bring cheerfulness and sunshine into their lives. You should smooth their pathway to the grave. This conduct toward parents would recommend you to the world, and will recommend you to heaven, as a child that obeys the divine precepts.

Children should remember that aged parents have but little joy and comfort at best, and they should not through neglect and in-

[85] difference heap sorrow upon sorrow on their parents' hearts. That children pursue a heartless course is not only a terrible grief to the aged father and mother, but it brings grief to heaven, for such children are recorded as violators of the commands of God. Those who do not respect and love their parents will never reverence the God of heaven, never be deemed worthy of a place in the new earth.

How dead to all human feeling must children be who fail to realize the claim of father and mother upon them. How heartless, how cold they must be who are unwilling to remove sorrow from the pathway of the old. What kind of hearts must they have when they refuse to supply the needs of father and mother, when they have no kindness, when they show that it is not a pleasure for them to seek to make their parents' last days their best days! How can a son or daughter leave a mother to be cared for by strangers? The obligation to care for the mother is the same whether she is a believer or an unbeliever, agreeable or disagreeable. Thank God, there are but few in the world who would utterly ignore the claim of a mother upon her children, but there are some who never seem to bestow a thought upon their parents unless it is for the sake of some temporal advantage. They do not care whether they are cared for or not. The conduct of such children marks them as thankless; and ingratitude to parents is sharper than a serpent's tooth. It embitters the very springs of their lives, and brings down their grey hairs in sorrow to the grave.

[86] Selfishness, self-love, wicked, unkind actions, create an unwholesome atmosphere about the soul and steel the heart to all good. Children who are in this condition hear not the whispers of affection, for avarice has eaten out the good in the heart, and they deny their parents the favors which they could bestow upon them. How bitter will be the close of life to such children! They cannot have happy reflections when they themselves need sympathy and love. They will better appreciate what they should have done for their parents. They will then remember that they had the privilege of smoothing the pathway of their parents to the grave, so that they might have departed in comfort and peace. If they had denied them this comfort in the time of their helpless need, the memory of it will weigh like a millstone upon the heart. Remorse will eat into the soul. Their days will be filled with regret. The love we owe our parents is not to be

measured by years, and is never to be forgotten. Our obligation lasts while they and we live.

My heart has been pained as I have heard of the course taken by Brother and Sister _____ in regard to their mother. They claim to be Christians, but they have manifested a heartlessness toward their mother, a child of God, which will never be effaced from her memory while life lasts. Jesus has given us a lesson that we should study diligently. He described the two classes who will stand before the judgment throne. They are to be separated, not on the ground of their profession but on the ground of their practice. To those on the right hand He will say, [[Matthew 25:35-40](#), quoted]. But those who neglected to do these things, He pronounced workers of iniquity.

My brother and sister, you have developed a character which is an offense to God. You have put Jesus away from you in the person of His saint. That which you have done to your mother is registered in heaven as done unto Christ. Your cases have been presented to me. When Brother _____ adopts a certain course of action, he is very firm and will not be moved from his position. He has prospered financially, and is in great danger of making shipwreck of faith. Brother _____ has not treated his wife in all respects as a Christian husband should, and Sister _____ has not acted like a Christian either, for she has tried to drive her husband to do certain things which she thought he ought to do, and she has failed. Both of you have a form of religion, but your prayers do not come up as fragrance before God, and you do not obtain answers in peace and mercy.

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You do not know your own spiritual condition. You are lacking in every heavenly grace. You should humbly and carefully examine your own hearts, your own individual characters. You need to open your hearts that light may shine upon your darkness, that you may see and understand your motives. The apostle's injunction is, "Examine yourselves whether ye be in the faith; prove your own selves" [[2 Corinthians 13:5](#)]. What is the character of your thoughts, your spirit, your purposes, your words and actions? Compare them with the Scripture, and see whether you represent the character of Christ. Go to Jesus humbly, and break your hearts hardened by feelings of bitterness and hatred. Let the grace of Christ soften and melt you that you may put away everything that is destructive of your peace.

If you do not see your hearts in the light of Jesus Christ, self love will prompt you to have a much better opinion of yourselves than you deserve; for the heart is deceitful above all things and desperately wicked.

You have both pursued a course that is displeasing to God, for you have cherished unchristian feelings toward each other. Under the influence of selfishness you have committed the great sin of casting your mother out of your home. Brother _____, God is not pleased with you, and if you are not transformed in character you will go on in the sparks of your own kindling and lie down in darkness. Let not one of you boast over the other, for you have both had a wrong spirit. God is giving you another opportunity of being converted, to be trained and disciplined, educated for usefulness, and fitted for immortality.

[88] Sister _____ has been at disagreement with her mother, and she has thought she has had provocation, but if she had been truly converted she would have borne with the little annoyances that arose. Sister _____ has talked too much to others of her home trouble, and has obtained sympathy and advice which have been an injury to her. As a professed daughter of the heavenly King she should have borne the perplexities with meekness and self-control.

Sister _____, you have thought that you had difficulties to bear at home, but could you not bear them in the spirit of Christ? You have had a hard, unruly spirit, and have felt that you were wronged by your husband. You have committed great wrongs against your own soul, and have made yourself very unhappy. You have never had a happy disposition; you have ever been determined to have your own way. The warmth of pure affection has been chilled, and now you have taken a step in utter disregard of the fifth commandment.

We are all subject to trials and difficulties and earth-born sorrows, but the grace of Christ has been given to us that we may endure temptation and not fall under the trial of our faith. If you think you see selfishness and avariciousness in your husband, it should drive you to your Saviour. If your husband deals unjustly with you, according to your idea, remember that you have not his sin to answer for but can well afford to pity and pray for him. If you think you have a correct idea of his wrong, you are the one to feel deeply for his soul instead of thinking you should have sympathy and commiseration.

You are not the one who needs the most sympathy, and if you had more of the milk of human kindness in your heart, you would pursue an entirely different course.

Both of you need to be transformed in character or you will experience pain and remorse. You must feel your own sinfulness and nothingness, and when the grace of Christ is revealed to you you will no longer live to self but for God and for humanity. Will not the exhibitions of the love of Jesus, His self-denial, His self-sacrifice, make you ashamed of anything like selfishness? Sister _____, God is not pleased with your loveless life. Take all your deep-drawn sighs, your much-talked-of neglect and wrong, to the Burden-bearer. Break your heart before God in the presence of your family, and before your mother, who ought to find a pleasant home of peace with you, and let the sunlight of God's love into your home. Your own course of action has manufactured the irritating yoke that you are wearing.

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The whole Christian life is to be a preparation for the future, immortal life; and under whatever circumstances you may be placed you may be happy if you are true to God and to yourselves. Money cannot bring the peace which Christ can give you. Seek the hidden pearl, the jewels of truth, and let not worldly ambitions ruin your prospects of heaven. Satan is ready to present the worldly bribe. He says to you. "All this will I give you, if you will fall down and worship me." But will you do it? Will you give Satan the supreme affection of your heart? The apostle says, "But every man is tempted, when he is drawn away of his own lust, and enticed" [James 1:14]. He is turned from the true path cast up for the ransomed of the Lord because he has fixed his heart upon some attractive object of the earth. He catches at Satan's bait and is entrapped in his snare.

As we near the end, temptations will be stronger and more seductive, but we need not yield to them, we need not open the door of the heart and invite Satan to enter. There is no power in earth or hell to compel either of you to sin and dishonor your holy faith as you have done.

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I advise you to make a halt, to turn around and decide that it is best to be Christians in the full acceptation of the term,. Submit your will to God, that you may choose the path of righteousness and

truth. Let not your passions sway your reason, and iniquity triumph over truth.

Sister _____, never plead that you cannot get along with your mother. It is a shame to you to say this and make an excuse for breaking the fifth commandment. Your test has come, and you should confess in the name of Christ that you have sinned against your mother and against God. Thank God with your whole heart that your mother still lives, that you can confess to her that you have acted the part of an unnatural child, and from this moment seek to make restitution by your faithful loving-kindness and devotion. Let not her grave cover your unconfessed neglect of duties. Make everything right with your mother before it is everlastingly too late. Your wrong course must be abandoned, and you must choose the way of the Lord. “Thy word,” said one of God’s chosen, “have I hid in my heart, that I might not sin against thee” [[Psalm 119:11](#)].

[91] The church has had reason to lose confidence in you as Christians, but you can regain their confidence by pursuing a humble course and doing your duty in the fear of the Lord. You have entered into temptation, and for a long time have remained insensible to your sin. You have been blinded and deceived by Satan. You have betrayed Jesus, your Saviour. You have grieved the Holy Spirit of God. You have brought reproach upon the cause of God, and have enshrouded your soul in midnight darkness. Now, Oh now, with tears, not of sympathy for yourself, but with tears of contrition, in an agony of penitential grief, urge your case to the throne of grace. God will hear your confession. The Lord will answer your petition, and He will heal your backslidings and make you strong to do and to suffer His will.—[Letter 18b, 1891](#). (Written from Battle Creek, Michigan, February 15, 1891.)

Ellen G. White Estate

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MR No. 1012—Qualifications of Parents and Teachers; a Call to Leave Battle Creek

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You inquire, What shall we do with the school building? Shall we sell it to the Sanitarium? Shall we establish schools in different localities? To the latter question, I answer, Yes; establish schools. Let the very best talent that can be secured be selected for those schools. No cheap cast of mind should be placed in our church schools. The very best is required for educating and molding the human mind.

Men and women should feel that as teachers the Lord has committed to them the solemn trust of the souls of the children and youth, and that as teachers they are to be constant learners, never allowing circumstances to conquer them. In their work they will find clouds and darkness, tempest and storms; they will meet prejudice from parents who have incorrect ideas of what characters they are to form in the training of their children, and who, while they claim to believe the Bible, have not brought its principles into the home life.

Many parents go to extremes. Some who make a large profession are not Christians. They believe that Christ is the Saviour of the world but their faith does not grasp Him as their personal Saviour. They are not converted. When fathers and mothers are converted, there will be a thorough conversion of their principles of management. Their thoughts will be converted; their tongues will be converted. The commandment is positive, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength” [Mark 12:30]. They will bear witness for Christ by revealing the transforming power of His grace. There will be no loud, angry talking in the home. The words will be of a character to soothe and bless the hearer. Loud words are not needed. Sweet, kind words are like dew and gentle showers to the soul. Take all the ugly features out of the voice. The very best school for voice culture is in the home life. Study in every way, not to annoy, but to cultivate a soft voice, distinct and plain. Thus moth-

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ers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home. Then opposite their names in the books of heaven will be written, "Ye are laborers together with God."

"Ye are God's husbandry, ye are God's building" [1 [Corinthians 3:9](#)]. Fathers and mothers, you are to build up in this life characters which will help you to fit your children for the future, immortal life, which will help them to form such characters that you will not be ashamed to see them, as parents, taking the charge of their own children, and transferring to them your own attributes.

[94] God calls upon mothers and fathers to realize that they are matrons and teachers in the home life. They must subdue every passionate word. Pray, pray, pray, and then, believing, speak tenderly to your children. Bring all the pleasantness possible into the home life. If you cannot control yourselves in words and deportment, if passion bears sway, remember that you are educating your children to follow your example. In dealing with the children and youth, consider what influence your manner of discipline would have upon you were you in their place. Satan will take every advantage of your words, of your deportment, even of the expression of your countenance, to make your words of none effect on your children. He will help mothers to spoil their children in more ways than one.

Some parents think that they can let their little ones have their own way in their babyhood, and then when they get older they will reason with them; but this is a mistake. Begin in the baby life to teach obedience, but never let them hear a cross word from your lips. Avoid everything that will be rasping to your children, but require obedience in your home school. Force circumstances to be your agents in resisting the devil, and he will flee from you. In the greatest difficulties, do not let yourselves be mastered. Be determined to be a conqueror, and not to be conquered. Every morning lay your plans before the Lord, and ask Him to give you wisdom; and when you have done this, do not act out the promptings of Satan and in your speech reveal that Christ is not abiding in your heart by faith.

There is no time now to allow your children to follow baby or childish impulses. Educate them to self-control. One victory gained over yourself will be of great value and encouragement to your children. You may stand on vantage ground, saying, I am God's

husbandry; I am God's building. I place myself under His hand to be fashioned after the divine similitude, that I may be a co-worker with God in fashioning the minds and characters of my children, so that it will be easier for them to walk in the way of the Lord. I will act my part faithfully, fitting them to become members of the royal family, children of the heavenly King. I must not place upon my children my defects of character. I must not complain of my children when with all my experience I do the very things for which I punish them. I must not allow a shade of darkness to come into their lives if I can possibly avoid it. [95]

Satan is playing the game of life for the souls of the children and youth. Will fathers and mothers fall into Satan's snare, and become his co-workers to ruin the lives of their children? God forbid. Fathers and mothers, when you can control yourselves, you will gain great victories in controlling your children.

I dwell much upon this because suitable teachers are much needed, and men and women must be fitted up in the home and in the school to do a work of ministry of which they will not be ashamed. In too many families today there is too much self-indulgence and disobedience passed by without being corrected, or else there is manifested an overbearing, masterful spirit that creates the worst evils in the dispositions of children. Parents correct them at times in such an inconsiderate way that their lives are made miserable, and they lose all respect for father, mother, brothers, and sisters. The souls of the children, God's property, the lambs of the flock, are thus prepared for Satan to work his will upon them.

The teachers for our schools should be selected from the very best class. They should be experienced Christians, well balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in the preaching of the Word. They can prepare the soil, that the truth may have effect upon human hearts. [96]

I will not go farther in this line. I shall have more to say in regard to this home teaching. You tell me [that] the question to be settled I have not yet answered. I do not think you are prepared to have that question settled now, for you might work away from it, and make things worse than they are. I have many things to say. Financially the management of the school at Battle Creek has not been correct.

When the proprietors of an established school, as they run it on certain lines, find that they are heaping up debts, why do they not act like level-headed men and change their methods and plans? When I was in Europe it was plainly presented before me that we should not rejoice so much in [the fact] that there were a large number of students in attendance as that such plans were laid as to avoid debt.

When one year has proved that the management financially has been wrong, let Wisdom's voice be heard. Raise the tuition. Let the students pay sufficiently that in the second year the first year's failure may not be repeated. The Lord would not have things as they have been. If the school is conducted on right lines, debts will not be piling up, and still the boarding home will have plenty of good, substantial food without great cost. The Lord has pointed out to you that there may be a lessening of numbers but that there would also be less financial embarrassment.

[97] But, you say, You have not answered my question yet. [The question was, "What shall we do with the [old] school building? Shall we sell it to the sanitarium? Shall we establish schools in different localities?"—[Letter 75, 1898](#), p. 1.] I would say, The same reasons that have led us to move away from the city and locate our school here [Avondale, Australia], stand good with you in America. The money that is expended in buildings, when they are thousands of dollars in debt, is not in God's order. In this you are not following the path that God has marked out. The counsel of God has not been regarded. Had the money which has been expended in adding to the college building been invested in procuring land in connection with the school, you would not have so large a number of students, with their debts increasing, in the city of Battle Creek.

Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be so great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-round education would educate the children and youth, not only for practical work in various trades, but would prepare them for the Lord's farm in the earth made new. If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. Oppos-

~~ing influences would have been overcome; circumstances would have changed; there would have been greater physical and mental strength; labor would have been equalized; and the taxing of all the human machinery would have proved the sum. But the directions God has been pleased to give you, you have taken hold of so gingerly that you have not had the ability to overcome obstacles. It reveals cowardice to move as slowly and uncertainly as you have done in the labor line, for this is the very best kind of education that can be obtained.~~

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Opposing circumstances will and should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Fate has not woven its meshes about the workings of our schools that they need to remain helpless and in uncertainty. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances.

Nature is our lesson book. “Ye are God’s husbandry, ye are God’s building” [1 [Corinthians 3:9](#)]. The Lord has not laid out His lines that you should be in uncertainty. The building up of so much that is in Battle Creek the Lord will surely counterwork, if His voice is not heeded, by bringing around circumstances that will pull them down.

Look at nature. There is room in her vast boundaries for schools to be located where grounds can be cleared, land cultivated, and where a proper education can be given. This work is essential for all-round education, and one which is favorable to spiritual advancement. Nature’s voice is the voice of Jesus Christ teaching us innumerable lessons of perseverance. The mountains and hills are changing, the earth is waxing old like a garment, but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

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Serious times are before us, and there is great need for the families to get out of the cities into the country, that the truth may be carried into the highways and byways of the earth. Much depends upon your laying your plans according to the word of the Lord, and with persevering energies to go ahead. More depends upon active perseverance than upon genius and book knowledge. All the talents and ability given to human agents, unworked, are of no value. The

talent of genius must be constantly worked. Make a beginning. The tree is in the acorn, and the acorn in the tree.

There are those who are not adapted to agricultural work. These should not devise and plan in our conferences, for they will hold everything from advancing in these lines. This has held our people from advancing in the past. If the land is cultivated, it will, with the blessing of God, supply our necessities.

We have no time to spend now in longing to be higher than we are. The grumblers will never cease their criticism as long as time shall last. Some think they should be first. They think their great talents are not appreciated, and in this they reveal that they are unfitted for any position of responsibility. The first, Christ declares, shall be last.

[100] Do these want a change? Let the change first be developed in them. Who prevents them from becoming complete in Christ? They may advance to the first ranks, but they must not commence their work by tearing somebody else down. Although they do not know it, many are as high as their faculties will sustain them. If they would show themselves faithful and true in that which is least, the Lord would give them greater things to handle.

Not one of us will be excused for practicing dishonesty and fraud in order to get into positions which we desire. We must learn the meekness and lowliness of Christ. We must reveal that we have borne the test and trial in the furnace until the image of the Lord is reflected in us. We will all reap that which we have sown. They that sow to the wind, will reap the whirlwind. Our capacities and powers are to be seen by the works we do. We can all do a work if we will put forth our energies in accordance with the principles of the Word of God.

There are plenty of men who would have had excellent qualifications if they had by persevering, earnest, prayerful effort sought for perfection by exercising their gifts. But thousands have undeveloped capacity. They have not worked at the business of developing. They wanted to shine, but they were not willing to work so that they might shine. Daniel gained his position by self-denial, by linking himself with God by invisible cords. He put himself into every good work. But man cannot make himself like Daniel by controlling and working himself. Neither can he dash into a position. It is only

by enduring trial, by proving true as steel to principle, that human agents find their places.

The intellectual powers increase by use; the physical powers increase in firmness and healthful solidity by action. There are men who rush into one thing and then into another, darting here and there as their fancy strikes them. But they are not fast colors. They fade out in the summer's heat. Men who are caught up as geniuses have frequently to be put down as frauds. He whom the Lord blesses is blessed. The man who keeps his soul steadfast in the love of God, who is ever true to principle, is the man to be trusted always. The men who have sanctified perseverance, who labor and pray and watch and wait, are the men that will stand. [101]

Everything is to be shaken that can be shaken, and those things that cannot be shaken will remain. You will hear men talking of competition. "He is not treated as he should have been," they say. "Others have taken an advantage of him." But the trouble is with themselves. Constant perseverance in the right direction will give anyone standing place. Rational effort in cooperation with Christ means success and victory. These fluctuating, blustering men are represented in our institutions and in our churches. But they are not the Lord's chosen workmen when men are called for to be depended on. [Isaiah 50:2, 3, quoted.]

This is a representation of Christ. Those who are laborers together with God do not stand in a negative position. They show that they weigh carefully all sides of a question. They do not stand about, waiting, but step firmly by faith. They are where they are, following on to know the Lord. Had this been the case with those in the school at Battle Creek, it would not now be in a position of uncertainty. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned" [verse 4]. When this experience is obtained by those learning in the school of Christ, they will have gained that wisdom that is to be valued above gold and silver.

[Proverbs 2:1-9, quoted.] This is an experience that will not wash out in the heat of summer. It will stand the test of trial. Those who gain this experience will not follow their own impulsive conjectures. [102]

The Lord Jesus needs in His work men who will stand with their faces to the foe, men who will fight manfully in the aggressive warfare, men who understand that Christ is the Son of God, the Author and Finisher of their faith. The Lord calls for workers, and He will move upon them to go into places where there is promise of obtaining land and cultivating it. Go out in the name of the Lord and feel that as you have made an unreserved surrender, you may ask in faith for guidance.

[[Proverbs 2:10-13](#), quoted.] This has been the condition of things all along the line in the going out from the center, Battle Creek. The great difficulty is that confidence is placed in men. The ideas of those whose lives have not been clean and upright have been seized and acted upon. Selfishness and self-serving characterize these men, and in any important crisis they make trouble, drawing under their influence those who ought to have learned by experience to cut away from them. The light of the Sun of Righteousness has not been shining upon them. They hear a rumor, and they run without any message from God. This is the trouble with many in Battle Creek. They are unsettled. They have not a firm grip upon the Lord. They need to be thoroughly converted.

[103] Brother Sutherland, I must say that the Lord is not pleased with the plan of centering so much in Battle Creek, making it as was Jerusalem. If the men settled in Battle Creek were unselfish, if they would move out of Battle Creek into new fields, they would have an altogether better opportunity to learn and practice the truth. But they say, "I am conveniently settled. My home is here. I cannot move." They do not listen for the voice of God. I was conveniently settled in Battle Creek. I left home, furniture, everything. I had to be gone two years; and what have I received for all I left? A mere pittance. My goods I left in Healdsburg. Some few things have been brought over here, and where are the rest? Lost to me.

Souls are more precious than houses and lands, horses and carriages. We must work for the souls that are ready to die. I see no light in leaving this field. I long for God to work here. I am investing my means and am working with all my power to advance the cause.

Let those who are suffering with poor health go out into country places, where the standard of truth needs to be elevated. The Lord calls for volunteers. Then move, and let the light shine in other

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localities. You have something to do; do it with no slack hand. Years ago I was shown what would be if our people in Battle Creek would arouse and go out of the city, extending the work now done in Battle Creek to other places.

There are men who might do great good if consecrated daily to God, but who with might and will, pen and voice, oppose the idea of changing their location. If they had followed the light given by God, there would now be 20 centers where there is one, 20 churches where there is one. A breaking up is what is needed. If men would only listen to the word of the Lord, if they would only pray and hear and believe, God would work with them.

Go out, young men, and with persevering energy do something. [104]
Industry and economy will place you in possession of homes. Toil in the name of the Lord. Study, work in literary lines. Keep the physical and the mental machinery equally taxed. Give yourselves a chance for your life. I would say to students, teachers, physicians, ministers, that the health is preserved only by combining physical and mental labor.

All, both men and women, have a work to do. Let the Lord have a chance to use mind and heart, brain, bone, and muscle. Never impose on the human organism. There has been enough doubting, stubborn resistance to the idea of moving away from Battle Creek. But life is more than meat, and health more than raiment. Change your taxing brain labor. Use the sinews and muscles, and then the brain will be relieved.

Battle Creek is in a congested state, and needs to be relieved of some of its blood. Move out, move out of Battle Creek. Bring your blood where it is needed. There is a great work for all to do. Let a move be made; for there is deep, earnest work before us, solemn, real, and useful. Life to us is no idle song, no mere amusement, which does no one any good. It is full of duties, full of goodness, mercy, and love to be shown to others.—[Letter 75, 1898](#). (Written from “Sunnyside,” Cooranbong, N. S. W., September 24, 1898, to E. A. Sutherland.)

Ellen G. White Estate

Washington, D. C.,

September 1, 1983.

Entire Manuscript Released

MR No. 1013—The Newcastle and Brighton Camp [105]
Meetings in New South Wales

Newcastle has been considered the hardest place where we could begin to labor, but during our camp meeting we had special evidence that the Spirit of the Lord had prepared the way before us. There has been nothing like it in our entire experience. There was such perfect order among those who came to the grounds. There was very little of the usual strolling about the grounds for sightseeing. There was no murmuring or complaining. There seemed to be a holy hush, a quietude, upon the entire encampment.

The ground was large, containing about five acres, with a piece of brush at one side. From the brush there ascended many earnest prayers from ministers and church members.

We had our old family tent which we purchased from Brother Hickox at the Brighton camp meeting. This was occupied by members of my family. We also had a dining tent and a cooking tent. W. C. White had a tent on the ground. We also had two pleasant rooms about two minutes' walk from the ground. I had one of these, and the other was occupied by W. C., May, and the twins. The measles was prevalent, and W. C.'s family were attacked. All who came to the campground had to return home. W. C. himself was threatened. But by the last week of the meeting the trouble was over, and the whole family were on the campground.

The grounds were very pleasant. There is a thick mat of grass, [106] so that but few tents had to be floored. The use of the ground was granted us free. The steam cars stopped at the encampment at the time of the afternoon and evening service. This was not their usual stopping place, but the managers seemed ready to favor us. Indeed, all seemed ready to accommodate us, and glad for the opportunity.

We have never attended a meeting where such an intense interest was manifested, and we have never seen a more promising congregation assembled. People came from all the churches, and in our social meetings excellent testimonies were borne by church members. All

were free to express themselves that the meetings were a blessing to them.

Nearly every day a health talk was given by one of the doctors from Sydney, usually Dr. Caro. The physicians are doing all they can in advancing the health reform and medical missionary work. This finds favor everywhere. There has been strong solicitation for a branch of the medical missionary work to be planted in Newcastle. Merchants, bankers, the very first class of the community, are ready to cooperate with our people in the work.

[107] This camp meeting was at the right time and in the right place. All the way from Newcastle to Cooranbong there are places all ready to be worked. It is of great consequence to us and the school at Cooranbong that a solid church be raised up at Newcastle. It is so near us that after the special work of gathering in the harvest has taken place, the work can be carried forward to quite an extent by helpers from here. Several have already taken their position to keep the Sabbath, and yet the work continues. We have a large new tent, which was purchased by donations. The cost was about \$300. Herbert Lacey and his wife remain in Newcastle for a time to assist in the work. Brother and Sister Starr are there with a number of Bible workers and canvassers. Brother Colcord spends a portion of his time there. His family are in Cooranbong, occupying the Convent building.

The wonderful interest aroused by the camp meeting has been a great surprise to all. At the evening meetings through the week there was an attendance of not less than a thousand persons, and on one occasion it was nearly three thousand. All were as quiet as if it were a church. At the last of the third week the crowds were tremendous. It was a sight to see the great tent packed full of people.

In the morning, and sometimes in the afternoon, children's meetings were held, and on some occasions nearly 400 children were present. These meetings were under the supervision of Sister Peck, with the assistance of a number of Sabbath school teachers. It was a pleasant sight to see all through the week a large number of children, neatly dressed, assembling to receive instruction. Meetings were held for the instruction of teachers in Sabbath school work. There were superintendents of Sunday Schools who came to obtain all the information possible. They said that new methods must be brought

into their schools. This will give some idea of the influence of the meetings. A great work was done. We know that the Lord's host was on the encampment, and the Holy Spirit is still striving with hearts.

This is a coal mining district. The superintendent of one of the mines told some of our people that it was impossible for us to estimate the good that has been done by this camp meeting. "It has penetrated all through our mine," he said, "and we seem to be breathing a purer atmosphere." This is the opinion expressed by leading men, merchants, bankers, and all kinds of people.

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This is a most favorable situation for medical missionary work. The large class of miners need the gospel as verily as do the far-off heathen. In this very location there is an abundance of work to be done in the Lord's vineyard. This field, almost in the shadow of Cooranbong, is fully as essential to be worked as Africa or India. And the fact that they are English-speaking people gives them a special claim upon us. I see a great work to be done. The Lord knew just where to locate the school in Australia. His wisdom has planned that these miners should have a chance. There will be a work for many of our students to engage in which is fully as essential as in the missionary fields afar off. The temperance and medical missionary work should be established here. A large work can be done, and we must see that it shall be carried forward solidly.

We shall have to erect meetinghouses in different places. There is an old stone meetinghouse at Wallsend, ten miles this side of Newcastle. It has been left vacant and has been roughly used, and is now offered for sale cheap. If we can get the means, we will purchase it, and put in new floor, windows, and roofing. The ground is high and the location excellent. The truth must be presented in all the suburbs of Newcastle. This place being only a short distance from Cooranbong, we can send workers there, and we long to do this. The church can be purchased for about 80 pounds.

All our ministering brethren are convinced that there is not a better location for our school. We are not a great distance from Queensland, and from the light given me of the Lord I know that all the places on the way to Brisbane—Newcastle, Maitland, Singleton, Toowoomba—are to be like links in a chain reaching to Cooranbong. And from Cooranbong there are places to be worked all along the

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line to Sydney. Oh, it is a great field, just as dark as heathen lands unless the light of truth shall pass through it as a lamp that burneth. The Lord has looked upon the darkness. "And God said, Let there be light: and there was light." "I am," said Christ, "the light of the world."

The souls that are here to be saved are just as precious as are souls thousands of miles away, and we can work for them with far less outlay of means. This work means business. It means much to us. Christ is indeed the Light of the world, and the Holy Spirit is waiting to communicate to the eye of the soul that power of sight which will reveal to the perishing the Lord Jesus Christ. Christ is to be uplifted before the people.

Yesterday a telegram was received from our workers at Newcastle asking us to send our carriage to the station for a party coming from that place. A family came to see the school, with the purpose of placing in it one of their sons. There were father, mother, daughter about 30 years old, and two boys. They have several stores in Newcastle, in the drapery business. They were much pleased with the place and decided to send their son to the school. These people were interested and deeply impressed at the camp meetings.

[110] Several families are thinking of sending their children to the school. There was a Jew, his wife a Christian, from Maitland, who thought of moving to Cooranbong with his family, that he might send his daughter to the school. He was present on the last day of the camp meeting and heard me speak on Sunday afternoon, and many said he was deeply impressed. He was also much impressed by the evening discourse. After the meeting he went home and talked with his wife to a late hour. He said, I must acknowledge that this people have the truth. He felt deeply. The next morning he was found dead in his bed. He died from heart disease. I do not know what course the family will now take but they will be visited. They are in comfortable circumstances, having several houses in Maitland. May the Lord save the souls of that family, is my prayer.—[Letter 12, 1899](#). (Written January 26, 1899, to Addie and May Walling, from "Sunnyside," Cooranbong, N.S.W.)

Ellen G. White Estate

MR No. 1013—The Newcastle and Brighton Camp Meetings in New South Wales

Washington, D. C.,

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[111] **MR No. 1014—Ellen White Comments on The
Value of Organization by C. C. Crisler**

(As reported by W. C. White)

**Sanitarium,
August 3, 1914.**

Dear Bro. Crisler:

This morning Mother seemed to be quite strong and she asked if there was anything needing her attention. Then I told her of the manuscript you had prepared on *The Value of Organization*, which has a bearing on the relationship of the Madison School to the organized work of the Seventh-day Adventist denomination. Mother said she would be pleased to have me read it to her, and we read the first 26 pages.

When we reached page twelve, lines 8-4 from the bottom, [Page references refer to the working manuscript, not the printed pamphlet. No copies of the draft are known to have been preserved.] Mother said: "This should be repeated and emphasized." Page 13, lines 5 and 6: "That is important. Meetinghouses will be built and institutions of learning established." Paragraph 2, page 13: "With humility and love the workers make deep impressions." Page 17, first paragraph: "That is good." Paragraph 3: "I am glad of that statement." Page 20, last paragraph: "Frequently this matter has been presented to me in this way. If humble workers will carry the message in great humility, the power of God will set home the truth to the hearts of the people. There is danger of getting out of the line of true humility, which God approves and which proves itself.

[112] "When the workers become confused, let them drop upon their knees and plead with God to make clear the understanding of His truth, and the people will be impressed. If they keep in the line of humility the angels of God will impress hearts, and they will receive the truth, where otherwise they would not. These words were spoken to me distinctly: 'I will make the impressions. I will lead men to

~~speak words of great import to the people, and these words will make their impression.~~

“There is a large compass for us to work out. The Lord Jesus is imbuing the workers with His Spirit, and with understanding also, and He wants the workers to make the truth as impressive as possible.

“God will make His Word a power of intelligence to the people. Satan will bring every jot and tittle of influence that it is possible for him to bring that will divert minds from the truth. Guard every point so that the people will have no excuse to turn away from the truth, because to accept it requires a sacrifice on their part.

“If when engaged in the work the laborers would drop right down on their knees and plead with God to save these souls for whom Christ died, God would hear and souls would be won to Christ Jesus.”
[W. C. White]—[Manuscript 14, 1914](#)

White Estate

Washington, D. C.,

September 1, 1983.

Entire Manuscript Released

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MR No. 1015—Men and Women Physicians

[2 Peter 2:1-12, quoted.] Now here is a rule for us that we can carry out if we will. I am so thankful that the Lord is so gracious to us, that He has given us Jesus as a Pattern. He did not exalt Himself; He came to this earth, and was meek and lowly in heart. He traveled around on foot from place to place, and yet He was the greatest Teacher that has ever stepped on the soil. Now, the Lord would have us in the position of learning from Him and of being just what He would have us to be. I want to speak something of how the Lord would have us carry on the work of God sensibly, men and women connected in the work, and each carrying their part, but in a way that God will be glorified.

The time has come now when there are to be—and there should have been long ago—sensible changes. Men have their appointment to take care of the men, and women are to take care of the women. But when it comes to bringing the men and women together in private practices of childbirth and such cases—to have them associated right together—I should say it is not right nor to be justified. Women had their appointed work in the Bible times and these women took charge of the women, and there was a special understanding that was the way it should be. And that is the way it should be now in childbirth. Let the women be as thoroughly trained as the men, and let them take charge of these matters. I speak intelligently. I speak because I understand what I am speaking about, that there is too great a commonness.

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Now, the Lord would have us pursue a course that can be an example to others. We are right in the last days. The women should take charge of the women, and the men take charge of the men whenever they are sick and privately sick. Do not in such cases mix up men and women. See that you remove temptations. I cannot tell you how many have come to me with their complaints, and wanted me to heal these difficulties, but I felt as though I was not prepared to do it. But recently the light has come to me that too great

commonness has been practiced. It must be that the women will take charge of the women, and the men take charge of the men. Of course, there are some things in which they have to mingle. Women will have to do some things. But it is too great commonness that has been brought in, and this has been brought before me several times. But I felt as though I could not rein myself up to touch the point.

But I have felt recently, now that you are about to make some moves here, that it is time that I should bring these things out, that it should be so arranged that the women will have greater responsibilities. It is their privilege to be educated just as thoroughly as the men are educated, in some lines of work. In Bible times the women always took charge of the women, and the Lord worked with them. I want to say there are many temptations presented to me by individuals that I have kept my own counsel. I have not said anything, but it has been sins brought in by this commonness and the temptations that come in. Now, I know of some that have been tempted over matters. I know the women for myself. I know the women are clear, and they are not to be censured, only in one point, and that is to take their stand of propriety and not to mix and mingle right together, the men and the women taking charge. [115]

The physicians may have to be there, but there can be women physicians just as thoroughly trained as men. The Lord would have us do everything possible to close the door of temptation. If you knew how many letters come to me, asking what they shall do; and one man offered me a large sum of money if I would give him advice. I did give him advice, but it did not meet his mind. He was leaving his wife and giving his attention to another woman, and I wrote him a letter. He had quite a large sum of money I suppose he was prepared to give me if I favored his action, but I came right out and took my position in the letter that I wrote. But I have not seen the money yet, and I do not want to see it unless it is pure money. There was a feeble wife, sick, and I wrote to him as I thought was appropriate, but I have not received a letter since I wrote as plainly as I did.

I want to say that from the light the Lord has given me, we must remove temptation. We have come out of the Bible order. The women in Bible times were to take care of the women, and in childbirth cases they should be educated to take their position. We

want to be fitting for heaven. We do not want to open any door of temptation. We do not want to do this, but to take the position that right is right, and that we can manage this matter if we will. We should have the women educated to do their work intelligently, and we need not speak of the men because they are already provided for.

[116] But then men should not take what belongs to the women's work, and that was God's plan.

I have had this before me time and time again. I have put it in writing for fear I might be taken away. But I want to say that we must step up onto a higher plane of action, and if we will do this the Lord will let His blessing rest upon us. I have had so many letters from women and from men about their falling right under the temptations of the devil as they were brought in connection with the childbirth of women. I do not need to argue this because your own sense will tell you that we are in a world of temptation and trial. And we are to purify ourselves from every such thing. God help us. You have no need to have me dwell upon this any longer. The light given me is that we open the door to temptation and for transgression. Let us have just as much a duty to take the burden that rests upon the women for the women in childbirth as it is possible for us to do. This is the right as it is presented to me.

I want to be in that position to carry out these things before our people. I shall do it privately as I can. If the husband cannot carry through the case himself, there should be women who can be called to take charge. We are to be refined and purified. We are to be made white in the blood of the Lamb, and we are to be tried. Each one of us is to be living on the plan of addition. "Add to your faith virtue ... if ye do these things ye shall never fall."

[117] We are going to settle a good many questions here, and we want everyone to have his mind in a correct position. But here is light for us. And the great door of temptation that has been opened to so many I have not the courage to take up. I was afraid I should say something that I ought not to say, but I know of so many cases that have been brought to me, the wife suffering under the wrongs of the husband, knowing that he is not in the faith and cannot be in the faith because of his association with other women. I want to tell you that we must draw nearer to the Lord. We must give the women their chance and encourage them to do certain work that men need not

do, except in trying circumstances. The men physicians will have to do something now because many of the women are ignorant. They certainly have not the light and knowledge to feel that there is any crime or sin in the matter.

