

ELLEN G. WHITE ESTATE

# LETTERS AND MANUSCRIPTS VOL. 6 (1889-1890)

*Ellen G. White*

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# 1889

## Letters

### Lt 1, 1889

White, W. C.

Chicago, Illinois

April 7, 1889

This letter is published in entirety in *1888 286-291*.

Dear Son Willie:

We feel deeply grateful for the blessing of God that has come into the meeting here. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and His righteousness. A continuous effort has had to be put forth. I am sure that those who are present began to see now what they had lost in the past by their unbelief and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth. *6LtMs, Lt 1, 1889, par. 1*

Did I tell you that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were such sharp antagonists, but I said to her that I had made no raid upon her husband, [that] it was he that had followed me and made a raid upon me. She talked very pleasantly and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people, we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little and were really dying out for want of just such methods of labor as Seventh-day Adventists were

employing. *6LtMs, Lt 1, 1889, par. 2*

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before and that Jesus was precious to their souls. They said that they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts, the tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found. *6LtMs, Lt 1, 1889, par. 3*

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing. *6LtMs, Lt 1, 1889, par. 4*

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a

degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it means to abide in Christ and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people.*6LtMs, Lt 1, 1889, par. 5*

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday and rejoiced as they drank in the spirit of the meeting.*6LtMs, Lt 1, 1889, par. 6*

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning and continued through the day with scarcely any intermission. Some time was devoted, of course, to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy.*6LtMs, Lt 1, 1889, par. 7*

We have reason to praise God with heart and soul and voice. After the evening meeting baptism was administered to eleven candidates in the baptistry.*6LtMs, Lt 1, 1889, par. 8*

Now that the enlightenment of the Spirit of God has come, all seem to be learning fast; but at first the lessons presented seemed strange and new, and their hearts and minds could not take them in. More real good could now be accomplished in one day than in one full week before, because they have now opened their hearts to Jesus, and He is abiding with them. All regret that they have been so long ignorant of what constituted true religion. They are sorry that they have not known that it was true religion to depend entirely upon Christ's righteousness and not upon works of merit.*6LtMs, Lt 1, 1889, par. 9*

April 8, half-past 10 a.m. We had a most precious meeting at half-past five this morning, and it would have done your soul good to have heard the heartfelt testimonies that were borne. Brother John Sisley bore a good free, heartfelt testimony. Brother Ballenger proclaimed himself a converted man, and there is a right ring to his testimony. He says he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ. I wish you could see and hear Elder Kilgore. He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man. Brother Tait is also out into the clear light, and his testimony rings out in decided tones. He has found Jesus and is so happy. He says that there are young men at this meeting who have been brought into the truth through his labors, and we can judge how glad he feels to hear them express their joy and gratitude for the light that has shown upon us, and to see the deep movings of the Spirit of God on their hearts.*6LtMs, Lt 1, 1889, par. 10*

Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him

crucified in all my ministerial labors henceforth.”*6LtMs, Lt 1, 1889, par. 11*

Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at Minneapolis and is so glad of the privilege of these meetings. This morning’s meeting was, as some expressed it, the best of the wine at the last of the feast. Such happy faces! Such thankfulness and joy was expressed by the people of God that were all glad in the Lord.*6LtMs, Lt 1, 1889, par. 12*

Willie, I am in distress for the poor sheep in Iowa. What have they done that they must be left unvisited? The sin of the shepherd should not be visited upon the sheep. I am pained at heart to think of those who are laboring for the churches in Iowa. Could not the camp meetings be arranged so that Brother A. T. Jones could go with me to Iowa? We could go without waiting for these blind shepherds to signify their wishes to have us come. You know I told you that the people gave an invitation by a rising vote for me to attend the Iowa camp meeting. I will go if it can be arranged so that Brother Jones can accompany me. If this cannot be arranged, please state the same. If it can be so managed, let me know at once. Many of our brethren expect me to attend the Illinois camp meeting, but I think they have got a good start at these meetings and that we could go elsewhere, where they know nothing of our labor. I have not thought of this because anyone has proposed it, but because I feel that the poor sheep need the very help that we can give them. Let me know by telegraph what your mind is.*6LtMs, Lt 1, 1889, par. 13*

I think that Elder A. T. Jones should attend our large camp meetings and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers’ meetings only, how can the light come before the largest number? You cannot expect that any of the canvassers can present this matter in the light in which he presents it. I think that it is robbing the churches of the light and the message for the present time for him not to attend the camp meetings.*6LtMs, Lt 1, 1889, par. 14*

Let the outsiders understand that we preach the gospel as well as

the law, and they will feast upon these truths, and many will take their stand for the truth. Please think this matter over carefully, and then after prayer over it, make your decision. I will send this proposition at once. I cannot see why half the time spent at Kansas might not be given to Iowa or to some other needy place. I am willing to go where I am most needed. *6LtMs, Lt 1, 1889, par. 15*

A far greater number should have been to this meeting, for the truth has been given, line upon line and precept upon precept. Brother Jones has patiently instructed the people, speaking four times each day. The third discourse was given at four o'clock to the Scandinavians on the west side. *6LtMs, Lt 1, 1889, par. 16*

I will now close. I desire to hear from you as soon as possible and if you see any way that I can attend Pennsylvania and Iowa camp meetings make it known to me. I mean to attend both these meetings if I can. Much love to dear Mary. May the Lord bless her abundantly is the prayer of your *6LtMs, Lt 1, 1889, par. 17*

Mother.

# 1889

## Letters

### Lt 1, 1889

White, W. C.

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Oh, if they had only known when they first embraced the truth that which they now understand, how much further advanced they might have been in the divine life! Oh, how much time, how many opportunities have been left unimproved, because the people of God have not brought faith and love of Jesus into their religious experience! Brother Tait says, "Oh that I had preached the gospel of Christ to the souls for whom I have labored, how much better it would have been for them! But I will preach Jesus Christ and Him

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Willie, I am in distress for the poor sheep in Iowa. What have they done that they must be left unvisited? The sin of the shepherd should not be visited upon the sheep. I am pained at heart to think of those who are laboring for the churches in Iowa. Could not the camp meetings be arranged so that Brother A. T. Jones could go with me to Iowa? We could go without waiting for these blind shepherds to signify their wishes to have us come. You know I told you that the people gave an invitation by a rising vote for me to attend the Iowa camp meeting. I will go if it can be arranged so that Brother Jones can accompany me. If this cannot be arranged, please state the same. If it can be so managed, let me know at once. Many of our brethren expect me to attend the Illinois camp meeting, but I think they have got a good start at these meetings and that we could go elsewhere, where they know nothing of our labor. I have not thought of this because anyone has proposed it, but because I feel that the poor sheep need the very help that we can give them. Let me know by telegraph what your mind is.*6LtMs, Lt 1, 1889, par. 13*

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the law, and they will feast upon these truths, and many will take their stand for the truth. Please think this matter over carefully, and then after prayer over it, make your decision. I will send this proposition at once. I cannot see why half the time spent at Kansas might not be given to Iowa or to some other needy place. I am willing to go where I am most needed. *6LtMs, Lt 1, 1889, par. 15*

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I will now close. I desire to hear from you as soon as possible and if you see any way that I can attend Pennsylvania and Iowa camp meetings make it known to me. I mean to attend both these meetings if I can. Much love to dear Mary. May the Lord bless her abundantly is the prayer of your *6LtMs, Lt 1, 1889, par. 17*

Mother.

# 1889

## Letters

### Lt 1, 1889

White, W. C.

Chicago, Illinois

April 7, 1889

This letter is published in entirety in *1888 286-291*.

Dear Son Willie:

We feel deeply grateful for the blessing of God that has come into the meeting here. We have all been blessed indeed. There began to be a break on Thursday, and on Friday the meetings were excellent, but oh, how hard it was to educate the people to look away from themselves to Jesus and His righteousness. A continuous effort has had to be put forth. I am sure that those who are present began to see now what they had lost in the past by their unbelief and by the Christless sermons that have been presented. If this message that has been preached here is not present truth for this time, I know not how we can determine what is truth. *6LtMs, Lt 1, 1889, par. 1*

Did I tell you that Mrs. Miles Grant was one of my hearers last Thursday? I had an introduction to her in my room, and we had a pleasant visit. She said that she did not know that I would care to meet the wife of Miles Grant, as he and I were such sharp antagonists, but I said to her that I had made no raid upon her husband, [that] it was he that had followed me and made a raid upon me. She talked very pleasantly and commended the manner in which we are doing our work in such cities as Chicago. She said that she had told her husband that as a people, we were showing a commendable zeal in live missionary work, while they, as a people, were doing very little and were really dying out for want of just such methods of labor as Seventh-day Adventists were

employing. *6LtMs, Lt 1, 1889, par. 2*

Friday morning the work of the Lord was manifested in our meeting. Hearts were moved upon by the Spirit of God, and good confessions were made. My heart rejoiced as I heard the people acknowledge that they were obtaining an education in faith which they had never had before and that Jesus was precious to their souls. They said that they had never before known by an experimental knowledge what the love of God was, but now they had heard, they had believed, and they would go forth to preach as they had never before preached the merits of a crucified and risen Saviour. They felt that indeed they had had a new conversion. Their souls were free, their sins forgiven, the love of Jesus was in their hearts, the tenderness of heart, the contrition of spirit that makes evident the work of the Holy Spirit and grace of Christ in the soul. The Sabbath came to us as a joy, a blessing. We hailed the Sabbath with grateful hearts as the best Sabbath we had ever enjoyed. The half-past five meeting commenced where the evening meeting closed. Every heart seemed to respond to the love of God, and souls were burdened to express the precious love they had found. *6LtMs, Lt 1, 1889, par. 3*

The universal testimony now is that they regret most deeply that they had not seen and known before what they now understand. They now have the assurance of the favor of God and have the indwelling peace of Christ. One soul after another has testified to a new conversion. Our meetings have been truly melting seasons. We know that Jesus has been in our meetings. Joy and tears have been mingled. I rejoice in the Lord to see the good work progressing. *6LtMs, Lt 1, 1889, par. 4*

On Sabbath forenoon Brother A. T. Jones gave a discourse full of the meat and fatness of good things. In the afternoon I spoke of the precious plan of salvation with much freedom to a large audience. I remained through a blessed social meeting, and how different were the testimonies from those we heard at the beginning of the meetings. They were full of joy and praise to God for the precious light that souls had received. The brethren expressed themselves as so much better acquainted with God because of the light that they had received. They comprehended to so much greater a

degree His character, His goodness, His mercy, His love. They knew more of what it meant to have living faith. They said that they had a more intelligent idea of what it means to abide in Christ and to have Him abide in them. Many testimonies were borne by the ministering brethren to the effect that they could now see how little of the righteousness of Christ they had brought into their discourses, how ignorant they had been of the Scriptures and of the power of God! They felt that they could now go forth to their labors with new courage and hope, that they could now present Jesus and His love to the people.*6LtMs, Lt 1, 1889, par. 5*

From the commencement of the Sabbath to its close it was a day of especial blessing, and it forms one of the most precious pictures that I have to hang in memory's hall to look upon with delight and rejoicing. Good is the Lord and greatly to be praised. Brothers Kilgore and Starr sent telegrams to some of the brethren in adjoining churches who were absenting themselves from the meeting because of their temporal affairs. They arrived on Friday and rejoiced as they drank in the spirit of the meeting.*6LtMs, Lt 1, 1889, par. 6*

Sunday, April 7, is in the past. The chapel was filled, and the halls and rooms adjoining were also well occupied. The meetings began at half-past five in the morning and continued through the day with scarcely any intermission. Some time was devoted, of course, to obtaining refreshments. Elder Jones and myself occupied the preaching hours, and the Lord imparted to the speakers His grace in rich measure. The congregation were deeply interested, and many who were undecided have balanced in the right direction, and we believe that many more will decide for the truth as a result of this meeting. The sweet peace and quietness of God seem to be in all. There have been no outbursts of fanaticism, but rather the peace and joy that is born of heaven has been manifested. With tearful eyes and trembling lips, testimonies have been borne, full of faith and hope, courage and joy.*6LtMs, Lt 1, 1889, par. 7*

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Mother.