Midwives—it was their practice, their work, to take charge of the women in childbirth. Now I lay it open before you, and tell you that we want to be prepared in thought, in word, in action, as you are about to work changes here and enlarge and have greater responsibilities come upon you. We want that you should every one feel the responsibility of searching the Scriptures that you may stand firmly upon the true foundation and not be drawn from it. It will be quite a work to do that. As you are now enlarging, give the women such education that they can come in and that they can deal with these cases. Encourage them to do this. It is too painful to me to think of the many letters that I have received, and what could I do? I could not do anything.

J. A. Burden: You have spoken of the practice of their dealing with the sick. How about the education of young men and young women together? Is there any danger of commonness there? [118]

Mrs. E. G. White : Yes, there is. These is danger of commonness in having them associated together. There is danger, and I want to say that I have gone to several and, I think, written to several about this matter. I do not know whether it has done any good or not. I cannot tell. I would like to speak of it if I can, but I do not know that it has done any good. But I have felt intensely now that you are going to launch out in the medical line. Give the women a chance; encourage them. I should be willing to do something in that line. I should be willing to give of my means to do something for the women.

JAB : From the light you have, do you feel that the same principles of separation in the delicate subjects should be maintained as are maintained in practice? Is there the same danger in studying together? Should there be classes formed in the delicate subjects for the women and classes for the men?

EGW : If they have the same work to perform, they must. But I think there is a great deal to be done before they come down to it.

JAB : The medical studies which they pursue, following along the lines of the delicate subjects of men and women—when it comes

to studying these should the classes be separated? Is it unsafe to keep them in the same classes?

- [119] EGW : I do not think it is safe. I tell you we are in a world of temptation, and you get men and women dealing over subjects like these, and it is feeding evil ideas. I think it would be safe to separate them. I think the women have much more intelligence than they put into exercise.—[Manuscript 2, 1911](#).

White Estate

Washington, D. C.,

September, 1983.

Entire Manuscript Released

MR No. 1016—Encouragement for a New Believer [120]
to Trust Christ and Believe the Testimonies

I received your letter today, and, after reading it, wished very much that I could be with you and talk with you.

My nephew, Frank Belden, has written me several letters regarding matters in Battle Creek, but these letters I have not read, for his own sake and for the sake of those who, when I send the reproofs that God gives, are liable to be tempted to think and say, "Somebody has told her or written to her." I shall not read these letters of Frank Belden's now, and perhaps not at all. It is not best.

Notwithstanding all the evidence that men have had that the testimonies given me are of God, when their own plans are interrupted and hindered by these testimonies, they say, "Somebody has told her." The testimonies cannot help those whose faith is of this texture, and I am obliged to lose confidence in them as trustworthy men who will be true to themselves and to God.

I know that matters in Battle Creek are in a most precarious condition. For two months recently I suffered great distress of mind. For more than a month I was unable to sleep past twelve o'clock, except once or twice. At a council held at my house here, I spoke [121] words which gave liberty for certain things to be done in a certain place. I was reprov'd by the Lord. For three nights in succession scenes were presented before me in which I saw what the result would be of following the plans of men instead of the plans of God. A horror of great darkness came upon me. As soon as possible I wrote a letter saying that I had been wrong in sanctioning these plans, that God did not endorse them.

In one of the scenes presented to me, I saw a sword of fire stretched out over Battle Creek.

But the terrible burden that came upon me at that time was taken away. The next news I heard was that the Review and Herald Publishing House had been destroyed by fire.

I am sure that nothing in regard to Review and Herald matters will be decided until the next General Conference.

I do not now expect to attend the General Conference. I should not dare to go, for I am very much worn with the responsibilities that I have been carrying since the Fresno camp meeting. It is like this: When I stand before congregations of our people, I feel very intensely, because I understand the peril of those who as blind men have followed their own counsel. Were I to go to the Conference, I should be compelled to take positions that would cut some to the quick. It greatly hurts me to do this, and it is a long time before I recover from the strain that such an experience brings on me. When the Lord bids me speak, I am obliged to lay aside my own inclinations, and bear the testimony that He sends, whether men will hear or whether they will forbear, whether they are pleased or displeased.

[122] You, my brother, know but little by personal experience of me and the work that the Lord has given me. But some of those who know of my experience, and who have had all the evidence that the Lord will ever give them, evade the truth when the straight testimony comes to rebuke some of their plans. They say, "Someone has told Sister White." I cannot place any dependence on the faith of such ones in the Lord's word. When all is in their favor, they may appear to believe. But when the Lord in His mercy shows them that their course is not in accordance with truth and righteousness, when their plans are interfered with, they give way to unbelief, showing that they have no real confidence in the word of the Lord.

I am glad that you could be with us in the meetings held when you were at St. Helena, because you have had little opportunity to learn of the character of the work that the Lord gave me when I was but 16 years old, work which ever since He has sustained me in doing. I know that the Lord gave me the words to speak that you heard when you were here. His power and grace sustained me. His power was with me all the way through the last General Conference, and had the men in responsibility felt one quarter of the burden that rested on me, there would have been heartfelt confession and repentance. A work would have been done by the Holy Spirit such as has never yet been seen in Battle Creek. Those who at that time

heard my message, and refused to humble their hearts before God,¹⁰¹
the Testimonies
are without excuse. No greater proof will ever come to them.

The result of the last General Conference has been the greatest, the most terrible, sorrow of my life. No change was made. [See also [Testimonies for the Church 8:104-106](#). Reference here is not to the General Conference leadership in which important changes were made, but to the medical work in particular where the desired changes were not effected. See the *SDA Encyclopedia* (revised ed.), 1052. Two months after the 1901 General Conference Ellen White wrote, “Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. No issues are to be forced.... It hurts me to think that you are using words which I wrote prior to the Conference. Since the Conference great changes have been made ([Letter 54, 1901](#)).] The spirit that should have been brought into the whole work as the result of that meeting was not brought in because men did not receive the testimonies of the Spirit of God. As they went to their several fields of labor, they did not walk in the light that the Lord had flashed upon their pathway, but carried into their work the wrong principles that had been prevailing in the work at Battle Creek.

[123]

The Lord has marked every movement made by the leading men in our institutions and conferences. It is a perilous thing to reject the light that God sends. To Chorazin and Bethsaida heaven’s richest blessings had been freely offered. Day after day the Prince of life had gone in and out among them. The Glory of God, which prophets and kings had longed to see, had shone upon them. But they refused the heavenly Gift, and of them the Saviour said: [[Luke 10:13, 14](#), quoted.]

So today upon those who have had light and evidence, but who have refused to heed the Lord’s warnings and entreaties, heaven’s woe is pronounced.

The Lord bore long with the perversity of Israel, but the time came when the people passed the boundaries, and fearful punishment fell upon those who, having had great light, refused to repent and be converted, that Christ should heal them.

[124]

Brother Arthur, I feel the most tender interest in you and in your connection with the Seventh-day Adventists. I am aware that you have seen among our people many things of an objectionable nature. You have seen them cherishing that which, considering the sacredness of their faith, they should not tolerate. The Lord Jesus looks upon you very tenderly, with great compassion and love. There is a narrow path for you to travel and a strait gate for you to pass through. And One is your Leader, even Christ. Remember always that He is acquainted with every temptation that comes to you. Ever trust Him and ever follow Him in meekness and humility. He is able to do as He has promised. "Behold the Lamb of God," John said, "which taketh away the sin of the world" [[John 1:29](#)].

My brother, when you were in St. Helena, plain evidence was given you that the message of the Lord came at that time to His people. Then will you not hold fast to the truth, and believe the word of the Lord, whatever others may say or do to counterwork that which the Lord has declared to be His will?

As I prayed for you in your home at Battle Creek, did you not have evidence that the Lord heard my prayer? I know that Jesus came into the room where we were. I know that He took away my weariness. It was no small suffering that I was trying to brace myself to bear. In the strength of the blessing then received, I traveled more than 3,000 miles, speaking 23 times during the 23 days of my journey, sometimes speaking twice a day and sometimes three times.

I know that at that time blessing came to you in a healing current. I know that the Lord blessed and healed us both. You cannot have forgotten this experience. Was it not an assurance that the Lord was with His servant?

[125]

My brother, your part is to cleave to the Lord. Do not be afraid to acknowledge His goodness and His love. Give to Him all the praise and glory. Remember that in these days of peril and unbelief and skepticism your safety depends on believing in and trusting Christ as a personal Saviour. The experience you are to gain is to strengthen you in the faith. You have had a decided experience. You gave yourself to the Lord to be led and guided by Him. Cleave to Christ as a personal Saviour. Hold fast the beginning of your confidence firm unto the end. With the dear family who believes with you, live

for God and you will all win a crown of immortal life. Never lose eternity out of your reckoning, and trust the Lord implicitly.

The injunction to cleave to the Lord will be precious to us if we will understand and obey it. Trust constantly in God. Have unswerving faith in Him because of the unmistakable evidence given you of His love and power. Never does one stretch out his arms in faith to the Saviour but there are placed around and underneath him the everlasting arms, and he is comforted and sustained.

My brother and sister, lean your whole weight on Christ. He will bear you up. Fortify your children by wise instruction and by steady advancement in spirituality. Let them see that you have firm faith in the truth and a genuine love for Him who bears you up in His arms. Christ is your life, your light, your crown of rejoicing. His Spirit, striving with you, daily gives you a fresh and constantly growing experience in the knowledge of God and of Christ. Daily you learn lessons that keep you clinging so closely to the Life-giver that no power can shake you off.

My brother, you can be a great help by speaking words in season to the feeblest of God's children, the poor and needy, and not to these only but to those in the higher classes. We are liable to forget how some of this class long for some assurance, some spiritual hope.

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Love is the connecting link between your heart and the heart of Christ. We love Him because He first loved us. Repeat often to your children the lessons of the Saviour. Christ holds you as a family in His arms of love. From Him your heart received the life-current. Let it be seen that this is actually a part of your daily experience. Spasmodic impulses are not reliable. Christ's work has in it good reason and wise method. Do not allow your hope in Him to be affected by circumstances. Educate yourself to persevere in receiving grace from Him, and imparting it to others. Thus you can exert a strong influence for good. You can be a great blessing if you will obtain the rich treasures of grace and give them to others, speaking wise, appropriate words, leading, drawing, souls to Christ, teaching them to love and appreciate Him whose they are by creation and by redemption. Lay up treasure beside the throne of God by bringing souls to Christ. This is the work that the Saviour values. Those who faithfully do this work will one day sit with Him on His throne.

[127] What a good work we may do if we cleave earnestly to the Lord. My brother, fasten your heart to the heart of Christ. Teach your dear ones to love Jesus. In simple words tell them of His love. Oh, how many there are who need to be taught to love Jesus. How many there are who need to be helped by words spoken in season, who are longing for something that will bring to an end the monotony of their aimless lives, but who fear to speak of their longing. Go to them with a heart overflowing with love and sympathy. In helping them, great blessing will come to you. Simply and earnestly tell them of your experience. Simplicity of godliness means much.

We are to cultivate a keen appetite for righteousness. God's Word declares, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" [[Matthew 5:6](#)].

Now a few words on another subject. My brother, you need not afflict your soul with regard to your future work. Hide self in Christ. Do not worry. The storm will come but Christ is at the helm. The ship is not left to the guidance of inexperienced hands. Your help will be needed in the work of reconstruction to be done in the future. I pray that you may be weighted with the Holy Spirit. [[Hebrews 10:23-25](#), quoted.]

May the Lord help us to hold fast the profession of our faith without wavering. And may He help us to provoke one another to love and to good works. It is the unselfish love and compassion that we manifest, the tender interest that we show, that provokes to love and to good works. And these efforts bear fruit to the glory of God.

[128] Rest your soul on the Lord. Be assured that Jesus has a care for you and for your family. He knows the end from the beginning. He thought of us before we thought of Him. His heart is stirred with divine compassion for all who need His words of encouragement and hope. His love for us was fully manifested in the sacrifice that He made to redeem us. He gave His life as a ransom for sinners. He so loved the lost race that He died for them. Those who are walking in His footsteps will, by tender compassion and unselfish interest, provoke one another to love and to good works.

Satan strives to bring into the church envy, suspicion, and evil-surmisings. We are hoping and praying that the church may be purged from this evil, and that the compassion of Christ may be kindled in every heart. Christ has left us an example, that we should

follow in His steps. He always drew near to the most needy, the most hopeless, and, attracted by His sympathy, they came close to Him. He assures every suffering, needy, sinful soul that he will never want for a great Physician to give him spiritual help. We stand too far away from suffering humanity. Let us draw nearer to Christ, that our souls may be filled with His grace, and with a desire to give this grace to others.

My brother, look to Jesus, the author and finisher of your faith. Leave yourself in His hands. He is your hope, your crown of rejoicing.

In much love to you and your wife, and to your children, whom I love, and in whom I have a deep interest.—[Letter 17, 1903](#). (Written January 14, 1903, to Judge Jesse Arthur, from “Elmshaven,” Sanitarium, California.)

White Estate

October 5, 1983.

Entire Letter Released

[129]

MR No. 1017—Treasure Hid in a Field

The blessings of the gospel are compared 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” [[Matthew 13:44](#)].

The treasures of the gospel are hidden, for many have eyes but they see not; they have ears, but they hear not; they have intellect but they discern not the hidden treasure. A man may pass over the place where treasure has been hidden. In his dire necessity he may sit down to rest, knowing not of the treasure hidden at the roots of the tree where he is resting. This represents the blindness of the Jews. They had eyes but they did not see. The treasure house of all knowledge was in their midst but they knew it not.

Christ wept over Jerusalem, saying: [[Luke 19:42](#); [Matthew 13:13-15](#), quoted].

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In His miracles Christ gave the Jewish people abundant evidence that He was the Messiah. But His teaching called for a decided change in their selfish, ungodly practices. They saw that if they received Christ they must give up their cherished maxims and traditions. It involved a cross to give up their errors and receive changeless, eternal truth, therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They were afraid of being convinced, lest they should be converted and be compelled to yield up their preconceived opinions. They professed to believe the Old Testament Scriptures, yet the testimony of the Scriptures regarding Christ’s life and character, they refused to believe. The treasure of the gospel of truth, the Way, the Truth, and the Life, was among them, but because of their perverted religious theories they would not receive the greatest Gift that heaven could bestow.

Among the chief rulers “many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue” [[John 12:42](#)]. They were convinced; they believed

Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them, the heavenly treasure.

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures were not to be adapted to meet the prejudices and jealousies of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth in prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and receive the gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field.

Many poor souls torture themselves, many go on long pilgrimages, thinking to find Christ. If this were the way to secure the treasure, the poor would be in a hopeless condition. The afflicted, the lame, and the blind would fail to find the treasure. But salvation is given without money and without price. All we are asked to do is to believe in Christ as our personal Saviour, and be doers of His Word. [[Romans 10:6-10](#), quoted.]

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The heavenly treasure is to be sought for. [[Job 28:15-18](#); [Proverbs 3:15-18](#), quoted.]

The treasures of the Word of God are for all who will seek for them, but they are hidden from those whose minds are filled with worldly, ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. [[2 Corinthians 4:3-7](#); [1 Corinthians 2:14](#), quoted.]

If the heavenly treasure could be made plain to the eyes of men, as the gold was revealed to the poor man's wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing, for the value of this treasure is above that of rubies, pearls, gold, or silver. The contents of the richest mines cannot compare with it.

Philip found the Lord, and fully believed in Him. He was so rejoiced because he had found this treasure that he went to hunt

for Nathanael. He found him under a fig tree, and said unto him, “We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” [John 1:45]. The treasure that Philip had found was a knowledge that Christ, the Son of God, was among them.

[132] Received by faith into the heart, the gospel changes the whole man. The Word of God is the bread of life. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb.

“Except a man be born again, he cannot see the kingdom of God” [John 3:3]. He may conjecture and imagine, but he cannot see the treasure with the eye of faith. Christ gave His precious life to secure for us this inestimable treasure. Without shedding of blood, there is no remission for sins, no treasure for any perishing soul.

How few realize that the Bible is the great instrument of God’s government through probationary time. This Word is the direct unveiling of truth. It is spoken of as “the mystery which hath been hid from ages” [Colossians 1:26]. We need a far greater knowledge of the Word of God than we now have. A man may go through every grade for acquiring scholastic knowledge; he may devote all his capabilities to book learning; but unless he has the knowledge of God, unless he understands and practices the laws which govern his being, he will destroy himself by erroneous habits, by using tobacco, tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He uses his brain too much. He loses his self-control. He cannot reason acutely upon the matters that concern him most. He is reckless and irrational in his treatment of his body.

[133] By wrong habits, he is making of himself a complete wreck. His neglect to cultivate pure, clean, healthful principles, in order that harmonious action may be preserved, that he may be a sound man, will leave him in the control of habits that will ruin his peace. Happiness he cannot have. For a time he is elated under the stimulus of alcohol, but it is followed by sluggish movements of the brain. His indulgence in unnatural habits has destroyed the harmonious action of all the parts of the being. His years of taxing study are lost, for he has ruined himself. He has misused his physical and mental

powers, and the temple of the body is in ruins. He thought to gain a treasure by acquiring worldly knowledge, and he laid his Bible aside, ignorant that it contained a treasure worth everything to him.

Daniel in Babylon chose the wisdom that would vindicate the honor of God. He and his three companions decided that it was in the wise purpose of God that they had been taken as captives to the wicked and corrupt city of Babylon. They did not leave their religion behind them in their own nation. They determined that they would not devote their time to complaint, but that they would be cheerful and faithful in all their business transactions; that God's compassion for them demanded the most unselfish service on their part as His representatives. They would preserve the true worship, and not permit one slur to be cast upon God.

We read that God gave these youth wisdom and knowledge. God rejoices to give His Spirit to those who cooperate with Him. He blessed Daniel and his fellows, that they might reveal Him to the idolatrous nation with which they were connected.

Man is the crowning work of all that God has made. The proper study of every learner is man. Science, true and unadulterated, in all its achievements, is to be laid at the feet of the God of science. Man is a being to be prized. Holy angels are sent from heaven to minister to those who shall be heirs of salvation. There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. But these are the objects of divine compassion. Angels from the heavenly courts stand by the side of those who do God's service by ministering to their fellow men. Angels encamp round about the little flock that love and fear God, and were we half awake we would feel their companionship.—[Manuscript 48, 1898](#). (Written in Australia, probably at "Sunnyside," Cooranbong, or possibly at Melbourne.)

[134]

Ellen G. White Estate

Washington, D. C.,

October 5, 1983.

Entire Manuscript Released

[135] **MR No. 1018—Lessons on Liberality in Leviticus
and Deuteronomy**

I have not slept well during the past night, but I am thankful that I am able to write a little, yes, considerable. I think of you, but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God; and may the Lord sustain and bless you at every step.

I have things to send to you in writing that I deem very important, and I think it will be prepared in a form so that many may be benefited by it. I should oft be so pleased to have talks with you upon matters that are intensely interesting to me, that I am trying to write out in reference to the specifications in scriptural injunctions in regard to the duties one to another in Leviticus and Deuteronomy. We must just call to our minds those [precepts on] actual, practical missionary work, and work intelligently, and do the very principles of Christianity, the gospel of the Old Testament.

[136] And this some call the Dark Ages. If so, it is not because they had no communication from heaven. [Leviticus 25](#). The Lord was over the whole earth. Every seventh year was a sabbatical year. This would be a wonderful arrangement down in this age of great light. Not only the agricultural processes were to be intermitted, but the cultivation of the soil was not permitted. It lay in its spontaneous growth for the benefit of the poor. All had free access to it—the strangers and the flocks and herds. This was to invigorate the productive, worn-out soil, and to teach the Hebrew nation that God was the Householder, and the people were His tenants. The land had a sabbath, or yearly sabbath.

Then the jubilee, the fiftieth. The lessons given were to encourage liberality and overcome all stinginess, and to give lessons to all that it was the Lord's land. He was to be regarded as its owner, that He would make it productive, if they were obedient, by giving them His blessing upon their lands. The lesson given was that the Lord was taking care of the poor, and that He had made provision for

them; and every seventh year the spontaneous crops were for them. This is the principle of liberality; a provision was made by special interposition of God. The sixth year, under God's supervision, the land yielded provision for three years; and it was a constant lesson that God was the Householder, and the land was His.

But I cannot write out all that is contained in Leviticus and Deuteronomy. But I think our people in this enlightened age of 1899, if they would go back to the period they call the "Dark Ages" and bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them. Their hearts would not be so full of selfish principles, that when His brethren working in hard fields should ask a favor, that they would close the door of their heart and say, No.

This has been done. I have seen individuals (I might call by name, but forbear) who asked simple advantages. Seeing they would not help, they would not express their sympathy in the work, or cooperate, only so far as wages was concerned—in a poverty-stricken field, where the poor must be helped in order to help themselves.—[Letter 221, 1899](#). (Written to Elder and Mrs. S. N. Haskell, August, 1899, from "Sunnyside," Cooranbong, N.S.W.)

Ellen G. White Estate

Washington, D. C.,

October 5, 1983.

[137] **MR No. 1019—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.

[138] 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.

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.

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.

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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.

[140] 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.

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.

[141] 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 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."

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.

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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 _____ and Sister _____. 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.

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.

[144] 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 _____ 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 _____ 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.

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.

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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.

[146] 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.

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.

[147] 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

[148] **MR No. 1020—Message to a Sinner: Look to Jesus,
and Live!**

Dear Brother,

I cannot forbear writing to you. I knew your countenance as you were seated in the tent at my right hand on the Sabbath [September 13, 1891] at Colorado Springs. The Lord has presented your case before me as one who was in need of that help which God alone could give you. I heard words of hopelessness and despair coming from your lips. I heard wicked words, blasphemous words. Said Jesus, as He looked upon you piteously, "These are not the words of the man, but the words of the spirit that has possessed him. God will heal him. He has gone far in resisting the Spirit of God, but Jesus is drawing him by the tender cords of His love. He has separated from God, but God has not separated from him. Through a train of circumstances he has lost confidence in himself, in his best friends, and turned from light to darkness, from truth to error, and has been left to feel his own weakness."

You were the very one I was shown who was under the power of demons. "When this young man gives himself to Christ, the victory is gained." Said the heavenly voice, "Break with the deceiver. He is deluding your soul to your ruin. He will not let you go; only the power of the Mighty Deliverer can save you." Charge not my precious loving Saviour with your unhappiness and your ruin. The storm of temptation has swayed you like a reed in the wind, and through these bitter and almost overwhelming storms you have clung to your mantle of pride, hugging it closer about you. Prostrated in the dust, you are apparently devoid of willpower, without strength

[149] to rise. No earthly friend is powerful enough to raise you. You still cling to your pride; you utter the words of Satan abiding in your heart. Said Christ, "It is not he but a demon that speaks. I will save him if he will trust in me as a little child trusts in his father, his mother."

Lay your pride at the feet of One who owns you, who loves with a love that is infinite. Stand in your God-given manhood, in the strength of Him who can save to the uttermost all who come unto Him. Then your purposes will not be like ropes of sand. In His presence, standing under the shadow of the cross, His mercy, His love, His forgiveness, cover the blackest stains of sin. The Holy Spirit helpeth your infirmities. The Master has work for you to do, to speak words of hope, of comfort, of love, of Christ's forgiveness, pardon, to the helpless, the wandering, the lost. You have no will that leads you to Jesus, but a will that leads you away from Him. With open arms He will receive you.

The Lord has made provision for your simple necessities. While you need not despise money, you will appreciate it in a different light than you have hitherto done. You will say, "It is all the Lord's. My skill, my aptness and ability, I have misapplied. I will now let Jesus elevate me by the golden chain of truth that will bind me to His eternal throne."

I ask you to work and walk out on my faith, if you cannot on your own. Answer the drawings of the Holy Spirit of God. Accept the prayers of the people of God in your behalf. Poor, tempest-tossed soul, only believe in Jesus' willingness to save you. Let not Satan be your spokesman any longer. Jesus has work for you to do. Satan will speak for you if you will let him, but tell him "No; let my lips utter only words of faith and hope and truth." Keep talking faith, rebuke the enemy, and the great black cloud of despair will arise and roll back and disappear.

[150]

You cannot make yourself any better; Jesus can do all this. When the Israelites were bitten by the fiery poisonous serpents whose sting was certain death, the brazen serpent was lifted up on a pole, and Jesus, enshrouded in the cloudy pillar, bade Moses tell them, "Look and live." The same Jesus has bidden me tell you, Look and live. Do not climb the pole, but only look. I present Christ to you. Look and live. There is hope, comfort, and peace for you. There is even joy in the Holy Ghost for you. Now I bid you in the name of Jesus, Look and live.

You may say, "Oh, I am a great sinner." I admit it; Jesus is well acquainted with all this, and He says, "I came not to call the righteous, but sinners to repentance" [[Mark 2:17](#)]. He has paid the

ransom money for your soul, and the price was His own flesh and blood. The badness of your heart should not keep you away from Christ, but bring you closer to your only Hope, your only Helper. Will you allow Satan to triumph? He has unbalanced your mind, so that you are not able to reason calmly and sensibly. Oh, the marvels of the grace of Christ for you! Behold, how Jesus loves you! Satan is pleased to have you look upon God as a tyrant. There is no wrath in God except for the hateful character of sin. Lay your sin on Jesus; leave it to Him; then do what He tells you to do, as a little child, irrespective of consequences.

Satan is playing the game of life for your soul. Shall he conquer? I say No, a thousand times No. God has a work for you to do, but all you have now to do is to look to Jesus, who was lifted up, and live.

[151] It is the love of Christ for your soul that constrains me. Shall Christ have died for you in vain? You are unconsciously groping after the heavenly light. Satan shall not conquer; he shall be expelled through prayer and faith. When you come to Jesus, you find He comes to you and clasps you in His everlasting arms.

In the name of Jesus of Nazareth, I rebuke the foul and wicked spirit that has acted for you. Jesus is the conqueror. You may exert all your powers, were they not under the bewitching power of Satan and you echo his sentiments; but Christ will break his power for his work. He testifies [He] is to break every yoke and set the oppressed free. You have been bought with a price, even the precious blood of Christ. You feel and see only wrath and condemnation, that you may hate God and all who lead you to Jesus. In Christ you may find all you need. The loving Saviour is already drawing nigh to heal you.

Satan would have your soul; shall he have it? Say, No, never; it is Christ's property. Satan says, "Curse God and die." Will you do it? He curses God for you, that you may repeat his wicked blasphemy. Will you do it? No, for Jesus has died; He has purchased your life. Your soul is His property, and He will take you by the hand; He will draw you away from perdition; He will make you, as John, His beloved disciple, to win the crown of eternal life. He bids you, through me, His humble servant, "Look and live." He opens His loving heart to you that you may hide in the cleft of the Rock. Say not, "There is no hope for me." Satan triumphs every time you say it.

[152] Let these thoughts be in your heart, "Thou, O Lord, hast created me

for Thyself.” He has permitted you to live that you might become acquainted with Jesus and be willing to follow Him.—[Letter 85, 1891](#). (Written to J. A. Starr, September 22, 1891, from Healdsburg, California.)

Ellen G. White Estate

Washington, D. C.,

October 5, 1983.

Entire Manuscript Released

[153]

MR No. 1021—The Holy Spirit Transforms the Total Person—Body, Mind, and Spirit

I received your letter stating your connection with the Sanitarium in South Africa. If you are a necessity where you are, then I would not in any way make duties for you. If the time has not yet arrived for you to leave your present situation, then continue where you are till you see your duty in this matter. The Lord has promised to give us wisdom on condition that we accept Him as our Guide and Counselor, and ask of Him with unwavering faith.

[[James 1:5](#), quoted.] Will you not bring your plans to God and lay them all before Him? [[Verses 6-8](#), quoted.]

Here the inspired apostle has given us the only safe course to follow in our life-experience if we would develop the attributes of a true Christian. There is to be no uncertainty in these matters. The Lord would have everyone that receives Him by faith perfect a Christian character during probationary time. The work of the Spirit of God in a man is not a work that unfits him for the common duties of ordinary life. There is not to be one religion for business and another religion for the church. The work of the Spirit of God embraces the whole man, soul, body, and spirit.

[154]

If the Word of God is cherished as an abiding principle in the heart, and held fast under all and every circumstance, man is brought, with his entrusted capabilities, ... [into subjection] to the Lord Jesus Christ. His undivided powers, even his thoughts, are brought into captivity to Christ. This is true sanctification. All the parts of the experience blend in complete harmony. He is “wanting in nothing.” He does not keep part to himself, to do with just as he pleases. He is bought with a price, and he knows it, because the Word of God declares it, and therefore he glorifies God in his body and spirit, which are Christ’s.

It is important that all who are striving for perfection of character shall strive lawfully. “The light of the body is the eye: if therefore thine eye be single, the whole body shall be full of light” [[Matthew](#)

6:22]. This says, “~~thine eye,~~^{Spirit} not some other person’s eye. ¹²⁵ The rich experience that it is our privilege to have, we lose when we expect someone else to do our seeing for us, and guide us in our spiritual experience as if we were blind. We must have a single eye to God’s glory, a single and persistent purpose to leave self and the preferences of others out of the question, not asking, “If I take this course, shall I increase my personal possessions, or shall I decrease them?”

Great simplicity must be cherished by him who seeks wisdom of God. Then his feet will not slide. [[Proverbs 4:18-26](#), quoted.]

He who truly loves and fears God, striving with a singleness of purpose to do His will, will place his body, his mind, his heart, his soul, his strength, under service to God. Thus it was with Enoch. He walked with God. His mind was not defiled by an impure, defective eyesight. Those who are determined to make the will of God their own must serve and please God in everything. Then the character will be harmonious and well balanced, consistent, cheerful, and true. [155]

“But if thine eye be evil” [[Matthew 6:23](#)], if you study selfish purposes, and work only to that end, the whole character is defective, the whole body is full of darkness. Such do not look to Jesus. They do not behold His character, and they are not changed into His image. The spiritual vision is defective, and the way from earth to heaven is darkened by the hellish shadow of Satan. So Satan is pleased to have it, for he can lead that person blindfolded to ruin.

“If therefore the light that is in thee be darkness, how great is that darkness.” The conscience is the regulative faculty, and if a man allows his conscience to become perverted, he cannot serve God aright. His object in life shows to the world whether he is a Christian or in rebellion against God. His whole life is a failure. It is distorted and double, and all the faculties are misdirected. The profession may be all right, but the faith is perverted, and this is revealed by the practice, which misleads others. “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” [[verse 24](#)].

I have given you the definition of the Word of God as presented to me in [James 1:2-9](#) and [Matthew 6](#). Please read both these chapters,

for we need to study carefully and prayerfully the special directions there given.

I am making this letter longer than I designed. I learn that it will be a day or two before the steamer leaves Sydney. I shall mail this letter today.

[156] I have a deep interest in your spiritual welfare, and in that of your whole family. You are each living your probationary time day by day, obtaining your experience as the days pass; but you can go over the ground only once. Then let every precious moment be employed as you will wish it had been when the judgment shall sit and the books shall be opened. Our Lord will judge us according to the opportunities and privileges that we have had.

Speaking of faithful men of the past, Paul says, [[Hebrews 11:13-16](#), quoted]. The great hope which the patriarchs and prophets had constantly in view—a city which hath foundations, whose builder and maker is God—came down to the disciples. They described and foretold in prophecy a better country, even an heavenly, in seeking which they were willing to be pilgrims and strangers upon this earth, with no desire to return to the associations they once had in the world.

Christ brought the same attraction to view, saying, “In my Father’s house are many mansions (permanent abiding places). I go to prepare a place for you.” Let us prepare to move to that better country, even the heavenly.—[Letter 128, 1897](#). (Written June 25, 1897, from “Sunnyside,” Cooranbong, N.S.W., to Brother and Sister John Wessels.)

White Estate

Washington, D. C.,

November 3, 1893.

Entire Letter Released

MR No. 1022—Ellen White Declines Offer of Financial Aid

[157]

I received your letter. I was up at half past [four] this morning and found it in my room awaiting me. I think we have sent to you some few days ago the exact thing you call for in regard to [Missionary] Acre Fund. I read it over carefully and it seems to me the right thing. And now comes the long letter from you, which I highly appreciate.

Not one word comes from Battle Creek to any of us. Why is this? I think they must know I should highly appreciate some word that gives my heart a spring of joy.

I am sad indeed for your wife, but continue to place her by faith in the arms of our Saviour, and believe whatever the Lord hath said He means, and He would have us believe every word in promise.

I would say, Do let us, if possible, bury the dead carcasses of the past and let not the enemies have anything to triumph over. I hope there will be a thorough understanding of the foundation Rock upon which we can all stand in unity. Nearly 2000 years ago a voice was heard of strange and mysterious import, because it came from the throne of God, "Sacrifice and offering thou wouldest not, but a body hast thou prepared Me" ([Hebrews 10:5](#)). "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" ([Psalm 40:7, 8](#)). We are now to understand matters aright by bringing self into unity with Jesus Christ.

I was not able to comprehend the plan in regard to helping me out of debt [Magan had proposed a special campaign whereby church members would sell the book *Education* for the express purpose of reducing Ellen White's debt.] but I have become so that I have less burden to carry, and now I understand better, and I will tell you, Brother Magan, I want not that one of my burdens shall rest on you. I do not think, under the circumstances, you should create burdens to bear for me or any living soul. Relieve yourself; unload; and as to my taking one gift or one dollar from the conference, God forbid.

[158]

[An alternative plan suggested by some members of the General Conference Committee involved an appropriation from the general funds for a period of two or four years.]

As to putting the book *Education* into some such way of circulation as *Object Lessons*, I do not expect anything of the kind. Let this book have its course, but my books are not to pass through the many hands that they have done. I have protested against it for many years. The tract societies are not helping me, but are detracting from the profits I should have. I have not and will not consent to have any donations made for me. I will not consent for my care to come in as one bit of an item to make you rally to work for me. You have got all on your hands that you should have and can possibly have.

May the Lord help your wife, as the Great Physician only can, and may the Lord give you wisdom to preserve yourself in your difficulties from so many burdens, and to unload every burden possible. May the Lord God give courage, but shun many responsibilities; shun all that you can. Walk circumspectly before God, which I believe you will do. Walk by faith. Cling to the Mighty One every moment and do not let go. There is a great work to be done. If you will work slowly and considerately and not become confused then you will not work unwisely, but you will gain nothing by overloading yourself.—[Letter 294, 1903](#). (Written November 10, 1903, from Elmshaven, to P. T. Magan.)

White Estate

Washington, D. C.,

November 3, 1983.

MR No. 1023—A Warning Against Doctrinal Errors [159]
Issuing from Battle Creek; Counsel to Live
Victoriously in the Home

I am writing to you in the early morning. In the night season I have had representations of your case, and have been conversing with some of the brethren in Washington, D. C., in regard to the work to be done in that city.

Elder Sheafe, Satan has been at work upon your mind, and for a long time you have been entertaining his suggestions. Through his temptations you have been led to take a course of action in your home that has been a great evil. It has injured you and the cause of God.

The Lord has given you tact and skill in knowledge to proclaim the last message of mercy to our world, that you might become a great blessing in Washington, D.C., but you have entered into temptation. Will you let Satan have the victory? You have lost your bearings concerning many things, and cherish some views that bear the same mark of spiritual disease that has led to the disaffection at Battle Creek. And the enemy is working through you to spoil the flock of God. The Lord bids me [to] say to you, Stop right where you are.

You are severely tempted, and for some time have been pursuing a course that will impair your future usefulness. The Lord has given you freedom of speech that you might present the truth before the people. But you have been losing the grace of God out of your heart. You have taken a draught of a mixture prepared by the tempter. [160]

I do not want you to destroy yourself. Battle Creek is not the place where you will get light. The work being done there does not bear the signature of the Divine. Another spirit has come in and taken possession of human minds. The Lord God of Israel will surely punish the men who have set at naught His counsel. The

Word of God tells us that just such things would come in these last days.

The message of mercy that was brought from the Father was meant for the ears of the whole world. Christ came to unveil the character of God. He did not select a part of the human race and place a limited value on them. His grace is for all, and the estimate He places on the human soul is infinite. His power also is unlimited by right of His position with the Father. Had it not been for the great sacrifice He made in giving His life for mankind, the human race would have perished in their sin. But after the fall of Satan and man, Christ stepped in to give us another trial. He alone could give man another opportunity to recover himself, for only He who was equal with God could carry out the great scheme of redemption. When Christ has given such an example of comprehensive love, should an exclusive spirit be cherished by those who profess His name? Christ says, "I am the light of the world." He is the great fountain of life and salvation.

The Lord has greatly blessed you, Brother Sheafe, and He desires that you shall no longer walk in the path you have been treading, but step back into the path that Christ has formed by His own example. [161] Christ is the Bright and Morning Star. He reflects His light to every class of people in the world. When you take any other position than that which Christ took, you are certainly walking in a false path.

Oh, what a God we have that He should so love "the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]. Collecting all the riches of His grace, all the resources of His infinite love, He has placed them at the disposal of the human family, that as many as receive Him might have power to become the sons of God. All who believe in His name may become one with Christ in God.

My brother, you have let spiritual pride come into your heart. You have given the tempter an open door through which he could enter and work upon your mind. Will you give him the right of way, as many are doing in Battle Creek? Before you go any farther in this path you have entered upon, stop and consider the results. Make a halt right where you are. If you do not, you will apostatize from the truth. You and your wife must be converted, or you will, in the

MR No. 1023—A Warning Against Doctrinal Errors Issuing from Battle Creek;
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madness of your deceived souls, take some rash and dreadful step.
Watch, pray, repent, and be converted.

In His mercy and grace God desires to let you see your wrongs, that you may repent and become reconverted. You may become kind and thoughtful, and reveal to others that your hearts are made white in the blood of the Lamb. Let not another blot of sin come upon your soul. The Father calls you to live the life of Christ, to put away the passionate temper, and henceforth to walk in meekness and lowliness of mind. He desires that you and Sister Sheafe shall become a son and daughter in the heavenly family.

Your heavenly Father, the God of heaven and earth, gave everything into the hands of Christ for those who will give up their hereditary and cultivated tendencies to evil, and become the children of light. He did all this to make you and your wife patient and kind to one another. Will you not be convinced of your wrong, and be renewed in the spirit of your mind?

[162]

The message of mercy from the Father was given to the world through Christ. An atmosphere of grace and peace always surrounded His life. In His life He gave evidence of what everyone who believes in His name may give evidence, that He possessed the gift of thoughtful kindness. Christ's followers may reveal the same characteristics in their associations with one another. All who profess the name of Christ must represent His kindness in their lives. Never in speech or action should they manifest an opposite spirit. Whosoever will may surround his soul with an atmosphere of kindness and patience and love; and these graces represent eternal life to the receiver. Will you now be reconverted? Your present good and your eternal welfare demand that you repent and be converted. Humble your heart before God and become one of His little children.

My brother, look unto Jesus. You need not look to any human agency for the supply of grace that you can find in its perfection in Christ. The Saviour took human nature upon Him, and came to this earth, and in His humanity He was tempted in all points like as human beings are tempted. Thus was removed every excuse for the plea that Christ does not know that temptations come to man. The Saviour came to succor all who are tempted.

Through His sacrifice, Christ has made provision for you that you may become sweet in disposition, meek and lowly of heart. My

[163] brother, when you are sorely provoked to say or do things that make you a weak man, think of the promise, “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” [[Revelation 3:21](#)]. “He that overcometh, and keepeth My works unto the end, to him will I give power over the nations” [[Revelation 2:26](#)].

When men or women are under the temptations of Satan, let them look constantly to Jesus for aid, and not utter words of passion that dishonor Christ. If the husband speaks unkindly, let the wife not speak a word in response, for at such times silence is eloquence. This is the best way to meet the words that are prompted by the tempter. Let husband and wife treat each other kindly under all circumstances, then the children will learn from them lessons of forbearance. Never, never give your children an education in fault-finding. Set them an example that will help them to prepare for the future immortal life.

Let not your record be marked by one false word or act. Let it be said of you, “Ye are laborers together with God.” Keep the thought “together with God” ever in mind.

A minister of Jesus Christ should never forget his calling. He should never forget that he is to minister in word and doctrine. He should have a clean, pure spirit. He should possess his soul in patience, and ever remember that the heavenly universe is looking with deepest interest upon the one who is appointed to be a mouthpiece for God. Will you humble your heart now before God? Will you fall upon the Rock, and be broken?

[164] “The Word was made flesh, and dwelt among us.” This was done to convince us that there is no love in the universe but God’s, and that the happiness of man consists in loving Him, doing His will, and carrying out His precepts. My brother, the Lord desires you to guard against any doctrines that would lead to dissension and strife. You are charged to hold the beginning of your confidence firm unto the end. There is need of much prayer. The warning is given us in the Word, “Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” Brother Sheafe, is not this warning fulfilled in what we see in Battle Creek?

[[Philippians 4:6-9](#), quoted.]

Let no man unsettle your faith. The Lord is greatly dishonored by those in Battle Creek who are turning away from the truth. I am

~~sorry for them, and sorry that you are becoming confused by the~~
doctrines that are being presented to lead souls from the true faith. May the Lord help you not to spoil your record. In the name of the Lord I say to you, Humble your heart before God, and practice the life of Christ, else you will lose your soul.

My brother, is it a strange thing that the Word of God should be fulfilled? This Word has declared just what will be, and now, when this comes to pass, should we act as a church surprised? May the Lord help you to be guarded. Watch unto prayer, and guard your spirit; for God cannot be with you, to help you in overcoming, when you do not seek to overcome but act as the evil one desires you to act. We are now preparing for the future, immortal life. Do not, I beg of you, turn aside to strange doctrines.

In the visions of the night I am charged by the Lord to warn you against this. I want you to be a happy man in this life, a representation of what a minister of Christ should be. Work diligently to make your calling and election sure. Bring peace into your heart, even the peace of Christ. Learn of Christ, and thus become fitted to unite with the family of the redeemed. Our time here is short. Prepare, prepare to meet thy God.

[165]

“If any man will come after me, let him deny himself, and take up his cross, and follow Me” [Matthew 16:24]. “So shall he be My disciple.” The Lord Jesus is to be your Pattern. No man is to please himself. I want you to know what the grace of Christ can do for you. I want you to speak sound words, with true, eloquent utterance. Serve the Lord Jesus Christ with the whole heart. God expects you to purify your soul from all defilement. True conversion means a radical change of heart.

The richest blessings are for you and all others who preach the Word. But we must ever remember the words, “Ye are dead, and your life is hid with Christ in God” [Colossians 3:3]. The Saviour promises to satisfy the most urgent needs of the soul. He promises, “The water that I shall give him shall be in him a well of water springing up into everlasting life” [John 4:14]. You need to be converted every day in order to be a vessel unto honor, one who can teach others. Do not make a mistake. Your soul is precious, and Christ will save you if you will be saved by purifying your soul

through obedience to the truth.—[Letter 44, 1907](#). (Written February 4, 1907, from Sanitarium, California, to Elder L. C. Sheafe.)

White Estate

Washington, D. C.,

November 4, 1983.

Entire Letter Released

MR No. 1024—An Invitation to Attend Meetings in Michigan [166]

Our people are attending the meetings being held by those assembled here, and they are greatly pleased. Elder Corliss says he never heard sermons equal to some that he has heard here. I wish you could both be here. There is plenty of room for you in the house, and when our tent comes we shall have things remarkable to our minds. We get along very well.

Emma, Sarah, Edna, and Marian attend meetings a great deal, often staying all day. I wish you were here. I think you ought to be here. It will cost you but little because we will cook for you and provide the eatables. Salisbury will provide the room. Only bring some blankets and ticks and pillows for yourselves.

I have succeeded in getting horse and carriage—carriage with two seats in it—and you can ride all you wish. Do come. I want you to get all you can from these meetings. I go for the first time today to hear Mrs. Livermore, who is a grand, good speaker, they say. I tell you, there is talent here. They have Bible teaching every morning by the most spiritual and best minister among them, and many grand things are brought out.

I will not write more now. Sent letters yesterday.—[Letter 66, 1890](#). (Written July 29, 1890, from Petoskey, Michigan, to O. A. Olsen and W. C. White.)

White Estate

Washington, D. C.,

November 4, 1983.

(Entire Letter)

[167]

MR No. 1025—The Purpose of Our Sanitariums—to Heal Both Body and Soul; Counsel on the Cooranbong Food Factory

I received your letter dated September 15, containing information in regard to the progress being made in finishing the Sanitarium, and telling us that November 1 is the time set to open the building for the reception of patients. I hope that you will not try to furnish all the rooms before you begin to receive patients, for this would unnecessarily add to your indebtedness.

You say that you have been obliged to buy material in very limited quantities, and to wait for it to season before using it, and that consequently you could employ but a few men. You further say that at one time only one man besides yourself was working on the structure. But, my brother, remember that some heartfelt prayers were ascending to God for the progress of the sanitarium work. The Lord was good to send us 1000 Pounds from America. And Brother Murphet helped us nobly. May the Lord bless Brother Murphet.

At times Brother Burden and I and others have been greatly distressed over the situation, but we have never doubted but that He who had bidden us “rise and build” would in His own time work for our deliverance. Our great anxiety has ever been so to relate ourselves to the work that we should always further it and not hinder it. We praise the Lord that the Sydney Sanitarium is approaching completion.

[168]

I think that a mistake has been made in erecting so large a building at first. You will remember that I pleaded with the brethren to begin work with a smaller building. It would have been much better to add other buildings as the patronage increased, instead of putting so much means into one large edifice at the beginning. I speak of this because I realize that the erection of so large a structure has been very trying to you, especially during the long time when no money was in sight with which to complete it.

—You say, “It has been a long-drawn-out enterprise.” I was greatly relieved when it was decided to alter the proposed plan by leaving out one story. I am quite sure if we had lessened the size of the building still further, it would have been the right thing to do. But now that the large building is completed, we will be thankful, and censure no one, for we know that you have all made many sacrifices, and at times have been sorely tried. The Lord’s blessing will rest upon the true-hearted, self-sacrificing workers who have stood by this enterprise so nobly.

What a blessing it has been to the work to have Brother and Sister Burden and her sisters associated with the other Sanitarium workers in Australia! They have done all they could to help you. The Lord has beheld the erection of the Sanitarium building. He has noticed every self-sacrificing act of the workers. He has had a special oversight over every stroke of work done. We hope that the ones whose hearts the Lord has moved to help in this good work by giving of their means, will take the greatest satisfaction in seeing the building occupied, and [the work] conducted in every department to the glory of God.

Every one of our sanitariums is established to be a missionary agency for the relief of suffering humanity. We are to minister to the needs not only of the bodies, but of the sin-sick souls, of those who come to our sanitariums, in order that they may receive a knowledge of the truth, and have the faith that works by love and purifies the soul. Our observance of the Sabbath will make its impression upon hearts, and questions will be asked that will need to be answered.

[169]

Our faith in eternal realities is weak, our sense of duty small, in view of the opportunities that we have to point souls to the Saviour as their only hope. We are not to be cold and indifferent in regard to giving efficacious remedies for the healing of the soul. It is our duty to make known the truth, not in our own strength, but in the strong faith, assurance, and confidence that God imparts.

In our sanitariums no day should be allowed to pass without something being done for the salvation of souls. We are to offer special prayers for the sick, both when with them and when away from them. Then when they inquire about the remedy for sin, our own souls, softened by the Holy Spirit, will be all aglow with a desire to help them give their hearts to God.

Christ wept over the impenitence of men. His pleading with sinners to turn to Him is most pathetic. He rejoices when they turn to Him with the question, What must I do to be saved? Today old and young men are to be warned and led to their Redeemer.

[170] Let those engaged in different lines of service in our medical institutions lose no opportunity to bring patients to the great Healer of body and soul. Let the helpers, by a Christlike example, reveal what is truth. Let them reclaim the wanderer, edify the believer. Thus the humblest one in God's service increases his talents. His life becomes richer and still richer in experience. The consecrated nurse who leads his patients to direct their thought and attention to divine realities, is accomplishing a work for time and for eternity.

Every helper in any line of medical missionary effort should remember that Christ was ever touched with human woe, and that the light of truth which He has given us, if wisely used in institutional work, will become a powerful influence for the healing of souls as well as bodies. All the nurses and helpers are to give treatments and perform other kinds of service in such a delicate, reverential way—and withal so solidly, thoroughly, and cheerfully—that the Sanitarium will prove a haven of rest.

[171] The individual worker in any line in the treatment of the sick and the afflicted in a medical institution is to act as a Christian. He is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. In the place of waiting for great opportunities to come before doing anything, he is to make the very best use of the talents lent him of God, in order that these talents may be constantly increased. He is not to think that he must be silent on religious subjects. Wherever he is, there is his field, in which he is earnestly to represent in word and deed the saving power of truth. He is not to wait to see what others do. He has a personality of his own, and he is responsible to Christ, whose servant he is, for every word and act. He is to be as attentive and faithful to duty as if he heard the Saviour's voice, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" [[Matthew 18:3, 4](#)].

—It is highly important to know how to approach the sick with the comfort of a hope gained through faith in Christ Jesus and acceptance of His promises. When the awakened conscience cries out, “Lord, be merciful to me a sinner; make me Thy child,” be ready to tell the sufferer, the once indifferent one, that there is hope for him, that in Jesus he will find a refuge. The Saviour is inviting everyone, “Look unto Me, and live. Come unto Me, and find rest.” Those who in meekness and love present the hope of the gospel to afflicted souls so much in need of this hope, are the mouthpiece of the One who gave Himself for all mankind, that He might become a Healer, a tender, sympathetic, compassionate Saviour.

Let every means be devised to bring about the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitariums. [Deuteronomy 10:12, quoted.]

But I am lengthening my letter by dwelling upon the object for which our sanitariums are established.

While the sanitarium work in Australia has brought much perplexity and many burdens to the workers, the health food business there has been far more perplexing. I feared that Brother Burden would break down under the pressure. The great indebtedness of the business, with so little to show for the investment made, and the lack of means with which properly to carry on the manufacture and sale of the health foods, makes the situation appalling. The small profit made by the food factory at Cooranbong is nearly all consumed by the payment of freight on the raw products shipped in and on the prepared foods shipped away from that place. It does not seem right to have to pay to the steamship and the railway companies so much of the profit of our toil and self-sacrificing effort. But at present I have no light that the food factory should be removed from Cooranbong.

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In one of the letters we have received in regard to moving the food factory from Cooranbong, it is stated that “a property can be bought for six or seven thousand pounds sterling. The bank had to take it over for the debt. The offer of the property is liberal. This would place our food business on a firm basis.”

Now, my brother, your lack of means makes it unadvisable to purchase this property. We are not to begin to build a tower without first counting the cost to learn whether we shall be able to finish. When your sanitarium is opened, many of the helpers must be paid for their services. There will be a constant outlay of means for running expenses. This will necessitate wise management. Where are your men of capability to manage large institutions? In America this is becoming a serious question. We find it very difficult to secure good managers for our institutions here.

[173] If the brethren in Australia undertake to carry an additional burden of indebtedness, as is suggested by the proposed purchase of this property for a food factory, I am afraid that they will find it difficult to wrestle with so heavy an obligation. We would feel very sorry to see you take on the worriment of an additional debt. While Brother Burden and his wife and sisters are willing to unite with their co-workers in economizing so as to be able to carry a still greater load, we cannot encourage them to do this. Every jot and tittle of their strength and ability will be needed to make the Sanitarium an institution bearing the endorsement of heaven.—[Letter 159, 1902](#). (Written October 9, 1902, from Fresno, California, to Dr. M. G. Kellogg.)

White Estate

Washington, D. C.,

November 3, 1983.

Entire Letter Released

**MR No. 1026—Physicians to Meet Both the
Spiritual and Physical Needs of Patients; to Counsel
with One Another and Work in Harmony**

[174]

I have waited with interest, hoping that you would have something to say in reference to your course in leaving the Health Retreat. It was your connection with Elder Rice that led you to leave when you did. You took sides with him, and his influence over you was deceptive. Elder Rice hurt us all he could. You did not then see all things in the true light, and acted under wrong impressions. I had very clear evidence that it was your duty to connect with the Health Retreat, and I have never felt that your leaving was in the order of God. It was the work of the enemy. This movement, from first to last, cost me much labor. In all the time that Elder Rice was working against the Retreat, he was working against the purposes of God. Light was constantly coming to me in relation to this matter. I strenuously opposed the establishment of a rival institution in Fresno. You were working in one direction, and I [was working] in an opposite direction, under the direction of God, to counteract your work.

Our health institutions are in the highest sense becoming missionary fields. There is not a place in the world where it is more essential for religion to become a ruling principle than in our institutions for the suffering sick. Solemn responsibilities rest upon the physicians, and they should have an abiding sense of the reality of eternal things. To give due attention and prominence to the soul's interests requires great wisdom. The physician needs to maintain a close and constant connection with God in order to realize the value of the soul for whom Christ has died. He needs personal religion; the truth should be an abiding principle in the soul. Then he will have large opportunities for doing good.

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None but a Christian physician can discharge to God's acceptance the duties of his profession. In a work so sacred, no place

should be given to selfish plans and interests. Every ambition, every motive, should be subordinate to the interest of that life which measures with the life of God. In all your business, let the claim of Jesus, the world's Redeemer, be recognized; let His example be copied. What the physician attempts to do, Christ can accomplish. They strive to prolong life; He is the Life-giver. Jesus, the Mighty Healer, is Physician-in-chief. All physicians are under one Master, and blessed indeed is every physician who has learned from his Lord to watch for souls while with all his professional skill he works to heal the bodies of the suffering sick.

To fear God and to walk with Him is the privilege and duty of every physician. I have been shown that Satan presses in his temptations with greater force upon physicians who are among our people than upon those outside of our faith. It is Satan's work to excite pride and ambition, selfishness, and love for supremacy, that he may prevent that strong, brotherly union which should exist among our physicians who are of like precious faith, which would give vigor to their purposes and would go far to ensure success in all their undertakings. In all our institutions the physicians who believe the truth should strive for harmony.

[176] There should be no rivalry. Variance and rivalry are even more offensive to God when manifest among physicians than among those who claim to be called to the ministry; for the godly physician is Christ's ambassador to hold forth the word of life to suffering ones who are letting go their hold of this life. If he has wisdom to speak a word in season, leading the sufferer to rely upon Jesus, he may be the instrument in the hands of God of the saving of the soul. How firmly garrisoned should be the soul of the physician, that impure, sensual thoughts may not find a lodgment there.

I have been shown that much is lost when the physicians of our faith draw apart because of their different methods of practice. Physicians' meetings should be held, where all might counsel together, exchanging ideas and laying plans whereby they could work unitedly. The Lord formed man for companionship, and He designs that we shall be imbued with the kind, loving nature of Christ, and shall, through association, be bound together in close relationship as children of God, doing work for time and for eternity.

—Christ had on one occasion sought to prepare the minds of His disciples for the scenes of suffering that were before Him. He told them that He should be betrayed into the hands of His enemies, and be put to death, and should rise again. They did not comprehend what He was trying to teach them, but a shadow, as of some great sorrow, fell upon them. Yet even in this time of sadness the spirit of unholy rivalry found a place in their hearts. Jesus read their thoughts. They loitered behind, and He was in advance of them as they came to Capernaum. He called the disciples, and inquired in regard to their disputes by the way. And He took a little child and setting him in the midst of them, He said, “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” [Matthew 18:3, 4]. This lesson is for us.

In the love and fear of God, let the physicians have meetings for counsel, and talk up the best ways and means of serving the Lord in their important branch of His great work. Let them bring together all their intelligence and skill, that they may be a help to one another. I know that there are ways by which they can come into harmony, so that no one shall follow his own independent judgment. [177]

In their practice, the physicians should seek more and more to lessen the use of drugs instead of increasing it. When Dr. A came to the Health Retreat, she laid aside her knowledge and practice of hygiene, and administered the little homeopathic doses for almost every ailment. This was against the light God had given. Thus our people, who had been taught to avoid drugs in almost every form, were receiving a different education. I was obliged to tell her that this practice of depending upon medicine, whether in large or small doses, was not in accordance with the principles of health reform. [To understand the context in which Ellen White commented on the use of medicines and drugs, see the pamphlet entitled, “The Use of Drugs,” issued by the General Conference; also three articles on Ellen White and modern medicine, in the *Adventist Review*, June 30, July 7, and July 14, 1983.] The Lord had in His providence given light in regard to the establishment of sanitariums where the sick should be treated upon hygienic principles. The people must

be taught to depend on the Lord's remedies, pure air, pure water, simple, healthful foods.

[178] Every effort made for the physical and moral health of the people should be based on moral principles. The advocates of reform who are laboring with the glory of God in view will plant their feet firmly upon the principles of hygiene; they will adopt a correct practice. The people need true knowledge. By their wrong habits of life, men and women of this generation are bringing upon themselves untold suffering. Physicians have a work to do to bring about reform by educating the people, that they may understand the laws which govern their physical life. They should know how to eat properly, to work intelligently, to dress healthfully, and should be taught to bring all their habits into harmony with the laws of life and health, and to discard drugs. There is a great work to be done. If the principles of health reform are carried out, the work will indeed be as closely allied to that of the third angel's message as the hand is to the body.

Why is there so much dissension? Why so much independent action, so much selfish ambition in this great missionary field? God is dishonored. There should be concentrated, united action. This is as necessary in the physician's work as in any other branch of the work of preparation for the great day of God.

If they move in God's way, physicians of the same faith will be linked together in a strong brotherhood, aiding one another to reach the highest standard, and devising means to enlighten the people, not encouraging the use of drugs, but leading away from drug medication. Teach the people how to prevent disease. Tell them to cease rebelling against nature's laws, and by removing every obstruction give her a chance to put forth her very best efforts to set things right. Nature must have a fair chance to employ her healing agencies. We must make earnest efforts to reach a higher platform in regard to the methods of treating the sick. If the light which God has given prevails, if truth overcomes error, advanced steps will be taken in health reform. This must be.—[Letter 26a, 1889](#). (Written March 2, 1889, from Battle Creek, Michigan, to Brother and Sister Maxson.)

*MR No. 1026—Physicians to Meet Both the Spiritual and Physical Needs of
Patients; to Counsel with One Another and Work in Harmony* 145

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November 4, 1983.

Entire Letter Released.

[179]

MR No. 1027—Words of Counsel Regarding the Management of the Work of God

There are many things which need to be said. May the Lord help me to say with my pen the very words that should be said.

God's people should stand as a distinct, holy people, separate from the world. But the Lord has been greatly dishonored because they have consulted lawyers in regard to church matters. They have lost their spiritual discernment, and in the place of using the sacred fire of God's own kindling, they have used the common fire. Some act like men who are destitute of the Spirit of God, and under the control of Satan. God's people should be working in different lines. There is earnest, solemn work to be done in all our institutions. These institutions have not been guarded as they should have been. Too little dependence is placed upon God, and altogether too much upon unsanctified men.

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The subject I wish now to bring before our people is that of the special management of the general interests of the cause of God at the present time. For years light has been given me that the one selected to preside over the General Conference should not be left to bear all the burdens alone. He is to be a man of clear discernment, who will not swerve from right principles, and he is to have as his counselors staunch men who will not sway or be swayed in wrong directions, who are as firm as a rock to principle. He is not to be left to follow his own inclinations in the choice of his counselors. This has been done for years, to the detriment of the work. His associates are to be chosen men who have the confidence of the people; God-fearing men upon whom he can rely.

The president of the General Conference should not select his son to be a counselor or a judge, for if such a relative is connected with him, there is danger that correct principles will not be carried out. The very fact that the counselor is a relative will be a source of temptation to those who have been swayed from truth and righteousness to carry things in their own way, the son thinking he has

no right to question his father's decisions or work. The president of the Conference should choose as his counselors "able men, such as fear God, men of truth, hating covetousness" [Exodus 18:21].

Sometimes the men chosen to preside over the State Conferences are not the best and most trustworthy men. Some cannot reason correctly, because they have lost their spiritual eyesight. Spiritual things are "spiritually discerned" [1 Corinthians 2:14]. Much careful consideration should be given to the matter of appointing State Conference presidents. Much prayer should be offered to God. He should be sought most earnestly, that the presidents of the State Conferences may show themselves to be men of ability in spiritual understanding. The Lord requires this of all who come near to Him.

In the eighteenth chapter of Exodus we are shown what kind of men are to be chosen to share the burdens and responsibilities of the work of God. Moses had a great charge, and it was necessary that others should bear the burdens with him.

[Exodus 18:13-22, quoted.]

This is the kind of men who should be chosen to carry forward the work of God. Lessons from God's Word should be learned by those who are carrying heavy responsibilities.

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"Moses chose able men out of all Israel, and made them heads over the people." Speaking to the congregation afterward, he said, "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him" [Deuteronomy 1:16].

God's directions have not always been followed. Men have been selected to fill places on the Foreign Mission Board who had not sufficient experience for the work. They needed to lift up their eyes and behold the field white unto the harvest. The decisions which have been made in various lines have shown that some of the men chosen were not men of consecrated ability, men who were of value because of their experience in living connection with God. They became self-important, wise in their own conceit.

Men have been given the work of judging whether or not a book was of value, who were not sufficiently intelligent in regard to the matter to be entrusted with this work. They needed to realize their ignorance, to become educated. They needed to wear Christ's yoke, and learn of Him who is meek and lowly in heart. They needed to

heed the injunction, “Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it” [Deuteronomy 11:8]. “Lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up” [verses 18, 19].

Eternal vigilance is the price of safety. Had these requirements, which are even more essential at this time when everything is ripening for the great day of God than they were in the time of the children of Israel, been heeded, a different condition would now be seen. The most decided strength of purpose should have been shown lest Satan should beguile through his specious devices. The people should have been taken into the counsels, and interested in the work. Matters should have been laid out before them that they might have known how the means which they had invested were being handled.

The president of the General Conference has altogether too many burdens for one man to carry. For years this has been presented to me. My husband fell under the heavy draughts made upon him. Elder Butler was counseled by the Lord to share his burdens with men who could counsel with him. They were to be given a portion of the load. But this counsel was unheeded. Elder Butler linked with him his own son, who could only be a worker under his father. Thus the relief which it was pointed out Elder Butler should have, he did not have, because he did not manage wisely.

Elder Olsen was advised to share his burdens with men who could help him. The work of the General Conference should never have rested on one man. At first one man could carry it, but as believers multiplied, the man must suffer as well as the work, which needed careful thought and the utmost firmness, in order that right principles might be maintained.

[183] The Lord did not give Elder Olsen the work of engaging in the publishing business. The publishing institutions were established to carry forward important interests. But men who were not under the divine guidance were given management in them. At the very heart of the work erroneous principles were pressing for recognition. All matters should have been laid before the people. The Lord should

have been sought in humble prayer. Then the Holy Spirit would have been their teacher.

But the Conferences at large were not enlightened in regard to what was being done. Men were linked up with Elder Olsen who led him and imbued him with their spirit. Unrebuked, corruption was going on at the heart of the work. The cause of God in our institutions was being perverted. Men were exalted, regardless of the advice God was giving. Covetousness held sway. Judas-practices were contaminating the workers. No language can be framed to describe the result of placing unfaithful, unconverted men in holy places.

Some have been trying to struggle to the light, but there are secret things which have not come to light. Many poor souls will not be able to enter in at the strait gate, for it is altogether too narrow to admit any of Satan's intrigue and deceptions. When the Holy Spirit breaks away the barriers, the lawyers will no longer be called upon to adjust difficulties for God's people. God will take the matter in hand and bring to light every hidden thing. He will bring men into places where they will speak, and things which are now involved in mystery will be revealed, and their bearing on His cause will be seen.

Lessons From Israel

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The Jewish nation had a history of a most remarkable character. The Christ of the New Testament was the Christ of the Old. The Lord did indeed hedge His vineyard about to guard it. He guarded it with His law. In Eden the marriage law and the Sabbath law were plainly and distinctly defined, that there might be no ignorance or misunderstanding on the part of the people. When God had finished the work of creation, He rested on the seventh day. He blessed the day of His rest, while the morning stars sang together, and all the sons of God shouted for joy.

The Lord spoke to Abraham when he was living in a nation of idolaters. He desired to make him a chosen instrument, by giving him the light of the laws of His kingdom. But first Abraham must break his connection with his father's family, separating from their influence that he might be taught by God. Jehovah was to be the object of his worship.

Abraham obeyed God. He left his father's house, and went into a strange land. There the Lord educated him. He spoke to him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward" [[Genesis 15:1](#)]. Again, when Abraham was 99 years old, the Lord appeared to him, and said, "I am the Almighty God; walk before me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, My covenant is with thee, and thou shalt be a father of many nations" [[Genesis 17:1-4](#)].

[185] Abraham was called the father of the faithful. His connection with God showed that he was determined to walk in the fear of the Lord in his home life. "I know him," said the Searcher of hearts—He who blessed the habitation of the faithful—"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" [[Genesis 18:19](#)]. He will keep the law instituted in Eden as the standard of character.

The Lord made Abraham his husbandry, His building. He was material upon which God could work. In the fear of the Lord he cultivated home religion, and the love of God circulated through his entire household. He had a church in his home. He was the instructor of the many souls connected with him. He began and carried forward a grand work. He and his family were subjects of God's kingdom. By the combined influence of authority and love, he ruled his house. He walked in his home in perfect, trusting obedience to a "Thus saith the Lord."

The Hebrew nation went down to Egypt, and for 400 years they were kept in Egyptian servitude. After Joseph's death the worship of the Egyptians made such an impression on their minds that the sight of their eyes and the hearing of their ears were corrupted. They lost the true knowledge of God.

According to His promise to Abraham, Isaac, and Jacob, God delivered the Israelites from slavery, desolating the fertile land of Egypt to rescue His people. In awful grandeur He delivered them from the Egyptian host who pursued them. Not one of those who entered the Red Sea in pursuit of the people the Lord had chosen as His own, was saved.

One equal with God, His only begotten Son, carried out His Father's mind in the deliverance of the Israelites. God had promised Moses, "My presence shall go with thee," and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through 40 years of wilderness-wandering He was their instructor.

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They had reached the river Jordan, and spies were sent to view the land of Canaan. Under the working of [Satan] the wily foe, ten of these brought back an evil report, and when the people heard it, "they murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt" [Numbers 14:2-4]. For this rebellion and perversity the Lord declared that for 40 years they were to wander in the wilderness.

God designs that His glory shall appear in the working out of His will. His wonderful deliverance of the children of Israel was ever to be repeated [i.e., recounted] by the people. By what He had done they were to know that He would accomplish what He had undertaken. All man's resistance would only make the victory more signal and triumphant.

The camp of Israel was not easily managed. Murmurers, complainers, and fault-finders were constantly met with, and the management of the camp was a serious undertaking for Moses. But patiently the Lord cared for and worked with His vineyard. He had selected His people, not from the rich and powerful of the world, but because they were the smallest of all people.

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From Sinai the Lord spoke His law, making a wonderful display of His glory. There He made a covenant with all who promised to be obedient to His law. Obedience to the Sabbath was to be a sign between Him and His people, "that ye may know," He said, "that I am the Lord that doth sanctify you.... Wherefore the children of

Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever” [Exodus 31:13, 16, 17].

The wonderful deliverance of the Jewish church reveals God’s great care and love. He designed that through the channel of this people His blessings should flow to the whole world.

Lessons From the History of the Early Christian Church

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables” (Acts 6:1, 2).

This matter was not decided by one man. Had it been, many things would have been neglected. “The twelve called the multitude of the disciples” together. They did not call a lawyer who had no personal interest in the prosperity of the church. They called the multitude of the believers, and said to them, “It is not reason that we should leave the word of God, and serve tables.”

[188] More was said regarding the matter than is given in this record. But the conclusion is stated: “Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude” [verses 3-5]. They chose seven men, “whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith” [verses 6, 7].

The Lord here gives us an example of the care that should be exercised when choosing men for His service. In this case, one man was not made the only burden bearer of great responsibilities. Seven men were chosen, and they were to be closely united in their work.

Those chosen were not to be like Ananias, who had appropriated to his own use certain sums of money, representing at the same

time that he had given the whole amount to the cause of God. At that time, we read, that “as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet” [Acts 4:34, 35]. This was an occasion of temptation to the selfish and covetous, notwithstanding the fact that the Holy Spirit was working among the people. Hereditary and cultivated traits of character developed, showing that not all were cleansed from their evil tendencies, but dared to practice lying and fraud. None of them were compelled to give up their possessions.

Ananias and Sapphira wished to be regarded as giving all, and yet keep part. In order to do this, they falsified. Both of them agreed to practice deception, but they did it at the cost of their lives. God struck them both with death. Thus He passed judgment on those who, while His grace and light and power were working, dared to commit sin against the Holy Spirit. This God did to warn the believers against fraud and deception and every species of dishonesty. He knew that doors of temptation would open before those who were bringing in of their means to sustain His cause. He knew that those not under the control of His Spirit would be tempted to work as they had done before they were brought under gospel principles. Some would think that they were not paid sufficient for their work, and would appropriate money or goods to supply this fancied deficiency. This would bring in untold evil.

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For this reason the Lord directed Peter to deal as he did with the first departure from truthful dealing. A severe warning must be given at the very first instance of dishonesty. Thus it was shown that all unjust, selfish actions are known to God, and will be searched out. Every hidden evil, however secret, will be punished. God will be glorified in those who serve Him.

As with Ananias and Sapphira, so it was with Judas. His covetousness led him to steal from the Lord’s treasury. He carried the bag containing the gifts made by Christ’s followers to sustain the work, and he appropriated sums of money which he never allowed to appear on the account. He reasoned that his labors were not sufficiently appreciated, and therefore that it was right for him to pay himself in accordance with his own ideas. This principle, acted upon, perverted his conscience. Had he allowed himself to be controlled

[190] by the Holy Spirit, he would have retained righteousness and preserved integrity. He would not have accused Mary of extravagance in anointing Christ with precious ointment. But from the very first act of dishonesty, his character began to deteriorate.

This history is given that corruption may not be brought into the church by men who sell themselves to Satan to carry out his suggestions. Such men not only take themselves from under God's protection, and lose peace and happiness, but they will betray the cause of God into the hands of sinners. All their work is against God. Their talents of usefulness are used to forward the work of the great deceiver. They will lose eternal life. Their misappropriation of the Lord's goods, their robbery of His treasury, may ever be kept secret, but it is at the loss of their souls.

This is one reason why Brother Ballenger's proposed enterprise [of establishing a settlement in the South] would not be a safe one. There are those who are supposed to be excellent men, but they have some flaw in their character which, under special temptation, becomes as a dead fly in the ointment. The whole character will be perverted by one unconfessed sin.

Then let all plans to establish a community in the Southern field be abandoned. Let not one or two men devise methods of work which according to foresight promise to be a success, but which aftersight will reveal to be a mistake, involving the work of God in difficulty.

[191] The workers in God's service need to be as wise as serpents and as harmless as doves. This kind of talent is especially needed in the work in the South. There are men who if they choose can make it very hard for those who take hold of the work in any part of the field, because their hearts are not linked with the heart of the great Worker. They need to be controlled by the Spirit of God, else they will make great blunders, which will imperil their own souls and the souls of their fellow-men.

God calls for a living, straightforward testimony to be borne. Testimonies have been borne, but a new impulse must be given to the work. Jesus Christ is the Captain of the Lord's host. He must be recognized as the leader. All who heed the words, "Follow Me," will reveal the fruit of obedience. The ground upon which we are to stand unitedly in doing God's service is that the Bible is the true

guide, and not the idle sophistry of men. The Bible is our Counselor, and is to be obeyed. Justification by faith is the article of our true standing in the sight of God. Sanctification through the Holy Spirit binds up man's will and purpose with the will and purpose of God. If we have not these features in our experience, the church will be sickly and feeble. The safety of God's people is in coming to His living Word. When no human authority is put before this Word, then will men unite in gospel harmony, for the doing of the Word binds heart to heart, causing the workers to blend as one in Christ Jesus. The living oracles are fresh and beautiful. To study them is to eat the flesh and drink the blood of the Son of God.

Greater care should be taken in regard to the spirit circulating through the institutions at the heart of the work. All should bear the signature of God. All the workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to work in humility of mind, as servants of Christ, yoked up with Him. All are to live lives of self-denial and self-sacrifice. They are to learn Christ's meekness and lowliness. No vestige of an overbearing spirit will then be seen.—[Manuscript 91, 1899](#).

White Estate

December, 1983.

[192] **MR No. 1028—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.

[193] 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.

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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.

[195] 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.

[196] 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, expect thou repent” [Revelation 2:4, 5].

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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.

[198] 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 treasure 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.

[199] 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 the Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of Him that sent Me.” [200]

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.

[201] 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."

[202] 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.

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.

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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.

[204] 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. [205]

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.

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. [206]

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.

[207] 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.

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MR No. 1029—Words of Instruction on Administration and Medical Missionary Work

I look at the various conferences of America to see what the presidents of these conferences have been doing, and I ask myself, What work have they been engaged in?

Souls are perishing in sin because those who have been appointed as shepherds of the flock are not all laborers together with God. They neglect to do the very work that should be done. Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend business meetings at a great distance from their field of labor? Why are not business matters placed in the hands of businessmen? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed. Managing ability is to be brought into the work. But ministers are set apart for a higher work.

Ministers of the gospel are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but this is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens have been placed upon our ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name.

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The Lord's great vineyard demands from men that which it has not yet received—earnest, persevering labor for souls. The ministry is becoming weak and feeble, and under their tame service the churches also are becoming weak. The ministers of our conferences have very little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers. There is a world to be warned. Why are the ministers who should be laboring in special service earnestly to open new fields and raise up new churches, hov-

ering over the churches which have already received great light and many advantages which they do not appreciate?

During the night season I was speaking in a large congregation. We have been instructed by the Lord that the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing.

In Australia we found that the medical missionary work breaks down prejudice and opens the way for the truth to go with power. And I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work.

God said to the serpent, "I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel" [[Genesis 3:15](#)]. There is much work to be done in the vineyard of the Lord. Never are God's workmen to accuse one another. Time is short; the end of all things is at hand. Our work is not to repress and hinder, but to encourage and restore. All who will cooperate with the Redeemer in bruising the head of the serpent will be doing the work which the Lord has appointed them. But God has not given men the least intimation that they are to bruise their fellowmen. Their warfare is to be directed against the power of Satan. Those who cooperate with Christ will give no place to the devil but, uniting under the blood-stained banner of Prince Emmanuel, will repress every evil word and work. They are never to use their power to weaken the influence of those who are trying to work for God.