**Lt 2, 1889**

White, Mary

Battle Creek, Michigan

December 29, 1889

Portions of this letter are published in *UL 377; OHC 318; FLB 99; 7BC 911-912.*

Dear Daughter Mary:

We read your letter to W. C. White with a degree of sadness. We rejoiced that you were as well as your letter represented. Our prayers ascend to God two or three times each day at the family altar and in private for more and great things to be realized in your case. We shall hold fast the promises. We have a wonder-working God and we hold fast in faith. *6LtMs, Lt 2, 1889, par. 1*

I am passing through a period of great exhaustion. My head is troubling me, but I am not discouraged. We have very bad weather. Nearly all of last month and this month have been warm, rainy, flat, spring weather. There is much sickness. Diphtheria is not prevailing very strong, yet it is not dead here by any means. Two of Will Kellogg's children, the youngest and the oldest, are sick, and it is uncertain how it may result with them. Bert Loughborough's boy is given up, I think, to die with the dreaded disease. The climate is such that throat and lung disease seems to prevail. My head has not been feeling well since the conference; it is so tired all the time that I cannot write much, but try to write a little each day. *6LtMs, Lt 2, 1889, par. 2*

Now, my dear Mary, keep looking up to Jesus, for He is our only help. I tell you, the time has come when every soul who trusts in false hopes will be shaken out. It will not answer to take the eye off Jesus for one moment. *6LtMs, Lt 2, 1889, par. 3*

I am questioning in my own mind whether it would be the best thing to do to have Rheba come to Battle Creek to the Sanitarium. I must have some talk with W. C. [White], when I can get a few moments

of his time. He is just as full of business as he can be. He seems to be better in health than a few weeks ago. He practices now, using the clubs. I have not been favored with his presence in the carriage with me since we came from California. He never seems to have any time, and we have not been out much lately. The roads are so muddy, and then we have been having strong, high, gale winds.*6LtMs, Lt 2, 1889, par. 4*

Last Thursday night the winds were very high. I thought the chimney had blown down, but it was two sky light windows [that] blew out and smashed all the glass, of course, but the frames were unbroken. Today we have had a hot sultry day and very high winds. We all feel much depressed, a feeling of exhaustion upon some of us. I have not sat up some of the time today. Well, I feel to praise God that Jesus loves us and my courage is good.*6LtMs, Lt 2, 1889, par. 5*

I just read a letter in regard to a brother being discouraged because certain things did not come out as he expected. I thought, Doubt the Lord because things do not go right to my mind? No, how do I know that my mind is right? God knows what is best, and all this planning and human devising and the bracing of our own will against God's will is the worst kind of folly. It is supposed that mistakes will be made by human workers and human inventions that the Lord does not recognize; then how foolish it is to cast away our confidence in God and His living oracles, for He is the only one Mighty in counsel who can set things in order that become out of joint through unconsecrated, human management. But there is no real cause for letting go of God.*6LtMs, Lt 2, 1889, par. 6*

The heart surrendered to God's wise discipline will trust every working out of His providence, because the ways and works of men may not be God's ways and purposes. Temptation will come to discourage, but what is gained by yielding to any such temptation? Is the soul made any better by murmuring and complaining of its only source of strength? Is the anchor cast within the veil? Will it hold in sickness? Will it be the testimony borne in the last closing scenes of life, when the lips are becoming palsied with death? The anchor holds! I know that my Redeemer liveth. I have fought the good fight, henceforth there is a crown laid up for me and not for me

only but for all of those that love His appearing. *2 Timothy 4:7, 8.* This is the battle cry of the faithful warrior, Paul. *6LtMs, Lt 2, 1889, par. 7*

[One page is missing here.]

O precious, loving, long-suffering, long-forbearing Jesus, how my soul adores Thee! That a poor, unworthy, sin-polluted soul can stand before the Holy God, complete in the righteousness of our Substitute and Surety! Wonder, O heavens, and be astonished, O earth, that fallen man is the object of His infinite love and delight. He rejoices over them with celestial songs, and man defiled with sin, having become cleansed through the righteousness of Christ, [is] presented to the Father free from every spot and stain of sin, “not having spot, or wrinkle, or any such thing.” *Ephesians 5:27.* “Who shall lay any thing to the charge of God’s elect? It is God that justifieth.” *Romans 8:33.6LtMs, Lt 2, 1889, par. 8*

Let every weak, tempest-tossed soul find anchorage in Jesus Christ and not become so self-centered that he can think only of his little disappointments and the interruption of his plans and hopes. Is not the subject of the plan of salvation all absorbing? If the infinite God justifies me, “Who is he that condemneth? It is Christ that died.” *Romans 8:34.* He has in His dying for man revealed how much He loves man—enough to die for him! The law condemns the sinner and drives him to Christ. It is God that justifies and pardons. *6LtMs, Lt 2, 1889, par. 9*

Satan will accuse and seek permission to destroy, but it is God that opens the door of refuge. It is God that justifieth him that entereth that door. Then if God be for us, who can be against us? Oh, the bright, glorious truth! Why do not men discern it? Why not walk in its bright beams? Why do not all who believe talk of Christ’s matchless love? Truth will shine forth in the great Judgment Day! Then will everyone wonder that they were so blinded by their own perversity that they did not appreciate the things that are excellent. Every one who now would accuse God as did the devil will then have nothing to say. Every tongue will be silent. The condemnation passed upon the obdurate heart who has resisted the Spirit of God will be seen as God sees it, entirely just. And those whom God justifies, He also

glorifies. Oh, what can finite mortals do when striving against God? Oh, that they could see themselves as God sees them! They would be ashamed of their weakness, their folly. God lives and reigns. All who are saved must fight manfully as soldiers of Jesus Christ; then they will be registered in heaven's books as true and faithful. They are to work the works of Jesus Christ, fight the good fight of faith. If they disparage the rich and precious promises of God and credit every suggestion of Satan, then they will have no warfare against the artful foe, but will succumb to all his devices. The happiest and most satisfactory life lived in this world is the life of faith. But the natural temperament of man contributes nothing to this life of faith and encourages not the Christian warfare. All the courage and fortitude and soldierly bravery comes from Jesus Christ, the Captain of our salvation. This spirit of resistance against evil is supernatural. It is an enmity against Satan that is not natural, which springs from the life hidden with Christ in God. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." *Galatians 2:20.6LtMs, Lt 2, 1889, par. 10*

Well I did not expect to write in this style, but I have written this and for some purpose.*6LtMs, Lt 2, 1889, par. 11*

[The following paragraphs were attached to *Lt 2, 1889* but may not be a part of the original communication.]*6LtMs, Lt 2, 1889, par. 12*

... that others do not live consecrated, self-denying, self-sacrificing lives, shall I become discouraged and trample the mercy and love of my blessed Lord under my feet? Nay, I tell you, nay. I shall, if I have tasted of the powers of the world to come, say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." *Habakkuk 3:17, 18.6LtMs, Lt 2, 1889, par. 13*

Why should we be depressed and talk discouragement? Why yield to despair? Christ is our life, our consolation, our only hope. If we let go of Jesus, we have nothing to hold on to. Jesus has risen from the dead, and perpetual grace in ever-flowing streams is blessing

those who will, if athirst, come unto Him and drink. Jesus, precious Saviour, I love Him because He first loved me. Disappointments and trials should not win us away from Jesus, but bind us to His great heart of infinite love. Every child of God will be sifted as wheat, yet not a grain will fall to the ground—severely tempted, but never failing; though in the furnace, yet not consumed but refined as gold seven times purified. Because Christ lives, we shall live also. Christ abiding in the soul will not allow it to be overcome. He watches His precious gold. I long to present Jesus as He is to everybody, to the whole world, as the Chief among ten thousand and the One altogether lovely. *6LtMs, Lt 2, 1889, par. 14*

When sin is striving for the mastery in the heart and guilt burdens the conscience and unbelief as a thick cloud interposes between the soul and God, who is our helper? Whose love is extended as the scepter of peace which brings our hearts to repentance? Whose light dispels the darkness but the bright beams of the Son of Righteousness? And when the life forces seem to be weakening, and the eye grows dim, and the pulse feeble, and the heart refuses to do its work, who in that solemn moment draws near, unseen by mortal vision, and whispers words of promise and hope and courage and peace? The soul is in converse with eternal realities. “Fear not,” says the Angel of peace, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.” *John 11:25, 26*. Jesus, precious Saviour, is all and in all to the soul. *6LtMs, Lt 2, 1889, par. 15*

I receive many letters from individuals who are trying to frame their own destiny without committing their souls to God. They are eagerly looking for some wonderful work to do in a mission field and seem to think that missionary work can not be accomplished just where God in His providence places them. They would mark out their own path, but the Lord, who understands them better than they understand themselves, bars their way in His loving care and interest for them and does not permit them selfishly to seek the gratifications of their own ambitions and neglect the homely, but just as sacred, duties that lie right next them. Poor souls, they are not willing to give up their own way and accept God’s way. If God should let everyone do as he pleases, conceit and pride would be



fostered, and the grace of humility in the heart would not be cherished. True culture is only possible for those who are truly humble. *6LtMs, Lt 2, 1889, par. 16*

The things we may so much desire to do may become a reality after God has proved us in the school of experience and among our greatest blessings may be counted the thing we were not privileged to do, that would have barred the way from doing the very things best calculated to prepare us for a higher work. The plain, sober duties of real life were essential to prevent the fruitless striving to do things that we were not fitted to do. Our devised plans often fail, that God's plans may for us be a complete success. Oh, it is in the future life we shall see the tangles and mysteries of life, that have so annoyed and disappointed our fond hopes, explained. We will see that the prayers and hopes for certain things which have been withheld have been among our greatest blessings. *6LtMs, Lt 2, 1889, par. 17*

These words I wrote for the benefit of the entire family, but especially for the benefit of Mary and the young men. When we have the grace of God in the heart, there will be a burden for sins day and night. Every idol will be dethroned, and Christ reign supreme without a rival. The truth of God is no longer kept away from the center of the being. He who has surrendered his heart to God will have his name registered in the book of life. The man, then, who has made the surrender can go forward from strength to strength, repressing sin by looking constantly to Jesus and availing himself of every means in his power, arousing every energy to be laborers together with God. If any man will not work, neither shall he eat, applies to the spiritual, religious life as well as to earthly, temporal things. *6LtMs, Lt 2, 1889, par. 18*

Paul not only endured the taxation of the physical powers in common labor without one feeling of either belittling or degrading himself, without discontent, but he bore the burden, at the same time exerting the activities of his mind to advance and attain in spiritual knowledge. He taught, and he practiced the lessons he taught. He had repeated visions from God, and from the light given, he knew every man must be a worker with brains and muscle and sinew. This faithful disciple of Christ and apostle of Jesus Christ

was dedicated without reserve to the service of God.*6LtMs, Lt 2, 1889, par. 19*

Nothing will be sufficient for us unless Christ dwells in our hearts by faith. The truth of God's Word must be our property. Christ must be our personal Saviour and pardon of sins be our individual experience. Christ must dwell in the heart as the blood circulates through the body as a vitalizing power. We must make Christ our Saviour; then there is contentment, peace and hope and joy in the Holy Ghost. We cannot always be on our knees, but we may be always in the Spirit, constantly advancing.*6LtMs, Lt 2, 1889, par. 20*

May God help you that every member of your household shall be living representatives of Jesus Christ.*6LtMs, Lt 2, 1889, par. 21*

### Lt 3, 1889

Underwood, R. A.

Washington, D. C.

January 25, 1889

This letter is published in entirety in *1888 251-256*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Underwood:

We arrived here last evening. Willie [White] could not accompany me conveniently. He comes today. Sister [Fannie] Bolton accompanied me. *6LtMs, Lt 3, 1889, par. 1*

I thank my heavenly Father that He has given me a good degree of health, but that which I prize above everything else is the blessed Comforter, His peace, His rest, His love in my heart. *6LtMs, Lt 3, 1889, par. 2*

I found on reaching the mission two letters, one from yourself and one from Brother \_\_\_\_\_ in reference to our coming to \_\_\_\_\_. My Brother, you will understand your position in reference to me and my work while in the conference at Minneapolis. There has been no change in my ideas and views of the condition of things among our ministering brethren. The testimony I bore in that conference is the same testimony I have borne before and since that conference convened. The Lord imparted His Spirit to me in a special manner on that occasion. I have not had one question in reference to my duty in bearing to you the message I did, but you did not recognize the voice of the true Shepherd speaking through His servant. Again and again did I bear my testimony to those assembled, in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand by my side and help Elder Butler to see that he, as well as others, had taken wrong positions and had misapprehended

my words and had false ideas in reference to my position and work. The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis. Elder Butler presented the matter before me in a letter, stating that my attitude at that conference just about broke the hearts of some of our ministering brethren at that meeting. *6LtMs, Lt 3, 1889, par. 3*

I will not state any further particulars, but you will need to know that I have not changed my ideas or my position. The way I viewed things I plainly stated to you at Minneapolis. I am the same in mind, in spirit, and in faith. Because of the ideas that had been started and were prevailing, being sent by letters from the conference and afterwards reported, I stated my experience and work for the last forty-five years before you at Minneapolis and Battle Creek. But since some of my brethren hold me in the light they do, that my judgment is of no more value than that of any other or of one who has not been called to the special work, and that I am subject to the influence of my son Willie or of some others, why do you send for Sister White to attend your camp meetings or special meetings? I cannot come. I could not do you any good, and it would only be trifling with the sacred responsibilities the Lord has laid upon me. *6LtMs, Lt 3, 1889, par. 4*