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All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men who after many years' experience have yet no appreciation of the medical missionary work,

should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in the charge of a minister who has not heeded the light God has given upon health reform. What help can a man be to a church if he is not walking in the light?

[211] In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice they can become so well acquainted with the principles of health reform that wherever they go they will be a great blessing, imparting information so much needed, to the people they meet.

For thirty years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest.

[[Isaiah 61:4-11](#), quoted.]

Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered. Then will the work of the ministry be after the Lord's order; the sick will be healed, and poor, suffering humanity will be blessed.

Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved, and you will have opportunity to break the bread of life to starving souls.

[212] It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of

light. He takes away their sin and imparts to them His righteousness. Their joy is full.

Who have a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven's brightness is brought into the life.

While we are to be sober, while we are never to relax our watchfulness to become light or frivolous, still we are always to be cheerful. We are to express our appreciation of the Christian's hope by joyous songs of praise and thanksgiving. Heavenly angels join in these songs. They cannot be silent.

He who is truly converted will be so filled with the love of God that he will long to impart to others the joy that he himself possesses. The Lord desires His church to hold forth to the world the beauty of holiness. She is to demonstrate the power of Christian religion. Heaven is to be reflected in the character of the Christian. The song of gratitude and praise is to be heard by those in darkness. For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good. The doing of medical missionary work brings rays of heavenly brightness to wearied, perplexed, suffering souls. It is as a fountain opened for the wayworn, thirsty traveler. At every work of mercy, every work of love, angels of God are present. Those who live nearest to heaven will reflect the brightness of the Sun of Righteousness.

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Our Saviour allowed nothing to hinder Him in His work of opening the Scriptures to His disciples and the multitudes. Going forth from the wilderness of temptation, "He began to preach and to say, Repent; for the kingdom of heaven is at hand." [[Matthew 4:17-24](#); [Luke 4:16-18, 38-43](#), quoted.]

Read the Scriptures carefully, and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ is the Restorer. And in our work as Christ's co-laborers, we shall have success if we work on practical lines. Ministers should call to their aid helpers. Do not confine your labors always to giving Bible instruction. Do practical work. Seek to restore the sick to

health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul.

When one goes out as a physician, gospel teacher, and canvasser, he should be fully empowered to do the work of a minister. When under his labors souls accept the truth and give evidence of true conversion, he is to baptize them in the name of the Father, the Son, and the Holy Ghost. And such workers should have the sympathy and cooperation of those who remain at home.

[214] There is much work to be done in foreign fields, but let us not forget the heathen at our own door. The colored people in the Southern States of America have been cruelly neglected by Christians. The great need of this people demands our help. In the shadow of our own doors they are living in sin and degradation. God calls for earnest medical missionaries who will put the whole soul into the work of saving sinners. Make Christ's work your example. Constantly He went about doing good, feeding the hungry and healing the sick. No one who came to Him for sympathy was disappointed. The commander of the heavenly courts, He was made flesh and dwelt among us, and His lifework is an example of the work we are to do. His tender, pitying love rebukes our selfishness and heartlessness.

God pitied the Israelites in their slavery in Egypt and, breaking the yoke of their bondage, He placed Moses at their head to lead them through the wilderness to the promised land. God has placed in our midst a people who in one sense have been freed from slavery but who are still in the slavery of ignorance, because men and women more favored have not taken the pains to lift them from their degradation. He who pitied the Israelites in Egypt is not indifferent to the suffering of the colored people in America. He calls upon those who name His name to take up the work they have neglected.—[Manuscript 55, 1901](#).

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1030—A Challenge to Consecrate,
Decentralize, and Evangelize**

[215]

Elder Daniells has written to me in regard to moving some old wooden building, which is now standing beside a brick building, and through which there might be danger of fire. He has also written in regard to putting up a new building in the place of the old building. He says that this will not cost more than \$4,000. The removal of the old building may be necessary, but I could not advise the erection of another building, even though it costs only \$4,000.

I wish I could speak to you face to face. I do not want any of you to make a mistake. If this extra building is put up, its influence will be in direct opposition to the will of the Lord. By its influence our people in other parts of the field will be led to make light of the testimonies. Be careful how you encourage this.

I wish you could look at this matter in the light in which it is presented to me. There is much work to be done in our world, and the Lord would be pleased if centers were made in other places besides Battle Creek. Let the light shine forth from some other place.

A Jerusalem has been made of Battle Creek, but this has not been after the Lord's direction or order. You may see some advantages in colonizing, but there are many more advantages to be obtained from making plants in different places.

The work has been begun in Nashville, and it should be placed on a firm foundation, that the light of the truth may shine forth from there to the regions beyond. It is God's purpose that the work shall thus be carried forward.

[216]

The building you are planning to erect in Battle Creek is not necessary. To invest money in this way would set a wrong example. Our people in Battle Creek have continually been tempted to find some excuse for investing more money in building. Thus other parts of the field have been robbed of buildings which they should have had. There are already more buildings in Battle Creek than there

should be in one place. It is a mistake to crowd so many institutions into one place. In this, the wisdom of men, not the wisdom of God, has been shown.

Too much has been centralized in Battle Creek. Broader plans should have been laid. The work should have been extended, not centralized. Plants should have been made in other cities. These warnings the Lord has been giving for years. An influence in accordance with our Saviour's words, "And I, if I be lifted up, will draw all men unto me," should have been exerted. The influence of the Battle Creek church is not what it should be. Whatever the moral condition of the world may be, the church is to stand forth in purity and true godliness. When the church stands thus, the gospel will have a transforming influence upon the outside world.

[217] Let there be a division of responsibility. Make centers in other places. There will then be plenty of room for the Lord to work, and there will be all in Battle Creek that can be properly managed. Far less is to be centered in Battle Creek. Then the institutions there will [be] conducted more in accordance with the divine mind. Now as matters are conducted, so large a number are jealously looking and striving for gain from this quarter. Where so many are associated together, as there are in Battle Creek, it is hard for things to be properly adjusted. It is almost impossible to have perfect harmony.

Those to whom have been given the goods of the Lord are not to live for themselves but for the cross of Calvary. A law has gone forth from heaven, "He who liveth to himself is not a Christian." No more additions should be made to the pile of buildings already erected in Battle Creek. Limit your expenses, and practice the strictest economy. Show day by day that you believe that the Lord's means are to be invested where He shall choose, not where men's wisdom may dictate. They are to be invested where they will produce more means to use in the work of the Lord.

Time is short, and there is a world to be warned. Souls are to be hunted for, fished for. The Lord has given to every man his work. Everyone is under obligation to obey the law of God. He who is a doer of the will of God, who conscientiously holds his talents in trust as a precious gift to be used in the Master's service, will be accounted a wise steward. Each worker is to say from the heart, "I have come into close relationship with Christ. I have taken upon

myself sacred vows. When I was baptized in the name of the Father, the Son, and the Holy Ghost, I was buried with Christ in the likeness of His death, and raised in the likeness of His resurrection. I am pledged to consecrate my life to His service.”

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses” [Colossians 2:12, 13]. [218]

As you openly renounced sin and Satan, the Father, the Son, and the Holy Ghost pledged themselves to be your sufficiency. As you forsook sin and became dead to the world, you were raised to newness of life by the power which raised Christ from the dead. You came forth from the watery grave, pledged by the solemn covenant of baptism to devote your life to the service of God. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, had been anew entrusted to you, with a distinct declaration from the Word of God that these gifts are to be recognized as coming from Christ, to be used and improved for Him. You are to take up the life of cross-bearing, cheerfully partaking of the sufferings of Christ. Your life is to be bound up with the life of Christ in obedience to the law of God.

[Colossians 3:1-4, quoted.] Jesus, the Son of God, our Sin-bearer, the Giver of eternal life, speaks to His disciples. Hear what He says; “If any man will come after Me, let him deny himself, and take up his cross, and follow me.” He understands every temptation. He can turn the cross into a means of eternal happiness. We must live His life. We must be co-laborers with Him. He calls upon His followers to tread in His footsteps of self-denial and self-sacrifice. The character of the Christian is to be a reproduction of Christ. The same love, the same grace, the same unselfish benevolence that characterized the life of the Redeemer is to characterize the lives of His followers.

Let those who have been baptized be true to the vow they have made. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” [Colossians 3:1]. You cannot serve God and mammon. If God be God, follow Him; if Baal, then follow him. No one is compelled to serve God. The full results of a man’s choice rest upon himself, for he chooses of [219]

his own free will. Let him remember that if he chooses the principles of God, respecting and maintaining them, they become a part of his life, molding him according to the divine similitude. They are in him a well of water, springing up into everlasting life.

I am obliged to say that those who claim to believe the truth reach too low a standard. What nourishment do you give your soul? Do you follow the prescription of the heavenly Physician? He says: [[John 5:24-29](#), quoted].

I am instructed to say, Had those who have done so much preaching to the church labored as the Master has given them example, seeking to give to others the blessing of light that has come to them, they would have been following in Christ's footsteps. We have the light, but it will not save us unless we appreciate it and impart it to others.

Christ came to our world to work out in His own life the gospel of salvation. He is the world's great Medical Missionary. He was appointed by the Father to heal the maladies of suffering humanity and to dispense life to the dead.

[[Matthew 4:12-17, 23](#), quoted.]

Read of the work which the Saviour did when He was upon the earth. He said to His disciples: [[John 6:27-30](#), quoted.]

[220]

Were they ignorant of the miracle of the loaves and fishes, which had just been performed? No; those who asked Him the question, "What sign showest thou then, that we may see, and believe thee?" had been among the multitude miraculously fed. They came to Christ in the hope that in response to their words, He would again work a similar miracle. They desired to see just how He increased the food, supposing it was some science they could catch and be benefited by. Christ desired to awaken faith in their hearts, to lead them to accept him, the Son of God, as the Bread of life; but they despised the lesson He sought to teach. They had witnessed many of His wonderful miracles, but they were not willing to receive Him as the Son of God.

Concerning God's dealing with the children of Israel, we read in Nehemiah: [[Nehemiah 9:11-21](#), quoted]. Thus Christ had wrought for ancient Israel. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led them through the wilderness. "Nevertheless, they were disobedient, and rebelled against Thee, and cast

Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations” [verse 26]. (Let every soul be careful now else he will do as did the children of Israel. Many who do not know it, are taking sides today.)

Christ was their Redeemer, Protector, and wonder-working God. But the miracles He wrought in their behalf did not save them, because they were not willing to walk in obedience to His will. And when He came to their children in person, He found them filled with the same rebellious spirit. The sin charged to the unbelieving Pharisees was, “I know that ye have not the love of God in you.” Shall these words be said of those who today have been given great light and wonderful opportunities?

[221]

From first to last God has wrought in mighty power for His people, and He desires that they shall praise Him. “Whoso offereth praise glorifieth God.” He is glorified by those who worship Him in spirit and in truth and in the beauty of holiness. Obedience to His law is the righteousness of His people. Those who love Him and trust in Him will reveal His love and compassion, His long-suffering and holiness.

“The law is holy, and the commandment holy, and just, and good.” [Romans 7:12]. This law is to be obeyed. In him who loves God supremely and his neighbor as himself, holiness will be perfected. When man submits to the control of the Holy Spirit, he works out his own salvation with fear and trembling, in humiliation and self-distrust. He depends upon God’s power, allowing Him to will and to do of His good pleasure. So God, the divine agent, and man, the human agent, work in cooperation. As man receives the Holy Spirit, he loves God with all the heart and soul and strength and mind. Putting on Christ, he sits in heavenly places with Christ and his brethren.

I am instructed to say that the church needs to take a much higher view of what is comprehended in yielding all to God. When the individual members of the church are obedient to the commands of God, following in the way which Christ has trodden before them, they will find fewer difficulties to encounter. The distress and sorrow that are the result of wrong moves, will no more prove their destruction. Self-sufficiency will be purged from the soul. God’s people will eat

the flesh of Christ and drink His blood. From the heart they will obey the commandments.

[222] “When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” [[Romans 6:20-23](#)].

These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely following the path where Satan is leading them. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, “I will overturn, overturn, overturn.” Men say in Battle Creek, “The temple of the Lord, the temple of the Lord are we” but they are using common fire. Their hearts are not softened and subdued by the grace of God.

Many claiming to obey the truth are captives to Satan’s rule. And they have no power from his snare to go, [for] they have submitted to his way so long. How long will they act on the principles of the power of darkness? I am instructed to say to you, my brethren in every place, “It is high time that ye awake out of sleep. Put off the works of selfishness and darkness. No longer abuse the sacred principles of heaven by your unrighteousness, lest in your experience the history of the children of Israel is repeated. Take heed lest ye fall after the same example of unbelief. We are now a spectacle to the world, to angels, and to men. Satan has linked your arm, who have given him opportunity, within his arm.”

[223] While we inscribe on our banner the words, “The commandments of God and the faith of Jesus,” we must not forget to cleanse the heart, that it may be a fit dwelling-place for the Holy Spirit. By your words and your works, show that you love God supremely and your neighbor as yourself. The members of Christ’s flock are the

objects of His constant favor. In holy love to their Saviour and to one another, they are to be hid with Christ in God. Discord and strife testify that the union with Christ is imperfect. God desires us to be bound heart to heart by His Spirit. He will save those who are imbued with His grace, for in dealing with one another they reveal His love and tenderness. They deal generously with one another.

The goods you handle, whatever they may be belong to God. They are to be used where help is needed, that God's work may go forward. He who is working for God is to strengthen the hands of his brethren, as he would like to have his own hands strengthened. But the Spirit of selfishness has been allowed to enter. Many professing Christians have carried out the devices of the enemy, hindering the word of God. The vineyard is barren where today thousands should be rejoicing in the truth. The seeds of truth have not been widely scattered. The work has been bound about, and this has left the vineyard unworked. Facilities have been multiplied in Battle Creek, while in other parts of the field souls are starving for the bread of life. God says, "Shall I not judge for these things? Men have withheld money, so that My vineyard could not be worked, and as a result I have withheld My goods from them. They have disregarded My word. There should today be 100 laborers where there is but one."

[Isaiah 62:1-3, quoted.]

[224]

A great lack of wisdom is shown in centralizing the work in one or two places, gathering the people together in large congregations, when the believers should be spread over a larger surface, where they can be working agencies and proclaim the message of warning to those who have no knowledge of present truth. And in the place of preaching Sabbath after Sabbath to those who know the truth until they have no soul-hunger for the Word of God, let ministers go to new places where, in the power of the grace of God, they can warn those in the darkness of ignorance.

The truth must extend over the world. Let men beware lest they misapply the means which should be used to give to the world the last message of mercy. It is not more buildings that you need, but more re-conversions to right methods of labor, more men who are wide-awake, men who will go to God and with strong crying and tears plead for the precious souls who are going to ruin.

There can be no harvest without seed-sowing. God knows how hard has been the labor of those who have been engaged in pioneer work—the Lord marks all these things—while in other places where the work is established, means have been invested for which nothing can now be shown. Leave behind the principles of death. Go forth to enter and work new fields. God will not bless you in erecting additional buildings in places where there are already too many buildings. Facilities are needed in destitute regions. I call upon the institutions which have been established by sacrifice to be ready to do more than they have done to place the work upon a correct basis.

[225]

Christ gave His life to save sinners, and He says to His people, “Go ye into all the world, and preach the gospel to every creature.” Shall we do nothing but try to keep the churches together? Shall we leave those in darkness to perish? It is doing the churches great harm to treat them as though their salvation depended on the sermons of our ministers. Every church member should be actively engaged in the service of the Master to bring souls to Christ.

Heed the message to the Laodicean church: [[Revelation 3:14-19](#); [22:12](#), quoted.]—[Letter 73, 1901](#). (Written July 7, 1901, from St. Helena, Calif., “To those who occupy responsible in Battle Creek.”)

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1031—The Same as Manuscript Release
No. 716**

**MR No. 1032—Processed as Manuscript Release No.
1302**

**MR No. 1033—E. G. White Materials cited in “The
Salamanca Vision”, by R. W. Olson**

Available from the E. G. White Estate. [See MR1033]

[226] **MR No. 1034—An Appeal to Help SDA Institutions
in Europe**

I am troubled in regard to the situation of our sanitarium in Denmark. My mind is greatly stirred. I have not time now to write to you as fully as I shall try to do as soon as I can.

There must be a decided movement on the part of our American brethren to relieve the situation, and there must also be decided action on the part of our Scandinavian brethren. Now is the time for the churches in Denmark, Norway, and Sweden to come up to the help of the Lord.

Often when one comes into perplexities that are of a trying character, and [the person] is at the foot of the hill, in need of strong helpers to cooperate in pulling up the load, much time is wasted in criticizing and scolding and fretting. But this does not move the load. The one who feels the pressure most severely needs not and deserves not the censure. It might more appropriately fall upon men who have sacrificed principle. But even then it might be inappropriate. The first thought should be, How can we all unite in helping to lift the load? There is too much at stake to run the risk of delay.

[227] Let all who love God and His cause come to the rescue of His institutions in Europe. I am stirred by the Spirit of the Lord to sound an alarm for Christ's sake, and remind those who profess to believe the Word of God of their privileges and responsibilities and of their duty to the brethren who have been used by God to do a good work. You will lose a rich blessing if you fail now to do your work as God's helping hand in relieving the Denmark Sanitarium.

You will not do justice if you charge those who have carried the responsibilities with moving in accordance with worldly ambition, to glorify themselves, in building so largely. They thought they were working for the glory of God. Now is the time to help. Let all do something. Let all be as God's helping hand, lifting wholeheartedly. Encourage the oppressed to trust in the Lord, to have that courage which will not fail, but go forward. Let all do as they would wish

to be done by were they in similar circumstances. As they do this work they will cooperate with ministering angels.

Patience, charity, and Christian courtesy are to be brought into the work of helping our institutions in Europe. This will show soundness of faith and healthfulness of soul. It will show that true Bible principles are practiced. There has been a work accomplished which in no way pleases the enemy of righteousness. Who will now place themselves on the Lord's side and as His helping hand engage in doing His work? Who will now seek to build up, not to tear down? This is a work which should go forward in strong lines. God's people should serve Him in truth and righteousness. Who will now appropriate their God-given means to relieve the painful pressure upon our beloved fellow workers? Who will now enter into partnership with God to dispense His means in this emergency? All our churches should now work actively and wholeheartedly for God, each member determined to avert the great calamity which threatens the Lord's instrumentalities. [228]

Oh, what a sight it would be for angels to look upon, to see God's instrumentalities passing out of the hands of those who can handle them for the advancement of His work! Christians, now is your time to come up to the help of the Lord. The Lord's treasures are at hand, lent to us in trust to be used in just such emergencies. He speaks to us all. Hear what He says. "The gold and silver is mine, and the cattle upon a thousand hills." [See [Haggai 2:8](#); [Psalm 50:10](#).] Then, stewards of the Lord, use the Master's entrusted goods to free His institutions in Denmark and Norway from debt. Angels of God will cooperate with us in helping these institutions, so that no reproach shall rest upon the Lord's cause.

Show that you are Christ's followers by reaching out the hand to help, for thus God would have it. His cause is one the world over.

He who feeds on the Bread of life has Christ formed within him. The Word is to be brought into the practical life. By reason of the waste in the body, the blood must ever be renewed by food. So it is with the Lord's working instrumentalities. The Word must daily be received, believed, and acted. Christ must dwell in us, energizing the whole being, providing the life-blood of the soul. His example must be our guide. We must reveal His sympathy in dealing with our fellow laborers. There must be a real working out of Christ's [229]

grace in our hearts. Then we can say with the apostle, “I live, yet not I, but Christ liveth in me” [[Galatians 2:20](#)]. Christ’s life, abiding and moving in our souls as the blood moves in the veins, is the cause of our joy and the pledge of our glory. Oh, the goodness and love God has expressed in our behalf!

I plead with my Scandinavian brethren to do what they can. We will unite our efforts with your work of love and helpfulness to restore the institutions which are now threatened with disaster. There is sufficient means in the hands of the Lord’s stewards to do this work, if they will unite in tender sympathy to restore, to heal, and to bring health and prosperity to God’s instrumentalities. Have faith in God. Hold fast to the hand of infinite power; for the Lord has, in the hands of His stewards, a store of treasures sufficient to heal all the diseases of the institutions in Europe.

God help us to help you, is my prayer.—[Letter 154, 1900](#). (Written from Healdsburg, California, November 25, 1900, to Dr. Otosen.)

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1035—Giving to Enlarge God’s Work;
Concern for Sara McEnterfer’s Eyes**

[230]

I am feeling quite well this morning. Yesterday I was strengthened to speak for one hour at the Sanitarium. I spoke from the third chapter of Malachi, and the Lord gave me freedom. The chapel was well filled, and all listened attentively. Dores took down my talk, and it will be written out as soon as he can get time. I spoke of the needs of the work in Washington, and of the importance of our now doing our best to advance the work there, that unbelievers may see that, having begun the work, we are able to finish it. I also mentioned the calls that are constantly coming in from foreign fields for men and means with which to carry on the work.

After I had finished, Elder Taylor spoke a few words. He said that after such a discourse, it would be but appropriate to respond by taking up a collection for the work in Washington. I did not stay till the close of the meeting, but I heard afterward that a contribution of \$190 was taken up. We have decided that it shall be made up to \$200.

A week ago Elder Irwin spoke at the Sanitarium on the needs of the mission work in the Malay Islands, where Elder Munson is working. He did not ask for a contribution, but \$25 was raised for him.

We all feel greatly cheered and encouraged by the result of yesterday’s meeting. I am none the worse for speaking, but really feel stronger.

Mabel comes over every day and gets the dinner for us, while Sister Carlson is doing some sewing for her. I am glad that things could be arranged in this way. I think that Mabel’s wardrobe will be in a very good condition.

[231]

We are all hoping and praying that the treatment which you are taking for your eyes will prove successful. You need not feel that you must come home till you are fully ready, but we shall be very glad to see you when you can come. It seems strange and unnatural without

you. We believe that the Lord God of Israel will help you. We depend upon Him to save to the uttermost, for He is our Redeemer. I hope that your eyes will be improving all the time you are away. I know that you have suffered much, and if you are permanently relieved we shall be so thankful and will give thanks to the Lord.

We are all of good courage. I shall ride out today, for it is a beautiful day.—[Letter 131, 1905](#). (Written from Elmshaven, Sanitarium, California, April 2, 1905, to Sara McEnterfer.)

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1036—Faithful Stewardship; Counsel
Against Financial Speculation**

[232]

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul, to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ.

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude, with its evil tendencies and results, will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used. Honesty and strict equity are in perfect harmony with all the principles of truth, in perfect harmony with God's holy law. Our every act should bear a reliable testimony to the validity of truth. Yet those who live on this plan will have a cross to bear.

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character, and puts it to the test. It brings out the real, valuable virtues of the man, and develops an upright youthful training, or else it brings out natural, objectionable hereditary tendencies, and exposes him to sharp thrusts of the enemy. God will not work a miracle to preserve any one of you on the enemy's battleground, where He has never indicated that it was your duty to go. He has followed you with warnings and reproofs to keep you away from dangerous ground, where your soul would be imperiled.

[233]

If you do not ask interestedly, “Is this the way of the Lord?” but in following impulse place yourselves in the way of temptation, and thus invite the enemy to tempt you, you will not come forth from the ordeal unharmed and with your character unsullied.

Should a minister of the flock engage in worldly speculation? I wish you to closely examine yourselves to see whether you are on the gaining or losing side in spiritual and moral power. When in your business of selling property, in your eagerness to make a sale, do you not sometimes keep back some things that are unfavorable, and do you not exaggerate in praise of the property, in order to place the matter in a favorable light? When this is done, the conscience is violated, and the tongue utters guile. There is need that the conscience shall be kept pure and undimmed in every transaction that you make, or there will be so much glitter and attraction placed upon property that you are handling, that the purchaser is deceived.

[234]

God wants men in His service, under His banner, to be strictly honest, unimpeachable in character, that their tongues shall not utter a semblance of untruth. The tongue must be true, the eyes must be true, the actions wholly and entirely such as God can commend. We are living in the sight of a holy God, who solemnly declares, “I know thy works.” The divine eye is ever upon us. We cannot cover one act of unjust deal from God. The witness of God to our every action is a truth which but few realize.

Are we Bible Christians? Warnings are given us in the Word of God and stern injunctions to do unto others as we would have them do unto us were we in like position as they are. Yet some seem to think that there can be no harm in taking advantage of occasions and circumstances to make money, even though in order to do this they set forth in a strong light the benefits of that which they wish to sell. Often it is asserted that a property will rise or even double in value in a few months or years. This may or may not be so.

Let us remember what the Lord says about honesty: “Divers weights are an abomination unto the Lord” [[Proverbs 20:23](#)].

“Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning” [[Leviticus 19:13](#)].

“Ye shall not steal, neither deal falsely, neither lie one to another” [[verse 11](#)]. This is done in nearly all transactions of real estate buying

and selling, and many who are engaged in this business need to cut loose from it before they can be considered as healthful branches of the church.

“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord” [Leviticus 19:35-37; see also Deuteronomy 25:13-16]. [235]

It is a dangerous business to rob God when we know that every purpose of the heart is open to His all-seeing eye. God cannot be deceived or cheated by human device. The question is asked, “Will a man rob God?” And the startling answer comes back which makes us tremble, “Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings” [Malachi 3:8].

While there are not a few who conscientiously give of their annual increase of substance and business prosperity to God in tithes and offerings to pass into the Lord’s treasury for the support of the gospel and for missionary work in different parts of the land, it is a lamentable fact that so large a number deliberately rob God by withholding the portion which God claims. We must all be tested in God’s balances whereby He weighs character. Then decide to be honest, whatever may be your circumstances, and let no temptation of Satan force you to be dishonest with your fellow men or to be dishonest with God.

Let the wife stand by the side of her husband and help him in the conscientious discharge of his duty. Let her realize that she is of value, because she is the purchase of the blood of Jesus Christ. It is essential that honesty be practiced in all the details of the woman’s life, and it is important in the training of children to teach the youthful girls as well as boys never to prevaricate or to deceive in the least.

Let not the enemy of God and man control your thoughts, your words, and actions. The message from the lips of Christ is, “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not” [Luke 12:33]. There will be many great failures in earthly banks, and in speculations, including mining and real estate. [236]

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance His work in the earth.

When Jesus tells us to “sell,” He does not mean that our principal burden should be to buy possessions. If Satan can get us entangled in worldly possessions so that we have no means to put into the Lord’s treasury, then he is leading us to do the very thing that Jesus has told us not to do. Many have conscientiously loaned their money to our institutions, that it may be used to do a good work for the Master. But Satan sets in operation schemes that will produce in the minds of our brethren a great desire to try their fortunes, as in a lottery. One and still another are flattered by strong representations of financial gain if they will only invest their money in lands; and they take their means out of our institutions, and bury it in the earth, where the Lord’s cause is not benefited.

[237] Then if one is successful, he is so elated over the fact that he has gained a few hundred dollars, that he decides to keep on getting money if he can. He continues to invest in real estate or in mines. The device of Satan is successful. In the place of increased funds flowing into the treasury, there is a withdrawal of means from our institutions, in order that the owners may try their fortunes in the mining business or in land speculation. The spirit of greed is fostered, and the naturally penurious man begrudges every dollar that is called for to be used in the advancement of the cause of God in the earth. [[Matthew 6:19-24](#), quoted.]—[Letter 41, 1888](#). (Written from Burrough Valley, California, July 7, 1888, to “My Dear Brethren and Sisters at Fresno.”)

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1037—Importance of Accepting and
Applying God’s Word; Christ’s Mission, and His
Method of Teaching**

[238]

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 wise 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.

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

[239]

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. [240] 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](#)).

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.

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. [241]

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 precious jewels, and stand fast forever.

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 [242]

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.

[243] 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.

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."

Through every hour, through all ages, God's love stands revealed as without a parallel. When the fullness 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 fullness, nor was it possible for Him to give more.—[Manuscript 25, 1890](#). (Written at Battle Creek, Michigan, January 7-9, 1890.) [244]

White Estate

Washington, D. C.,

December, 1983.

[245]

MR No. 1038—Look to God, not to Men

Every soul that is sanctified by the Holy Spirit will look to God for himself. The human agent will not look to other human agents to be told his duty. The divine Guide will prepare his heart for divine light. The Holy Spirit's work is to write God's thoughts deeply in the heart of man. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts" [[Jeremiah 31:33](#)]. Such alone are Christ's living epistles, written, not with pen and ink, but by the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart.

If men could see the tender love of Christ, there would be no lifting up one over another. The Lord Jesus came to our world, you may not say, to save them only, but to save us. In Him are hidden all the treasures of wisdom and knowledge. He came to seek and to save that which was lost. He traversed every path where souls were straying. He reached to the very depths of human woe and misery. What right, then, has one fellow laborer to give the cold shoulder to another fellow laborer because he presumes to think that he has not in all things done as he should have done? O man, remember that thou art only a man! What account will those in New Zealand render for their Phariseeism, for standing apart from their brother, leaving him to the devil's temptations? Satan works to rob man of his integrity toward God.

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United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that overcometh the world, even our faith. But if his union with Christ is made through finite men, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ.—[Letter 50, 1897](#), pp. 8-9. (Written March 12, 1897, from "Sunnyside," Cooranbong, NSW, to A. G. Daniells, E. R. Palmer, W. A. Colcord.)

White Estate

Washington, D. C.,

December, 1983.

[247] **MR No. 1039—Workers to be United, Under Christ**

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, and devoting their hearts to earnest prayer, 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 consecrated 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.

[248] 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 His divinity and humanity combined might make Himself a stepping stone whereby man might succeed in reaching 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, and will be partakers of His divine nature. Let us all search the Scriptures, for in them you will find our Saviour a present help in every time of need. 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 the Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of him that sent Me.” The Father and the Son are united. Will you [during this] morning address consecrate yourselves to God?

We are to follow the principles God has laid down in His Word 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, God’s dear Son! We cost His life. He was crucified for us on Calvary’s cross, and yet those whom He desires to see standing in the light of heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness. [249]

It is not emotion that we need, but a living faith in the living word of a living Saviour, a Saviour who was crucified for us and 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 here today 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 apparently 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 heavenly unity.

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.” This has been done. “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.

[250] There is a world to be warned. Are we to have committees in this our day which will bind about the work which means so much to the success of souls? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? Satan will work on the right hand and on the left. But wake up. For your souls' sake, delay no longer. 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."—[Manuscript 43, 1901](#), pp. 9-11. (A talk to "representative brethren" in the Battle Creek College library, April 1, 1901.)

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1040—Faithful Use of Assets to Advance
God's Cause**

[251]

Yesterday I received a letter from my son, W. C. White, stating that you have loaned \$1,000 to the Southern field, and have made a present of \$200 to me. Thank you, my sister.

We realize that the work now being done in the South should have been done long ago. But the Lord is gracious. He will not leave that destitute field in its present condition. I am glad that you are willing to loan this money in order that the Southern work may no longer be hindered as it has been in past years.

The managers in the Southern field are doing their best to work in economical lines. They have secured property at one-half the estimated cost. The owners erected the buildings, supposing that the business center of the city would soon be in that locality. To their great disappointment, the business interests centered in another part of the city, and the property in which they had invested could not be used to advantage.

One-half of a large building was sold for \$8,000. The other half has been sold to my son for \$4,000, less \$25. This building is to be used as a sanitarium in the Southern field, where needed treatments can be given to colored people who are sick. I have seen this place, and all the other buildings that have been purchased at half their estimated cost. They are very well situated for our work.

I have donated a set of plates of the book, *Christ Our Saviour*, and other books of mine that can be issued and used in the Southern field. The royalties also on these books are used for the benefit of the work in that field. Besides, I have made gifts and loaned money to be used by my son, James Edson White, in advancing the cause in its infancy in the Southern field, for I desire that something be done without delay.

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The Lord is working with and for the laborers in the South. As they advance step by step, the people will see that something is established. Those living in this destitute field will yet have the

privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, the present *now*, is our time to work. And your means loaned at a low rate of interest will encourage the hearts of those who are there. Others will donate of their means to advance the work in this large, neglected field.

From Elder Kilgore I receive the most encouraging reports in regard to the providences which have qualified Brethren James Edson White and W. O. Palmer for working in the South. I know that these men are bravely bearing responsibilities with true faithfulness and Christian integrity. Many others are putting their shoulders to the wheel to help in advancing the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers in that field.

The apostle Paul says, "When I am weak, then am I strong." When the human agent feels his weakness, the Lord blesses him. All who call upon the Lord will be strengthened. I am trusting in the Lord, waiting, hoping, and praying for Him to advance His work.

[253] If you have more money to loan, I desire to call your attention to the mission field of Australia. It is in great necessity. May God help them, is my prayer.

I am glad that you and I can be a blessing to others by helping forward the work in these new fields. We shall never regret the help that we can afford to render by making donations and loans to needy fields. I am so glad I made the donation of the book, *Christ's Object Lessons*. It is having a large sale, and the money thus secured is relieving our schools in every place. These schools are a necessity. Our children must be educated to work intelligently. Parents should be more careful to instruct their children in Bible truths, impressing the lessons on their minds. My heart yearns after the children. Schools should be established by our churches. If the brethren and sisters practice self-denial and self-sacrifice, they can have schools, maintaining them by their influence and their means.

It is advisable for us to make our wills, directing what shall be done with the Lord's money when we are resting in our graves and are no longer able to use the means entrusted to us. I have made my will, and I advise you to make yours after careful consideration and consultation with those who have knowledge in these lines. I

hope you will take good care of your health and that your life may be spared, for there is work to do for those who are in need of light and knowledge.

Trust in the Lord. Always trust Him who is our Helper, our Source of strength. Be of good courage. Be thankful to God for His goodness. I praise the Lord for His goodness and His loving-kindness to the children of men.—[Letter 147, 1901](#). (Written from St. Helena, Calif., September 25, 1901, to Mrs. Anna J. Gilson.)

White Estate

Washington, D. C.,

December, 1983.

[254] **MR No. 1041—Physical Exercise Essential for All
Who Do Brain Work**

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this close application to books, working the brain and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one-third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers.

While studying authors and lesson books part of the time, students should study with the same application the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women.

[255] Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by someone or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated, every youth kindly and interestedly inquired after, and his financial situation ascertained.

One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers, head, body, hands, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there, but we are to make the very best use of the various parts composing the human machinery—brain, bone, and muscle, body, head and heart. No man is fit for the ministry who does not understand how to do this.

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can the life that is ignorant of the house we live in be an all-round life.

The schools are not half awake. The neglect of some part of the living machinery, while other parts are put to the tax, and wearied and overworked, makes many youth too weak to resist evil practices. They have little power of self-control. The blood is called too liberally to the brain, and the nervous system is overworked. Exercise should be taken, not in play and amusement, merely to please self, but exercise in the science of doing good. There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles. Nature will then give repose and sweet rest.

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The hand was made to do all kinds of work, and students who think that education consists only in book study never make right use of the fingers and hands. Students should be thoroughly taught to do the very work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most usefully employed.

Students who apply themselves wholly to brain labor in the schoolroom injure the whole living machinery by confinement. The

brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences, to have a change, to let off steam. Yielding to these temptations, they do wrong things which injure themselves and do mischief to others. This may be done only in sport. [On page 507 of *Mind, Character, and Personality*, the word *frolic* has been added here, in brackets.] The brain is active and they desire to play some pranks. But someone must undertake to undo the mischief they did under temptation.

[257] Teach the students that their life is a talent, to be highly appreciated and to be dedicated to the Lord. Teach them that they are to work in Christ's lines. Students, your life is God's property. He has entrusted it to you that you may carefully study how you can best honor and glorify Him. You are really the Lord's, for He created you. You are His by redemption, for He gave His life for you. Who was it that paid the price of the ransom for your deliverance from Satan? It was the only-begotten Son of God. He was the Majesty of heaven, and for His sake you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for Him.

Your health depends upon the right use of your physical organism. Do not misuse or abuse any portion of your God-given powers—physical, mental, or moral. All your habits are to be brought under the control of a mind that is itself under the control of God. Unhealthful habits of every order, late habits of night, late hours in bed in the morning, rapid eating, are to be overcome. The digestion begins in the mouth. Masticate your food thoroughly. Let there be no hurried eating. Have your room well ventilated, and perform useful, physical labor. To young ladies I must say, Tight-lacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver require in order to act their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs, so that they shall be trammelled in their work. Do not, because the fashions of this unregenerate world

[258] are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions that the human family might suffer the sure results of abusing God's handiwork.

The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will, but it requires willpower to overcome a wrong course of action. All this must be a part of the education received in the school, for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.

We need to guard faithfully the Lord's property, for any abuse of our powers shortens the time that our lives can be used for the glory of God. Bear in mind that we must consecrate all—soul, body, and spirit—to God. It is His purchased possession, and must be used intelligently, to the end that we may prolong and preserve the talent of life itself. By properly using our powers and talents to their fullest extent in the most useful employment, by keeping every organ in health to do the best and most useful service for God, by preserving every organ that body and mind, sinew and muscle, may work harmoniously, we may do the best and most precious service of God.