You have not given me one word to intimate that your position or sentiments have changed or that you viewed me or my work in a different light. If I should come in accordance with your own call and my ideas should not harmonize with your ideas, my counsel not be in accordance with your counsel, would not the same spirit and attitude manifested at Minneapolis be resumed? If I should harmonize with your ideas and carry forward the line of work you sincerely wish me to accomplish, great use would be made of Sister White's testimony. If the Lord gives me the least intimation that He would have me come to you, I will cheerfully come, for it is more than my meat and drink to do His holy will. But I cannot see now how the Lord would be glorified in my doing this. Have you made any efforts to correct Brother Butler's misapprehension through the false ideas that you and others presented to him in regard to my work? *6LtMs, Lt 3, 1889, par. 5*

I think that my brethren have a work to do before they can expect

the Lord to give them light through Sister White, for they have disregarded her testimony and show contempt for the very work that the Lord has given her to do. I have a work to do for those who will be helped, even if the light given does not harmonize with their ideas. They will recognize the light from God, because they have the fruits of the work which the Lord has been pleased to do through His humble instrument in the last forty-five years. They acknowledge this work to be of God and are [therefore] willing to be corrected in their ideas and to change their course of action. But those who will maintain and retain their own ideas, and because they are corrected, conclude that Sister White is influenced to take a certain course of action which is not in harmony with their ideas and they are at liberty to pass judgment against her testimony because it reproves their ideas and corrects their wrongs, could not be benefited. I would not consider such friends to be of any value in a hard place, especially in a crisis. Now you have my mind. I do not want to do the work of God in a bungling manner. I want to know what duty is and move in harmony with the Spirit of God.*6LtMs, Lt 3, 1889, par. 6*

For me to stand ready to advise and counsel my brethren who have no faith in my judgment and counsel would be a waste of time and strength. Let me labor with those who have not been leavened with prejudice and unbelief and who have not taken decided positions to make of none effect my words which I know were given me of God for their benefit. The Lord's work is not to be trifled with. It is not yea and nay, but yea and amen in Christ Jesus. I wish not to subject myself to any such an experience as I had at Minneapolis, unless the Lord shall signify to me that it is my duty. I have not changed in ideas or spirit since then. Have you changed? If so, please let me know. I know not what testimony the Lord may give me for you, and I should have to speak the word the Lord would give me, for I am not my own; I am under the control of my Master, Jesus Christ. The words He gave me to speak at Minneapolis I shall speak <as the Spirit of the Lord bids me wherever I am>, whether it pleases or displeases.*6LtMs, Lt 3, 1889, par. 7*

Frequently I do not anticipate saying the things I do say when I am speaking before the people. God may give me words of reproof, or warning, or encouragement as He sees fit, for the benefit of souls. I

shall speak these words, and they may cut across the track of my brethren, whom I sincerely love and respect in the truth.*6LtMs, Lt 3, 1889, par. 8*

To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me. But to have my brethren, who are acquainted with my mission and my work, trifle with the message that God gives me to bear grieves His Spirit.*6LtMs, Lt 3, 1889, par. 9*

It is discouraging to me to have them pick out portions in the testimonies that please them, which they construe to justify their own course of action and give the impression that that portion they accept is the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept; it is only Sister White's opinion, and [it] is no better than my opinion or any one else's." This is dishonoring to God and grievous to His Spirit.*6LtMs, Lt 3, 1889, par. 10*

My way is hedged up by my brethren. I cannot reach the very ones God wants to reach and help. When my brethren tell me that they moved under a mistaken idea of me and my work, when they try, in the fear of God, to counteract the work they have done before coming to Minneapolis and since that time and will give respect and honor to the work of the Spirit of God through whomever He will choose to work, then my work is clear and I will do anything. But I must not move in blindness and in uncertainty, but intelligently. You now understand my position, and I hope you will make crooked things straight and see clearly. I leave this matter now.*6LtMs, Lt 3, 1889, par. 11*

With much peace in God, I remain your sister in Christ.*6LtMs, Lt 3, 1889, par. 12*

## Lt 4, 1889

Miller, Madison; Miller, Howard

Battle Creek, Michigan

July 23, 1889

This letter is published in entirety in *1888 388-428 Materials*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elders Madison and Howard Miller

My Brethren:

There are lessons that are essential for you to learn. You have a theory of the truth, but you have not the spirit of it. You have not the power of God in your hearts to draw souls to Jesus. Brother Madison Miller has been placed in a responsible position where he could be a great blessing to the churches if he were in right relation to God himself, but he thinks that he has all the qualifications necessary for his position, when he has not the sanctifying grace of Christ. He has not the blessed assurance that the promises of God are for him. He does not know what it is to walk by faith. He fails to carefully consider points of doctrine that are new to him and is ever ready to question and cavil over that which he does not understand, and unbelief is the first thing that presents itself. He scatters seeds of doubt and does not seek earnestly for the grace of Christ in his soul. He does not possess a personal interest in the truth as it is in Jesus. He does not glorify God for the marvelous display of His love in bringing salvation within his reach. He is imbued with the spirit of Pharisaism, which excludes from the soul the light of heaven. Self-satisfied, he does not see his own spiritual destitution. *6LtMs, Lt 4, 1889, par. 1*

If he would be a successful soldier of the cross, he must be transformed by the power of divine grace. His spirit must be softened and subdued before he can work in harmony with Christ. *6LtMs, Lt 4, 1889, par. 2*

Brother Miller, why did you and your brother Howard appear so listless at the Wexford meeting? The Spirit of the Lord was manifestly at work, but you did not recognize the fact. You bore no testimony that harmonized with the testimony of those through whom God was working. Why did you come to the meeting, have your expenses paid, your time recompensed, when you could offer nothing that would bring light to the souls of others? Did you think your indifference would be counted a virtue? You acted no part to advance the meeting. You did not partake of the spirit, and it would have been better for you to have remained at home with your doubts and criticisms than to come to the meeting.*6LtMs, Lt 4, 1889, par. 3*

The Lord was in the encampment. Souls were cheered, encouraged, and blessed, but you remained outside of the healing benefit of the Spirit of God. A stream of water will rise to the height of its source. So it is with religion; if it comes from God, it will lead to God. He who has a connection with Christ is a living missionary. As he receives the water of life, he gives it again to others. Have you been drinking of the living waters? Have you been giving it to others? The Lord has committed to us a message full of interest that is as far reaching in its influence as eternity. We have tidings to give to the people which should bring joy to their souls.*6LtMs, Lt 4, 1889, par. 4*

You act a part in the Sabbath school work. In this work, men are needed who do not labor mechanically, but with earnestness, because the transforming grace of Christ is upon their hearts. We want men in this branch of the cause who can avail themselves of the privilege of drinking at the fountain of life, whose souls are full of gratitude and praise, and who can lead others to the well of living waters.*6LtMs, Lt 4, 1889, par. 5*

Brother Howard, in your labors in the tract and missionary work, you should have the spirit of Christ in all you do and say. You need the spirit of the great Teacher. You need the spirit of a little child, conscious of your weakness and willing to be instructed in the right way. If you had this spirit, you would not be dry and formal and lifeless. You would learn from the great Teacher precious lessons of wisdom.*6LtMs, Lt 4, 1889, par. 6*



Self-esteem, which is hateful to God, has been nourished and strengthened by many of our brethren, and some of them have thought it a virtue to criticize the <ideas> and work of others. Brethren Madison and Howard Miller have taken a prominent part in criticizing plans which were made for the advancement of the work. They have felt that they must fasten upon everything objectionable and make every difficulty apparent, and if their opinions had been received and their counsel acted upon, far less would have been done than has been accomplished to advance the work of God. While they are ready to suggest plans and to criticize the efforts of others, they do not put their whole soul into the work, even to carry out their own plans. It is not pleasant for others to unite with them, because of their habit of holding back and criticizing. It is hard for <workers> to advise <with them or for them> to take advice. When these men are placed upon committees to consult in regard to ways and means to advance the cause of God, they <often> burden the work <with criticism> so that it is difficult to carry it forward. Their words not only fail to give encouragement, but often they are a positive hindrance. *6LtMs, Lt 4, 1889, par. 7*

Brother Fargo would have been a wise counselor to Elder Van Horn had he not had the unfortunate experience that he did at Minneapolis. His understanding has been perverted since that meeting. Brother Howard Miller, in his present condition, will be a hindrance in any meeting of counsel. He will keep silent, or if he speaks, he will frequently speak to discourage those who lay plans before him for his consideration. Time and again, methods wisely devised have been set before him, and because <he did not originate them himself,> he disapproved them, and they have been given up, when they should have been carried out. <It is most unfortunate that he was connected with Brother Van Horn, for he has not helped him as he ought to have done.> He should not think that his main business in his official capacity is to raise objections and block the wheels. Elder Van Horn needs no such hindrance. He needs men who will lift and push, <and supply his deficiencies unselfishly.> If these Brethren Miller think their course is wise, they are greatly deceived. They must have a transformation of character in order to be useful men in the cause of God, that they may be able to receive the overcomer's reward hereafter. *6LtMs, Lt 4, 1889, par. 8*

It is an easy matter to find objections to plans and see difficulty in the way of carrying them out. <Far better venture some risks than stubbornly do nothing but question.> The unfaithful spies had no trouble in seeing and presenting obstacles that appeared insurmountable in the way of the advancement of the people of God. Satan is ever ready to suggest unbelief, to point out objections over which to quibble, to reveal difficulties that seemingly cannot be overcome. But those who are on the Lord's side, on the faith side, must <not allow the voice of men to turn them aside from the voice of God. They> must press on with more determined effort. They must press forward in the way of the Lord with as much earnestness as the doubters manifest in seeking to hinder them. Those who <are so ready to> find fault know not what spirit they are of. They think they love the truth and the cause of God, but their own ideas, their own ways, are dearer to them than the advancement of the Lord's work <if it does not go according to their own mind.> It is like plucking out a right eye or taking off a right arm to give up their own way or will and receive and act upon the counsel or direction of others.*6LtMs, Lt 4, 1889, par. 9*

Separation from the world is required of all the children of light, but separation in feeling and sympathy from brethren in the faith is a mistake and comes through the working of Satan. May the Lord help these brethren to work in His way. They are now enshrouded in darkness; they know not at what they stumble.*6LtMs, Lt 4, 1889, par. 10*

The Brethren Miller have walked in unbelief, Pharisaism, and darkness to such an extent that they do not know what it is to breathe the <free> atmosphere of heaven, of faith, love, confidence, and truth. If they stood in the clear light, they would not see anything in the way of hearty cooperation with the work of others. God is displeased with the spirit that prompts them to combat and oppose their brethren. But they do not realize that their criticism results from the natural and cultivated traits of their <own> characters. They have never seen these to be evil <as they really are> or the necessity of overcoming them. The Lord can do without the aid or cooperation of these men. He does not need their acknowledgment and is not really hindered by their objections and resistance, <for God will work just the same.> But some are

influenced by their example, and they themselves are losing much because they have not a teachable spirit. <Brother Howard is self-sufficient and feels not his great poverty.> *6LtMs, Lt 4, 1889, par. 11*

“Who is a wise man and imbued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*James 3:13-18.*]*6LtMs, Lt 4, 1889, par. 12*

[The next paragraph is from a variant copy:]

Your attitude at the Wexford meeting was not pleasing to God. You preached to the people, but it was not the message that God would give to His people at this time. The trumpet gave no certain sound. You did not seem to be in harmony with the spirit of the meeting. You did not lift where the servants of God were lifting. You seemed to have no burden for the work. You were like the men described by the prophet, like the heath of the desert, knowing not when good cometh. I beg of you, for Christ’s sake, be truly converted that you may know when to speak, when to lift with those through whom God is working to give light to His people. *6LtMs, Lt 4, 1889, par. 13*

If Christ should come in contact with these objectors, He would say to them, as He said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” [*John 3:3.*] An entire surrender of the will to God, repentance, faith, and reception of Christ, in the spirit of a little child, will ever bring freedom, light, blessing, and peace to the soul. *6LtMs, Lt 4, 1889, par. 14*

When in meetings of counsel, you should be under the influence of the Spirit of God. You should be ready to advance along the line, keeping step <and step> with the soldiers of Christ. There is a great work to be done. Will you not take hold with heart and soul to do this work as a faithful sentinel for God? Will you let others carry the load and then seek to hinder them to the extent of your ability, or

will you be baptized with the Spirit of God and let the truth have its molding, fashioning power upon your life and character, that you may come into union and harmony with your brethren?*6LtMs, Lt 4, 1889, par. 15*

At the meetings at Minneapolis, at Potterville, and at Battle Creek, I presented general principles before you, hoping that you might hear, be impressed, and be converted, that I might not be under the painful necessity of addressing you personally. But as you have had the privilege of hearing the message which God has given me and others to bear, and yet your doubts and unbelief have been strengthening instead of diminishing, I am alarmed for you. I know you <and others in a similar position> are not in the light; you are on the enemy's ground. Both of you are placing yourselves were the Spirit of God can no more find access to your hearts than it could find access to the hearts of the Jewish people when they gave themselves up to unbelief. Through Christ light is shining to man, heaven is connected with earth, and the angels of God are ascending and descending upon the mystic ladder. <They bring> messages of warning, reproof, instruction, encouragement, and love. The glory of God is above the ladder and shines down all its length. God will not devise some new way to reach the hearts of those who have shut themselves away from the light. It is at the peril of their souls that they refuse the light.*6LtMs, Lt 4, 1889, par. 16*

Brother Howard Miller, you have encased yourself in an armor of unbelief and spiritual pride. You do not recognize Him whose goings forth have been from old, from everlasting.*6LtMs, Lt 4, 1889, par. 17*

The King of glory appeared in the form of a servant, clothed in the garb of humanity. When He began His public ministry in Nazareth, there was a sad and terrible exhibition of what human nature <can and> will be when Satan works on the heart. Jesus proclaimed Himself to be the Anointed One. No man had before ventured to assume as much, not the learned or noble of the earth, not even the prophets or kings. He arose in the synagogue and read from the prophet Isaiah these gracious words: "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor;

he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”  
[*Luke 4:18, 19.*]*6LtMs, Lt 4, 1889, par. 18*

The eyes of all in the synagogue were fastened upon Him, for divinity flashed through humanity, and with one voice they witnessed to the “gracious words” that proceeded from His lips. [*Verse 22.*] God had spoken to their hearts and given them a testimony which they acknowledged to be the truth. But soon doubt and unbelief arose. Who was this who claimed to be the Messiah? They did not expect Christ to come in this way. His family connections were humble, pious people, but not distinguished for riches, learning, rank, or power.*6LtMs, Lt 4, 1889, par. 19*

The Jews expected the Messiah to come with pomp and ceremony as a great king. They looked for Him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry, “This is the king that will reign on David’s throne.” But this Man, who made the claim that He was the anointed One of God, was from the humble walks of life, the son of Joseph and Mary. They had seen Him going up and down the hills. They had seen Him toiling daily at the carpenter’s bench, and could He be the Messiah?*6LtMs, Lt 4, 1889, par. 20*

The very humiliation which Christ bore was foretold in the Scriptures as a specification of His divine character and mission and should have commended Him to every home and heart in the land. But to proud and unbelieving Jews His humility was an offense.*6LtMs, Lt 4, 1889, par. 21*

The men of Nazareth refused the Prince of Life. The power of God, which had stirred their hearts as He read and expounded to them the Scriptures, was resisted, and their passions were stirred as He spoke truths that revealed to them their real condition. The lips that had so recently acknowledged and blessed Him now uttered curses, and with the fury of demons they laid hands on Him and dragged Him from the synagogue, out of the city, and thought to thrust Him over the brow of the hill. But the angels of God protected Him and hid Him from the sight of the infuriated throng, and He

passed on His way unnoticed.*6LtMs, Lt 4, 1889, par. 22*

The men of Nazareth did Satan's work, but Christ could not give them up without granting them up another opportunity for salvation. After His fame had spread through the country to every region, after they had had time for prejudice to subside and reason to take control of their minds, He came again to test them, that they might redeem their past rejection of Him.*6LtMs, Lt 4, 1889, par. 23*

Jesus had given the people of Nazareth clear and distinct evidence that His mission was just what He had claimed it to be. Would they now retrace their steps? With such tokens of His truth before them, would these blind, fanatical men see in Jesus nothing more than the carpenter of Nazareth, the son of Mary? At the beginning of His ministry they had taken their first steps in the rejection of Christ. They had committed themselves to the work <and> the will of Satan, and their pride was so strong, their prejudices so great, that at His second call they would not acknowledge Him as the Messiah, although they had the most convincing proof of His divinity. Oh, what will not pride, unbelief, and prejudice lead men to do!*6LtMs, Lt 4, 1889, par. 24*

<The Lord has shown me that> we are in just as much danger [of rejecting truth] in our day as were the people in the days of Christ. The Lord is speaking through His delegated messengers, but the same unbelief is exhibited. Men close their hearts against Jesus and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as free men, that they are maintaining their right to think and act for themselves, to believe or doubt. And like the despisers of the gospel in the apostolic times, they wonder and perish.*6LtMs, Lt 4, 1889, par. 25*

Those who on special occasions of controversy have taken a course similar to that of the men of Nazareth should take heed lest they follow their example when a second opportunity is given to accept the gracious light of truth. After the first rejection, when excitement and confusion are over, you may again be called upon by the Divine Messenger, and you should beware lest you harden your hearts in prejudice and pride and in final rejection of the message that would work for your salvation.*6LtMs, Lt 4, 1889, par.*

You may encase yourselves in pride and continue to reject Christ in the person of His messengers. <When men> do this, the words of the <apostle> will find an application in their case, as in the time of the Jews: “He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:11, 12.*] Said Christ, “I am come in my Father’s name, and you received me not. If another shall come in his own name, him ye will receive.” [*John 5:43.*]*6LtMs, Lt 4, 1889, par. 27*

We are less excusable than were the Jews, for we have before us their example of rejection of Christ and His apostles, and we have been warned not to fall after the same example of unbelief. Throughout the history of the church in all ages, and especially in that of the Seventh-day Adventists, we have examples of those who have refused the light God sent them by His chosen agents. They have had opportunities and privileges that should have enabled their faith to rest on God, and yet they have revealed the evil heart of unbelief. Their course has been similar to that of Pharaoh. The light that the Lord sent to the king of Egypt was <spurned and> rejected by him. His stubborn heart caused him to brace himself against the light.*6LtMs, Lt 4, 1889, par. 28*

My brethren, the Lord is not pleased to have us settle down in unbelief and question and quibble over matters <of truth> as you have done to a greater or less degree, through all your life. It is indeed human to err, and the wisest often make mistakes, but it is noble to confess error and not enclose the heart in prejudice <and make yourselves and others believe you have pursued a right course.> You reject Christ by rejecting the message He sends; in so doing, you place yourselves under the control of the prince of darkness. Your spiritual discernment has been blunted. God has sent messages of light to <His people> which would have been as healing balm had <they> received them, but you <with others> did not do this. Like the men of Nazareth, you set yourselves to refuse the light. You exalted your own opinion and judgment as more valuable than the judgment of those whom God has made channels of light. This course has brought you where your faith has become

confused. The sweet, subduing love of God has not characterized your labors. You have presented dry theories of doctrine, which are not productive of fruit. <You would be satisfied with the present understanding and exposition of what is truth, but remain dry and spiritless.> *6LtMs, Lt 4, 1889, par. 29*

When you receive the words of Christ as if they were addressed to you personally, when each <applies the truth to> himself as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen Saviour <in your own case.> Your religious experience will have a different mold from what it now has. <Pharisaism will not then exist.> You will think it the highest honor to lift up Jesus before the people, saying, “Behold the Lamb of God which taketh away the sin of the world.” [*John 1:29.*] Your manner, your attitude, your voice, your language, your thoughts, will represent Jesus, <and then there will be a great change in your presentation of truth.> *6LtMs, Lt 4, 1889, par. 30*

The message you bear, the efforts you make in the work, do not now rightly present Christ. Jesus is not now lifted up by you as the supreme object of thought, as the One who can draw all men to Himself. We must teach those for whom we labor that they must hear, obey, and follow Christ. You need not wait for a great occasion to do His work. You need not ask for great ability; all you need is to hide in Jesus, that your works may be wrought in God. If you do this, your work will not be merely mechanical, but it will have life and power; it will arouse and vivify. You will tell the story of Christ from a heart softened by His love. With simple faith, as a little child tells its trials and sorrows to its mother, so the child of God will go to his heavenly Father, never doubting the reality of His love, to tell Him all his griefs and joys. *6LtMs, Lt 4, 1889, par. 31*

“Learn of me,” says the divine Teacher; “for I am meek and lowly in heart,” and the promise is positive, “ye shall find rest unto your souls.” [*Matthew 11:29.*] Oh, that all who are in any way connected with the work of God were endowed with heavenly wisdom, that they might reveal the fact that they have learned in the school of Christ. If every man who has entered the ministry depended upon the Lord and not upon self, the power of God would attend the



efforts of His servants and great good would be accomplished. Those who labor in Word and doctrine must be men who search the Scriptures daily, who pray earnestly and constantly for divine enlightenment <and who receive it when it does come because they have the heavenly anointing.>6*LtMs, Lt 4, 1889, par. 32*

If the ministers would individually hang their helpless souls upon Christ, there would be much more moisture in their discourses. Those who, to a large degree, give evidence of being dry and fruitless should realize that the reason for this is found in the fact that they are not connected with Christ. They do not draw sap and nourishment from the living Vine. Christ says, "Without Me ye can do nothing." [*John 15:5.*] Self has been woven into the labors of many <workers>, but the true child of God will feel as did John the Baptist when he said, speaking of Christ, "He must increase, but I must decrease." [*John 3:30.*]6*LtMs, Lt 4, 1889, par. 33*

Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. When He sees men lifting the burdens, trying to carry them in lowliness of mind with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the beloved. The sinner's defects are covered by the perfection and fullness of the Lord our righteousness. Those who with sincere will, with a contrite heart, are putting forth humble efforts to live up to the requirements of God are looked upon by the Father with pitying, tender love. He regard such as obedient children, and the righteousness of Christ is imputed unto them.6*LtMs, Lt 4, 1889, par. 34*

Self must be kept hid in Jesus. Oh, if I could but set Him forth before you! Oh, that our brethren could be brought to see the necessity of self-crucifixion, then I would have hopes that they might not only be useful, in this life, but might attain unto the future, immortal life. Oh, <may the Lord imbue me with His Holy Spirit constantly> that I could present the attractions of Christ so as to engross the whole mind <of those for whom I labor>! Oh, that my

brethren might appreciate the promises of God in all their breadth and fullness! Then they might be saved from themselves, from self-confidence, criticism, unbelief, and Pharisaism. Then self-exaltation would not be increasing, but decreasing. <Spiritual pride would die.> There are many who claim to believe in Christ, who have not yet fallen upon the Rock and been broken. Self lives and is exalted. To such Christ does not appear what He is, or what He will be to all those who believe on Him.*6LtMs, Lt 4, 1889, par. 35*

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules, the rules given us from the highest authority. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect. Their faith has no <genuine> foundation, and in the time of trial they will find that they have built upon the sand.*6LtMs, Lt 4, 1889, par. 36*

He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting on a fatal deception. There are many who are not thoroughly furnished with scriptural arguments, that they may be able to discern error and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that He might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth know not what constitutes the faith that was once delivered to the saints, <Christ in you the hope of glory. They think they are defending the old landmarks, but> they are lukewarm and indifferent. They know not what it is to <weave into their experience and> possess the real virtue of love and faith.*6LtMs, Lt 4, 1889, par. 37*

They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth that they may know that they do know what is truth. Some claim much

knowledge and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God and for souls for whom Christ died than if they had never known God. They do not read the Bible <to appropriate the marrow and fatness to their own souls.> They do not feel that it is the voice of God speaking to them. But if we would understand the way of salvation, if we would see the beams of the Sun of Righteousness, we must study the Scriptures <for a purpose,> for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, <which grand truths are not clearly comprehended.> *6LtMs, Lt 4, 1889, par. 38*

The Lord is not glorified by your lack of spirituality, by your dry formalism. While your labors have not been worthless, they have been exceedingly defective. Oh, that your past Christian life could be opened before you, just as it has been, and you could see how angels look upon the work, in all its bearings, which has come forth from your hands. *6LtMs, Lt 4, 1889, par. 39*

God has sent you a message which He wishes you to receive, a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come. The Lord desires to heal the wounds of His sheep and lambs through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." [*Ezekiel 34:4.*] *6LtMs, Lt 4, 1889, par. 40*

The sheep that need to be fed are scattered upon the mountains of Israel; they are starving to death on dry theories. My brethren, you do not feed the flock; you do not have faith, humility, and love. The most sacred responsibility rests upon those who have accepted the position of shepherds to the flock of God. But if the professed ministers of Christ are not endowed with the power from on high, they are not fit for the work of this time. The work calls for men who have spiritual energy and farseeing discernment. God sends light to His people that they may live in His light according to their

privileges. There are many who feel satisfied with their meager attainments, and they refuse the light that God sends them, <saying by their attitude, “I am rich and increased with goods and have need of nothing.”> [*Revelation 3:17.*] In so doing, they not only rob their own souls of spiritual knowledge, but they rob the souls of others. Those <whom they> endeavor to help have to suffer loss because the teachers fail to employ their talents in the way that God would have them and choose to place their own limited, narrow experience before the people instead of the glorious gospel of Christ. They are like guideposts pointing in the wrong direction. They will forfeit the favor of God and come under His displeasure unless they change their course <decidedly and humble their hearts before God.>*6LtMs, Lt 4, 1889, par. 41*