There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God.

Students, study for time and for eternity. Bring good, hard, earnest labor into your scholastic life. Do not feel that you must take a classical course before you enter the ministry. The Lord [259] has given light that the largest number who have done this have, through the protracted study of books, disqualified themselves for the labor which was essential for them to do. What is Paul's charge to Timothy? [[2 Timothy 2:10-15](#), quoted.]

Unfinished. Mail leaves today.—[Letter 103, 1897](#). (Written from "Sunnyside," Cooranbong, N. S. W., July 23, 1897, to E. A. Sutherland, in Battle Creek, Michigan.)

White Estate

Washington, D. C.,

December, 1983.

**MR No. 1042—E.G. White Materials Used in a
Manuscript in Preparation for a Book on Marriage
and Divorce**

MR No. 1043—The Bible as Our Study Book

[260]

God calls upon teachers to behold the heavens and study the works of God in nature. [Psalm 19:1-3, quoted.] Shall we not commit to memory the lessons nature teaches? Shall we not open the eyes of our senses and take in the beautiful things of God? We would do well to read often the nineteenth psalm, that we may understand how the Lord binds up His law with His created works.

We cannot make too much of the Bible as a lesson book in our schools. “Verily, verily,” Christ declared, “Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world.... I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst” [John 6:32, 33, 35].

Can we find any textbook for our schools filled with such deep and earnest declarations as the Word of the living God? Then why should this Word be laid aside for the writings of infidel authors? What more precious book could be placed in our schools than that which teaches us how we may inherit eternal life? The lessons of Bible history should be kept before the students, old and young, that those who have no love for God and no interest in spiritual things may become interested, and learn to love the Word.

The Word of God contains all necessary information. Writing to Timothy the apostle Paul says: [2 Timothy 3:14-17, quoted.]

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Christ declares, “No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me” [John 6:44, 45]. Christ is the Center of all true doctrine. All true religion is found in His Word and in nature. He is the One in whom our hopes of eternal life are centered, and the teacher who learns from Him finds a safe anchorage.

All that the mind can grasp is opened before us in the Word. This is our spiritual food. We are to contemplate the wonderful works of God, and repeat the lessons learned from them to our children, that we may lead them to see His skill, His power, His grandeur, in His created works.

What a God is our God! He rules over His kingdom with diligence and care, and He has built a hedge—the ten commandments—about His subjects, to preserve them from transgression. In requiring obedience to the laws of His kingdom, God gives His people health and happiness, peace and joy. He teaches them that the perfection of character He requires can be attained only by becoming familiar with His Word. The psalmist declares, “The entrance of Thy words giveth light; it giveth understanding unto the simple” [[Psalm 119:130](#)].

It is written in the prophets: [[Isaiah 54:11-14](#); [Jeremiah 31:33, 34](#); [Isaiah 2:3](#), quoted].

[262] The Old Testament Scriptures were the lesson book of Israel. When the lawyer came to Christ with the question, “Master, what shall I do to inherit eternal life?”—consider this question, for the answer is for everyone who asks a similar question—the Saviour said, “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.” Christ said, “Thou hast answered right: this do, and thou shalt live” [[Luke 10:25-28](#)].

This knowledge is essential for every student in our schools. If there were not another text in the Bible, this statement carries sufficient light and knowledge and assurance for every soul. The lawyer had answered his own question, but, willing to justify himself, he said to Jesus, “Who is my neighbor?” [[verse 29](#)]. Then by the parable of the Good Samaritan Christ showed who is our neighbor, and gives us an example of the love we should manifest toward those suffering and in need. The priest and Levite, whose duty it was to minister to the needs of the stranger, passed by on the other side.

At the conclusion of the narrative Christ asked the lawyer, “Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise” [[verses 36, 37](#)].

There are practical lessons in the Word of God, lessons that Christ would have teachers and parents present to their children in the home and in the school. That Word teaches living, holy principles, which prompt men to do unto others as they would have others do unto them, principles which they are to bring into the daily life here, and carry with them into the school above. This is the higher education. No learning of human origin can reach these heights, for they reach into eternity, and are immortalized. The altar and the plough are the experiences for all who seek eternal life. [263]

We know altogether too little of the greatness of the love and compassion of God. Let students put to the stretch the faculties of their mind, that they may comprehend such chapters as the forty-fifth of Isaiah, which should be placed in form, and brought into our schools as valuable studies. They will be better than romance or fable. Why have our schools been so dependent upon books which tell so little of the city we claim to be seeking, whose Builder and Maker is God?

Our lesson books should contain the loftiest themes of thought. Heaven is our home. Our citizenship is above, and our lives must not be devoted to a world which is soon to be destroyed. We need the Word of God revealed in living characters. What pure, excellent language is found in the Word of God! What elevating, ennobling principles!

The question has been asked, Shall you have no study book but the Bible? I answer, Take the Bible as a study book, and see if you are not filled with the love of God. Your heart may be barren, your intellect feeble, but if you will prayerfully study the Word of God, light will flash into your mind. God works with every diligent student. Teachers who will learn from the great Teacher will realize the help of God as did Daniel and his fellows. The record states of these youth, “As for these four children. God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.... And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm” [Daniel 1:17, 19, 20]. [264]

I could refer to chapter after chapter of the Old Testament Scriptures that contain precious encouragement. These Scriptures are a treasure house of precious pearls, and you all need them. How much time is spent by intelligent human beings in horse racing, cricket matches, and ball playing! But will indulgence in these sports give men a desire to know truth and righteousness? Will it keep God in their thoughts? Will it lead them to inquire, How is it with my soul?

All the powers of Satan are set in operation to hold the attention to frivolous amusements, and he is gaining his object. He is interposing his devisings between God and the soul. God calls men to look upon the heavens. "Lift up your eyes on high," He says, "and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might" [Isaiah 40:26]. We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and from this study learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love, care, and power.

[265] Satan will manufacture his diversions that men may not think about God. The world, filled with sport and pleasure-loving, is always thirsting for some new interests. And how little time and thought are given to the Creator of the heavens and the earth. God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds and guard them from satanic deception. As you look at the wonderful things God's hand has made, let your proud, foolish heart feel its dependence and inferiority. As you consider these things, you will have a sense of God's condescension. [Psalm 147:2; Isaiah 45:22-24, quoted.]

How terrible it is when the acknowledgment of God is not made when it should be made! How sad to humble one's self when it is too late! Why, oh, why, do not men heed the invitation? The psalmist said, "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek" [Psalm 27:8]. The whole of this psalm is excellent, and should be placed in the reading and spelling lessons of the classes. The twenty-eighth, twenty-ninth,

and seventy-eighth psalms tell of the rich blessing bestowed by God upon His people, and of their poor returns for all His benefits. The eighty-first psalm explains why Israel was scattered. They forgot God, as the churches in our land are forgetting Him today. Read the eighty-ninth, ninetieth, ninety-first, ninety-second, and ninety-third psalms. My attention has been called to these matters. Shall we not consider the Word of the Lord? These things were written for our admonition, upon whom the ends of the world are come, and should they not be the objects of study in our schools? The Word of God contains instructive lessons, given in reproof, in warning, in encouragement, and in rich promises. Would not such food as this be meat in due season to the youth? [266]

In an assembly where the school question was being discussed, the question was asked, Why has not appropriate matter for reading and lesson books been selected and compiled? Why has not the Word of God been extolled above every human production? Have you thought that a better knowledge of what-saith-the-Lord would have a deleterious effect on teachers and students? There was a hush in the assembly, and self-conviction came upon students and teachers. Men who had considered themselves wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul.

The speaker took from the hands of the teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them on the floor. Then he placed the Bible in their hands, saying, You have little knowledge of this Book. You know not the Scriptures nor the power of God. When you have taken your students through the course of study you have followed in the past, they will have to unlearn much that they have learned, and this they will find a more difficult work. Objectionable things have taken root in their minds like weeds in a garden, and some will never be able to distinguish between right and wrong. The good and the evil are mingled in their work. The faces of men will be uplifted to be believed and the theories of men to be exalted. They repeat for doctrine a little truth with which is woven the judgments and sayings and doings of men. This will be given as food to the youth, who will never know the way of life as long as they depend on such instructors. [267]

By every teacher in our schools the only true God is to be uplifted. The prayer of Christ for His disciples was: [[John 17:3-8](#), quoted].

This is the work God has given to every teacher. As educators you have not that knowledge that comes from God. Had you this knowledge, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. You know not the message God has given for this time. You are as blind men leading the blind. Students leave the school with a false education, which it takes them years to unlearn. The past has shown that both teachers and students know very little in regard to the message which should be proclaimed at this time. Should the third angel's message be proclaimed in all its lines to many who profess to be educated, it would not be understood by them. Human theories and wisdom are exalted, and men are becoming too wise to follow a plain "Thus saith the Lord." I read from a certain writer, "The old theology of Old Testament Scripture has been left a long way behind by the teachings of Jesus Christ. The ethics of the Old Testament fall far short of the holiness of the New." But it was He who gave to the New Testament its sacredness that spoke the lessons of the Old Testament.

[268] The first page of the periodical for our youth bears the pictures of men, with a footnote explaining that the publishers have received permission to place them there. Books and papers that contain little of present truth are exalted. When the hearts of converted men are filled with the great and awful truths that are living issues for this time, they will understand the deep importance of the message they are to bear to a perishing world. But many of the watchmen are asleep. The day of the Lord is right upon us. As a thief it is coming, with stealthy, muffled tread, and it will take unawares all who are not watching. God pity the people when the watchmen are asleep.

Who among our teachers are awake, and as faithful stewards of the grace of God are giving the trumpet a certain sound? Who are voicing the message of the third angel, telling the world to make ready for the great day of God? The message we bear to the world has the seal of the living God. The Scriptures of the Old and New Testaments are to be combined in the work of fitting up a people to stand in the day of the Lord.—[Manuscript 96, 1899](#). (July 20, 1899.)

Washington, D. C.,

February 2, 1984.

[269] **MR No. 1044—Deficiencies and Mistakes of Gospel
Workers not to be Publicized**

I received your present of the book entitled *Life in Christ* [*Life Only in Christ*], and thank you for the gift. I have been so overloaded with cares and responsibilities, having had so much writing and speaking to do, that I have not yet had time to read the book. Since coming to Granville, we have had to take a circuit, dividing up our labors among different churches, and going from one to another from week to week, in order to do our duty to all. I have been worn, and sometimes much prostrated with overwork. At these times the Lord is my only trust. I can look to Him, and to Him alone, to help and strengthen me, and I know He does strengthen me.

Large fields are opening before us. We no sooner begin to lift the standard of truth in one of the highways or byways than new fields open up in regions beyond, but the messengers whom God has sent to proclaim the last message of mercy to our world are continually confronted with obstacles. Satan and evil men are combined together, to work disaster, deception, and ruin.

[270] I have had an experience for some weeks which has been very trying to me. I have been passing through scene after scene in connection with the people of God, and twice in the night season I have been in meetings where our people were assembled and the power of God was upon me. I was compelled to speak with decision and power the substance of the things which I have written. Some were expressing sentiments that were not of a character to lead the people of God from light to increased light, but were of a character to confuse minds, and to weave about them a net of perplexity and discouragement. They were in danger of sowing seeds of unbelief in the minds of the people that when under temptation might germinate and spring up into roots of bitterness, whereby many may be defiled.

It is possible to relate that which has happened in connection with the past experience of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance. It

is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God.

Those who speak and write concerning the truths of God must have the endowment of the Holy Spirit or they will make great mistakes. Jesus said to His disciples concerning the gift of the Holy Spirit, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you” [John 16:7]. What is the work of the Holy Spirit upon the heart and conscience of the human agent? “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on Me (that is, in a practical way); of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged” [verses 8-11].

Many things are registered as sins in the book of heaven which men do not call sin. Selfishness and covetousness are at the foundation of all sins, and yet many are not convicted of the sin of selfishness, because it is a part of their nature, and they do not listen to the reprovings of the Holy Spirit. They judge their brethren, thinking to remove a mote from their brother’s eye, when they have a beam in their own eye which must be removed before they can see clearly to extract the mote from their brother’s eye. The work of correcting our fellow men, and especially of correcting our brethren in the faith, is a work that requires wisdom from God. It requires a growing experience in spiritual things in order that spiritual things may be called by their right name. The Lord has not placed any man on the judgment seat to judge his brother and to define the character of his sin.

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My respected brother, the Lord bids me to tell you that you have erred in wisdom in presenting in our church paper the articles which you have written on “The Danger of Taking Extreme Views” [The Review and Herald, April 3, 10, 1894]. You have not had discernment, or you would not have expressed the sentiment that you have, or presented the subject matter of your articles in the light in which you have presented it. Our enemies will regard the examples which you have given as extreme, and the sentiments which you have expressed as rich morsels to feed upon, as weapons

to destroy faith in the work which God is doing through His agents at this time. Let none of our brethren imagine that they are doing God's service in presenting the deficiencies of men who have done good, grand, acceptable work, in laboring to unfold the message of mercy to fallen men, for the salvation of perishing souls. Suppose that these brethren have weak traits of character which they have inherited from their deficient ancestors, shall these deficiencies be hunted up and made prominent?

[272] Shall men whom God has chosen to carry out the reformation against the papacy and idolatry be represented in an objectionable light? The banner of the ruler of the synagogue of Satan was lifted high, and error apparently marched in triumph, and the reformers through the grace given them of God, waged a successful warfare against the host of darkness. Events in the history of the reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If anyone presumes to take these men in hand, to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints.

Elder Littlejohn, you have undertaken to point out the defects of reformers and pioneers in the cause of God. No one should trace the lines which you have done. You have made public the errors and defects of the people of God, and in so doing you have dishonored God and Jesus Christ. I would not for my right arm have given to the world that which you have written. You have not been conscious of what would be the influence of your work.

Our enemies cannot controvert the truth, and therefore they are eager to catch at anything they can get, by which, through their falsehoods and their perversions, they can make of no effect the truth of God in those foreign fields where the people are unacquainted with Seventh-day Adventists. You have given them a chapter wherein it will be easy for them to find that which they can magnify and distort in such a way as to create mountains out of molehills. The Lord did

not call upon you to present these things to the public as a correct history of our people. Your work will make it necessary for us to put forth labor to show why these brethren took the extreme position that they did, and call up the circumstances that vindicate those upon whom your articles have laid suspicion and reproach.

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You were not in the early experience of the people of whom you have written, and who have been laid to rest from their labors. You have given but a partial view, for you have not presented the fact that the power of God worked in connection with their labors even though they made some mistakes. You have made prominent before the world the errors of the brethren but have not represented the fact that God worked to correct those errors and to set the objectionable matters right. Opposers will be glad to multiply the matter which has been furnished to their hand by our people. You have arrayed the errors of the early apostles, the errors of those who were precious in the eyes of the Lord in the days of Christ.

In presenting the extreme positions that have been taken by the messengers of God, do you think that confidence will be inspired in the work of God for this time? Let God by inspiration trace the errors of His people for their instruction and admonition, but let not finite lips or pens dwell upon those features of the experience of God's people that will have a tendency to confuse and cloud the mind. Let no one call attention to the errors of those whose general work has been accepted of God. The articles you have presented are not of a character to leave a true and fair impression upon the minds of those who read them concerning our work and our workers. What need was there for you to give sanction to the statements of the haters of truth, and to justify them in their representations of the errors of God's people? Could you see the harm that these articles may do, you would, I should hope, have sincere repentance before God.

We are living in perilous times. There is need of all the strength, support, and grace that our faith can grasp, in order that everyone may make straight paths for his feet, lest the weak be turned out of the way. I see dangers on the right and on the left. Satan is stirring his agents with intense power from beneath, urging those who cooperate with the powers of darkness to make as difficult as possible the path of all who believe the truth for this time. As finite

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agents, it behooves us to consider carefully the way of our paths, lest our feet shall stumble on the dark mountains of unbelief.

Our safety lies not only in professing the truth but in living the truth out. Daily, hourly, momentarily, we need that genuine faith that works by love and purifies the soul. Unless as individuals we are imbued with the Holy Spirit of God, we shall surely be led astray by some of Satan's specious devices. Our only course of safety is to walk humbly with God, to watch most earnestly lest selfishness, lest some sin we do not discern, shall have the mastery of our minds and be developed in our character, and thus our feet be caused to stumble, and we fall into Satan's net before we know that we are entangled. The Lord would not have us ignorant of Satan's devices. I consider that you are in need of watching unto prayer in order that not one hereditary or acquired habit shall be cherished that will lead you away from following Jesus, and from copying the great Pattern.

[275] We are greatly honored in being permitted to be co-laborers together with God, in being permitted to speak the truth in love and with all boldness. He who witnesses for the truth for this time is engaged in a most sacred work. We should feel thankful that the grace of Christ has been given to us in order that we may walk in all humility of mind, not trusting in ourselves but trusting wholly and entirely in the merits of Him who is without spot or stain in character. Christ was accepted of God in our behalf, and God accepts of us to defend His truth.

But, my brother, I would address words of caution to you as well as to others, and advise you to be careful with what manner of spirit you do your work. The spirit and character of the work should make manifest to the world, to angels, and to men that there is an elevating, ennobling, sanctifying power in the truth of God, which imbues the human heart and transforms the character after the divine similitude.

The Lord will test and prove every soul. He says: [[Malachi 3:1-4](#), quoted]. The first chapter of First Peter should be carefully considered, and its teachings should be faithfully heeded. The apostle says: [[1 Peter 1:7-9](#), quoted].

The silver and gold of earth are purified and tested by fire, and the faith of God's people, which is of more value than silver and gold, will be tested, in order that its worth may be made apparent.

The Lord says, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” [Isaiah 13:12].

God’s children are very precious in His sight, and those who by pen or voice weaken the influence of even the least of those who believe in Jesus Christ, are registered in heaven as injurers of the Lord 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]. We need to remember that we should guard carefully our thoughts, our feelings, our words, our actions, lest we wound and bruise the Saviour in the person of His saints; for He has told us plainly that He identifies Himself with suffering humanity. Not one of God’s faithful ones will receive the honor of a crown of life in the kingdom of glory, who has not passed through severe conflicts and trials. Everyone who wins in running the race for the immortal crown will have striven lawfully.

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We are to direct the weapons of our warfare against our foes, but never to turn them toward those who are under marching orders from the King of kings, who are fighting manfully the battles of the Lord of lords. Let no one aim at a soldier whom God recognizes, whom God has sent forth to bear a special message to the world and to do a special work. The soldiers of Christ may not always reveal perfection in their step, but their mistakes should call out from their fellow comrades not words that will weaken, but words that will strengthen and will help them to recover their lost ground. They should not turn the glory of God into dishonor, and give an advantage to the bitterest foes of their King.

Let not fellow soldiers be severe, unreasonable, judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world while we are maintaining the truth and vindicating God’s downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by the ones who have taken some false position.

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and be-

[277] fore his warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.

I would that the curtain might be rolled back and that every man, woman, and youth could see himself or herself just as they appear to God. Those who see themselves in their true light have nothing of which to boast. Could those who accuse others see themselves as they really are, they would understand what were the feelings of the Pharisees who brought in one who was verily guilty, and declared that she was worthy of a most cruel death. Christ heard all their vehement accusations, but instead of justifying their condemnation He stooped down and traced words in the sand as though He heard them not. One after another they drew near to Him, urging Him to give them an answer, and they caught sight of the words He had written, and they comprehended their meaning. First one and then another with confusion of face turned to leave the crowd.

[278] Jesus said, "He that is without sin among you, let him first cast a stone at her" [John 8:7]. Then He continued to trace the peculiar secret sins of the individual accusers. One after another discerned the fact that Jesus knew the sin that the sinner had thought was hidden so deep that it would not be discovered. Conscious of guilt, they left the trembling woman alone with Jesus. Jesus turned and looked upon the woman and inquired, "Hath no man condemned thee?" She answered, "No man, Lord. Then Jesus said to her, "Neither do I condemn thee: go, and sin no more" [verses 10, 11]. Let those who name the name of Jesus take heed to the new commandment which Jesus has given to His disciples. He 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" [John 13:34, 35]. Let the teachings of Jesus have the weight that they deserve. Let us not be simply hearers of the Word, but doers also.

Were God to deal with us as we deserve, we should certainly perish. Were He to reward us according to our individual mistakes and errors, we could not hope for salvation. But through the infinite mercy and justice of God, which meet in Jesus Christ, our faults,

errors, and transgressions are forgiven, and instead of punishing us, instead of visiting our transgressions with His wrath, He writes pardon against our name.

Since the Lord Jesus employs every means to convert the sinner and save the soul rather than to ruin or destroy, would it not be well for those who claim to have light and knowledge to follow the example of Christ? Are we in partnership with Jesus? Our course of action will determine whether we are following in Christ's lines or following the imagination of our own heart. What are we before God? We are those who have received the grace of Christ, and by His grace we are what we are. Then let us glorify God in our weakness, having a sense of our inefficiency.

We are to maintain the honor of God's cause. We are not to expose one of the children of God to the darts of the enemy, or give the enemies of our faith reason by which they may take advantage of their mistakes. Rather, let us glorify God that if any man sin "we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" [1 John 2:1, 2].

Let us glorify God that we have a Saviour to make intercession for us, to speak in our behalf before the Father, and present His merit as a propitiation for our sins. Let us glorify God that although we are defective He honors us by permitting us to advocate truth and to maintain His cause. But although we make many mistakes in that which we do, although we fail of doing it in the best way, although we neglect and leave many things undone because self is not surrendered to God, although we are creatures full of vanity and selfishness and self-esteem (and all this God despises), yet notwithstanding our many imperfections He continues to teach us, and commissions us to act a part in His cause. When tried and tempted, many have virtually cast reflections upon God, yet the Lord has not cast them off forever. He has borne long with them and has given them another trial, and provided new opportunities, and has put forth every effort to draw them nigh unto Himself, in order that they might behold Jesus and become changed into His image in spirit and character.

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Every individual must fight the good fight of faith for himself, in order to attain to the perfection of Christian character that will

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fit him for the society of the saints in light. In ancient times there were many who placed themselves under a process of training, when every physical power was exercised and developed in order that they might be successful in running the race and obtaining a perishable crown. To achieve this victory they spared themselves no toil, but bravely endured the training process, in order that they might be in the best condition to run the race before them, so that peradventure they might win a perishable token of honor. They entered the list and ran the race at the risk of losing their lives, not knowing whether they should gain or lose the perishable laurel that should be awarded to the winner of the race.

But God sets before us a much more encouraging prospect, and deals with us in a more noble, benevolent manner. He does not intend that we shall practice self-denial and endure strict discipline in spiritual things, at the hazard of losing the race at last and missing the victor's crown.

We do not run on an uncertainty. We do not fight as one who beateth the air. But looking unto Jesus, the author and finisher of our faith, we are changed from glory to glory, as by the Spirit of the Lord.

“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.... Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” [[Revelation 3:5, 11](#)].—[Letter 48, 1894](#). (Written June 3, 1894, from Granville, N. S. W., Australia, to W. H. Littlejohn, Battle Creek, Michigan.)

White Estate

Washington, D. C.,

February 2, 1984.

MR No. 1045—Use of the Tithe

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I send you this morning a letter written for America, and sent there yesterday morning, which will show you how I regard the tithe money being used for other purposes. This is the Lord's special revenue fund, for a special purpose. I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work as the Lord's chosen, to do His work not only in sermonizing but in ministering. They should understand all that this comprehends. There is to be meat in the house of God, a treasury well supplied, and it is not to be diverted to other purposes. There is to be special labor given to awaken the people of God who believe the truth, to give a faithful tithe to the Lord, and ministers should be encouraged and sustained by that tithe.

That there will always be a temptation to divert the tithe money to other channels, we know; but the Lord has guarded this, His own portion, to be sacredly used for the support of the gospel ministers. There may be such measures taken as shall reduce the working force that bears the message of truth, as is being done, and in America has been done, to meet the measurement of the tithe in the treasury; but this is not the Lord's plan, and if entered upon and continued will reduce God's blessing to the churches that work upon such a plan. There may be a great dearth of means if there is a departing from the Lord's plan.

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The Lord regards the tithe as His own, to be used for a certain purpose, and it is an easy matter, in the place of practicing the self-denial that we should, to help in educating students, or in the temporal matters, as providing conveniences for the church, which is necessary, to dip into the Lord's consecrated portion which should be used only to sustain the ministers in new fields as well as in other places. And this should not be done in a niggardly way. All

the inconveniences that the laborers must wrestle with in these new fields should be taken into consideration. The expense of living is greater in some localities than in others.

Special efforts should be made for those who are where fruit is scarce, for they could live so much cheaper if they were where they could get fruit. When they are sent to fields where they are deprived of nearly everything because of the expense, a careful consideration should be made of these matters, and the lack should be supplied as far as possible, but not by withdrawing from his salary for these extra things. Those who are more favorably situated should share their prosperity with those who are in need of the very things that they are so abundantly supplied with in their locality.

[283] We shall become very narrow, conceited, and selfish if we are not guarded and do not watch against the foe we have to meet and contend with. I shall do something for Brother Robert Hare. I will supply some things which will relieve the situation of want of fruit. I will get a couple of hundred pounds of grapes, and make [them] into jelly, that they can use on their bread. Now see what others can do. Each can do a little, and send to Brother Hare. When you visit the place, you can take some things, and we will prepare some things and send them before that time. We will make this a thank offering to God because we are permitted to live in localities where we can obtain these things and enjoy them. I think the Lord would bless us in doing this.

Now in regard to educating students in our schools. It is a good idea; it will have to be done; but God forbid that in the place of practicing self-denial and self-sacrifice our individual selves, to do this work, we should subtract from the Lord's portion, specially reserved to sustain the ministers in active labor in the field, and ... to [keep] at work those who are already ordained for the work. We can easily consider these matters, how much it requires to support our own families according to the members of that family. Then let those whose business it is act in accordance with this rule. Look not upon our own things but upon the things of others. Let us practice the golden rule, and do unto others as we would that they should do unto us were we in like circumstances.

The fibrous roots of selfishness will root themselves wherever they are given a chance. We want to cut out and exterminate every fiber of the root of selfishness.

If one is appointed to a field where he is deprived of many things, and is sent into that field by the decision of the conference, that same power is to bear its share of the burden of making this messenger of God in that field as nearly as possible as comfortable and as pleasantly situated as the members of this power are in their several localities. The Lord will bless all such love expressed toward His workers in hard places.

But there is not that careful, tender regard, that thoughtful discrimination, in such cases, as there ought to be. If all who have anything to do with these matters would let the bright beams of the Sun of Righteousness shine fully into their hearts, they would open the windows on heaven's side and then diffuse in every way possible the light to others, in a variety of ways. [284]

All these things are to be done, as you propose, to help students to obtain an education; but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions? When you see a young man or a young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans in using the consecrated portion for the sustaining of the ministry; for then the treasury would soon be empty.

The management of the case of Brother Hickox is after human methods, not after the methods which the Lord has ordained. I have had this matter so presented to me that I see the danger of diverting the tithe to any such purpose as you have suggested. The Lord is not pleased with your management of this case. May the Lord help you all to have the heavenly anointing, that no such thing may be repeated.

Brother Farnsworth is ready to voice the decisions of human [285]

minds without looking on all sides of the question to see if there might not possibly be mistakes made. It is a very serious matter how anyone handles one of the Lord's disciples, one who has been dedicated to His service, to do His work. What made you do this kind of work? The Lord is not in it. You were faithless because there was an empty treasury. Now, in the name of Jesus Christ of Nazareth, I charge you not to devote the means that should be used in sustaining the gospel to any other purpose, and that your faith fail not as you see a lack in the supply of tithes, gifts, and offerings.

God would have meat in His house. My heart is stirred with grief as I think of the way in which Brother Lacey was permitted to come from Melbourne to Sydney, sick and alone. Someone should have acted the good Samaritan, and put him into a first-class carriage, if there was one on the train, and if not, wait until there was one. The poor man was crowded into a car with smokers and rough, drinking men to spend his night in such company. Could Christians have seen him in his feebleness and done this? I seldom cry, but I did cry when I heard this, for I felt that it was done to Jesus in the person of His disciple. I do not know who did this, but I would say that should circumstances like this again occur, put the afflicted one into the best compartment, make it as comfortable as possible for him, and charge it to my account.

[286] Brother Herbert [Lacey] is so afraid of taxing the conference that he would allow anything to be done to him. I cannot think, Elder Daniells, that you could have sanctioned this thing, had you known of it. There is such a thing as being "penny wise and pound foolish." Herbert is having all that can possibly be done for him, but that journey from Melbourne was a fearful tax upon him. He is very low. Judging from outward appearance, he cannot recover. But prayer is going up to God in his behalf. God's arm is not shortened that it cannot save; neither is His ear heavy that it cannot hear.

He has to go through the full run of typhoid fever. The tobacco fumes must have made his case very much worse. He suffered very much in stomach and bowels. I sent Sara down to help Brother Semmens, but the case is so critical that he will not leave him to go anywhere; he watches over him, and works and prays for him himself. I believe that God will spare Herbert's life, and not suffer him to go down into the grave. All we can say is, "Thy will be

done.” “Precious in the sight of the Lord is the death of His saints” [Psalm 116:15]. Oh, that God would impart the wisdom that we all so much need!—Letter 40, 1897. (Written March 16, 1897, from “Sunnyside,” Cooranbong, N. S. W., to A. G. Daniells.)

White Estate

Washington, D. C.,

February 1984.

[287] **MR No. 1046—Procedures Involved in Publishing**

I received and read your letter, and am more sorry than I can express with pen and ink that anything of a disagreeable character should have occurred between you and the General Conference Association or the publishers of the *Review and Herald*. [*Counsels to Writers*, pp. 152-157, quoted. On page 157 the following statement was omitted; “You have been deprived of your temporal eyesight; but if you have bought the spiritual eyesalve from the heavenly Merchantman, and anointed your eyes that you may see, your spiritual light will be of far more value to you than gold and silver and precious stones.” ...]

Brother Q, time is short, very short, and every true child of God is to be vigilant, wide awake, and not to be found for one moment on the enemy’s ground. My brother, you have need to exercise your mind most earnestly to gather with Jesus Christ in order that Satan shall in no case use you to advance his own interest, and you destroy yourself. You may think that you have reason to be angry because you have not been treated properly and justly in the past, and that you will not submit to this restriction or to that.

[288] My brother, whatever you may think about the matter, I will say that you have not been right in the temper of your spirit and actions. There is a work that you can do for yourself that no other one can do for you. You are to let the tenderness of Christ into your own soul. You have no righteousness of your own on which to stand, and therefore Christ became your righteousness. You need to be continually clothed with the righteousness of Christ. You need to bear in mind that you are a child of God, and that you are to possess [a] tender, kind, patient spirit. Look closely that selfishness and covetousness shall not abide in your soul.

The only reason that you or I shall be able to give for our salvation, if we are saved at last, will be, “Christ died for me, and His blood cleansed me from all sin.” Your heart must be touched with the subduing love of Christ before you will attain to the perfection of

Christian character. Your experience is lacking in spirituality. I feel a deep, earnest interest in you, my brother, and desire that you may have a different experience. It savors too much of self, and too little of Jesus' love and tender compassion. There is need of your seeking the Lord more earnestly, perseveringly, and believingly, than you have done.

Since my first acquaintance with you, I have felt an intense interest that you should see the King in His beauty, behold the earth made new, and be eternally saved in the kingdom of God. My brother, Jesus is a complete Saviour, and I desire His joy to be in you, that your joy may be full.—[Letter 49, 1894](#). (Written August 3, 1894, from Norfolk Villa, N. S. W.)

White Estate

Washington, D. C.,

March 1, 1894.

[289] **MR No. 1047—Church Leaders Must Practice the Truth**

It is not in the order of God that a few men shall manage the great interests throughout the field.

Many of the men who have acted as counselors 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 that 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.

[290] The spiritual blindness which rests upon human minds seems to be deepening. There are men who are 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 real 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.—[Letter 100, 1896](#). (Written August 27, 1896, from "Sunnyside," Cooranbong, N. S. W., to A. O. Tait, Battle Creek, Michigan.)

White Estate
Washington, D. C.,

March 1, 1984.

[291]

MR No. 1048—Church Leaders to Obey God’s Word

Let those in America who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions. The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh [to] God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected.

The obeying of the Word of God will lead to a state of things vastly different from that which now exists. There will be the putting away of fleshly lusts and greed for gain. That this sin has existed could not be better demonstrated than by the grasping for large wages by those who were professedly acting in Christ’s stead, claiming to be a peculiar people, zealous of good works. God is displeased that His work is not advancing in new territories.—[Letter 187, 1899](#). (Written to S. N. Haskell, from “Sunnyside,” Cooranbong, N. S. W., November 16, 1899.)

White Estate

Washington, D. C.,

March 1, 1984.

The Sabbath a Family Experience—Thus there was something to be done in preparing even the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that which they would seethe.

The word of God comes down through the ages to this time. This direction from the lips of Jehovah is for our spiritual interest, or it would not have been spoken. God would have the Sabbath kept as a day of rest and spiritual devotion; and any careless inattention in reference to this is displeasing to Him....

It is a great work to educate, discipline, and train minds for the service of God here, and to dwell in the courts above forever. In the world to come your children will be just what you make them in this world. [A copy of this manuscript in the Washington office of the Ellen G. White Estate contains a revision of this sentence in Mrs. White's own handwriting. Though some typewritten words were not crossed out when she made her changes, apparently Mrs. White intended the sentence to read as follows: "Parents, you are forming characters for the world to come; your children will take with them all the spiritual instruction you have given them in this world"]....

Explain your work and its purpose to your children, and let them help themselves and their parents in their preparation to keep the Sabbath according to the commandment. Lead your children to consider the Sabbath a delight, the day of days, the holy of the Lord, honorable. Do not allow yourself to spend the precious hours of the Sabbath in your bed. The heads of the house should be astir early....

In the morning the family should gather about the table quietly; and it would be well if on the Sabbath there should ever be a simple, palatable meal, yet something that would be considered a treat, well prepared—something that they do not have every day of the

week. Then either before or after the meal should come the family worship. This should be a service in which the children can take some part. All should have their Bibles, each reading a verse or two. Then a simple hymn may be sung, followed, not by a long, wearisome prayer, but a simple petition, telling the Lord in the simplest manner the needs [of the family], and expressing gratitude for God's mercies and blessings. This invites Jesus as a welcome guest into your house and heart. In the family long prayers of remote things are not in place and make the hour of prayer a weariness, when it should be considered a privilege and a blessing. Make the season one of interest and joy. Never let the children consider it a burden.—[Manuscript 57, 1897](#).

[294] **Preparation for the Sabbath**—The Sabbath should be as sacredly observed on the campground as it is in our homes. We should not let the bustle and excitement around us detract from its sacred dignity. No cooking should be done on that day. The instruction which God gave to Israel should not be disregarded: “Bake that which ye will bake today, and seethe that ye will seethe”: “Tomorrow is the rest of the holy Sabbath unto the Lord” [[Exodus 16:23](#)]. God meant what He said when He gave these directions, and shall we, who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid. There has sometimes been almost as much cooking done on the Sabbath as on other days; and the blessing of God has been shut out by our failure to honor Him in keeping the Sabbath according to the commandment.—[Manuscript 8, 1882](#).

God's Restrictions Not To Be Disregarded—Speak not lightly of the restrictions placed upon Israel in Sinai regarding the cooking of manna. The Lord has placed barriers around His Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, “Tomorrow is the rest of the holy Sabbath; bake that which ye will bake today, and seethe that which ye will seethe,” He means that Friday shall be our preparation day, in which we are to do all our cooking.

The Sabbath is not to be a day when tidbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be

made as though it is a very light thing whether we regard the special requirements of God in regard to the Sabbath or not. It is not left for any man or woman to venture to disregard any commandment of God.—[Manuscript 21, 1897](#). (Written March 17, 1897, from “Sunnyside,” Cooranbong, N. S. W.) [295]

White Estate

Washington, D. C.,

March 1, 1984.

[296] **MR No. 1050—Trust in God; Seek to Forget Marital Problems**

(Written August 29, 1888, from Healdsburg, California.)

I received your two letters, but I have labored so hard here in Healdsburg that I was not in a condition to write to you. I have not slept since 1:00 a.m. and I am now writing to you while others are asleep.

I cannot see what more can be done in this case, and I think that the only thing that you can do is to give up your wife. If she is thus determined not to live with you, both she and you would be most miserable to attempt it. And as she has fully and determinedly set her stakes, you can only shoulder your cross and show yourself a man.

In regard to divorce, I am not prepared to say. She has had all the light that I can give her, and it is useless to keep this matter constantly before her when she is perfectly decided to follow her own judgment. You asked me if I thought, if your wife left you, that you should marry again. I would say [that] if one understanding all the circumstances should choose to marry you, if you had not been married, I see no objections. But I am not fully prepared to give any judgment, whether in a Bible point of view you could marry again. [The individual addressed was a eunuch.] My mind is so fully occupied that it is not possible for me to consider this vexed question of marriage and divorces. I wish I could help you, but that, I fear, is not possible.

[297] I think if you had shown less anxiety it might have been different. But I will not write more, for I am quite weary, having written ten pages of note paper to R.