It is a grievous sin in the sight of God for men to place themselves between the people and the message that He would have come to them, <as some of our brethren are now doing.> There are some who, like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth, that the wrath of God may not come on them because they are bodies of darkness when He desires them to be bodies of light.*6LtMs, Lt 4, 1889, par. 42*

Those who live just prior to the second appearing of Christ may expect a large measure of His Holy Spirit. But <if God has ever spoken by me, some of our leading men are> going over the same ground of refusing the message of mercy as the Jews did in the time of Christ—if they do not watch and pray. If they turn away from the light, they will fail to meet the high and holy claims of God <for this important time.> They will fail to fulfill the sacred responsibility that He has entrusted to them.*6LtMs, Lt 4, 1889, par. 43*

The character and prospects of the people of God are similar to those of the Jews, who could not enter because of unbelief. Self-sufficiency, self-importance, and spiritual pride separated them from God, and He hid His face from them. The apostle exhorts us, “If God spared not the natural branches, take heed lest he also spare not thee.” [*Romans 11:21.*] “Because of unbelief, they were broken

off, and thou standest by faith. Be not high minded, but fear.” [*Verse 20.*]6*LtMs, Lt 4, 1889, par. 44*

The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes—<that which, if received, would have been to them their greatest blessing became their stumbling block. Thus it is today among us.> They thought that Christ’s teaching was counteracting the influence of the old and only religion that had been from the beginning. After they had once rejected the light, their minds were blinded, and they thought Christ’s teaching was a deception of the enemy. Christ was bringing out the old religion in its <true> light, but they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith.6*LtMs, Lt 4, 1889, par. 45*

Sufficient light was given to the Jewish people so that they might have known “the time of their visitation.” God had sent them “the way, the truth, and the life” [*John 14:6*] in the gift of His Son. Christ came as the Messenger of Jehovah, and His path was marked with blessings. He was sent to make known the Father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, “The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, ... forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [*Exodus 34:6, 7.*] From Christ, the light of the world, shone forth the clear, bright beams of His Father’s glory. Yet the Jews comprehended it not.6*LtMs, Lt 4, 1889, par. 46*

Thus it is in our day. The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ <because they know not what they oppose.> Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is

enclosing them in impenetrable darkness. <They refuse to accept the testimonies they ought to believe, and are ready to accept tidbits of gossip and testimonies of men, showing their credulousness and readiness to believe that which they want to believe.>6LtMs, Lt 4, 1889, par. 47

There is an alarming condition of things in our churches. Says the Word of God, “Your iniquities have turned away these things, and your sins have withholden good things from you. For among My people are found wicked men; they lay in wait, as he that setteth snares; they set a trap, they catch men ... the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?” [Jeremiah 5:25-31.] “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” [Jeremiah 6:14.] “And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren.” [Jeremiah 7:13.] <God will surely fulfill His word to those who will not hear, will not see, and refuse the light which He sends them.>6LtMs, Lt 4, 1889, par. 48

The very men who ought to be on the alert to see what the people of God need, that the way of the Lord may be prepared, are intercepting the light God would have come to His people and rejecting the message of His healing grace. Brethren Miller, I beseech you to come into harmony with the work of God for this time. Oh, that you would have less confidence in your own opinions! Oh, that you might see that it is your inherited and cultivated stubbornness of heart which is keeping you away from the light of truth! Your self-esteem, your persistency in having your own will, are not according to God’s order. You need to cultivate humility and meekness, that the Lord may have room to work for you. We all need the blessing of God every day, and you must have a realization of His abiding Spirit in the heart. Your will is none too strong, if you place it wholly on the Lord’s side, to be educated and trained by Christ.6LtMs, Lt 4, 1889, par. 49

The success of every work depends upon the blessing of God. If the Lord works with you, you will be able to do what He has appointed you to do. With God, one can chase a thousand, and two put ten thousand to flight. But just as long as you maintain this spirit of Pharisaism, God's Spirit will not, cannot, work with you, because you do not feel your utter dependence upon Him. When you become learners in the school of Christ, you will have the simplicity and meekness of little children and will be willing to counsel with your brethren and sisters, and will pray earnestly for help from God. Your ears will then be opened, and you will be enabled to say from the heart, "Speak Lord, for thy servant heareth." [*1 Samuel 3:9.*]*6LtMs, Lt 4, 1889, par. 50*

God wants to put His Spirit upon you; but He cannot do this while you are so full of self. When self dies, you will feel the quickening influence of the Spirit of God. God's people are enjoined to seek for unity, that they may be framed together into an holy temple for the Lord. <"Ye are God's building, ye are God's husbandry."> [*1 Corinthians 3:9.*] This is no time for alienation and discord, for the indulgence of a selfish, perverse spirit. Will you take yourselves in hand, or will you be ready to regard your stubborn, unyielding disposition as an evidence of faithful integrity? God forbid that you should be blinded, as were the Pharisees, and place good for evil and evil for good. You will never have any greater evidence than you have had as to where the Spirit of God is working. The Lord never proposes to remove all occasion for <men to> doubt. He will give sufficient evidence to bring the candid mind to a right decision, but if you are determined to have your own way, if you are like Saul, unwilling to change your course because of pride and stubbornness of heart, because of ignorance of your own condition of spiritual destitution, you will not recognize the light. <You will say with Saul, "I have performed the commandment of the Lord."> [*1 Samuel 15:13.*]*6LtMs, Lt 4, 1889, par. 51*

The language of your soul has been, "I am rich, and increased with goods, and have need of nothing." [*Revelation 3:17.*] You have not known that you were poor and wretched and miserable and blind and naked. You need to hear the words of Him who is the first and the last: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and

that the shame of thy nakedness do not appear: anoint thine eyes with eyesalve that thou mayest see.” [*Verse 18.*]6LtMs, Lt 4, 1889, par. 52

Selfish pride is holding you from good, and your only hope is to fall upon the Rock and be broken. As these words come to you, you will say, “Are there no others who need the same reproof?” There are many who need to see that the Laodicean message applies to them <who do not see it.> I write out your case definitely <not only that you may be benefitted, but> that others may see [that] they are in the same condition and that they, with you, may make decided changes in their attitude before God and before His people.6LtMs, Lt 4, 1889, par. 53

You must stop inquiring about the duty of others and go to work for your own soul. Through faith in Christ, you may come to the light. When you view Christ as He is, you will decrease in your own estimation, and He will increase. The words of God spoken to Saul by Samuel are worthy of your consideration, for they apply in your case: “Obedience is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” [*1 Samuel 15:22, 23.*] You have set yourselves to stoutly resist the light. The Lord will not compel you to have faith in Christ, but without faith it is impossible to please God. The faith that works by love and purifies the soul produces the fruit of humility, patience, forbearance, long-suffering, peace, joy, and willing obedience. Says the Scripture, “Whatsoever is not of faith is sin.” [*Romans 14:23.*] “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” [*Hebrews 11:6.*]6LtMs, Lt 4, 1889, par. 54

The promises of God comprehend all the spiritual blessings needed by weak, sinful mortals, who cannot save or bless themselves. That which should cause us the deepest joy is the fact that God forgives sin. If we take Him at His Word and forsake our sins, He is ready and willing to cleanse us from all <unrighteousness>. He will give us a pure heart and the abiding presence of His Spirit, for Jesus lives to intercede for us. But bear in mind, my brethren, that spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the promises and profits



by the truths of His Word. It is not because we are righteous, but because we are dependent, faulty, erring, and helpless of ourselves that we must rely upon Christ's righteousness and not upon our own. He that is rich and honorable and righteous in his own eyes cannot feel his destitution; therefore he cannot ask and receive. He feels no lack; therefore he is sent empty away. *6LtMs, Lt 4, 1889, par. 55*

Christ has said, "I am the way, the truth, and the life." [*John 14:6.*] If your good works were the way, then Christ would not have said, "I am the way." It is not our doings and deservings that will save us. If man could have gained heaven by his own efforts, Christ need not have died to make an atonement for our sins. Yet all who tread the narrow path that leads to heaven will bear the fruits of godliness and give evidence that they are the light of the world. *6LtMs, Lt 4, 1889, par. 56*

Blessed is the man who draweth not back but believeth every word that proceedeth out of the mouth of God. Let there be no standing still, <no> drawing back unto perdition. The Lord commands His people to go forward from light to a greater light. Some have had great light, they have been blessed, they have believed that God, for Christ's sake, forgave their sins, but there they have stopped and have made no further advancement. They have not attained unto a greater faith or broader experience, because they have not received the light of the truth which is constantly unfolding to those who follow the Light of the world. The blood of Christ cleanseth from all unrighteousness, but just as soon as a soul ceases to walk by faith, he becomes enshrouded in darkness. The only safety for anyone is to advance, to increase in the knowledge of the truth, to be sanctified by it. Those who are content with preaching old discourses and praying stereotyped prayers fail to improve the talents that God has given them, and these talents will be taken from them. My brethren, if you had the penetration you think you have, you would discern spiritual things. "By their fruits you shall know them." [*Matthew 7:20.*] *6LtMs, Lt 4, 1889, par. 57*

Brother Howard Miller, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message. It is my duty to say to you that

you have had all the evidence that the Lord will give you in regard to the special work He is doing at this time to arouse a lukewarm, slumbering church. Those who accept the message given will heed the counsel of the True Witness to the Laodiceans and will buy the gold, which is faith and love; the white raiment, which is the righteousness of Christ; and the eyesalve, which is spiritual discernment. Says Christ, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:19, 20.*]*6LtMs, Lt 4, 1889, par. 58*

If the church refuses to hear the voice of the Heavenly Merchantman, refuses to open the door, then Christ will pass on, and it will be left destitute of His presence, destitute of true riches, but saying in self-righteousness, "I am rich, and increased with goods, and have need of nothing." [*Verse 17.*]*6LtMs, Lt 4, 1889, par. 59*

Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence, they say, as did the Jews, "Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?" These objections recall to mind what was said concerning Christ. "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did His brethren believe in him." [*John 7:3-5.*] "And they that passed by reviled him, wagging their heads, and saying, 'Thou that destroyest the temple, and buildeth it in three days, Save thyself. If thou be the Son of God, come down from the cross.' Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." [*Matthew 27:39-43.*]*6LtMs, Lt 4, 1889, par. 60*

How can any of our brethren who have before them the history of the Lord of life and glory open their lips to utter words similar to the taunting words of the murderers of our Lord? Does the Lord lead our brethren to say these things? I answer, No. They know not what spirit they are of. Could their eyes be opened, they would see evil angels exulting around them and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception!*6LtMs, Lt 4, 1889, par. 61*

When men close their eyes to the light that God sends them, they will reject the most evident truth and believe the most foolish errors. It is Satan that leads men to take false positions. Well might we ask, as did Paul in his day concerning brethren who had turned away from sound doctrine, "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] Those who claim to be children of God are, in their ignorance, working against Him, rebelling against His providence, opposing His plans, and refusing to do the work that He has placed upon them. Instead of doing their duty, they strive to bring everything into harmony with their own narrow views. Instead of bringing their will into subjection to God that His purpose may be accomplished, they choose their own rebellious ways and will not yield to His guidance.*6LtMs, Lt 4, 1889, par. 62*

The Lord has been appealing to His people in warnings, in reproofs, in counsels, but their ears have been deaf to the words of Jesus. Some have said, "If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it and have not united with him in heralding it? These good intelligent men would surely know if this were the message of truth."*6LtMs, Lt 4, 1889, par. 63*

Sentiments similar to these were expressed in the days of Christ, when He came to bear to the earth the tidings of salvation. The people looked to their leaders and asked, "If this were the truth, would not the priests and rulers know it?" Says the Scripture, "Then came the officers to the chief priests and Pharisees, and they said

unto them, Why have you not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers of the Pharisees believed on him? But this people who knoweth not the law are cursed.” [*John 7:45-49.*]*6LtMs, Lt 4, 1889, par. 64*

In the days of Christ there were many who incurred deep guilt because they denounced His teaching without carefully investigating its claims to their attention. We are sorry to say that similar guilt is incurred today through a similar cause. There are many who hear the words of Christ, but they do not in moral independence go to the Word of God to search the Scriptures and see whether or not these things are so. Though they have souls to save or to lose, they dare not rely upon the interpretation and application that their religious teachers give. God has endowed men with reasoning powers that they may compare scripture with scripture and know for themselves what is truth, that they may be able to give a reason for the hope that is within them, with meekness and fear. When the Lord graciously sends to us the means of knowing the truth and we turn from the precious privilege and are indifferent to His message, we insult the Spirit of God, and we shall walk in darkness and stumble in unbelief.*6LtMs, Lt 4, 1889, par. 65*

When Christ told Peter what should come upon him because of his faith, Peter turned to John and asked, “Lord, and what shall this man do?” The Lord said, “What is that to thee? Follow thou me.” [*John 21:21, 22.*] If Elder Smith or Elder Butler should reject the message of truth which the Lord has sent to the people of this time, would their unbelief make the message error? No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the message and the messenger, their unbelief is no <excuse> for others. Our salvation is an individual work. Neither Brother Smith, Brother Butler, nor any other mortal man can pay a ransom for my soul or yours in the Day of Judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you.*6LtMs, Lt 4, 1889, par. 66*

Sins of the most revolting character exist in the church today. The alarming situation of the people of God requires more than tame,

spiritless, Christless sermons to cut through the fleshy tablets of the heart and to arouse the moral sensibility. Satan is appealing to the lowest propensities of human nature. But these do not need cultivation. Like thistles and briars, selfishness, self-love, envying, jealousy, evil-surmisings, self-esteem will grow up luxuriantly if only left to themselves. But the highest, noblest faculties need to be kept in exercise that they may be developed. Christians who are overcoming day by day, who are seeking the glory of God and His approbation, will be careful not only to avoid wrong, but continually to perform what is right.*6LtMs, Lt 4, 1889, par. 67*

We should take no man for our pattern, for we are to see and know for ourselves what is truth. It is of vital importance to us that we allow no one to come between us and our God. We should not accept any man's opinions and ideas unless through careful searching for ourselves we find that they bear the credentials of heaven. It is of the greatest importance that we individually open our hearts to the convicting power of the Holy Spirit. Let God speak to us through His Word; let God impress the soul.*6LtMs, Lt 4, 1889, par. 68*

It is your duty to grasp every ray of light. You owe it to yourselves, to your family, and to your God to overcome your objectionable traits of character. If these are not checked and overcome, they will develop so as to work not only your ruin but the ruin of others. Sanctified resolution, self-control, supreme love for Christ, will place you in right relation to God and to humanity. God has sent message upon message to His people, and it has nearly broken my heart to see those who, we thought, were taught and led by God fall under the bewitching power of the enemy, who led them to reject the truth for this time.*6LtMs, Lt 4, 1889, par. 69*

Do not men know from the Word of God that just such a message as has lately been going to the churches must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth have been directly opposed to the message of God. They have been doing all that was in their power to show contempt for both the message and the messenger, and Jesus could not do many mighty works because of their unbelief.

However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished. *6LtMs, Lt 4, 1889, par. 70*

When the message of God meets with opposition, He gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that [which] I do know. I testify of that which I have seen. Those who would triumph in the truth will have to act a part in the sight of the universe which will bring to them the reward of "Well done." [*Matthew 25:21.*] They will be known as "laborers together with God." [*1 Corinthians 3:9.*]*6LtMs, Lt 4, 1889, par. 71*

Misunderstanding, misapplication of the truth will alienate the hearts of those who have been brethren. But this would not be if self and self-esteem, if customs and traditions, were not disturbed by the message of truth. Patience, moderation, self-control, and carefulness of speech should ever be cultivated and manifested. But while we show these commendable traits of character, for Christ's sake let us cry aloud and spare not. Says the Word of God, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sin." [*Isaiah 58:1.*]*6LtMs, Lt 4, 1889, par. 72*

The watchmen on the walls of Zion are asleep. Many have no burden of the work; they have no positive warning to give. There are many who have heard the message for this time and have seen its results, and they cannot but acknowledge that the work is good. But from fear that some will take extreme positions and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the dangers of accepting the doctrine. They have sought to counteract the influence of the message of truth. Suppose they should succeed in these efforts, what would be the result? The message to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced.*6LtMs, Lt 4, 1889, par. 73*

Suppose that prejudice should do its baleful work, suppose the work should be given into the hands of these opposers and faultfinders and they should be permitted to give to the church the doctrine and the labor they desire to give, would they present anything better than the Lord has sent to His people at this time through His chosen agents? Would the message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal to uplift the souls of the people of God? Have those who have opposed the light, openly or in secret, been giving the people the food that would nourish their souls? Have they been presenting the message which the time demands, that the camp may be purified from all moral defilement? Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming?*6LtMs, Lt 4, 1889, par. 74*

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them in the judgment-seat to condemn His message and messengers? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the message, why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something?*6LtMs, Lt 4, 1889, par. 75*

The world is a second Sodom, the end is right upon us, and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight, so little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of "Peace and safety" [*1 Thessalonians 5:3*], and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It

is time that unbelief, pride, love of supremacy, evil-surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks. *6LtMs, Lt 4, 1889, par. 76*

All the good will have a tendency to press together, and all doubting, unbelieving ones will keep each other in countenance and strengthen the very elements of character that the testimonies of God's Spirit have reprov'd and urg'd men to overcome. We would ask every man and woman, On which side is your influence? Are you working where God is working, or are you working with the enemy? Says Christ, "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] *6LtMs, Lt 4, 1889, par. 77*

The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, Has the man a well-instructed good conscience, or is it biased and warped by his own pre-conceived opinions? Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God. *6LtMs, Lt 4, 1889, par. 78*

In view of these things, we can see that there is great need of seeking counsel of God, of searching the Scriptures with a humble, prayerful spirit, that the Lord may enlighten our understanding so that we can carefully weigh every point of truth that is presented. We should watch the tendency of it and see whether its fruit testifies that it is of God. *6LtMs, Lt 4, 1889, par. 79*

Says the Scripture, "Walk while ye have the light, lest darkness come upon you." [*John 12:35.*] No church can live by sparks of its own kindling, neither can Christians be the light of the world if they fail to diffuse the glory derived from a heavenly source. Says the Saviour, "If therefore the light that is in thee be darkness, how great is that darkness!" [*Matthew 6:23.*] *6LtMs, Lt 4, 1889, par. 80*

The message of God has been presented to the people with



clearness and force; it is the very message which God means that His <church> shall have at this time. Your refusal to listen to it, your rejection of it, while it will not stop the work, will result in great loss to your souls. Every ray of light that God has given to His people is necessary for them in the emergency that is to come. But if the rays of heaven's light are not discerned, if they are not appreciated, accepted and acted upon, you will lose the heavenly benefit yourselves and keep the light from others whom God designed should receive it through you. *6LtMs, Lt 4, 1889, par. 81*

It is little enough that the most educated and well-disciplined disciples of Christ can do to reflect light to the world and attract others to the source of light. But everyone can do something. Every day brings its privileges and opportunities to make unselfish efforts for the glory of God and the salvation of men. The duty of setting a good example must be considered. We must weigh faithfully the results of our actions. If we think a certain course will do us no harm, we should then look at it from the standpoint of others and ask how will it affect them? There are sins of omission as well as sins of commission, and all of us are influencing the course of others. A neglect when the work is laid before you is as wrong as to perform some sinful action, for in neglecting your duty, you fail to supply your link in the chain of God's great work. Your influence does not sustain His cause. *6LtMs, Lt 4, 1889, par. 82*

Many who ought to obey their Captain's orders in this time of emergency are unfaithful. They cannot be depended upon in the day of peril. They begin to inquire and question and make propositions, when the foe is gaining every advantage. The only right thing to do is to obey the Captain's orders without question, not stopping to reason about the matter or to make suggestions or to quibble over some minor point. We see thousands upon the very brink of ruin, and prompt action, and this alone will avail to save the souls of many. *6LtMs, Lt 4, 1889, par. 83*

In this time of danger, if Satan can work upon the unconsecrated elements of men's characters so as to keep them quibbling and questioning until it is too late to rescue souls who are rapidly getting beyond the reach of help, he will do it. I have been shown that this is just what he is doing. He is holding men away from the work that

they should do, holding them back from obedience to their Captain's orders, in subservience to their own supposed wise judgment and criticism of plans for the advancement of the work of God. There are many who preach discourses, lamenting the extensive and deplorable depravity now existing in the world, but they fail to do their part in shedding heaven's light into the world's moral darkness. *6LtMs, Lt 4, 1889, par. 84*

Oh, that we had teachers who would show men by precept and example what it means to believe and live the truth! Why are our teachers walking and acting like those who are spiritually blind? As in the days of Christ, they have eyes, but they see not; they have ears, but they hear not, lest they should be converted and be healed. There is need that the converting power of God should come upon our ministering brethren, for many of the people are far in advance of them in experience in the things of God. The highest interest of souls, both for time and eternity, is involved in a proper understanding of the work for this time. *6LtMs, Lt 4, 1889, par. 85*

We deplore the fact that men idolize their own opinions, that they are willing to be governed by their own preconceived ideas rather than by a plain "Thus saith the Lord." It is the most difficult thing in the world to convince men who do not want to be convinced. Satan beclouds the perceptions and hardens the heart so that men will not give up their own ways that they may work for the salvation of a backslidden church, and point sinners to the "Lamb of God which taketh away the sin of the world." [*John 1:29.*] Instead of engaging heartily in this work, they hold back and almost hope and pray that those upon whom the Lord has laid the burden will not succeed, for if success crowns the efforts of the burden bearers, it will prove these doubters to be in the wrong. *6LtMs, Lt 4, 1889, par. 86*

When men open their hearts to unbelief, they open them to the great deceiver, the accuser of the brethren. With the glorious light of truth emanating from God, with abundant evidence that the work for this time is ordained of heaven, beware that you do not harden your hearts and ask for further proof, saying, "Show us a miracle." The rich man of the parable prayed that one might be sent from the dead to warn his brethren, that they might not come to the place of torment in which he found himself. He said, "If one went unto them

from the dead, they will repent.” But the answer came to him as it comes to us today, “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”  
[*Luke 16:30, 31.*]*6LtMs, Lt 4, 1889, par. 87*

## Lt 5, 1889

Miller, Howard

Between Elmira, New York and Canton, Pennsylvania

June 2, 1889

This letter is published in entirety in *1888 330-335 Materials*.

Dear Brother Howard Miller:

My mind has been burdened on your account. From time to time your case has been presented before me in connection with the work and the cause of God, and in assemblies you being present, I have presented general principles, knowing if you had an ear to hear, and a heart to understand, you would have taken these things to yourself. While at Minneapolis, I had a testimony from the Lord to His people, but you, as well as others, did not recognize the voice. You did not respond, but went from the meeting with matters perverted in your mind. Acting under false impressions yourself, you have given false impressions to others. *6LtMs, Lt 5, 1889, par. 1*

When I visited Potterville, you were at that meeting, but you had no real union with me in the work the Lord gave me to do. The message He gave me to bear came to ears that heard not, to hearts that were not impressed. Had you, and others who had entered into a similar deception, there convened and acknowledged that you had taken a wrong view of matters, you would have come out of darkness into the light. But your pride, your self-righteousness, was similar to that which the Jews cherished, and it kept you from accepting the light, as it did the Jews. That which was a light and blessing to those who received it was darkness to those who rejected it. I had a message from God to the people, but you did not receive it. *6LtMs, Lt 5, 1889, par. 2*

For years you have been in great need of spirituality and have not discerned the necessity of weaving Christ into all your labors. You should have less of self and more of Jesus. You are not naturally demonstrative, and it is essential for you to have a life-giving power that will bring greater earnestness into your labors. When you are

placed where you feel authorized to dictate and be a controlling power, then you magnify your office, but you are not one yourself to become a learner. You do not want to be counseled. You are inclined to take [a] course according to your own judgment, to dictate, to criticize, and indulging in these habits has strengthened your tendency in this direction. You have been filled to a great degree with Pharisaism. Jesus looks upon you with grief, for you evidence by your actions in this day that if you had lived in the days of Christ, you would have done as the Pharisees did in their rejection of Christ. *6LtMs, Lt 5, 1889, par. 3*

You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him, but will their attitude and position excuse you for turning from the light that the Lord has thrown upon your pathway? I am sorry that you are in such great blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that these things that cannot be shaken may remain. We are now entering upon that time. *6LtMs, Lt 5, 1889, par. 4*

Your spirit is an offense to God, for you receive not the things that are of God, but range yourself on the enemy's side to oppose God in the very work He is doing for this time. Your discourses are dry and spiritless. Your strength is weakness; yet you rely upon your own wisdom. Unless you fall upon the Rock and are broken, the mold of God cannot be placed upon you. *6LtMs, Lt 5, 1889, par. 5*

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery, the blending of the two natures, the divine and human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This most wonderful exhibition of God's love was made on the cross of Calvary. Divinity

took the nature of humanity, and for what purpose? that through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, was incomprehensible to human minds. The wonderful things to take place in our world, the greatest events of all ages, are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of the heavens shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mystery of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without Me ye can do nothing." [*John 15:5.*] Then there must be far less of self and all for Jesus. *6LtMs, Lt 5, 1889, par. 6*