I hope you will be a man. Lay aside this matter; go to your labor; do your duty irrespective of everyone else on the earth, self-forgetting, self-denying, self-sacrificing. In this will be your power. Jesus, our Redeemer, comes to men and says, I love you; I want to make you happy. He shows His hands and His feet and says, I have

suffered for your sake. I bear the shafts that are aimed at you. I will carry your burdens. I will shelter you. Trust in My surety, and you shall have the great reward of life forevermore.

I say, Put your trust in God. Your mind has been perplexed and occupied with this matter regarding your wife. Now in the name of Jesus lay this matter down; leave your case with the Lord. Let your experience humble you. Christ is with the weak and the tempted and forsaken to give them His divine sympathy and rest. You need rest of mind. Give up R, and fasten your affections on God. He will give you relief. Time is short; you have no time to stop and pity yourself. Go to work for the Master. Do your duty to the very best of your ability. Do not give up to discouragement; walk humbly with God; seek communion with God. Do not let your disappointment make you self-centered—to think of yourself, talk of yourself.

Our brief existence in this world derives its chief character and importance from the fact that it is the season of preparation for an endless life. All other talents and possessions that may be conferred upon us sink into insignificance when compared with that which makes us capable of improvement which will be as lasting as eternity. [298] Ability in the service of God is as a wellspring of life.

All the gifts and possessions of this life, all the pleasing pictures of selfish enjoyment, are of no weight when weighed in the balances against eternity. We shall live with honor and satisfaction to ourselves and with wise regard to our own welfare, so far as we make all earthly things help us in our preparation for the great future life. Live for God. Be kind; be courteous. Let not this disappointment ruin you. Cast off your melancholy. God will help you if you will be true to Him. Remember, the eye of God is upon you, searching the depths of your soul. You must preserve the idea that delegations are mutual. If God has done everything for you, then you must willingly do everything for God that is in your power. You must feel your obligation, and this will keep you on the right side, and you will say, These things must be done because they are right, and some other things must not be done because they are wrong.

May the Lord help, strengthen, and bless you, to do your best. Look away from earthly things, earthly idols, and worship the Lord thy God, and serve Him with thy whole heart and with thy whole soul, and then you will be wholly devoted to the Lord.

I must close. This is 16 pages of note paper written by lamp-light.—[Letter 40, 1888](#).

White Estate

Washington, D. C.,

April 12, 1984.

MR No. 1051—Vision at Paris, Maine

[299]

We were united in praying last evening for the Spirit of the Lord to fall upon us. God heard our earnest cries. I was taken off in vision. I saw how great and holy God was. Said the angel, "Walk carefully before Him, for He is high and lifted up, and the train of His glory fills the temple." I saw that everything in heaven was in perfect order. Said the angel, "Look ye; Christ is the head; move in order, move in order. Have a meaning to everything." Said the angel, "Behold ye, and know how perfect, how beautiful, the order in heaven; follow it." Then I saw that the paper [*Review and Herald*] would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that James had not borne the burden alone but that the angels of God had assisted and had oversight of the paper.

Then the angel pointed to Fairhaven, and said, "Ye have not moved in God at all times. There has been a stretching beyond the movings of God, and [ye] have moved in self." I saw that the mind should be taken from mortals and be raised to God.

I saw that the exercises were in great danger of being adulterated, and their former opinion and knowledge governing in a measure their exercise, therefore implicit confidence could not be placed in these exercises. But if anyone was lost to everything around him, and he should be in the state that Paul was in, whether in the body or out of the body, he could not tell, and God communicate to him through His angels, there would be then no danger of a mistake.

I saw that we should strive at all times to be free from unhealthy and unnecessary excitement. I saw that there was great danger of leaving the Word of God and resting down and trusting in exercises. I saw that God had moved by His Spirit upon your company in some of their exercises and their promptings; but I saw danger ahead.

[300]

Then I saw Brother A, that there was hope for him, that God loved him still, and that before he left Fairhaven he was not humble as he should be, and did not feel his wrong, and He suffered him to take a course that would cause nearly all to let him drop. I saw

that he had suffered intensely on account of his former course, and he was much humbled. He must be made to hope, and all would be well.

Then I saw a faint hope for C. S. I saw that the course that had been taken toward her by disfellowshipping her had been right, for her jealous evil-surmising and self breaking out every little while were enough to drag down and oppress a whole meeting. Yet I saw she loved the truth and cause better than anything else, although she had often wounded it and caused it to be reproached. I saw she must make thorough work speedily, and confess humbly her errors and wrongs, to the children of God, and then she could be healed. I saw that the church in Fairhaven should not fellowship her unless she makes an entire reformation.

I saw that the burden of the message now was the truth. The Word of God should be strictly followed and held up to the people of God. And it would be beautiful and lovely if God's people should be brought into a strait [place], to see the workings of God through exercises of visions.

[301] But I saw in our conference meeting some laid out the work that God was to give exercises, and rebels were to be purged out in the meeting. Then the honest, conscientious ones began to tremble, "I am afraid [that] I shall be purged out," and they take their minds from Jesus, and fix them upon themselves and others, and the meeting leaves them lower than it found them. I saw that we must try to lift our minds above self and have them dwell upon God, the high and lofty One.

Then I saw souls that were needy. They were honest, and they needed the prejudice torn from them that they have received from their leaders, and then they can receive the truth. I saw [that] the burden of the message should be the first, second, and third angels' messages, and those who had any hope in God would yield to the force of that truth. How mighty and glorious it looked to me. Oh, what privilege is ours, that of being among the children of God and believing the mighty truth—a poor, despised company, but how honored of God!

I saw [that] if Israel moved steadily along, going according to Bible order, they would be as terrible as an army with banners. Said the angel, "Should any tarry that have the truth and can give an

explanation of it from the Word of God? No, no! They must go quickly.”

Then I saw Brother D, that he must buckle on the armor. Said the angel, “Dost thou expect to be free from trials? Fight the good fight of faith. The angel of God will go before thee, and some souls will be benefited and receive the truth.”

Then I saw Laodiceans. [The nominal, or first-day, adventists] They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters, and they cannot tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? The sin against the Holy Ghost was to ascribe to Satan what belongs to God or what the Holy Ghost has done. They said the shut door was of the devil and now admit it is against their own lives. They shall die the death. Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth.—[Manuscript 11, 1850](#). (Written December 25, 1850, at Paris, Maine.)

[302]

White Estate

Washington, D. C.,

April 12, 1984.

[303]

MR No. 1052—Relation of Gospel Ministry to Medical Missionary Work

(Written April 15, 1903, from Sanitarium, California, to Dr. J. H. Kellogg)

God works by means of instruments, or second causes. He uses the gospel ministry, medical missionary work, and the publications containing present truth, to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit sends it home to those who hear and read with an earnest desire to know what is right. The gospel ministry, medical missionary work, and our publications are God's agencies. One is not to supersede the other. But you have sought to make the medical missionary work the whole body, instead of the arm and the hand.

Let the living gospel be taught in our schools. Let students be educated in its principles, that they may be prepared to impart the truth to others. Let them learn to minister to the spiritual and physical needs of those whom they will meet in their work. By the ministry of the word the gospel is preached; by medical missionary work the gospel is practiced. The gospel is bound up with medical missionary work. Neither is to stand alone, bound up in itself. The workers in each are to labor unselfishly and unitedly, striving to save sinners.—[Letter 55, 1903](#), pp. 4, 5.

**MR No. 1053—The Book of Revelation is Important [304]
Today**

The Book of Revelation is Important Today

Written December 4, 1906, from Sanitarium, Napa County,
California, to W. W. Simpson

The Lord Jesus sent a mighty angel to make plain to John by the use of symbols the things that were to transpire until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies.

The work of explaining the Bible by the Bible itself is the work that should be done by all our ministers who are fully awake to the times in which we live.—[Letter 376, 1906](#), p. 7.

White Estate

Washington, D. C.,

April 12, 1984.

[305] **MR No. 1054—Need of Time for Rest and Prayer**

(Written June 3, 1902, from Elmshaven, Sanitarium, California, to G. I. Butler and “the Burden-bearers in the Southern Field)

Workers for God will meet with turmoil, discomfort, and weariness. At times, uncertain and distracted, the heart is almost in despair. When this restless nervousness comes, the worker should stop and rest. Christ invites him, “Come ... apart, ... and rest awhile” [Mark 6:31]. “He giveth power to the faint; and to them that have no might He increaseth strength.... They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” [Isaiah 40:29, 31].

Those who are associated together in a work such as is being done in Nashville should have much patience; and they should take time to rest. My son Edson and Brother Palmer and all others who put all there is of them into the work, should remember that they are to *sit* together in heavenly places in Christ. This is not merely a momentary pause in Christ’s presence, but a sitting down in companionship with Him.

[306] A worker cannot gain success while he hurries through his prayers to God, and rushes away to look after something that he fears may be neglected or forgotten. He takes time to give only a few hurried thoughts to God, that is all. He does not give himself time to think, to pray, to wait upon the Lord for a renewal of spiritual and physical strength. He soon becomes jaded. He does not feel the uplifting, inspiring influence of God’s Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.—Letter 83, 1902, p. 9.

White Estate
Washington, D. C.,
April 12, 1984.

MR No. 1055—Evangelism in Australia; the Importance of Church Buildings

[307]

(Written November 18, 1895, from Armadale, Melbourne, Australia, to Edson White)

The Tasmania people did not see how it was possible for them to go through the expense of a camp meeting, and I agreed to appropriate several pounds if as much more could be raised by those in Tasmania; and it was accepted and preparations are being made for the tents from here to be transferred to Hobart, and to hold our first camp meeting in that locality.

But here the whole community seems to be stirred where we have been at work the last five weeks. The decision has been made to continue the meetings evenings through the week and on Sabbath and Sunday. Our forces must here be divided. Elders Daniells and Prescott will remain here to continue the work while we go to Tasmania. There is work being done in this place in different families, giving Bible readings, and they are getting hold of a nice class of people. Professor Prescott may be able to attend the meetings at Tasmania during the last week. If the interest in Hobart demands it, we can extend the meeting another week.

The harvest truly is great; the laborers are few. We feel to voice the words of our Saviour, “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to a harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” [John 4:35, 36]. The people in the suburbs of Melbourne are calling, “Set up your tents in our locality, and let the people hear the things that you have preached in Armadale. We all need the words that you have spoken to us here.”

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If we only had workers and a supply of money to carry forward the work, we could keep several tents working in the different localities of Melbourne. I must get my books published as soon as

possible, that the people shall have the light which God has given me; and I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities and in the byways as well.

There are already inquiries being made, If we embrace the truth, where is the place to worship in? We see and feel the necessity—as soon as a company shall leave the churches, there must be prepared for the sheep and lambs an humble place where they can be called to the fold. Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in.

[309] Edson, we see so many places to be worked, and where are the means? I have appropriated \$19 a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious; there are so many ways that shillings can be invested. There is enough to be done to employ 20 workers at this very time right here in Melbourne and suburbs. And here are the cities of Adelaide and Ballarrat.

The promise had been made to hold the camp meeting in Ballarrat this season, but when the brethren came to see me while I was at Brother Israel's last April to plan about this meeting, I told them I had something to say. From the light God had graciously given me, this season the camp meeting should be in Melbourne. I said, I know what you will say, brethren, We are short of means and cannot bear such expense. But I presented my reasons and everyone say that they were sound, and the matter was settled right then and there.—[Letter 83, 1895](#), pp. 3, 4.

White Estate

Washington, D. C.,

April 12, 1984.

MR No. 1056—Reveal Christ's Spirit while Defending Truth and Pointing Out Error

[310]

(Written September 13, 1895, from Granville, N.S.W., to a minister in Stanmore, Sydney, N.S.W.)

The Lord has not forsaken you, but you have not at all times committed the keeping of your soul to God, and waited patiently for Him. You have taken upon yourself burdens that should have been shared with your brother ministers. God has not required you to do this. Your human strength cannot endure so great a strain. The Lord has sent you counsel and warnings which, had you heeded them, would have saved you from your worn condition.

The Lord is not unjust to forget your labors of love, but you have mingled with your offerings strange fire, which God has forbidden you and every one of His workers to use. God is dishonored, the truth is brought into disrepute, the work of God is misjudged and reproached, because you have acted in your own unsanctified way, and not in God's way. The honor of God, the salvation of souls, requires that you deny self, and restrain the uprising of passion; but in your unholy zeal you break both tables of the law. You have furnished arguments against the truth in unadvised speech and actions.

Your work is, in Christ's stead, to beseech men to be reconciled to God. You stand as His messenger, as a steward of the mysteries of God; and when your spirit does not reveal a calm, holy trust in God, stop just where you are, lest you speak unadvisedly. Never in a single instance let your impetuous spirit triumph. Wherever you may go, in any place, in any country, self must die daily, and Christ must live and be revealed in you, else you dishonor God and the truth. Wherever you may go you are under God's jurisdiction; in all places and under all circumstances your liberty is to be exercised in strict accordance to the law of God.

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All the stewards of God have a divine commission to preach Christ and Him crucified. You are not to speak from human impulse,

but from the Spirit of Christ working in you to do God's will and His pleasure. Amid the cloud of witnesses you are to be as one who has a message, weighty and important, to impart to sinners in the name of the Lord. God Himself marks the work of His servants. He gives no man authority to stir up the evil spirits that are waiting for an opportunity to accuse the people of God. We are not to give men an excuse for depreciating the truth.

[312] The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them and in every circumstance in which they are placed. "The ways of man are before the eyes of the Lord, and He pondereth all his goings" [[Proverbs 5:21](#)]. "The eyes of the Lord are in every place" [[Proverbs 15:3](#)]. "He looketh to the ends of the earth, and seeth under the whole heavens" [[Job 28:24](#)]. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" [[1 Chronicles 28:9](#)]. He knows the things that come into our minds, every one of them. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do" [[Hebrews 4:13](#)].

The messenger of God looked at a writing in your hand, and spoke these words: "You will not care to immortalize these things, for they are not true." God pities the poor, self-deceived souls who are trampling upon His truth. Let the wheat and the tares grow together until the harvest. Pity and deplore the blindness of the minds that are under the dominion of Satan, but restrain your own wrath and passion, and do not pass your judgment upon them. Leave in God's hands the despisers of His truth. The right and liberty of passing judgment upon others is not given to you. It was not given to Moses to pronounce judgment against rebellious Israel. The glaring weakness of His agents, as displayed by Moses, will bring its reward.

Those who reject and despise the truth of God are inspired from beneath. The Lord does not call His people to go into their assemblies, for the evil angels are present to excite unhappy feelings, to stir up the passions of human nature, to take advantage of the rising of self; and evil angels triumph. You have reviled the revilers, and

have given occasion for those who are controlled by Satan to point to you as unsanctified and unholy.

Let no untruth go forth traced by your pen. The harm you have done to your own soul, and the dishonor to God, should go no farther. God's workmen must continue to bear the blame of being troublers of Israel, but they are not at liberty to make such assertions true. Go not into the assembly of scoffers, sit not in the seat of the scorners, keep away from the gatherings of those who will make your presence an occasion to speak to you humiliating things, and will pour contempt upon your faith. Have no controversy with these men. You have not to do with the men only, but with Satan and his synagogue. When compelled to meet them, remember the Saviour's words, "I send you forth as lambs among wolves." The Lord must be your dependence; He will clothe you with a divine panoply, and His Holy spirit will influence your mind and heart so that your voice shall not catch the notes of the baying of the wolves. [313]

We are never to forget that we are representatives of Christ. We are to use no carnal weapons when unbelieving and deluded souls come among us. We are not even to insinuate anything against those who shall come into our assemblies. Not an unkind or discourteous word, defensive or offensive, should escape our lips or be traced by our pen. When reviled, we are not to revile again. "This is the victory that overcometh the world, even our faith."

Your words are not always wise. When you allow your own spirit to have sway, you lose the spirit of God, and then it is that the strange fire is offered. When your spirit is stirred, your imagination is deceptive, you arrive at false conclusions, and things appear to you in a perverted light. Your imagination is wrought upon by satanic agencies. Be careful not to trace a word of your suppositions, to be immortalized.

True faith and repose in God are always accompanied by the illumination of the Holy Spirit, whose temple we are. The Holy Spirit is the Spirit of Christ; it is His representative. Here is the divine agency that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity. When accompanied by the Holy Spirit, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world. [314]

Let the unction from the Holy One pervade your whole being, and you will bear the impress of Christ. This is an armor that is proof against all the arrows of Satan. The safety of the messengers of truth is found in their possession of the meekness and lowliness of Christ. Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The prize of our high calling should be kept continually before us. As we look unto Jesus, self will sink into insignificance.

Let the messengers of God live the truth, and then—and then only—will they be epistles of Christ, known and read of all men. What kind of epistles did you, by your attitude and words, open before the revilers of truth? You gave the enemies advantage which they will claim as justifying all the falsehoods they have told. Your strange fire will dishonor your Maker. Your imaginary pictures were the presentation made to a tempted mind. Your forebodings were not correct. You must not exaggerate the enemy's power. By providential experience you are to learn your own weakness, and not trust to yourself for one moment. Christ is our sufficiency. God would not have you exalt deceptive human judgment and human passion, which flashes forth from a highly wrought up spirit.

[315] The providence of God places man in unexpected positions to reveal his own weakness, to make it manifest that his power is in God alone. At the time when a soul is bearing weighty responsibilities, God tests the human agent. If his faith is not wholly centered in God, the little strength he himself possesses becomes exhausted, and impatience and railing reveal the fact that he needs to set his feet upon the solid rock. Every soul engaged in the Lord's work, who becomes spiritually proud, flattering himself that he has made great proficiency above his brethren, will be left to learn the truth of the case. All boasting is laid in the dust.

The lesson we have to learn is that which John the Baptist had learned: "He must increase, but I must decrease." Such discipline is painful to human nature, "nevertheless afterward it yieldeth the peaceable fruit of righteousness." "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing. Not a semblance of the

~~dragon's spirit must be seen in the life or the character of Christ's~~^{Error} ~~servants. The testimony you bear is to be a testimony to the truth as~~²⁵⁵
~~it is in Jesus.~~

God's servants, who have had great light and blessing from Him, are not to be like a blast of hail, on any occasion, to beat down and destroy. The salt that is to save from corruption is the confession of the truth, the revelation of the love of Christ. The magnifying of the law of Jehovah is not accomplished by breaking its principles. God cannot manifest His power to exalt the human agent; it is truth that is to bear away the victory. And Christ's ambassadors must learn the lesson that sharp speeches and word-thrusts bring no victory.

God would have His messengers, when they know the spirit of their opponents, keep on their own ground, and not go out of the way to learn what their opponents say of the truth. Satan inspires them when you come into their presence. Never say or do anything that would keep them away from your assemblies. Keep to your legitimate work. "The secret of the Lord is with them that fear Him, and He will show them His covenant." "The Lord sitteth upon the floods, yea, the Lord sitteth king forever. The Lord will give strength unto His people: the Lord will bless His people with peace." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." "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."

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The Lord has declared that He will never leave thee nor forsake thee. When He revealed His character to Moses, He "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." "His eyes behold, His eyelids try, the children of men." "The Lord is a God of knowledge, and by Him actions are weighed." "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."

The Lord has given simple, plain warnings to those who flatter themselves that He is not exact to punish the wrongdoers, and who

- [317] live in daily transgression of His law. But His word is sure and steadfast. “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” “He hath appointed a day, in the which He will judge the world in righteousness.” “We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—[Letter 18, 1895](#).

White Estate

Washington, D. C.,

April 12, 1984.

**MR No. 1057—The Need to Stand Firmly, but
Kindly, for Truth**

[318]

(Written January 12, 1906, from St. Helena, California, to “Dear Brethren and Sisters in Battle Creek.”)

I wish to write you a few lines. I understand how the enemy is working, and I wish to say to every soul, “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” [Matthew 7:1, 2]. There are times when we have to take a decided stand, but in magnifying the Lord be sure that you do not condemn and make charges against others. It would cause all the powers of hell to rejoice if our people were to become divided.

The way has been preparing for contention and division. Some are in great danger of drifting into infidelity. Now let your study be to save these imperiled souls. I have sorrow, great sorrow, of heart, that they do not understand their bearings.

But whatever you may say to vindicate the truth in righteousness, be sure not to make a raid on the one who for many years has borne heavy burdens in connection with our medical missionary work. He has always personally treated me as respectfully as he would treat his mother. It is nothing he has done to me personally that has led me to speak as I have been compelled to. While it makes my heart ache, I must speak. God has given me a message to give to His people, that the sentiments contained in the book *Living Temple* are mingled with fallacies that beguile the reader. It is the specious errors in that book that make it a dangerous production.

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I cannot hold my peace and let the flock of God be misled. But I beseech you not to let a drive be made against our brother, for this would not be right. Stand in defense of the truth; exalt the truth. God has given the erring one every encouragement to turn fully to Him. Our brother has been following his perverted judgment, and his soul has been lifted up unto vanity; but he should not be personally attacked, because it is not the right thing to do to open

these opposition charges before the world. Keep to the affirmative of truth, as did Paul in his charge to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering 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" [2 Timothy 4:2, 3].

[320] The truth of this I have experienced. In the early days of the message, I have passed through most trying ordeals in refuting false doctrines, and especially such doctrines as we are meeting now. We are passing over the same ground. And while we are to call error, error, and withstand the delusive sentiments that will continue to come into our ranks to palsy the faith and assurance of the people of God, we are to make no tirade against men and women. We are to show the evil of the false sentiments that Christ Himself has warned us not to receive. But let us consider that the power of the enemy is strong. In the past, the one who has been recognized as our leading physician has, under the Spirit of God, done a grand work, and he has not always received from some the encouragement that he should have received. There are ministers who have not accepted the principles of health reform, but have stood in opposition to them.

I have been carrying a great burden for the people in Battle Creek. Last night I was laboring most earnestly in prayer. The commission was given me by the Saviour, "It is not you they have rejected, but Me, their Saviour. You have nothing to retract of the messages that you presented during the General Conference held at Oakland and during the Berrien Springs meeting. You have a work to do of the same order. You have nothing to regret in the words you have spoken and written to the leading medical missionary workers. I have for you still more decided messages to bear. Those who have made light of the messages that I have given My messenger to bear, have insulted the One who gave the messages."

Our people need to humble their hearts, and confess their sins and be converted. They need to fear and tremble lest God's Spirit be withdrawn from them, and they be left to hardness of heart and blindness of mind because they have rejected the word God has given them.

The messages that God has sent have been borne line upon line, precept upon precept. The Lord is still working, and He gives the

admonition, “Keep the people, the flock of My pasture, from being educated by physicians or teachers who reject the warnings I have given through My messenger. My Sabbath has been transgressed, and the light that would have shone forth has been quenched.”

God would not have His people drawn into false paths, into a belief in sophistries and misleading scientific sentiments. For years the testimony has been given that Battle Creek has been, and is, under an influence that is not spiritual. [321]

The message given is, “When the one who has borne responsibilities in the medical missionary work shall humble his heart in My sight, confessing his sins, I will speak peace to him. His associates, who have helped him to walk in false paths, I will judge; for they have helped him to be deceived.”

Since the Lord’s will has not been done, since our enemies have had occasion to see a departing from the faith, as I know and am instructed that they have, will not the one who has been reprovved now make a change? Will he not humble his heart, as did Daniel, a man whom God calls “greatly beloved”? Will he not read the prayer offered by Daniel, and see what it means to humble himself before God?

Brethren, there is one thing you can do. You can see that you yourselves are in a condition of repentance. Your hearts need to be converted. The end is near; the time is short. Plead with God; clear the King’s highway; and lift up the trailing standard on which is inscribed, “The commandments of God and the faith of Jesus.” As you advance step by step, proclaim, “Here are they that keep the commandments of God, and the faith of Jesus.”

Moses declared, “Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.... Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons’ sons” [Deuteronomy 4:5, 6, 9].—Letter 30, 1906. [322]

White Estate

Washington, D. C.,

April 12, 1984.

MR No. 1058—How to Meet Temptation and Controversy; the Importance of Unity

[323]

(Written July 3, 1900, from “Sunnyside,” Cooranbong, N. S. W., to Elder and Mrs. S. N. Haskell.)

I shall venture to write a few words to you, though I cannot think as clearly as before my illness.

There is a matter which I wish to present to the Illinois Conference. I donated \$1,000 to the Chicago Mission when Brother Starr was in charge. I hear that they have recently received a donation, and that they propose to use this money to pay a certain man who has been laboring in New York City to come to Chicago and meet a man there who is a smart opponent.

From this time on to the end men will spring up, men who are remarkably sharp, with whom those who have not an intelligent knowledge of the truth or who do not have special help from God, can in no way contend. Some human agents will be imbued with the spirit of the great fallen angel, who will be present in every meeting to help the human agent to voice his words and to speak in such a manner that many will be deceived—if possible, the very elect.

Our only safety every day and every hour is to be on watch. We cannot become indolent and careless. I tell you that God would have His people to be ever on guard. The brother who may suppose that he can meet the adversaries of truth is to know that he is directed of the Lord. What can be done? may be asked. Unless we know that we have a commission from on high, we are to refuse to enter into controversy with anyone, because this is not our work. We are none of us to seek to cast out devils, lest we ourselves be cast out.

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Let all remember how adroitly and cunningly did Satan command Christ to cast Himself from the temple, quoting Scripture to show Him that it was the very thing for Him to do, for in this way He could give evidence to all the people that He was what He claimed to be. “If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands

they shall bear thee up, lest at any time thou dash thy foot against a stone” [Matthew 4:6].

In quoting this Scripture, Satan left out a very important point, which reads in Psalm 91:11: “For He shall give His angels charge over thee, to keep thee *in all thy ways*.” In consenting to do Satan’s bidding, Christ would be venturing into Satan’s ways, not in ways that God had devised for His Son. That was a dare, and Satan’s agents are full of presumptuous dares to get a chance to work his will with those who will accept his dare. But Christ would not accept the dare of Satan. Christ would not enter into controversy with the arch deceiver and tempter. He said, “It is written again, Thou shalt not tempt the Lord thy God.” This means more than some understand. These words acknowledge the prerogative of the law of God, whom Satan was tempting, because Christ in His assumed humanity was working out the plan of redemption for the fallen race.

[325] Let all who will seek to read or to interpret the Scriptures, consider, when they have ends to gain, that they should do everything openly and fairly, not trying to cover up the point by reading half of the words as did Satan. The Lord Jesus, although weak and faint through hunger, spoke words which enabled Him to maintain the character that He knew God had given to endure this test. Yet it was a temptation.

Angels, as ministering spirits, are in the path where duty calls the heirs of salvation to travel, and God will protect them from all evil. But when Satan marked out a path of his own, suggesting that Christ should evidence His divine character, Christ had no right to walk in that way. He was to keep His feet in the path which the Lord had marked out. Thus Christ in His humanity gave an example of what man should do when tempted by Satan’s suggestions. We are to remember what Christ our Head did, and never to accept a dare to prove the truth to men who are inspired by Satan to make proposals that God has not originated; for in this way Satan would lead us to step out of the path of God’s providence, and place ourselves in a position where we might be worsted by the enemy and be overcome to our own hurt and to the injury of the cause of God.

When the Lord gives a man a work to do, he will know that in doing the very work which God has given him to do he is keeping the ways of the Lord of heaven and earth. In doing this, God will

protect him from all evil and sanctify the dispensation to his highest good.

I wish I might make all upon whom rest responsibilities, whom Satan shall tempt to do things to prove that their position is impregnable, see in all these presumptuous ventures the hand of a foe to whom they should not yield. For several reasons the Lord is not pleased that any of His workers shall join in issues of controversy with the wily deceiver. Keep out of controversy. In a debate over questions of Bible truth, you do not fight with men, but your warfare is with principalities and powers.

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[[Ephesians 6:10-18](#), quoted.]

Thus are the soldiers of the Lord Jesus Christ to be equipped to meet, not flesh and blood, but principalities and powers and the rulers of the darkness of this world.

All who believe the truth are to be united in faith and hope and patience and love. Then there will be strength. There is to be no one-man power set up in our work to rule God's heritage. We must now stand with a united front. Every element will be stirred to bring in confusion, teaching errors that will not stand. Read Second Corinthians; talk about it, make it plain.

I have just been interrupted. Dr. Caro and Brother Sharp have been in. Some time ago I told them that if money did not come without placing themselves in bonds to do thus and so with the income of the Sanitarium, they were to stand still and wait for money to come from other sources. The warning was given just in time; for in about two weeks or less after I had warned them so faithfully not to subscribe to any presentations, nor enter into any contract with any persons, because temptations would come as a result, the temptations came, just as I had told them, and they wrote decidedly that they could not put their names [on any documents] and subscribe to any of the contracts which Dr. Kellogg had specified. So, you see, the Lord as well as Satan is at work.

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The man who is to come to Chicago must not on any account enter into any controversies with any man. It is necessary for him to obtain a deeper experience. He will seek to be original, and in doing this will get odd notions, and we want nothing of the kind to come in. Our work must move in a dignified, elevated, ennobling manner.

I want you to study [2 Corinthians 11](#). Here Paul gives a relation of his experience. Make this chapter talk.

Our brethren have just left, and at six o'clock Brother Sharp will take this to post in Sydney. But I want you to make this chapter speak decidedly.

We must have our anchor cast into that within the veil. God will not approve self-exaltation, selfishness, or avariciousness. It is the duty of our conference to support our ministers, but it has been a matter worked up by Dr. Kellogg that the slum work is the great power of God. It certainly has become a great power to absorb and not produce means. The gospel ministry is placed as the footstool, and the so-called medical missionary work is made the whole gospel. But the Lord will bring order out of chaos.

[328] It is the duty of the people to respect the ministers of the gospel. The ministers are Christ's ambassadors, and are as entitled to their wages as are the workers in our institutions. There are some who minister for the truth's sake that it shall not languish. These ministers will freely assist the perishing and needy missions at home by giving a portion of their wages as they are able, although it is by self-denial and self-sacrifice. The labor and trials and sacrifice of the ministers are all known to God.

[Jesus said:] I sanctify Myself, consecrate and devote Myself to the work appointed Me of My Father, that My disciples also may be sanctified through the truth, and be prepared to do their work. [See [John 17:17-19](#).] [[Verses 20-23](#), quoted.]

Ministers and church members should do everything in their power to answer that prayer of Christ. For this, Christ has given His life—to bring all believers into an inward, living union with Himself and with the Father, and thus bind up by golden, spiritual links, brother with brother, in peace and love and unity, and with Christ in God, so that heaven will be represented upon the earth, that the world may believe that God has sent His Son. This unity among believers is the credentials they bear to Christ that God has sent His Son into the world. This great mission can be made successful.

I have much more to write, but I must stop or I shall not be able to sleep. I have written many communications but have been too weak even to remember to have them copied. We remember you in

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our family prayers. We pray most entreatingly to God to give you
both strength and a great measure of grace.—[Letter 96, 1900](#).

White Estate

Washington, D. C.,

April 12, 1984.

**MR No. 1059—E.G. White Materials Cited in a
Research Paper by William Sands. Available From
the Ellen G. White Estate Branch Office at Andrews
University**

MR No. 1060—Solemn Times Demand Unity and Consecration

[329]

(Written in November 1883, from Battle Creek, Michigan to “Brethren.”)

Brethren, we are far behind in our missionary work, both at home and in foreign countries. We are a people who claim to believe solemn and sacred truth, and our works in proclaiming the truth should correspond to our profession. Great trouble will soon arise among the nations, which will not cease until Jesus comes. The world is becoming more and more lawless. The churches are united in their efforts to restrict religious liberty. What are we as a people doing in this crisis? Are we purifying our souls by obedience to Christ’s words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and contrition of soul Him who is the source of our strength? Are we claiming the promises, believing that Jesus pardons our transgressions and forgives our sins? Are we educating ourselves to overcome all temptation to murmur and complain?

Brethren, as never before we need to press together, unitedly following with calm faith and confidence Him who has prepared His throne in the heavens and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him. Christ died to redeem us. By the infinite price with which He ransomed us He has shown His love for us. He is not willing that any should perish, but that all should believe in Him, and have eternal life.

With pity and compassion, with tender yearning, the Lord is looking upon His tempted and tried people. For a time the oppressors will be permitted to triumph over those who know God’s holy commandments. All are given the same opportunity that was granted to the first great rebel to demonstrate the spirit that moves them to action. It is God’s purpose that every one shall be tested and proved, to see whether he will be loyal or disloyal to the laws which govern

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the kingdom of heaven. To the last God permits Satan to reveal his character as a liar, an accuser, and a murderer. Thus the final trial of His people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in mine heart, and the year of my redeemed is come" [Isaiah 63:4]. The song of God's people will be, "The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and He is high above all the people" [Psalm 99:1, 2].

Now and onward to the close of time the people of God should be wide-awake, not trusting in their own wisdom, but wholly in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food should not be required, but they should deny themselves the food they usually enjoy, and partake of [a] plain, simple diet. No one should lift up his soul unto vanity, walking in self-indulgence and pride, for this is a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will steal upon us as a thief. Satan is preparing to work through his human agencies in secrecy.

[331] There is in our churches a decided want of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is little clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished and the result is hardness of heart.

Because those who are handling sacred things do not walk in the light, that light is becoming darkness to them, and how great is that darkness. They are making strange mistakes in reading character. Men who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in His steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are opening around us. All Phariseeism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith.

In our conferences it is revealed that the brethren do not see eye to eye in understanding the Word of God. There is among us a manifest want of searching the Scriptures. We must know the

reasons of our faith. The importance and solemnity of the scenes opening before us demand this, and on no account must the spirit of complaining be encouraged. Are you in danger of cherishing malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a war spirit, rather than a spirit of meekness and humility? Might you not better search the Scriptures together, with earnest prayer?

Ever we need to manifest kindness and true courtesy. We may [332] have to plead most earnestly before legislative councils for the right to exercise independent judgment, to worship God according to the dictates of our conscience. Thus in His providence God has designed that the claims of His holy law shall be brought before men in the highest authority. But as we do all we can as men and women who are not ignorant of Satan's devices, we are to manifest no bitterness of feeling. Constantly we are to offer prayer for divine aid. It is God alone who can hold the four winds until the angels shall seal the servants of God in their foreheads.

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter His people. He brings up side issues to divert minds from the important subjects which should engage our attention. Individually we are to feel the importance of uniting in the firm bonds of Christian fellowship. With one heart and mind we are to prepare for the conflict, with faith laying our petitions before the mercy seat. The throne of God is arched by the bow of promise, and the prayers offered in simplicity and faith will be heard. It is God's glory to answer the supplications of His people.

I have been instructed in regard to the danger of drawing apart. Let us leave to Satan and his agents the cruel work of accusing and fault-finding. Our work is to repent before God because of our unbelief and want of love for Him who died for us and for one another. The gold of love and faith is wanting in our ranks. Christ declares, "Nevertheless, I have somewhat against thee, because thou hast left thy first love" [[Revelation 2:4](#)].

Many are holding the truth with only the tips of their fingers. [333] They have had great light and many privileges. Like Capernaum they have been exalted to heaven in this respect. In the time of test and trial that is approaching, they will become apostates unless they

put away their pride and self-confidence, unless they have an entire transformation of character.—[Letter 5, 1883](#).

White Estate

Washington, D. C.,

May 17, 1984.

MR No. 1061—Additional Light for God’s People [334]

(Written January 18, 1889, from Battle Creek, Michigan to R. A. Underwood)

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...

I stated that I was a stockholder 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.—[Letter 22, 1889](#).

White Estate

Washington, D. C.,

May 17, 1984.

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MR No. 1062—Learning from Nature

God has entrusted human beings with talents. The gifts of reason and speech are special treasures. He has given men and women intellect, that they may study His dealings with them. All have the privilege of knowing the only true God and Jesus Christ whom He has sent. Shall we then follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's Word?

The birds of the air are guided by instinct. They are obedient to the laws which govern their life. But the beings formed in the image of God fail to honor Him by obeying the laws of nature. By disregarding the laws which should govern the human organism, they disqualify themselves from serving God. God sends them warnings to beware of how they break His law in breaking the laws which govern their bodies; but habit is strong, and they will not heed.

[336] The swallow and the crane observe the changes of the seasons. They migrate from one country to another to find a climate suitable to their convenience and happiness, as the Lord designed they should. But God's people sacrifice life and health by seeking to gratify appetite. In their desire to accumulate treasure, they forget the Giver of all their blessings. Their health is abused, and their God-given powers are used to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practices. They will not reason from cause to effect, and they sacrifice health, peace, and happiness to their ignorance.

The wise man addresses the indolent in the words, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" [[Proverbs 6:6-8](#)].

The habitations which the ants build for themselves show skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon

presents to the world the industry of the ant as a reproach to those who waste their hours in sinful idleness, in practices which corrupt soul and body. The ant prepares for future seasons. This is a lesson which many gifted with reasoning powers disregard. They fail entirely to prepare for the future immortal life which God has in His providence secured for the fallen race.

Stones have been used as memorials of God's dealings with His people. Joshua, knowing that the time of his service as the visible leader of Israel was about to end, gathered together the people who had been chosen by God, and caused them to renew their covenant with their Maker. He wrote what he had said, in the book of the law, and "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God" [[Joshua 24:26, 27](#)].