External forms cannot take the place of inward piety. The Jewish teachers exalted themselves as righteous; they called all those who differed from them accursed and closed the gates of heaven to them, declaring that those who had not learned in their schools were not righteous. But with all their criticisms and exactions, with all their forms and ceremonies, they were an offense to God. They looked down upon and despised the very ones precious in the sight of the Lord. And among the people who claim to believe the doctrines of our faith, are those who are also filled with Pharisaism. Unless they are laying hold, moment by moment, of the merits of the blood of a crucified and risen Saviour, they will preach Christless sermons and will become stumbling-blocks to souls who are inquiring the way to be saved. Human devices, human plans, and human counsels will be without power. Only in Christ Jesus will the church near the period of Christ's coming be able to stand. She is required of her Redeemer to advance in piety, to have increased zeal, understanding better as she nears the end that her own "high calling" is "of God in Christ Jesus." [*Philippians 3:14.*] *6LtMs, Lt 5, 1889, par. 7*

There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know

more and more of the oracles of God and be established in right doctrines. *6LtMs, Lt 5, 1889, par. 8*

The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." [*isaiah 65:5.*] There will be a humble spirit with all, more faith and love; self will not be exalted. Look and live. Christ's spirit, Christ's example, will be exemplified in His people. We shall follow more closely the ways and works of Jesus. The pulpit, the press, and the church will be more humble, more forbearing, more patient and kind, and the love of Jesus will pervade our hearts. It is impossible for me to picture before you the result of this influence. *6LtMs, Lt 5, 1889, par. 9*

I tried while at Potterville to present before you what might be done if all would stand in right relation to God. I stated how essential it was that men who have intelligence and an experience in the knowledge of our Lord and Saviour Jesus Christ, should connect with Elder Van Horn, whom they had chosen as their president. If all the burdens were left to fall upon him, he would be unable to do the work assigned him. He is not quick to discern the necessities of the case or quick to devise means to forestall the evils which may arise. No man is perfect. But if those associated with him as committee men will stand in their place and act their part with unselfish interest, they will, as a perfect whole, accomplish a good work. *6LtMs, Lt 5, 1889, par. 10*

Michigan needs in all her churches men to labor, not in their own finite wisdom, but with divine enlightenment. I have much trembling of heart for Michigan. It is in a sad condition. As I saw that you and Elder Fargo did not comprehend the truth for this time, that that which was light from heaven was resisted, I had no hope that the committee associated with Elder Van Horn would be any help to him, but they would be only a burden. He could not feel free to act without consulting the committee, and they were not walking in the light and advancing with the work and so would be no help, no light, no strength, to him. If there are grave duties neglected, those who have stood directly in his way will be guilty before God of neglecting the work of the Master. *6LtMs, Lt 5, 1889, par. 11*

Ellen G. White.

Brother Howard Miller, I have written a large letter to you and Brother Madison Miller but have not been able, because I was obliged to attend to so many things that were pressing upon my attention, to complete a copy for you both. I must say to you that as you now are blind spiritually, you are not fitted to be a help to your brethren. "When thou art converted, strengthen thy brethren." [*Luke 22:32.*] You will sow the seeds in your labor that you will not be pleased to harvest. Your spirit is not right with God. You feel that you are qualified to do a large work, but this is not right with God. You feel that you are qualified to do a large work, but this is because you do not know yourself. I beseech you to humble your heart before God and be converted. Said Christ, "Without me ye can do nothing." [*John 15:5.*] Do not try to help others when you are in darkness yourself and need to see many things in altogether a different light. Pray much; humble yourself before God, for this is your only safety. *6LtMs, Lt 5, 1889, par. 12*



**Lt 6, 1889**

Loughborough, Sister

Battle Creek, Michigan

November 14, 1889

Previously unpublished.

Dear Sister Loughborough:

I am very anxious that every soul shall stand at this post of duty, firm as a rock to principle. There should be no lessening of fidelity in guarding the interest of the work in the health retreat. You are none to watchful, none to vigilant, but my dear sister, there is one thing wherein you will need to guard yourself. You need more love and less iron in that which you do. You can leave an impression upon the minds of the patients and guests that will be unfavorable to you and to the institution. Remember you are on missionary ground and that your work is a work for the Master, which work should be done in such a way as to leave correct impressions of our religious faith. This should be done by all who are connected with the Health Retreat, and it will bring the very best results. *6LtMs, Lt 6, 1889, par.*

1

If you surround yourself with an atmosphere of cold reserve, if your manners are forbidding, you leave a very disagreeable, unhappy influence upon the minds of others. You are not to feel that your duty is done when you link with a very few and shut yourself in to yourself in regard to others. This is a natural trait in your character, and it is not a desirable qualification. As far as doing good to others is concerned, there is little success. Whatever their business, all connected with the institution should be pleasant and ever show the Christ side of their character. Are you Christ's missionary? Can you break through this icy coldness and reserve in reference to spiritual things? Will you leave a correct impression upon minds and not misrepresent the religion of Jesus Christ? *6LtMs, Lt 6, 1889, par. 2*

Oh, if the beams of the Sun of Righteousness are shining upon your heart you will reflect their bright rays to others. If you love Jesus

and want others to love Him too, see that your own heart is charmed and melted with the love of Jesus. You will cherish [a] sunshine spirit; you can be brave, true, honest, and yet full of the milk of human kindness. Joy, peace, love will be reflected in your countenance, in your words, and in all your intercourse with others. Do not let it be said of you either in misunderstanding or in partial error that you are stern, sharp, critical, forbidding, morose and uncourteous. This is all selfishness. Angels of God are looking upon you, expecting you to be like Jesus, the holy Pattern. You must work away from and out of yourself. One can be selfish in prayer, in devotion, in stern duties without opening the door to the Sun of Righteousness.*6LtMs, Lt 6, 1889, par. 3*

You should speak glad, inspiring words. You should guard against hurting the feelings of others. You should do kind acts in a kind, whole-hearted way, as though you loved to do these things. Jesus' work was to draw all men unto Him and repulse none. Let your life be like a watered garden and like a spring of water whose waters fail not. Be just what Jesus was, and then every power you possess will be consecrated to the service of God.*6LtMs, Lt 6, 1889, par. 4*

I write this because I know you need these words. May the Lord bless you and preserve you and strengthen you is my earnest prayer.*6LtMs, Lt 6, 1889, par. 5*

**Lt 7, 1889**

Daniels, E. P.

Battle Creek, Michigan

July 28, 1889

This letter is published in entirety in *PH096 64-65*.

Dear Brother Daniels:

Since writing you, as you will see in the letter of earlier date, I have carried a burden on my mind for you. Again last night your case was forced to my notice, and I was talking with you as a mother talks to her son. I said, "Brother Daniels, you should not feel it to be your duty to converse with young ladies upon certain subjects, even if your wife is present. You are encouraging in them the idea that it is all right to communicate to ministers the family secrets and difficulties that should be brought before God, who understands the heart, who never makes a mistake, and who judges righteously. Refuse to listen to any communications of private matters, concerning either families or individuals. If persons are encouraged to come to one man with their troubles, they will think it all right to keep up this practice, and it will become a snare, not only to the soul who communicates, but to the one to whom these things are confided." I said, "God has not laid this kind of work upon you. Do not invite the confidence of either married or unmarried women. Take the young men and give them your special attention; pray with them and for them. Do not talk with them, or with young ladies either, upon the subject of marriage. This subject needs to be repressed rather than encouraged." *6LtMs, Lt 7, 1889, par. 1*

Again I entreat of you to carry all solemnity with you into the pulpit. Do not talk at random or act indiscreetly, but labor for souls as for those who must give an account. I know that our people are liable to be drawn to you instead of depending entirely on Christ, and thus they will endanger their souls. *6LtMs, Lt 7, 1889, par. 2*

One thing alarms me; when you are cautioned or reproved, you act exactly as Elder Canright has acted for years. He rose up just as

you do. He justified himself and thought himself misjudged and abused. Because he pleased the tastes of the people, he regarded himself as all right. Why do you act so pettishly when your course is questioned? Do you think that is no danger at all in your case? Are your eyes blinded that you fail to discern any danger? Because so many are foolish enough to flatter, praise, and extol you, does it bring you evidence that you are sinless? Because the Lord watches your footsteps and, seeing that they may go in wrong paths, sends you counsel and reproof—or consolation—as the case requires, will you rise up against it? Who can know his own faults? You may make assertions, and they may be honestly made, but after all, they may be made because you do not see your danger. Real, living, Christian principles that rule the heart at all times and under all circumstances will make you an overcomer and a living channel of light. It will be nothing short of a delusion to entertain the idea that you are in no danger. I tell you that you are in danger. You need to walk carefully and prayerfully before God. *6LtMs, Lt 7, 1889, par. 3*

**Lt 8, 1889**

Daniels, E. P.

Battle Creek, Michigan

November 5, 1889

This letter is published in entirety in *PH096 65-80*.

Brother Daniels:

Your case has again been presented before me so clearly that I understand your danger, and I cannot hold my peace, for I have a care for your soul. I am not at liberty to tell you all that has been shown me concerning you; sufficient now is the fact that you have not an eye single to the glory of God; your course of action is not in harmony with the Spirit of Christ. If the Lord Jesus were working upon you at all times and in all places, the fruits of righteousness would appear, but the fruits you bear are frequently of such a character as to declare distinctly that your works are not wrought in God, that the Spirit of God does not have a controlling power to subdue and sanctify your nature and place Christ's mold upon you. Your powers have at times been unselfishly used to glorify God, but when your own spirit prevails, the very blessings God has given you are perverted to serve your selfish purposes. *6LtMs, Lt 8, 1889, par.*

1

How stands the record in the book of God in regard to your dealing in financial matters? "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." [*Luke 16:10.*] Christ declares that a selfish use of our possessions in this world proves us unfaithful to God and therefore disqualified for the higher, heavenly trusts. We are not to live an inactive life in heaven. The faithful steward will there be entrusted with much. "If therefore ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [*Verses 11, 12.*] Christ has purchased us by the price of His own blood; He has paid the purchase money for our redemption, and if we will lay hold upon the treasure, it is

ours by the free gift of the Son of God. In this probationary time we may show ourselves unworthy to have the heavenly gift entrusted to our keeping. Money is not ours; houses and grounds, pictures and furniture, garments and luxuries, do not belong to us. We are pilgrims, we are strangers. We have only a grant of those things that are necessary for health and life. But Satan places the temptation before us to desire many things with [which] the children of light should have nothing to do. Our temporal blessings are given us in trust, to prove whether we can be entrusted with eternal riches. [If] we [endure] the proving of God, then we shall receive that purchased possession which is to be our own—glory, honor, and immortality. *6LtMs, Lt 8, 1889, par. 2*

Money is not necessarily a curse; it is of high value, because, if rightly appropriated, it can do good in the salvation of souls, in blessing others who are poorer than ourselves. By an improvident or unwise use, as is evident in your case, money will become a snare to the user. He who employs <money> to gratify pride and ambition makes it a curse rather than a blessing. Money is a constant test of the affections. Whoever acquires more than sufficient for his real needs should seek wisdom and grace to know his own heart and to keep his heart diligently, lest he have imaginary wants and become an unfaithful steward, using with prodigality his Lord's entrusted capital. When we love God supremely, temporal things will occupy their right place in our affections. If we humbly and earnestly seek for knowledge and ability in order to make a right use of our Lord's goods, we shall receive wisdom from above. When the heart leans to its own preferences and inclinations, when the thought is cherished that money can confer happiness without the favor of God, then the money becomes a tyrant, ruling the man; it receives his confidence and esteem and is worshipped as a god. Honor, truth, righteousness, and justice are sacrificed upon its altar. The commands of God's Word are set aside, and the world's customs and usages, which King Mammon has ordained, become a controlling power. *6LtMs, Lt 8, 1889, par. 3*

In our use of money we can make it an agent of spiritual improvement by regarding it as a sacred trust, not to be employed to administer to pride, vanity, appetite, or passion. We should ever

remember that in the Judgment we must meet the record of the way we use God's money. Much is spent in self-pleasing, self-gratification, that does us no real good, but positive injury. If we realize that God is the giver of all good things, that the money is His, then we shall exercise wisdom in its expenditure, conforming to His holy will. The world, its customs, its fashions, will not be our standard. We shall not have a desire to conform to its practices; we shall not permit our own inclinations to control us. *6LtMs, Lt 8, 1889, par. 4*

It is not best to pretend to be rich or anything above what we are, humble followers of the meek and lowly Saviour. We are not to feel disturbed if our neighbors build and furnish their houses in a manner that we are not authorized to follow. How must Jesus look upon our selfish provision for the indulgence of appetite, to please our guests or to gratify our own inclination? It is a snare to us to aim at making a display or to allow our children, under our control, to do so. Notwithstanding the testimonies given you in regard to the management of your children, you have not corrected the errors that have been thus pointed out. You have placed your own stamp of character upon these children as a birthright—a sad legacy; then, with all the light before you, you have indulged them until they reproduce your defects; they have the same desire for self-gratification, the same spirit of self-indulgence. In the training and education of children, a firm, kind, restraining influence is to be exercised over them day by day. Teach them, as did Abraham, to keep the way of the Lord, to do justice and judgment, that the fear of the Lord may be ever before them. Patiently instruct them to walk humbly with God. They should be trained to habits of industry and not allowed to be indolent. Seek to strengthen everything that will make their characters solid, well balanced, and noble. Let every God-given faculty be developed for usefulness, not perverted by pleasure-loving, by indolence, or by wild liberty. Self-love, self-admiration, is a terrible curse. Teach your children to make the cause of Christ their first and highest consideration and to deny their selfish desires, that they may do good to others. You as parents are standing under [a] weighty responsibility. Restrain your own inclinations in the expenditure of means and give your children the precious lesson that outward display will not make the lady or the gentleman. It is the inward adorning, that meek and quiet spirit

which is in the sight of God of great price, that demands our earnest attention.*6LtMs, Lt 8, 1889, par. 5*