Christ used the things of nature to illustrate divine truth. He used the simple flowers He had created and the things of the animal creation as object lessons. He presents the ox and the ass as having more gratitude than man. Under His teaching nature utters her voice to declare the wonderful works of God, and to reprove man's unbelief and forgetfulness of his constant dependence upon God. Will not that God who has given man all that he has keep him in health and strength if he complies with the conditions of entire obedience to the law, as nature is obedient to law?

[[Matthew 6:25-29](#), quoted.]

Let the lily, beautifully tinted and gracefully formed by the great Master-Artist, rivaling in its loveliness the artificial adorning of Solomon, teach us the lesson of simplicity and faith. If men and women would devote less time to the preparation of elaborate meals for the gratification of the appetite, and spend more time in the contemplation of God's work in nature, they would be better fitted to serve their Creator.

If men will show perfect trust and unwavering faith in God, if they will not work after their own imaginations to counterwork the purposes of divinity, if they will place their God-given faculties under the discipline of grace, they will see that they have a work to

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do in becoming conversant with the growth of plants and animals. This lesson book is ever open to all.

[338] None have an excuse for misusing their God-given faculties. Such misuse robs God of the powers He demands. Man is the Lord's by creation and by redemption. The superior qualities with which he has been endowed show how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child, has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God.

Shall not men and women learn from God's great lesson book that He bestows His love, mercy, and grace on us every moment of our lives? How can man ignore the responsibilities which rest upon him? The sun, the moon, the stars, the solid rocks, the flowing stream, the broad, restless ocean—to them we would do well to take heed.—[Manuscript 35, 1899](#).

Ellen G. White Estate

Washington, D. C.,

June 7, 1984.

MR No. 1063—Eat and Drink to the Glory of God [339]

Christ declared, “As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” [[Matthew 24:37-39](#)].

This is the message of warning we are to give to our world. In this work we should employ all our energies. The sins which existed in Noah’s day exist now, and God calls upon His ministers to carry forward a work of decided reform. He is seeking to lead His people to a higher plane of action. Let the church arise and shine. Let every family practice self-denial, doing all they can to improve their own condition. Those who are truly on the Lord’s side will be self-denying and self-sacrificing. They will eat and drink to the glory of God, refusing to corrupt soul and body by intemperance. Then the condition of the church will testify that her light has not been removed. But if church members do not act the part God has assigned them, the movement of health reform will go on without them, and it will be seen that God has removed their candlestick out of its place. Those who refuse to receive and practice the light will be left in the background.

Let not this matter be treated indifferently. Those who explain [340] the truth to others are themselves to be examples of the work that God requires to be done in the individual character. They are to be a living exposition of the word, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” [[James 1:27](#)].

In this time of moral declension God calls upon His people to show a marked distinction between their habits and practices and the habits and practices of the world. Let not those who claim to be Christians, who are professedly walking in the way of God’s

commandments, take the side of idolaters by indulging self. The advancement of the principles of health reform and medical missionary work is to engage the energies of God's people. Those who are to be a sign to the world are to learn their lessons from the greatest Teacher the world has ever known. In their work they are ever to follow Christ's example.—[Manuscript 78, 1900](#), pp. 12, 13.

Ellen G. White Estate

Washington, D. C.,

June 7, 1984.

MR No. 1064—Counsel to J. N. Andrews

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[This testimony most likely was written in 1872. As was often the case, Ellen White was called upon to give messages of counsel and correction to those with whom she worked closely and esteemed highly. Though this letter calls attention to Elder Andrews' weaknesses, at another time, reporting to our European believers, Mrs. White declared concerning Elder Andrews, "We sent you the best man among us.—White Trustees.]

God has committed to us each sacred trusts, for which He holds us accountable. It is His purpose that we so educate the mind as to enable us to bring into exercise the talents He has given us, in such a manner as will accomplish the greatest good and reflect back the glory to the Giver. We are indebted to God for all the qualities of the mind. These powers can be cultivated and so discreetly directed and controlled as to accomplish the purpose for which God gave them.

Brother Andrews, you can so educate your mind as to bring out the energies of the soul and develop every faculty, that they may accomplish the purpose for which they were given. The intellect may be strengthened by every faculty being exercised. You, my brother, are not doing the greatest amount of good, because you exercise the intellect in one direction but neglect to give careful attention to these things for which you think you are not adapted; therefore, some faculties that are weak are lying dormant for want of exercise, because the work that should call them into exercise and consequently give them strength, is not pleasant to you.

All the faculties should be cultivated, all the powers of the mind exercised. Perception, judgment, memory, and all the reasoning powers should have equal strength in order to have a well-balanced mind. In that case you would be a whole man. Otherwise you are in danger of being but a part of a man. If certain faculties are used to the neglect of others, the design of God is not fully carried out in us, for all the faculties have a bearing and are dependent in a great

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measure upon each other, and one cannot be effectually used without the operation of all the faculties, that the balance may be carefully preserved. If all the attention and strength is given to one while others lie dormant, the development is strong in that one and will lead to extremes, because all the powers have not been cultivated. Some are dwarfed, and the intellect is not properly balanced.

All minds are not naturally constituted alike. We have varied minds and strong points of character, and great weakness upon some points. These deficiencies so apparent need not, and should not, exist. If those who possess them would strengthen the weak points in their characters, by cultivation and exercise they would become strong.

It is agreeable but not to the greatest profit to put into exercise the faculties which are naturally the strongest while we neglect those that are weak, that need to be strengthened. The feeblest faculties should have careful attention that all the powers of the intellect may be nicely balanced, all doing their part like well-regulated machinery.

[343] Brother Andrews, you fail to turn your powers to the best account. Your power to concentrate your mind upon one subject to the exclusion of all others is well in a degree, but this faculty is constantly cultivated, which wears upon certain organs that are called into exercise to do this work, which will tax them too much and you will fail to accomplish the greatest good, and will shorten life. All the faculties should bear a part of the labor, working harmoniously, each balancing the other. You put your whole soul into the subject you are now upon; you go deeper into the matter. You see knowledge and light as you become interested and absorbed.

But there are very few minds that can follow you, unless they give the subject the depth of thought you have done. There is danger of your ploughing and planting the seed of truth so deep that the tender, precious blade will never find the surface. Your labor will be appreciated by only a few.

If you had taken hold of your Sabbath History and made that your principal but not exclusive business, but labored a portion of the time to keep up other branches of the work, it would have been better for the interests of the cause of God. You love just the kind of work you are now doing. But while you are going so thorough and covering so much ground, you are not getting out a work calculated

to do the greatest amount of good by awakening a general interest. Minds become weary in reading and following you. When you get engaged in matter that you are now at work upon, you scarcely know where to stop.

In this age, when pleasing fables are dropping upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search and bring forth an overwhelming array of evidences. The point does not stand as distinct in many minds as before the objections and the evidences were brought so definitely before them. In very many minds, assertions will go farther than long arguments in proof. Many things may be taken as granted. Proof does not help the case in some minds. You, my brother, are in danger of carrying minds beyond their depth. [344]

Preble [J. N. Andrews published A series of 15 articles answering Preble in the *Review and Herald* in the winter of 1871-1872.] is an unprincipled, dishonest man. Those who are best acquainted with him have not confidence in him. They will take what he will say, however untrue and unjust and even ridiculous, and make it to bear against the truth if possible. But minds that will receive and be pleased with the productions of his pen are not the ones to be convinced of the truth or that would honor the cause of God, if they should accept the Sabbath. And you are in danger of presenting objections to thousands of minds that they never thought of, and which many will use if they become disaffected.

If you and other men take a position to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up men enough to keep your pen and the pens of several others constantly employed, while other branches of the work are left to suffer. We must have more of the spirit of those men who were engaged in building the walls of Jerusalem: "We are doing a great work and we cannot come down." If Satan sees he can keep men's voices silenced from the most important work for the present time in answering objections of opponents, his object is accomplished.

The "History of the Sabbath" should have been out long ago. You should not wait to have everything so exactly as strong as you can possibly make it before you give it to the people. This is a busy world; men and women as they engage in the business of life [345]

have not time to meditate and read even the Word of God enough to understand it. And long, labored arguments will interest but a few. For as the people run they have to read. You can no more remove the objections to the Sabbath commandment in the minds of the First Day Adventists who oppose the law than the Saviour of the world could by His great power and miracles convince the Jews that He was the Messiah after they had once set themselves to reject Him. Like the obstinate, unbelieving Jews, they have chosen darkness rather than light, and should an angel direct from the courts of heaven speak to them they would say it was Satan.

Your Sabbath work should be given to the public, if not in all that perfection you could desire. Souls need the work now. Plain, pointed arguments standing out as mileposts will do more in convincing minds generally, than a large array of arguments covering a good deal of ground that none but investigating minds will have the interest to follow. After one edition is circulating and the people have the benefits, then if greater improvements are to be made you can do it, until you are satisfied you have done all in your power. Our success will be in reaching common minds. Those who have talent and position are so exalted above the simplicity of the work, and so well satisfied with themselves, that they feel no need of the truth. They are exactly where the Jews were—self-righteous, self-sufficient that they are whole and have no need of the physician.

[346] While you are following Preble so fully you anticipate that which you will never realize. Your time can be better employed in having a more general interest and giving to the people food, meat that will feed them now. While your time is employed in following the crooks and turns of Preble you are not wise. You are bringing to their notice a work which has but limited circulation, and interesting minds in objections that they would never have been troubled with. You manufacture a train of quibbles and doubts for thousands of people and present his work to those who would never have seen it. This is just what they [our opponents] want to have done, to be brought to notice and we publish for them. This is what Carver wants. This is their main object in writing out their falsehoods and misrepresentations of the truth and the characters of those who love and advocate the truth.

They will die out the soonest if left unnoticed, treating their falsehoods and their errors with silent contempt. They do not want to be let alone. Opposition is the element that they love. If it were not for this they would have but little influence.

The First Day Adventists are a class that are the most difficult to reach. They will generally reject the truth, as did the Jews. We should, as far as possible, go forward as though there were not such a people in existence. They are the elements of confusion. Immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their members embrace the truth. They would have to unlearn everything and learn anew, or they would cause us great trouble. There are occasions when their glaring misrepresentations will have to be met. When this is the case, it should be done promptly and briefly and then pass on to our work.

The plan of Christ's teachings should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met. It is not the best policy to be so very explicit and say all upon a point that can be said when a few arguments will cover the ground and be sufficient for all practical purposes in convincing or silencing opponents. You may remove every prop today and close the mouths of objectors so they can say nothing, and tomorrow they will go over the very same ground again. Thus it will be over and over, because they do not love the light and will not come to the light lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments and reasons than to pour out a depth of knowledge upon a subject which would be taken for granted without labored arguments.

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Christ's ministry lasted only three years, and a great work was done in that short period. In these last days there is a great work to be done in a short time. While you are getting ready to do something, souls will perish for the [lack of] light and knowledge.—[Letter 31, 1872](#).

Ellen G. White Estate

Washington, D. C.,

June 7, 1984.

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MR No. 1065—The Avondale Property Ideal for Cultivation and Education

(Written at Cooranbong, N.S.W., August 27, 1894.)

Emily, May, and myself drove four miles in a two-wheeled trap, which was drawn by a large horse. We went in search of oranges, which grow in this locality without receiving cultivation. This soil produces the best oranges we have eaten since coming to this country. They are not as sour as those we have procured in Granville and in other localities. They are very nice when picked from the tree and eaten fresh. They are juicy and refreshing. We paid three pence, or six cents in American money, per dozen.

We went into a field, or paddock as it is called here, and came to a house that sits far back from the road, and in the background was a forest of thickly growing trees. On making known our errand, we were directed to go on to another house beyond; but we could not drive the horse and carriage any farther. A ravine had to be crossed, and Emily and May walked a log to cross it. I was left seated in the two-wheeled carriage.

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I watched them until they disappeared from my sight in the thick woods. I began to get anxious for their return, for they were absent for some time, and I was thankful to see them coming through the woods. Emily was carrying all the oranges she could manage, and May had her hand full of ferns. After going through the woods they found a clearing of several acres of land. On this place they found the oranges which were reputed to be the best in the community. Upon testing them, we were convinced of their excellence.

In this out-of-the-way place they found a pretty location, and people who were communicative and courteous. A pleasant-faced, white-haired, aged lady stated that they had lived there 32 years. She said that when her husband was alive he had kept the farm in good condition, but that since his death her son had neglected the work,

and the farm did not look as it used to; for her son took no interest in farming.

We should judge that the general difficulty with farming here is a lack of interest. There is plenty of idleness, [with] numerous holidays which are improved in following many kinds of objectionable amusements. The people are interested in horse-racing and card playing, in smoking and drinking, and this kind of employment benefits neither themselves nor others. They pass away their time in this way, and the lands are neglected. But if the soil were cultivated, it would produce excellent fruit.

Because of the slack, slipshod way the landholders cultivate their farms, nothing flourishes as it should, and the impression made upon those who view the land is that it is too poor to yield a good crop. I have been anxious that the land should be taken in hand and thoroughly worked. Even the orange trees are left to grow up amid the grass, as wild trees grow. But where such immense trees flourish as flourish here, many of them growing up perfectly straight toward heaven, I am convinced that with the blessing of God, with diligence and faithfulness in working the land, farmers might produce gratifying results, and in return for the labor put forth they might reap a good harvest. [350]

I have thought of the many families who are crowded in our large cities, and I have thought how pleased I would be if some of them would come to this place, and put forth their energies in clearing the land and in subduing and cultivating the soil. This place is very restful to me.

Sabbath, August 25, we all went out on the school land, and made ourselves comfortable in the woods. I had my folding chair; Brother Lawrence made a seat for his wife; and Brother Tucker and others seated themselves on the four rugs on the ground. I read two articles to them in which they seemed much interested. We then sang a hymn, and had a season of prayer. After we had eaten some oranges, we returned home. We all had a good appetite for our dinner. We enjoyed being on the school land amid the trees and the beautiful things of nature. I love to be in the groves where I can hear the birds sing.

On Sunday, August 26, Brother Lawrence took us in the trap, and we drove over a good share of the school land, in order to obtain

a more extensive view of the grounds. In some places the roads were rough; but I kept thinking, Let the cart jolt; it is a change of exercise; it will do me good. I enjoyed the trip, and we were out roughing it nearly all day. We came home at dark.

[351] I was much pleased with the ground. We walked over one farm where the land had been cleared, and which joined the school land. We examined the way in which they work the land, and found that the plough had been put in only to about the depth of six inches. An intelligent American farmer would not regard this as a faithful way of working the land. Those who work in this cheap, superficial way cannot expect to receive anything out of harmony with their method, but in accordance with it.

Of this 40 acres only a portion of it had been cleared. We saw that during the previous year corn had been raised. There were fruit trees on the farm, and the peach trees were so full of blossoms that they looked like immense bouquets. First class lemons grow here. There are some lemons already on the trees; but it is a wonder that they have any trees at all. In order to clear the ground of weeds, they set fire to the underbrush, and from the appearance I should suppose that they had left the fire to run, for several of their fruitful lemon trees were so burned that they will probably die.

The more I see the school property the more I am amazed at the cheap price at which it has been purchased. When the board want to go back on this purchase, I pledge myself to secure the land. I will settle it with poor families; I will have missionary families come out from America and do the best kind of missionary work in educating the people as to how to till the soil and make it productive. I have planned what can be raised in different places. I have said, "Here can be alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds." So in imagination I have all the different places in flourishing condition.

[352] No one need to have regret in reference to this land; for with proper working it will surprise the people in this section of the country. All the regret I have is that we have not money to take in sections of the land that would extend the ground. I have not one doubt in reference to the securing of this land. If the Lord prospers those who occupy it and who cultivate it, as we believe He will,

we shall see a change that will surprise all who look upon it. I can hardly endure the thought that time is passing, and that the work of clearing the land is delayed.

I have walked over the most of the O'Leary land. It has been cultivated and should be included in the school land. Someone should be at work upon it, cultivating it. If it could be purchased for any reasonable sum, I would not object to securing the place as a home for myself, if it was thought advisable to do so. No time should be lost in cultivating the land.

In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest.

Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school. Since I have been here for a few days and have an opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen will produce some kind of crop.

We cannot expect to find Eden, the garden of God, in this sin-desecrated earth. There will always be something to mar the most desirable place; but we do see in this land, if not faultless, a favorable place for the location of our school. These grounds will furnish the very best of gymnasiums for our young men, and for our teachers as well. Those who educate the youth in book knowledge need physical exercise to strengthen the muscles as much as do our students. Our teachers need to educate far more from nature than they do. Nature is God's great school, and on these grounds resources are found for acquiring greater knowledge of the wonderful works of God. Advantages procured by locating in this place are not presented to the teachers in such abundance in other places. [353]

Here is God's great farm. My mind is filled with awe as I look at these giant trees, and consider the fact that this is God's great forest garden which His own hand has planted and cared for, in promoting the growth of trees, shrubs, and beautiful ferns. God's own work is seen in the streams of water on either side of the land purchased for the school.

On these clear, deep waters both men and women may exercise their muscles in working the oar. The youth who have been accus-

tomed to do nothing but amuse themselves and spend money on their holidays, may here find plenty of good work in rowing boats to transport wood from the country to the cities. From the smooth waters of the river they may row into the beautiful waters of the lake, which are smooth as glass.

[354] I felt my heart bound with gratitude when I considered that in the providence of God the land was in our possession. The climate has marked advantages over the climate of Victoria, and I long to shout the high praises of God for so favorable a situation. John, the greatest prophet that has ever been delegated to bear a startling message to the world, obtained his education in the wilderness. The scenery of nature was before him as an open book, and God was his teacher. The flattering temptations that come to those who are crowded in the cities did not reach John in the wilderness. His eyes rested upon scenes that were pure and natural, and revealed the character of God to his soul, so that he looked up from nature to nature's God.

Although these lands are secluded, yet they are perfectly accessible, possessing rare advantages for exporting and importing all that is necessary. Newcastle is within 20 miles, and Sydney is reached by traveling two and three quarters hours on the cars.—[Manuscript 35, 1894](#).

Ellen G. White Estate

Washington, D. C.,

June 7, 1984.

MR No. 1066—Building God’s House To Be Given [355]
First Consideration

(Written August 17, 1897, to Brother Hare, from “Sunnyside,”
Cooranbong, NSW)

I must speak to you, Brother Haskell, Brother Hughes, Brother Wilson, and Brother Daniells. When we parted with you last evening, I said, We will not hasten the building of the meeting house; but last night has changed my ideas materially. [[Haggai 1:2-8](#), quoted.]

The question was asked, Shall the house of the Lord be left as the last consideration? Read this chapter of inspiration, and take heed unto it. The first and second chapters contain lessons for us. I received instruction to speak to the people, and tell them that we are not to leave the house of the Lord until the last consideration. There is no place of worship we can secure in which to assemble. In the cities, halls can be obtained, but the place in which we worship is becoming too small for us. This is not according to the will of God. Our first consideration should be to build a house for the Lord.

Again I was instructed that our place of worship should be easy of access, and that the most precious portion of the land should be selected as a place on which to build for God. The question was asked, Have you shown proper respect for the Master? Have you shown the eloquence of true politeness toward God? He is the One [356]
from whom all your blessings flow. You have not any good thing but that comes from God. You cannot worship God in a correct manner where you are now. You cannot bow before Him in a suitable position. Build a house for God without delay. Secure the most favorable location. Prepare seats that will be proper for a house of God.

I repeat the light given me by God again and again. Bring to God no mean offering. Let all bring their ability and devising and tact into the work; for it is to stand as a symbol of the respect due

to God, the politeness we should ever show before the people to the Lord of heaven.

Our first consideration should have been to erect a house of worship. The words were spoken with emphasis, Show politeness toward God. Give decided preference to Him. We will reveal that we honor our God by preparing a place where we may conduct religious services that will harmonize in every possible way with the sacred, elevated character of the truth we advocate. In everything we should show our faith toward God by our works. We cannot see God with the natural eye, but we can reveal Him in the deference and respect and Christian politeness we manifest in our works. Thus we show that we honor God.

[357] I cannot now present all the matter as it was given me. But one thing I am determined upon—that we shall show that we honor and glorify God by building a house for Him. Time is short, but this is necessary. The further it is removed from the school buildings calling the students to go to and from the place of meeting, the better will be the influence. They should not pair off ladies with gentlemen, but ladies with ladies, and gentlemen with gentlemen. [Nearly half of the students were 16 years of age or younger. See Biography, vol. 4, pp. 312, 313.] Orderly movements should be maintained by all who are making their home in the school buildings.

I will write no more now, but this work must come first of everything. Those who occupy the room in the school building should have a place in which to meet and worship God. The work of God would have been largely advanced if in the place of occupying the room above the mill, we had shown our respect and our view of the holiness of God by building a house of worship. When Abraham was sojourning in his own country, the Lord told him he must leave his kindred, and go into a strange land, and that wherever he pitched his tent his first work was to build an altar for God, where he could worship God with those who were accompanying as pilgrims and strangers. The Lord would have wrought for us if we had shown our faith by our works, if we had considered the greatness and glory of our God and our obligations to Him. This could have testified to the character of our work as nothing else could have done. We have this neglect to repent of, and if the Lord will forgive our neglect and our

stupidity we will never repeat this mistake, but will make God first, and exalt His service in everything we do.

We will honor God, and show Him true politeness by building a place where He can be our honored guest, to come in and meet with us, and where all the association will be of a character that will show that we reverence God and make Him our first consideration.

Has not the Lord given light to His people upon this subject? [358]
Have you not had a testimony to bear on this point? Why has this matter been left for the very last? It should have been the very first work done on the school grounds. This would have revealed an altogether different aspect of the work, and would have met the approval of God.—[Letter 56, 1897](#).

Ellen G. White Estate

Washington, D. C.,

June 7, 1984.

MR No. 1067—Included in No. 1371

**MR No. 1068—Representations of Heavenly Things [359]
To Be Elevating**

I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.

I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.

I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have [360] been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.

I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever.—[Manuscript 1, 1853](#), pp. 6, 7.

White Estate
Washington, D. C.,

June 7, 1984.

**MR No. 1069—E.G. White Materials Cited in The
Early Years, by Arthur L. White**

[361] **MR No. 1070—Relating to Trials and Suffering**

The Purpose of Trials—Trials are permitted to come upon the chosen people of God. The expression is used, “God tempted Abraham”; “God tempted the children of Israel.” This means that the Lord permitted Satan to tempt them in order that their faith might be found unto honor and glory when the judgment shall sit, and when every man shall be judged according to the deeds done in the body. God knows every heart, every motive, every thought in the heart of man; but He permits Satan to try, and tempt, and test His believing ones in order that their trust and confidence in God may be revealed. In the trial, if true to God, they reveal the fact that they render obedience to His written word.

All these trials and close personal tests are to result in magnifying the name of the Lord, who is waiting to bestow strength and grace upon those who call upon Him. This is the way in which the trial proceeds from God, and works for the good of those who love God; for the abundant grace of God is revealed before the heavenly universe, before worlds unfallen, and before the eyes of men.

[362] The Lord hates sin; but He loves and forgives the repentant, believing sinner, and takes him under His guardianship and control. Satan is on the track of every soul; but with every temptation that is permitted to come upon the children of God’s pardoning love, He makes a way of escape in order that they shall not be tempted above that which they are able to bear. Divine strength is imparted to make the believing child able to resist the temptation, and to escape the snare.—[Manuscript 27, 1894](#), pp. 11, 12. (To “Dear Brethren in the Seventh-day Adventist Faith,” June 7, 1894.)

Trust Implicitly in God—This history [of Elijah, in discouragement fleeing at Jezebel’s threat], 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.—[Manuscript 6, 1889](#), pp. 18, 19. (“Counsel Written on the last day of the General Conference Session of 1889,” Battle Creek, Michigan, November 4, 1889.)

Christian Workers to Put Christ First—We must unite our interest with Christ, even though it be at a sacrifice. He sacrificed all for us. He gave His riches, His glory, His life, that we might gain immortality. Those who enter upon the work of reform need the help of the Holy Spirit to be self-denying, partaking of Christ’s sufferings, that His important mission may be advanced. The age in which we live calls for all the ability, all the talents, that Christ’s followers possess. These abilities and talents come from God, and those to whom they have been given are under obligation to build up God’s centers in this world. From these centers the light of truth is to go forth in various ways to those nigh and afar off.

[363]

If human agents will walk humbly with God, pressing onward and upward, the Lord will use them as channels through which He can communicate light. If they are purged from all selfishness, if they have a continual desire to work for the glory of God, they will receive increased light from the Source of all light. But God cannot connect with those who give evidence that they live to please themselves, to make themselves first. He declares that those who do this will in the end be last of all.—[Letter 49a, 1896](#), p. 9. (To the workers in the *Echo* office, September, 1896.)

Prosperity Versus Adversity—It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced.—[Manuscript 145, 1902](#), p. 4. (Diary, September 2, 1902.)

Take Problems to God, Not to Men—Has the Lord directed you to carry your burdens and difficulties to men who have no more strength than you have? Will you make them your Intercessor? Shall man interpose between your souls and God? Men in responsibility, handling sacred things, bring all your trials and perplexities to God.

Turn not away from your great Counselor, to human beings. I am charged with a warning: Exchange not One infinite in wisdom for finite man.

[364] The Lord Jesus is the Source of all power. “Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up” [James 4:8-10].—Letter 22, 1906, pp. 5, 6. (To W. C. White, January 8, 1906.)

Christ Uses Trials to Draw Wanderers Back to Himself—

The soul that surrenders all to Christ loses sight of self, and is filled with confidence in God. By the clear light shining on God’s Word, he reads the promises telling of his heavenly Father’s love and care. These promises appeal to him with soul-conquering evidence. Assured of God’s power and willingness to fulfill His word, he returns to Him praise and thanksgiving. Peace and joy fill his heart.

Christ takes us into covenant relation with Himself. He loves us with an everlasting love, but He does not always give us what we desire. When we wander away from Him, He permits trials to come upon us, to cause us to return to Him with full purpose of heart. And when we return, He receives us with loving assurances of pardon. He does not allow us to be tempted above that we are able.

[365] When He sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the Source of strength, He sends to them affliction and adversity. Disappointed hopes cause them to stop and think, and there comes to them repentance, and a desire to draw near to God. And as they return to Him, He draws near to them, saying, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me” [Isaiah 27:5].—Manuscript 2, 1903, pp. 8, 9. (“Following Christ,” January 16, 1903.)

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

MR No. 1071—Ellen White’s Attitude Toward Dr. Kellogg in 1907 [366]

(Written about 1907; copied November 21, 1911. This letter, though addressed to Dr. John Harvey Kellogg, apparently was never sent to him.)

I beg of you no longer to stand apart, and think that the meeting you designed to have in Battle Creek would have been what you represented that it would be. You had every opportunity at Berrien Springs, and yet you were so fully under the control of another spirit that you could not discern how far you were from God. I think you are still unable to see that you yourself have hindered the work of God for years. I know better than anyone else can know that you have worked in various ways to hinder the workers, so that they could do nothing to advantage. The Lord forbids that the representation you would now put upon the past should be regarded as true.

I have seen no way in which we could honor God but to separate from you and your associates, and take a decided stand against your sophistries. I know where the people of God should stand, and I am sure that when you are worked by the Spirit of God you will make thorough work for repentance. You have long carried things in your own way, and your only hope is to be converted, and then try to save your associates.

Your course of action has nearly cost me my life, but my greatest sorrow is the thought of the souls that might have been saved but are lost to the cause of God.

If you have not yet escaped from the snare that Satan laid for your soul, I have nothing on which to build hope in regard to your case. You have been led and controlled by satanic agencies, and you do not break with the enemy. He holds his power over you firmly. At one time you make statements that are not true, and then at another time you say something that means exactly the opposite. “How long halt ye between two opinions? If the Lord be God, follow Him.” It is time that you made the move which you have not yet made. [367]

Separate yourself from the evil influences that have controlled you. You have brought yourself into hard places. You have come to the point of breaking, but have drawn back. Will you not now make a decided break with the enemy? This is your only hope.

Because of your course of action the cause of God has been brought into financial embarrassment. You would not have done this had you heeded the word that God sent you, had you fallen on the Rock and been broken. Unless you do this, the embarrassment must continue. You have made lawyers your wisdom, and there are those who will be driven to desperation in an effort to make the most of their only hope—to secure justice by law. What can those do who are trying to the utmost of their ability to relieve this embarrassment? You know in regard to the situation, and yet you have not made any effort to relieve it, but have done that which has caused it to become more and more complicated.

[368]

In the prosecution of your work you have loaded yourself with responsibility after responsibility. With the strength of your determined mind you have risked your own soul, and by your unfaithful stewardship have brought great hindrance upon the work and cause of God. You have placed yourself where your brethren could not sustain your management. They have felt great reluctance to have the cause of God bear the reproach and stigma that must come upon it. All this time warnings have been coming to you, but they have been unheeded, because Satan controlled your faculties.

There is a time when the work of God must be vindicated. God has given you encouragement again and again to make a change of leaders. Break away from worldly, satanic agencies, from worldly lawyers, and from the ideas that you have educated yourself to believe. The time has come when something will have to be done quickly. Men and women have been duped by your inventions.

When you hear of words spoken that place you in an unenviable position, you are provoked. But you have not broken with Satan. You have parleyed with him, and efforts must be made to relieve the situation. Crooked paths must be made straight. You would be regarded by some as a fraud, entrusted with great responsibilities and yet unfaithful to the trust. God has been dishonored, and His cause betrayed into apparently insurmountable difficulties.

All these matters are to be investigated. No soul is secure in any false way. I have looked upon you as a blind man, partially unbalanced in mind. This you must be or you would never have done as you have. There was presented before me a scene in which you were holding a conversation with Brethren Prescott and Daniells, presenting before them in the most subtle manner the enemy's reasoning in regard to the work God has given me. The evil angels were close by you while you were making these representations of me and my work. Brother Daniells and Brother Prescott were both confused, and for a time regarded the work God had given me as a mystery.

I saw that they were in terrible conflict as to whether to take their stand for or against the light that God has permitted me to bear to the world. It seemed to me like a life-and-death question. I cannot describe it, but the conflict was a terrible one. The seductive presentations framed by satanic agencies were presented by subtle reasoning, and their minds had well-nigh become overwhelmed when a heavenly messenger let light shine forth. There came to them the thought, "Review the past experience of the people of God; review the history of the work from the first, as if you were beholding it in a mirror. Has this work been what it has been represented to you to be?" [369]

Then another and still another scene was presented before them by the heavenly messenger, until they saw truth bearing the signature of the heavenly in the past, then present, and still more decidedly in the future. The words were spoken, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it. Broad is the road and wide is the gate that leadeth to destruction, and many there be which go in thereat."

Christ our Saviour came to the world to seek and save that which was lost. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." During every moment of Christ's life in our world, God was repeating His gift. Christ, the sinless One, was making an infinite sacrifice for sinners, that they might be saved. He came as a man of sorrows and acquainted with grief, and those for whom He came looked upon Him as stricken, smitten of God, and afflicted. The cup of suffering was placed in His hand, as if He were the guilty one, and he drained it to the dregs. He bore the sin of the world to [370]

the bitter end. And yet men continue to sin, and Christ continues to feel the consequences of their sin as if he Himself were the guilty one.

Did the Father hear the cry of His Son in His agonized humiliation, "My God, My God, why hast Thou forsaken Me?" That cry, wrenched from the divine Sufferer in that hour of anguish, was an appeal to the Father. No line can fathom, no measurement compute, the love revealed by the cross of Calvary. We could understand it more fully if we were capable of seeing it as it is.

In every pang of anguish endured we behold the throes of paternal love. The Father Himself travailed in the greatness of His almighty love in behalf of a world perishing in sin. By the sacrifice that has been made, the gift of eternal life has been placed within the reach of every son and daughter of Adam.

You may see the Lord looking pityingly upon you. If you will cast yourself upon His mercy, crying, "Rock of Ages, cleft for me, let me hide myself in Thee," He will receive and pardon you. When you take your stand truly and humbly before God, then, and then only, will you be received by Him. My soul has longed to see you separating from every false dependence, and casting your helpless soul on Christ. Without delay make sure that your feet are placed upon the sure foundation. Then you will no more compromise with any evil work.—[Letter 100c, 1911](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

MR No. 1072—Principles of Healthful Living

[371]

(Written May 10, 1888, from Healdsburg, California, to Brethren Caldwell and Gibbs. [J. E. Caldwell and J. S. Gibbs were physicians on the staff of the Rural Health Retreat in St. Helena, California.])

There is a large field for you to work in. Both of you can give short lectures in the parlor at stated times, which will be select but plain, upon the human body and how to treat this wonderful house the Lord has given us, which will aid you in your work as physicians as nothing else can. The people are ignorant, and need to be enlightened on almost every point of how to treat their own bodies. Then there will not need to be a dwelling upon the delicate diseases nearly as much.

Tell those who are sick that if the hosts of those who are dyspeptics and consumptives could turn farmers they might overcome disease, dispense with drugs and doctors, and recover health. But farmers themselves must get educated to give heed to the laws of life and health by regulating their labor, even if there is some loss in their grain or the harvesting of crops. Farmers work too hard and too constantly, and violate the laws of God in their physical nature. This is the worst kind of economy. For a day he may accomplish more, yet in the end he is a loser by his ill management of himself....

Physical as well as mental workers should take a much longer time to eat than they generally allow; then one hour spent after eating, upon matters which are of little more consequence than to interest or amuse, before they subject themselves to hard labor again. He will be more able in one month if he strictly adheres to all the principles involved in healthful living, than if he occupied every moment of his time before eating and after eating.

[372]

They hurry down a hearty dinner, then go in to work while all the nervous energies are needed in the digestive process, and they force these powers away from their legitimate work and duty to the muscular system, and at the close of the day they are exhausted and overdone.—[Letter 85, 1888](#), pp. 9, 10.

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

MR No. 1073—Christ Assigns Each Disciple His Task; Workers Not to Enter Into Controversy With Opposers of Truth

[373]

(Written December 17, 1902, to Elder and Mrs. E. W. Farnsworth, from “Elmshaven,” Sanitarium, California.)

I have received many letters from you, and I wish to express my thanks to you for them. I shall not be able to write much to you in this mail. I have much writing to do before General Conference, and I have come up to the time for the Australian mail unfitted for letter-writing. Sometimes my head is too weary to be taxed further.

I can but express my gratitude to God for the health that I enjoy. I have reason to be very grateful to my heavenly Father. I can go up and down stairs as quickly as anyone in the house, and this exercise does not tax me in the least. I do not sleep as many hours as I should like to. Often I cannot sleep past twelve o'clock. I rise, and after building a fire in the open fireplace in my office room, I begin writing.

Oh, how I long to see Christian character developed in our churches. How I long to see ministerial efficiency. There has been, and still is, the greatest danger of one man's meddling with another man's work, not from a disinterested desire to help him but to confuse him. But the Lord has not given the one who is neglecting his own work the outlines of his brother's work. How can he improve the methods of his fellow-worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in His wisdom He has entrusted to other hands.

[374]

Christ is the One who gives His disciples their work. Read His answer to Peter when Peter asked Him concerning the work of John. “Lord, and what shall this man do?” Peter asked. And Jesus answered, “If I will that he tarry till I come, what is that to thee? follow thou Me” [[John 21:21, 22](#)].

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their own ideas that they neglect the work that God has placed in their hands. They lose all sense of the responsibility resting on them.

Let us remember that one man may not understand the nature of the work that the next man has to do. He is not to feel that it is his place to tear to pieces what his brother is doing. He who attempts to unravel another man's work will find in his hands a tangle that he cannot straighten.

Let every man stand in his lot and place, doing faithfully the work given him. It is the questioning, criticizing spirit that is cherished that puts men in hard places. Let men humble their souls before God, feeling that it is a crime to criticize and condemn. Satan has his snares prepared for the feet of the one who is eager to place himself where God has not placed him.

How rapidly God's work would move forward if, when a man received a work from God, he would put his whole attention on the faithful performance of this work; and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and by earnest prayer.

[375] Let men cease to complain and criticize, and do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind and brought together by Christ, the Master-worker, will be found to fit perfectly.

We are in danger of encouraging one another to lean upon human aid. It is only too true that man has educated himself to look to man for directions and guidance in spiritual service. Why cannot each man and each woman fill the place given them, with the realization that if they ask for directions, seeking God for help, He will give liberally, and upbraid not. Then men will not lean upon men, but upon God, and from Him they would receive intelligence and keen perceptions.

There should be perfect unity among us, but this can never be until we all draw our strength from Him who can supply every need.

Let us not place man where God should be. Let God's people expect everything from Him through Christ, believing that they will

MR No. 1073—*Christ Assigns Each Disciple His Task; Workers Not to Enter Into Controversy With Opposers of Truth* 305
receive power from the highest Source of power. Then we shall have grace to impart, because of the grace so richly given in response to the earnest, sincere prayer of faith.

Christ is close at hand. “We are laborers together with God.” The way to the throne of grace is open. Christ will teach every one who asks for wisdom, how to accomplish his work with exactitude, so that it will be in harmony with the work placed in other hands.

Let every church member depend on the strong arm that will never weaken or fail. Lean your whole weight on Christ. Build your house on the sure foundation. Go forth in the power of the grace of God, quickened and sanctified, and inspired by His precepts and promises. Go forth as heralds of the gospel. Enter into no controversy, and engage in no contention. [This counsel arrived on the day our leading ministers in New Zealand were publicly challenged to a debate. At first they thought they should accept the challenge, but turned away from it after reading this letter. For details, see Australasian *Union Conference Record*, March 15, 1903, or S. R. Goldstone, *Nothing to Fear*, pp. 54-56. Goldstone’s book was published by the North New Zealand Conference in 1983.] Lift up the standard of truth; yes, lift it up. We have a Leader to whom has been promised all power—power against which the energies of earth and hell cannot prevail. Remember that the best way to combat error is to present truth. [376]

Let us shun profane and vain babblings, and hold forth the word of life. Do not dwell on the objections advanced by those who oppose the truth. Speak the truth in simplicity. Let no word be spoken that will wound and bruise hearts.

“It is written”—the word of the living God—this is your weapon. What wonderful comparisons are made in the Scriptures to describe the truth! It is “the sword of the Spirit,” “sharper than any two-edged sword.” It is the “sharp arrow,” by which the wicked are slain. It is “the power of God unto salvation.” [At the end of the typed copy, Ellen White wrote, “Not completed.”]—[Letter 203, 1902](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

**MR No. 1074—J. H. Kellogg in Need of Conversion; [377]
God's Law the Standard of Righteousness**

(Written January 20, 1904, at St. Helena, California.)

The past night has been one of great mental anxiety. I am cautioned to make no abrupt movements. The work that we are now doing right where we are is a work that will reach thousands. The Lord would have me place in print those things that must come before the people. Matters are becoming confused and tangled up. Dr. Kellogg's last movement speaks for itself. He has disregarded the light that the Lord has given. And can his associates, those who are supposed to be helping him to see himself as God sees him, be standing in the light? No, no.

In the past, it has been that Dr. Kellogg would make any kind of a shift or statement rather than make a full, thorough confession. The evil adviser still has power over Dr. Kellogg, who is a man that God would save and work through, if He could; but Dr. Kellogg has become self-centered, exalted by worldly policy. In order to save, as he thinks, his reputation, he will do as he has done in the past—influence men in responsible positions and then leave them to work out the difficult problems. The men who undertook to build the Boulder Sanitarium were not prepared in religious efficiency or in business capacity to carry forward the work. And Dr. Kellogg hides behind those who have made so great a mistake as to invest means so largely in one place.

This is what was done. Means was tied up fast, and a very [378]
strange work was done. There has been too much human invention, and this has left the work where it consumes but does not produce.

How long shall the testimonies of warning be rejected for the wisdom of men? There are many things that I have not wanted to specify, but I am compelled to do this by the course that Dr. Kellogg takes. The last move made—the sending out of *Living Temple*—is a sample of the working of the man's mind. He makes the statement that he cannot see in *Living Temple* the things that I have said are

there. Why can he not see them? Because his mind is being worked by the very one who seduced the angels of God in the heavenly courts.

The efforts that Dr. Kellogg makes to call the youth to Battle Creek, notwithstanding the plain testimonies that have been given, show that he is working under the advice of the one who talked with Eve. Through this subtle reasoning the future of the cause is imperiled. I shall now have to be far more explicit than I have been in the past. I shall be compelled to make statements that I have not wanted to make, but I must be more explicit in order save the flock of God from deceptive influences.

The Lord did not plan for any such company of people to be gathered at Battle Creek as are gathered there. The result will be confusion and unbelief and distrust of the messages that God sends His people.

If Dr. Kellogg continues to stand in the position that he is now in, there may be a necessity of doing the very work that the Lord has in the past inspired His messengers to do, in order to save the largest number of souls from the satanic influences that would lead them astray. The world's opinion will oppose the very work that must be done in order that the safety of the flock of God shall not be imperiled.

[379] The fact that men whom I might name are imperiled by the sophistries that are coming in at this time, shows that a power from beneath is making its imprint on human minds. Every movement made now is to be carefully guarded, for the forces of Satan have minds under their control, and will strive through them to unsettle faith in the experience of the past, which bears the signature of Heaven. The delusive influences working upon human minds are of a character to unsettle the faith of the people of God in the experience of the past, which has borne the signature of Heaven. The delusive influences working upon minds are of character to unsettle the faith of the people of God in true Bible testimonies.

In His Word the Lord declared what He would do for Israel if they would obey His voice. But the leaders of the people yielded to the temptations of Satan, and God could not give them the blessings He designed them to have, because they did not obey His voice but listened to the voice and policy of Lucifer. This experience will

~~be repeated in the last years of the history of the people of God,~~
who have been established by His grace and power. Men whom He has greatly honored will in the closing scenes of this earth's history pattern after ancient Israel.

“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 alway 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.” [Hebrews 3:7-13].

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Bear this in mind. History is being repeated. The perils that God's people encountered in past ages, they will encounter again, intensified. Satan has obtained influence over men whom God has honored above all human intelligence, as He honored Solomon.

“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 recompence 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?” [Hebrews 2:1-3].

Christ was superior to the angels; His ministry was more excellent than theirs; therefore we ought to give the more diligent, earnest heed to the words spoken. The things that had been spoken by priests and rulers had become leavened with erroneous theories. The gospel of the Old Testament had been misinterpreted by the teachers who had desired to fit the presentation with their condition spiritually in the place of exalting truth and laboring to bring the people who claimed to be the chosen of God, up to the holy principles given by Him. Christ came to give the gospel in its purity and its true bearing, and all are to show their esteem of His teaching.

The Lord was leading His people back to the real truth. The Scriptures show the loss they had sustained and would continue to sustain unless they went back to the Word, refusing to let anything

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they had heard slip from their memory. They were to remember that the words spoken by Christ in His earthly ministry in no case contradicted the words spoken by Him to Moses, to be given to the people. They are to give “the more earnest heed,” to cherish every ray of light given, to eat the flesh and drink the blood of the Son of God, accepting and applying the words of the Old and New Testaments.

Unless we give the most earnest heed to the Word of God, human minds will work up theories according to their own deficient practices, and will misrepresent and misapply a “Thus saith the Lord.” A departure from the great principles Christ has laid down in His teachings, a working out [of] human projects, using the Scriptures to justify a wrong course of action, will confirm men in misunderstanding, and the truth that they need, to keep them from wrong practices, will leak out of the soul like water from a leaky vessel.

Thus it is in our time. A departure from right principles will blind the understanding as to what is truth. The holy law of ten commandments, written on tables of stone by the finger of God, and placed in the ark, is the standard of righteousness. Before the obedient and the disobedient it will appear in the last great day, and all the wicked will be convicted. They will see that their actions proceeded from a depraved character. They will see that the part they acted served to carry on the rebellion begun in the heavenly courts. They will see all the cruelty and all the wickedness that have dishonored their Creator and brought about the wretchedness that fills the world.

[382] The law that they disobeyed was their life. Obedience to it would have made their characters as fine gold, their principles as the golden wedge of Ophir. The law that they chose to disregard and trample under foot would, if obeyed, have kept them in happiness and peace, and obedience would have borne fruit in sanctified love and beauty of character. The world would have been filled with holiness and purity.

Were the church of Christ today what it should be, older and younger believers would be united in the bonds of holy fellowship, free from all the lawless, tainted sentimentalism of Satan’s creation.

Those who refuse the testimonies God has sent them are not eating the flesh and drinking the blood of the Son of God. The

MR No. 1074—J. H. Kellogg in *Need of Conversion; God's Law the Standard of*
Righteousness 311
character developed tells its history to the end. Through the refusal
to receive correct principles, and the corruption of human nature,
Satan works by his sophistry to deceive if possible the very elect.
Through subtlety he steals away the influence of the words of life,
and truth, precious truth, is not of half as much consequence to men
as their ambitious purposes.

After seducing Adam and Eve, Satan was sentenced [This sen-
tence which was implemented partially at the crucifixion, will be
executed fully at the beginning of the millennium. See [Revela-
tion 20:1-3](#), Where “The bottomless pit” Represents this earth in
A chaotic state. See also [Early Writings, 39-40, 290](#); [The Great
Controversy, 485, 657-661](#); [The S.D.A. Bible Commentary 5:1149,
1150](#); [The Desire of Ages, 761](#)] to confinement to this globe. “I will
put enmity between thee and the woman, and between thy seed and
her seed; it shall bruise thy head, and thou shalt bruise His heel”
[[Genesis 3:15](#)]. This curse has reference chiefly to the originator
of sin, the devil, and not to the serpent, the medium. Satan and his
associates fell under the curse.

Unless man is given the converting grace of heaven, he will [383]
have no disposition to oppose Satan's counsels, and will become
the enemy's willing dupe. It is God alone who puts enmity to sin
in the human heart. The Lord gives man a new mind. He causes
the conflict that will not submit to Satan's deceptive reasoning. It is
God who makes a conflict where heretofore there has been unity of
action. It is the Lord's purpose that depraved human nature should,
through His divine power, be provided with a renovating energy.
[At the end of the typewritten copy of this manuscript, Ellen White
wrote: “To be used when needed.”]—[Manuscript 5, 1904](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Manuscript Released.

[384]

MR No. 1075—Needy Fields To Be Cultivated; Meetinghouses To Be Built

(Written November 23, 1908, from Sanitarium, California, to J. D. Rice, Oakland California.)

During the night I have had a special experience. A representation was given me in regard to the Berkeley church, and I was given a message for the church. They have need of much instruction. If they will heed the warning, it will be to them a savor of life unto life. The Spirit of God will be with all who will open their hearts to hear.

Instruction was given me to speak to the people the words of the prophet Isaiah, found in the fifty-eighth chapter. Here is light and life, goodness and truth, for all who will receive the words of warning and encouragement and will apply the truth to their individual case. We are to let the word come to every appointed agency, for there is a crisis before the people of God. It is not position and rank that the church of God is to rely upon, but the power of God. The favor of God and the power of His Spirit are of more value than gold or silver.

The meetinghouse you are contemplating building in Richmond is needed; for there are many souls yet to be brought to a knowledge of the truth. Exercise care and wisdom in the erection of this building. A humble house of worship will give character to the work. Buildings give character to the work only when those who build do so in the counsel and spirit of the Lord, when the work is carried forward with an eye single to the glory of God and according to His instruction.

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When those who have had the light walk in the light, humbling the heart before God and conforming to His will, then the church will be an honor to the cause of truth. Upon those who uphold the principles of the Word in all their sacred purity, and who labor faithfully for souls ready to perish, God will put His seal of approval.

Withhold not the testing truths that should come to every soul at this time and which must be practiced by those who would find

acceptance with God. Labor that souls may receive the Word as the truth that refines and sanctifies the soul, finding delight in the truth because Christ is identified with truth. Study the Master's methods of labor and teaching. All His illustrations were so simple that even the lowliest could comprehend the truths they symbolized. The end of all things is at hand, and there is much important work to be done. Be careful not to weary the people with lengthy discourses.

My brother and sister, light has been given me for you during the past night. You are to stand firmly to carry forward your appointed work—a work that will be blessed of God if you will walk humbly with Him. You have raised up a church in Richmond; you are not to be drawn from your work in that place. Continue to labor for those who appreciate your humble, earnest efforts. God will give you precious victories. If you follow on to know the Lord, you will know His goings forth are prepared as the morning. Keep fast hold upon your Saviour. He was in sympathy with humanity wherever He found men and women hungering for the Word. I hope you will have courage in the Lord as you draw nigh to the needy and the afflicted as well as to those who possess worldly advantages.

I am instructed to say to you that there is much important work awaiting you, out of and away from the places where you have hitherto worked. There are needy fields to be cultivated. Shall the desolate places remain desolate? I answer, No, no; but the work where you now are is not yet completed. Let the stream of righteousness continue to flow. Let life and peace of joy come to souls ready to perish. The Lord will certainly water the seed that is sown in hope and faith.

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Saith the Lord, "My people shall be baptized with My Holy Spirit to do a sharp, quick work. All who will now draw apart from worldly customs, and will seek Me with the whole heart, will find Me. Let each one stand humbly in his lot and in his place looking to Me, their Saviour. I will instruct the ignorant. I will anoint men with heavenly eyesalve, that My people may see clearly the work that needs to be done. If they will walk in My footsteps I will open ways before them, not only in the lowly places, but in the highways. I will raise up agents who will carry out the principles of truth. They shall stand in their lot and in their place, looking to Me, their Guide and Counselor."

I pray that the Lord will help you, and give you wisdom and strength for your work.—[Letter 342, 1908](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

MR No. 1076—Efforts to Proclaim Present Truth To [387]
Be Increased

(Written September 26, 1907, from Sanitarium, California, to A. G. Daniells and E. R. Palmer, Takoma Park, Washington, D. C.)

I have words to speak to you. You must be guarded in your plans, for you are in danger of centralizing. If you should follow your natural dispositions, there would be a tendency to so arrange the publishing work that the majority of our books would bear the imprint of Washington. The danger of such a course compels me to speak.

It is not the Lord's plan to centralize largely in any one place. The time has passed when there should be any binding about of the work and confining it to a few places. There are small printing plants to be established and recognized in the Southern field and in other places not yet designated.

The work of publication is to be developed in new lines and carried as it has never yet been carried. Wherever our large meetings are held, leaflets should be printed reporting the discourses given, and these leaflets should be widely circulated. I have been shown that we are not doing all that we should do for the spread of the knowledge of the present truth. If we will be guided by the Holy Spirit, the Lord will open to us many ways in which the truth may be made to shine brightly before the world.

Light has been given me that in connection with our large meetings in cities, we should secure a printing press, small, but one that will do the work required, and that the discourses given should be reported and printed in one form or another and given an extensive circulation. These leaflets can often be sold. This work should be done in Los Angeles, Redlands, and in the Southern states. Any plan that would bind about or limit this work is not in the Lord's order. [388]

From the light that I have, our people should have a small printing press in Loma Linda, and when the work of holding meetings begins, the discourses could be printed. The blessing of the Lord will attend

the placing of these printed discourses in the hands of those who know not the reasons of our faith.

Everything that can be devised will be devised to hinder the work to be done in the Southern states. Let us not put any hindering hands on those of God's workers who are seeking to accomplish a work for the people in that field. The Lord has laid no such burden as this on any of His people. Let us not devote our talents to hindering the work by our criticisms, but let us seek to advance the work in every line possible.

We greatly desire that the donations that shall come in for the work in the South shall be wisely used for the establishment of schools and the erection of meetinghouses in the places where they are most urgently needed. No extravagant buildings are to be erected, no extravagant charges made; for this will close the field.

Wherever it is possible facilities should be provided for these schools, that the students may learn to care for the sick, to give simple treatments, and to get an understanding of the art of simple, healthful cooking.

[389] If this instruction in healthful cooking were given in connection with our schools, it would not be necessary to have many restaurants or so many laborers employed in the work of food manufacture and sale.

The blessing of the Lord will rest upon those who learn to prepare healthful foods in a simple manner, and who teach others how to cook healthfully.

I have been shown that many who are now employed in our food factories should be out in the field giving instruction to our people in how to cook in a simple and healthful manner.

I am sorry that it should be thought necessary to delay the work in some places because of territorial lines, and that it should be considered irregular for the workers to sell books in certain territories where the field is neglected. This has held back the sale of our books. Changes should be made regarding this condition. If territory that is claimed by a certain conference is not faithfully worked for the circulation of our literature, those workers who have a burden for that territory should not be forbidden the privilege of laboring there.—[Letter 328, 1907](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

[390]

MR No. 1077—Urgency to Invest Funds for Extending God’s Work

(Written February 24, 1904, from Elmshaven, Sanitarium, California, to Brother Craw.)

I write to ask you if you can lend me one or two thousand dollars at a low rate of interest. If you can, it will be a great accommodation to me. I am trying to prepare for publication many things that the people should have. I desire to complete manuscripts on both Old and New Testament history, that this matter may, as soon as possible, be put into circulation in book form.

I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder Haskell to help in beginning the work in New York City. He and his wife have done faithful work in this large city. They are able to explain the Word with such simplicity that those who desire to understand the truth are enlightened. As a result of their labors in New York, many have accepted the truth, and have founded their house so firmly on the Rock that the storm and tempest of error cannot move them.

I wish that I had money to invest in other places like Greater New York. Many cities in the South should be worked. We who know the truth should do what we can to proclaim the truth in new places, to carry the light to those who are in the darkness of error. Those who have never heard the truth for this time are to be given an opportunity of understanding it. But it requires money to carry the truth to new fields.

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When I urge our brethren to begin the work in new places, they often say, “We are doing all that we can with the means that we have at our command.” Unless we can raise the necessary money, it will be impossible for us to enter our large cities with the gospel message. I appeal to all our people to do what they can with the means they have received from the Lord, to help in fulfilling the commission that Christ gave to His disciples just before He left them:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” [[Matthew 28:20](#)].

To us is committed the most solemn message ever committed to mortals. Every delay is a loss of most precious time.

Can you influence any of those whom you know to be entrusted by the Lord with the talent of means, to lend me money, with or without interest, to be used in the work of the Lord? I will give my note for whatever sum I may receive. In the past some have lent me money without interest. And no one has ever asked me for the return of their money without receiving it.

If our brethren will now lend me money, with or without interest, I will invest it in various parts of the field to help carry forward the work that needs to be done.

It was thus that I helped in the advancement of the work in Australia. I should like to write particulars, but cannot do so now. I borrowed money for the erection of meetinghouses, and to provide facilities for tent meetings. After a time Elder Haskell came to Australia, and he was a great help to us. He interested some of our brethren in Africa in the work that was being started, and they sent us two thousand dollars to invest in the work in Australia. I used the royalties on my books to help in starting a school in Melbourne, and then I borrowed money from those who were interested in the work. After the work was started in Victoria, we went to New South Wales, which was then a new field, and there the Lord wrought for us at every step. The work has advanced rapidly, and now we have an excellent work established. I hope sometime to publish an account of our labors in starting the work in Australia.

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We realize that the truths of the Word of God must be carried to all the world, and we are doing the best we can. I have helped the work in Europe as much as possible. It cost me over three thousand dollars to have my books translated into the foreign languages. All the royalty on my books sold in Europe I have given to the work in that field. This has amounted to several thousand dollars.

Elder Conradi has been doing a noble work in the different countries of Europe. A few weeks ago Elder Conradi sent me five

hundred dollars of my royalty, hearing that I was pressed for means. As soon as I receive sufficient money from the sale of my books, I shall return this five hundred dollars.

Besides what I have invested in Australia and in Europe, I have also made donations to the Southern field. I have borrowed money to send to them when they were in strait places. I shall continue to do all I can to help the needy fields. Time is short, and I wish to see the money of our people that is tied up in banks put into circulation where it can help the work of God.

[393] When I receive what I have invested in my books, I hope to have money sufficient to repay what I have borrowed, and to have more of my own money to use.

My brother, you are acquainted with my early experience. You understand how the Spirit of the Lord has led and instructed me. You have seen the manifestation of the Spirit, and have believed the testimonies. I am glad to address you as one who has held fast his confidence.

Will you place a copy of this letter in the hands of those whom you think might be sufficiently interested in the work of God to make me their agent, and entrust me with their means, either as a loan or a gift? Let us do all we can to help advance the work. The Southern field needs help; Washington, the capital city of our nation, needs help; Brother Magan needs help at Berrien Springs. For lack of means, the school at Berrien Springs has not buildings suitable for their work. The health of teachers and students is imperiled. I have been surprised that they can get along as they have done, with such poor facilities.

My soul is in distress as I see souls perishing out of Christ. I long to see them coming into the truth. I see many places where means is greatly needed, that a beginning may be made.

The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia.

[394] We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble

spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” [Verses 31-36, quoted.]

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.]

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord's entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.—Letter 103, 1904.

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

[395]

MR No. 1078—“Go Forward”

(Written December 20, 1898, from Newcastle, NSW, Australia.)

The Lord has said, “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” ([Matthew 24:14](#)).

Unbelief has kept the work centered in a few places, and the message has not advanced as it should. Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and the supremacy. Contention and strife as to who shall be the greatest have taken the strength and grace and power from the working forces. God calls for a decided change in every church, that all may become one in Christ Jesus. It is no time now for us selfishly to draw apart from our brethren. There is to be unity and love among God’s people.

I address the Seventh-day Adventist churches. The Lord is coming. I am bidden to call upon the churches to awake out of sleep. We must contend with invisible, supernatural foes. We are to put on the whole armor of God, that we may be prepared for the battles we have daily to fight. [See [Ephesians 6:11](#).]

I call upon those who have received light and knowledge to pray most earnestly, and to come up to “the help of the Lord, to the help of the Lord against the mighty” [[Judges 5:23](#)]. Who are these mighty foes? They are the powers who in the days of Daniel hindered the heavenly messenger from convincing the king of Persia of the work he was to do.

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Our work of heralding the second coming of Christ is similar to that of John the Baptist, the forerunner of Christ at His first advent. We are to proclaim to the world the message, “The great day of the Lord is near” [[Zephaniah 1:14](#)]. “Prepare to meet thy God” [[Amos 4:12](#)]. We are to do much more than we have yet done.

Among us, as among the children of Israel when they were being led to the Promised Land, are many who, unless they can see clearly every step in advance, will not move at the command of God to “go

forward” [See [Exodus 14:15](#)]. They have but little faith and but little of the spirit of self-denial and self-sacrifice.

Here in this field we are bound about. We must make centers for the work in this country just as fast as possible—not like the center that has been made in Battle Creek, but many centers on a smaller scale. We are not to overbuild in some places while many sections are left unworked.

We must build humble houses for worship. Wherever our camp meetings are held, some of our workers are to remain and carry on the work as the interest demands; and this work should not be left before a meetinghouse is erected for the use of those who shall accept the truth as the result of the personal labor that has been put forth. In Brisbane this plan has been followed, and about 40 have been converted. A small meetinghouse is now being erected. [April, 1899. This work has advanced, and I now understand that the church is completed and is dedicated free from debt.]

Many are earnestly laboring for the conversion of souls in Brisbane; but in that large city Elder Haskell is the only minister.

Brother Wilson and his wife, precious and successful laborers, have accomplished a good work wherever they have gone. But our beloved Brother Wilson now sleeps in Jesus. We bury our faithful standard-bearers, but we have no time to stop for mourning; we are to “go forward.” The inhabitants of the world are perishing, many without having heard the call to repentance. The work must be advanced in every place.

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As yet there are but few of our people in Newcastle. This great city must be worked.

Shall we stop where we are? No; to us who have the truth is given the command: “Go forward; enter new fields; lift up the standard in new territory.” In Australia we are entering new fields continually, yet we have not done one hundredth part of what we might have done if we had received the help we needed.

An Appeal for Help

To those who are looking for a place where they may work in the Lord’s vineyard, we say, “Come over and help us. Come prepared to practice self-denial, determined that you will not fail nor

be discouraged. [See [Acts 10:9](#); [Isaiah 42:4](#).] We cannot pay your passage to this country, nor can we give you large wages. We cannot carry you financially or spiritually, but if you will come to do a work for the Master, if you are willing to visit and labor for souls where they are, come, and we will cooperate with you as long as you will cooperate with God.”

[398] There is room in the work of God for all who are filled with the spirit of self-sacrifice. We have a solemn work before us. God is calling for men and women who are consecrated to His work. We need in this country men who have a solid experience in the things of God, who, when they encounter difficulties, will hold firmly to the work, saying, “We will not fail nor be discouraged.” We want men who will strengthen and build up the work, not tear down and seek to destroy that which others are trying to do. We need men and women whom God can work, the fallow ground of whose heart has been broken up.

We do not need workers who must be supported and carried by those who have long been in the faith, who regard themselves as a perfect whole. To such we would say, “Stay where you are.” We have had enough to do with this class of workers. We want workers who are not steeped in selfishness, those who are not self-sufficient.

I am instructed to address those in America who have property. Brethren, you are the Lord’s stewards, to whom He has entrusted of His means. From the light given me I know that the Lord will make the hearts of many of those who have an abundance of means, willing to return to Him His own, which He has permitted them to hold in trust until He shall call for it.

I ask those who would receive a special blessing from God to help us in our need. We ask you for ten thousand dollars at this time. And this is but a small sum in proportion to what has been spent in large buildings in Battle Creek. We will sacrifice with you, as we have done ever since we have been in Australia. We are economizing every way possible. I have borrowed money to meet the needs of the work, until I am thousands of dollars in debt. But it is not this debt that troubles me now; it is the knowledge that the work is hindered because of the lack of means.

[399] Satan will always cooperate with those who are willing to betray sacred trusts. There are traitors here, as there have been and still are

traitors in America, men who claim to be Sabbathkeepers but who, instead of building up the work, hinder it by criticizing and falsely accusing their brethren.

Oh, how many might do a noble work in self-denial and self-sacrifice, who are absorbed in the little things of life! They are “blind, and cannot see afar off” [2 Peter 1:9]. They make a world of an atom and an atom of a world. They have become shallow streams, because they do not impart to others the water of life.—[Manuscript 173, 1898](#).

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

[400] **MR No. 1079—Youth, Parents, and Church Leaders
Need Consecration and Divine Guidance; The
Influence of Letters**

(Written May 16, 1875, from Battle Creek, Michigan, to “Dear Sisters Lucinda [Hall] and Anna [Rasmussen].”)

I have just spoken one hour to the patients at the Health Institute. They were very attentive, and many of the patients were affected to tears. I took this text: “To him that overcometh,” and I had perfect freedom.

I spoke at the commencement of the Sabbath in the college building, and not a few tears were shed. I prayed with them, and the Lord indited prayer. I seemed to fasten upon the promises of God with faith. I never pitied the youth as I do now. There seems to be so little moral power in our world to withstand and resist temptation. My heart is drawn out in yearning tenderness for youth and children. I long to see them fastening their hopes upon Jesus, and possessing that joy and grace which will enable them to be ever cheerful, ever hopeful, full of joy because they may come to such a precious Redeemer. He will be their strength and righteousness, and clothe them with His salvation.

[401] I spoke Sabbath afternoon, and I speak to the youth tonight. May the divine aid be given me that the words spoken may not fall as water upon the rock. We need burden-bearers in every church—fathers and mothers who have a burden of prayer for their children, who will not cease their importunate entreaties until help and grace and salvation come to their children. God lives and reigns. He will hear the humble prayers coming from contrite hearts. What we need in every church is more praying, more believing, less talking doubts, less grumbling, less murmuring, and a great deal more hope, courage, and perseverance. May God give us these things, for we are helpless without them.

~~The bell rings for meeting. I have still a few minutes, and I will finish in the morning. But one word or two, fearing I may forget. I do not feel that we should pay over \$60 for any bed set—spring, mattress, and all. If Sister Willis can sell hers for more money, let her do it. Oh, there are so many ways for means [to be used] in the cause of God!~~

May 17, Monday morning. Came to the office. Found two letters from California—one from Oakland from Willie, which we were very glad to read, for anything from our household in Oakland is more than welcome. We feel glad that Willie is active, for then we think he will not feel that he is altogether useless. May the Lord bless the dear boy, and comfort him and encourage him with His grace and His salvation.

We received a good letter from Elder Loughborough, which we were very glad of. We hope that Elder Loughborough will be strengthened and that God will work with his efforts. His reward will come by and by when the faithful shall receive their crowns of glory. He will, if he continues faithful, receive his crown.

We are glad that the lot is purchased for the meetinghouse in San Francisco. We have prayed earnestly that God would lead and direct to the right spot, and we believe that He has done so. We are trying hard to sell our place that we may have means to aid just now in this emergency. Will you write all particulars? You have done well thus far, but do not get weary in well-doing. I feel freedom when we pray for you in Oakland.

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Last night we had a very precious meeting—the Maternal Association's annual meeting. My husband spoke. The reports were read. Brother Bell spoke, also Brother Loughborough. I then spoke about 50 minutes with great pointedness and with freedom. If the word spoken is heeded, there will be a marked improvement in the school and in the institutions in Battle Creek.

There is very much [that] needs to be done here in Battle Creek. May the Lord guide, is my constant prayer. We do not want self to have anything to do in directing or managing. We want that the Lord should lead; then there will be no mistakes made. Poor mortals will err and make bad mistakes which will involve the ruin of souls, but if the dear Saviour leads, and we are constantly consulting His wishes and doing His bidding, we shall move surely and shall not

be compelled to retrace our steps. Oh, that we could ever trust fully with unwavering faith in our dear Redeemer!

We had a house full of interested listeners last evening. We think good will come from the meeting. Many who are patients in the Institute came to the meetings, and when I spoke yesterday in the parlor at the Health Institute, nearly all—men and women—were affected to tears. One wealthy man and his wife were at the church and heard me speak Sabbath. He said that was the preaching they loved to hear; they wished that discourse could be preached in every church in our land.

[403] There are quite a number who come to the Health Institute much prejudiced. One man, an influential man, when he heard at the Potter House that the Health Institute was controlled by Seventh-day Adventists, decided at one time to go directly back. But he thought he would not do this until he should look into the Institute and see how it was managed, that he might tell others he had done so. He attended their meeting at the commencement of the Sabbath and he was so affected he wept aloud. He spoke [in meeting] for the first time in his life, and has left a firm Sabbathkeeper.

A number have embraced the truth within a few months at the Health Institute. If there is a right influence there, we shall see of the salvation of God, I believe. Oh, what means of advancing the truth have those who are connected with the cause of God at Battle Creek! We feel deeply because there is so little appreciation with some, of these advantages. If all would do what they can and what they should do, they would be a power in the world.

Last night we spoke of the influence one has upon another in letter writing. Letters are exchanged full of fun and nonsense, scarcely a serious, candid religious sentiment contained in them, and yet the writers are professed Christians. All these letters full of nonsense and exaggeration and fun will not bring any honor to the writers when they are examined at the tribunal of God.

The influence of letter writing is a power for good or for evil. My soul is sick and disgusted with the contents of very many letters. I hope that all our household will have an eye single to the glory of God in the letters they write as well as the testimonies which they bear in meeting. Let not one sentence appear upon the pure paper to soil its purity. Let every word traced be of a character to elevate,

*MR No. 1079—Youth, Parents, and Church Leaders Need Consecration and
Divine Guidance; The Influence of Letters* 329
ennoble, and lead upward to heaven and the better life. Let our
influence in every respect, and all our actions, be of a high, elevated [404]
character that shall meet the approval of Him whose servants we
profess to be, whose work we profess to be doing.

Little enough time do we have to fit our own souls for a pure
heaven and help others to perfect Christian characters. My heart
longs for God. My very being is stirred to extra exertion that I may
be found, not having my own righteousness, but the righteousness
of Christ.

May the Lord strengthen your hearts and hands daily in order that
you may be workmen that needeth not [to] be ashamed. Reach up
higher and still higher for heavenly light and peace and joy, that you
may all be bright and shining lights is the prayer of, Mother.—[Letter
44, 1875.](#)

Ellen G. White Estate

Washington, D. C.,

July 19, 1984.

Entire Letter Released.

[405]

MR No. 1080—The Importance of Houses of Worship

Simple, Neat Churches Give Character to the Work—There are already inquiries being made, If we embrace the truth, where is the place to worship in? We see and feel the necessity; as soon as a company shall leave the churches there must be prepared for the sheep and lambs an humble place where they can be called to the fold.

Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in.

Edson, we see so many places to be worked, and where are the means? I have appropriated \$19 a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious; there are so many ways that shillings can be invested. There is enough to be done to employ 20 workers at this very time right here in Melbourne and suburbs.—[Letter 83, 1895](#), p. 4. (To Edson White, November 18, 1895.)

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Churches to Be Built Wherever Tent Meetings Are Held—Our work is new, and if we are aggressive many places we now have in view will be worked. We are trying to enter Newcastle and Maitland, both important places. The first tent effort is now being made in Brisbane, and I am now consulted by Brother Haskell as to what they are to do. They cannot hold tent-meetings any longer, and they have no places in which to meet. They are trying to find a house which they can rent and, by removing partitions, make it a place in which to assemble. But they have failed in this.

A humble house of worship must be built there. This work must be done in every city where camp meetings are held. If we cannot

secure a house of worship, where those who accept unpopular truths can assemble, we might better not enter new places; for the ministers work under the inspiration of the enemy to counter the work of Seventh-day Adventists.—[Letter 140, 1898](#), pp. 7, 8. (To Dr. J. H. Kellogg, December 20, 1898.)

Money to Be Spent in Many Places, Not in One Mammoth Institution—No one is to make an urgent appeal for means with which to erect large and expensive buildings for sanitariums, colleges, or publishing houses, so absorbing means that the work in other places is crippled. Let our brethren be careful lest by drawing largely from our people for the erection of large buildings in one place, they rob other parts of the Lord's vineyard. Unduly to invest means and exalt this work in one part of the field when there is city work to be done in many places, is not the right thing. It is selfishness and covetousness. The Lord especially condemns such a manifestation, for by it His sacred work is misrepresented before the world. He would have His work controlled and guided by equity, justice, and judgment. He does not call for the erection of immense institutions. One corner of the vineyard is not the whole world. In many places throughout the world memorials for God are to be established to represent His truth. And such a reasonable course is to be pursued that we shall stand in our large cities in so sensible an attitude that those not of our faith will give us help with their means. Every dollar that we have belongs to God. "The silver is mine, and the gold is mine, saith the Lord of hosts" [[Haggai 2:8](#)].

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Yet some do not recognize His ownership. Though the work in the part of the field where they are laboring already possesses an abundance of facilities, they continue to draw from the Lord's treasury. They do not think of the needy portions of the field, which require such facilities as they already have, and must be helped. Would they work as zealously to provide for some other place the facilities they think are required in their field? All must consider there are cities that have never had the message.

Every worker must labor with an eye single to the glory of God. If the work in all parts of the field bore the signature of heaven, there would be means enough to carry it forward. Those who have the money of God's treasury are to economize in the use of means, and they are to consider carefully the needs of the work in the

home field and in the regions beyond. If they did this they would not erect mammoth institutions, contrary to the instruction of God. The Lord has plainly told us that instead of erecting a mammoth institution in any one place, we should establish plants in many places.—[Manuscript 53, 1903](#), pp. 1, 2.

[408] **Church Building Has an Indirect Influence**—We feel the need of a church very much. Had we moved out in faith, and started to build a church before now, it would have been better, far better, for the success of the work. Such a movement would have given importance and character to our work. Having to come so great a distance from the road into the bush to get to the place of meeting, and then climb the stairs to the mill—often exposed to cold, and again to heat—and with surroundings of every conceivable kind of furniture and utensils, did not honor God or inspire the people with sacred ideas. The force of truth loses much of its influence on the mind because of the surroundings. I have seen this and deplored it, but the dearth of means has left us in perplexity.

We must make the Lord's cause and work first. I see we have not done this. There is in a church building an indirect influence upon the people where its direct power is not apparently felt; that there is a restraining of transgression and sin.—[Manuscript 175, 1897](#), pp. 7, 8. (Diary entry, August 11, 1897, Sunnyside, Cooranbong, N.S.W.)

Christ's Command Is, "Go Ye Into All the World"—A true sense of equity, judgment, and the love of God is to be brought into our devising and planning. Those who bear responsibilities are to set an example that will give church members confidence that they are wise men who are not influenced by selfishness or pride.

[409] God brings His people together in church fellowship that they may better impart to the world the blessings of light which they receive from Him. There is no need of an education in criticism. All should strive to be true missionaries, encouraging and sustaining one another by speaking words of encouragement and hope, lifting up the hands which hang down, and strengthening the feeble knees. Each is to work according to his ability. But even after they have done their best, God's people will not feel a sense of self-congratulation. The true worker always feels a sense of abasement, of dissatisfaction with self. Humility is the fruit borne on the Christian tree.

Christ said, “Go ye into all the world, and preach the gospel to every creature.” “Lo, I am with you alway, even unto the end of the world.” This commission comes from the lips of One who loves the world, not [merely] a few human beings. When the church ignores the word, “Go ye into all the world,” she makes the promise of none effect. She places herself where she cannot see the realization of the words, “Lo, I am with you alway, even unto the end of the world.”

Let not the church, by binding up her interests in a few places, refuse to obey the command of Christ. Thus she draws away from Him who gave His life for the life of the world. The Saviour desires His cause to make proportionate advancement in the various openings made by the proclamation of the truth. He does not direct men to make extravagant expenditures in a few spots, multiplying the advantages there while other places remain barren and unworked. By such misappropriation of means the work in foreign fields is hindered. The way is not prepared for Christ.

For our publishing houses to add continually to their conveniences is not according to God’s plan. Constant investment in new machinery means that commercial work must be brought in to keep the new presses running.

God calls for a higher devotion on the part of His people. There is need of a revival of the Holy Spirit in every place. A reformation is needed. The expense is to be carefully guarded lest too much money shall be expended in a few places. Human planning has been seen in the erection of costly buildings involving a large expenditure, when less expensive buildings would have been sufficient for the needs of the work. All the buildings erected should be neat and tasteful, but unnecessary expense should be avoided. These buildings are to represent our faith. They are not to be put up at such an expense that the debt on them will deny our faith. It is the integrity of the workers, not the costliness of the building, that exalts an institution before men and angels.

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Success in any field means support for that field. Success brings with it increased responsibilities. It means that the work must widen, that the church must put forth every effort to properly sustain the advancing work. It means that new territory must be annexed, that the standard must be planted in towns and cities that have not heard the word of truth.—[Manuscript 99, 1901](#), pp. 5-7.

Ellen G. White Estate

Washington, D. C.,

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