Elder Daniels, my heart is sad for you, for your wife and your children, for I say to you in the fear of God, You are making a record that will be lasting as eternity, “and if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” [*Verse 12.*] We are placed here as probationers to prove whether we will, through the grace of Christ, develop all that the Lord exacts of us. We have been entrusted with great light in regard to the truths of His holy Word and with mental faculties susceptible of the highest cultivation. You are to love God supremely and your neighbors as yourself. You are to prove yourself faithful even in the least temporal matters. If you disregard the plainest directions given by our Lord in His holy Word and by the testimony of His Spirit and choose to walk in your own way, to follow the impulse of your own heart, you will be pronounced an unfaithful steward. If you prove yourself unfit to hold the smallest interests which your Master has placed in your hands here, how can God trust you with eternal interests? You may give your money quite freely to our institutions or to individuals, but does God honor you for this? If the money has been obtained unjustly will He accept this offering at your hands? You may ease your conscience by saying, “I give to the cause what others have given me.” Tell these persons they should be stewards of their own means.*6LtMs, Lt 8, 1889, par. 6*

You do not know how to use money economically and do not learn to bring your wants within your income. Your spendthrift habits are a snare to you. The Lord has warned you, but your habits of prodigality have taken such a hold upon you that His cautions and warnings have been alike unheeded. Your wife, while she may be a help to you in many things, does not help you as she should in this respect. In order to live the life of a true disciple of Christ, you must day by day deny yourself, take up your cross, and follow your self-denying, self-sacrificing Redeemer. You have not yet learned the lesson of meekness and lowliness in the school of Christ. You have an eager desire to get money, that you may freely use it as your inclination shall dictate, and your teaching and example have proved a curse to your children. How little they care for principle!



They are more and more forgetful of God, less fearful of His displeasure, more impatient of restraint. The more easily money is obtained, the less thankfulness is felt.*6LtMs, Lt 8, 1889, par. 7*

I have been shown of God the sinfulness of the course you have been pursuing. You have engaged in mining and real estate business, and while an acknowledged minister of the gospel, you have worked upon the minds of your brethren and have influenced [them] to invest their means in real estate and in mining shares. You told them the investment would bring large returns, that they would more than treble their money and could help the cause so much more. You represented that this was a golden opportunity which you did not want them to lose and urged them to avail themselves of the advantages that God had placed right within their reach. With your powers of exaggeration, you represented the matter in such a light that many were deceived, and some lost their <money, which should have gone into the cause of God.>*6LtMs, Lt 8, 1889, par. 8*

Now you have urged upon others the duty of confession; have you made confession of the wrong that you have done your brethren? Have you told them of your errors? Have you told them of your schemes to obtain means because your extravagant expenditures brought you into embarrassing positions? Have you fulfilled your promise, that if they did not realize the glowing expectations you had kindled, you would repay the money they had invested? Have you felt that you must confess your sin in reverting to city lands and mining stocks the means which should have been invested in the cause of God? You and your brethren who were engaged with you have a work of restitution to do. When you, Elder Daniels, can say with Zacchaeus that if you have received aught of any man unjustly, you will restore to him fourfold, then there will be evidence of a genuine work of the Spirit of God in your heart.*6LtMs, Lt 8, 1889, par. 9*

At the late camp meeting at Oakland, many came to me and inquired if there was nothing to be done in your case. The strong influence you <had been> exerting in behalf of these speculative enterprises to the injury of the work of God, brought great trial and perplexity to our brethren. But notwithstanding the wrongs on your

part that called for confession, you came to that meeting and held yourself aloof, neither seeking to right your wrongs nor showing an interest in the work of God. You necessarily had some care of your wife, but this was not sufficient excuse. You needed all the help and blessing which the Lord was waiting to bestow upon you if you would seek Him with humility of heart. If you were envious, dissatisfied, feeling that due honor had not been shown you, the Lord could do nothing for you. What conclusion could the people draw from your attitude at that meeting? Had you, as a humble learner in the school of Christ, tried to obtain all the help possible from your brethren and sisters, you would not at the close of the meeting have been barren and unblessed; you would not, when you left, have been under temptation, dissatisfied, and unhappy. *6LtMs, Lt 8, 1889, par. 10*

I am pained to learn that you have entered upon another money-making scheme. You are teaching voice culture, and by your exaggerated statements, made with such a professed knowledge of the benefits of this exercise many are deceived and are led to give you their patronage. *6LtMs, Lt 8, 1889, par. 11*

The secret of all these movements is this: When you get into difficult places financially, on account of the extravagant expenses of your family, you set about extricating yourself by some of your inventions. You extort money from those who believe you to be so good a man that everything you say is truth and righteousness. Your method of dealing savors of dishonesty and perversion of facts; it is more like fraud than like honorable, straightforward integrity. *6LtMs, Lt 8, 1889, par. 12*

Now the fact that you hold credentials from the conference and are receiving your pay from the money brought in by the tithing makes the conference responsible for your influence among the flock of God. The Lord will not hold them guiltless of your wrong course of action and the misrepresentations to which you have resorted to draw money from your brethren. Unless you change your course, I advise the brethren to withdraw your credentials and not let you carry their influence to sanction your proceedings. *6LtMs, Lt 8, 1889, par. 13*

Your course is causing great perplexity among those best acquainted with you. You seem to have a power which many would think it a sin to term anything but the power of God, but your influence does not tend to strengthen, stablish, settle them as to the operations of the Spirit of God. They see you acting in direct opposition to your own work and your own teaching, and that which they suppose to be a divine influence seems to be so blended with the perversity of your nature that they know not how to distinguish between the two. The Lord has shown me that you employ human <and mesmeric> influence to move upon minds. In your labors it is often the case that that which is attributed to divine power is from a human source; you yourself have at times been amazed that your brethren and sisters should regard you as moved by the power of God. You are deceiving and being deceived.*6LtMs, Lt 8, 1889, par. 14*

Your mind is not well balanced. You are moved by impulse. You make statements in the pulpit and then go away and contradict them in your conversation. You preach, but do not practice. You have good qualities, but you abuse them, because you do not train your powers to serve God only. You serve yourself, and attract the people to yourself. Your brethren and sisters are certainly deceived in you.*6LtMs, Lt 8, 1889, par. 15*

The worst of the matter is that you become impatient if any effort is made to correct these evils. Your pride is touched, and when your brethren seek to counsel and help you, you regard them as personal enemies and count their reproofs and corrections as designed to work evil against you. You are not right with God. It is only when one unduly esteems himself that he imagines evil of those who would help and save him. God has borne long with your perversity. For years He has sent you messages of warning; He has called to you and held to you as a mother to her erring son, and yet His goodness and mercy have been abused. In the place of heeding the testimonies of the Spirit of God, you have treated them according to the frame of mind you were in when you received them, and your heart is hardened by the very goodness and mercy of God.*6LtMs, Lt 8, 1889, par. 16*

You make statements wholly untrue in regard to the testimonies.

You belittle them. You represent things in a distorted light. You do this in order to break down everything that would prevent you from carrying out your own plans for self-advantage. Well-balanced, judicious minds cannot long be abused in this manner, but after one class has been deceived, you take another class; you begin your operations where your mistakes are less known. Your brethren have borne long with you, until forbearance has ceased to be a virtue. I would not write to you as I do if it were not enjoined upon me to do this. *6LtMs, Lt 8, 1889, par. 17*

One day you stand in the pulpit and strongly advocate the testimonies which God has sent to His people; in a few days, if you feel like it, you do your best to unsettle faith in them among those with whom you associate, and then, in a day or two, you advocate the testimonies again. Now, my brother, are you anchored anywhere or are you not more like the waves of the sea, tossed to and fro, unstable, unreliable, moved not by principle, but by emotion? Will not your work be of the same character? Will it not ravel out? Both you and your wife are under the reproof of God. What are you going to do about it? Will you draw nigh to God. Will you set your own house in order? Will you <unitedly> make earnest work for eternity? Or will you throw down the yoke of Jesus, refuse to lift His burdens, and choose to be independent, perverse, willful, uncontrollable? God is faithful to His Word. A watcher is beside you in the house of God. A watcher is beside you when you sit in converse with your brethren and say things that have no foundation in truth. A watcher will write the record of every word and action and the motive that prompted it. There can be no denial of that record, as here you often deny what you have said or done. The watcher will write it all, and he will do the bidding of God in regard to your case. *6LtMs, Lt 8, 1889, par. 18*

Brother and Sister Daniels, must I conclude that the Word of the living God has no special weight with you? Must I decide by your course of action that the testimonies of warning, reproof, and entreaty, calling you to God's Word, to listen to His voice, are set aside by you as unworthy [of] your notice, as an idle tale? I have not spoken to you my own words, but the words given me of God. You speak your own words with such intensity and assurance that you make those whom you address believe error to be truth and that the

testimonies which God has set in the church are of but little weight. Tell me, if you can, what will have weight with you? Tell me what reserve force the Lord has to meet your case. You ride over all counsel; you pay not the least heed to advice unless it pleases you and accords with your mind. When you happen to be so disposed, you will make of none effect the testimonies of the Spirit of God if they reprove and correct your course. *6LtMs, Lt 8, 1889, par. 19*

One thing is certain: I have held my peace as long as I shall do so. Now the only thing I can do is to put before our people, in some form, the light which God has seen fit to give me in your case. If the testimonies have no influence upon you, they may at least guard the flock of God from deception. You may <say you will> give up your credentials and step out of the work. Better, far better, to do this than to cast such an influence as you are now exerting upon the work of God. But what would gladden my heart and please the dear Saviour who gave His life for you, is for you to humble yourself under the hand of God. You are a very weak man, but God can give you strength, that you may finish your course with joy. I warn you, my brother, to prepare for the Judgment. Let not the blood of the souls of the flock and the blood of your children be upon your garments. Never boast of your endowments or position or achievements. All our talents are from God, to be rendered back with interest. From Him come all the gifts you have misapplied. May the Lord help you to see and repent of your abuse of His blessings before it is forever too late. *6LtMs, Lt 8, 1889, par. 20*

“Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*] I am pained beyond measure to see the little discernment existing among our people who have had so great light. They listen to a sermon that stirs their emotions, and the language of their hearts is, “Evermore give us the ministry of this man; he moves our hearts, he makes us feel.” They forget God and praise and exalt the man, to his injury and the injury of their own souls. When will those who claim to believe the truth cease “from man, whose breath is in his nostrils”? [*Isaiah 2:22.*] When will they

trust in God, make Him just what He is, all and in all?<sup>6</sup>*LtMs, Lt 8, 1889, par. 21*

You have earnest work to do if through Christ's righteousness you win the crown of life. Oh, you must have a transformation of character before you can be a safe teacher of the truth! A profession of faith avails little without a personal, living experience in the truth. A casual or nominal faith is of no value. We must have a faith that works by love and purifies the soul. That faith has strength; it requires on your part supreme preference, holiest love for God, reliance upon Him, entire consecration, not one day in seven, but day by day. It identifies you in your feelings, your interests, your service, with Christ. Having this faith, you will be constantly receiving strength that is out of and above yourself. You will partake of the grace of God, which is without limit. When you have this communion with the divine, there is an identification of Christ's interest with yours before all the universe. Your sins are reckoned to Jesus; His righteousness is imputed to you. For God "hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." [<sup>2</sup> *Corinthians 5:21.*] Thus your prayers are accepted, becoming unto God a sweet-smelling savor in the Beloved. Thus you enter into His rights and become an heir with God and joint heir with Jesus Christ. You will enter into His victories, and the reward of eternal life will be given you.<sup>6</sup>*LtMs, Lt 8, 1889, par. 22*

Again I inquire, What are you going to do? Will you be wholly on the Lord's side? Will you be a converted man? Remember, I do not say you never have been converted, but will you now have a new consecration? Will you die to self? Will you put away every wrong and watch, watch for the stealthy approach of the enemy? Watch [for] the old habits of sin that will steal back upon you and that need to [be] shaken off again and again. Watch over a careless, unruly tongue. Watch your spirit, lest, because you cannot have your own way, you become desperate, reckless, profane. Watch for opportunities to do good. Be ever learning humility and meekness at the feet of Jesus. Oh, when will every child of God learn to unite with Jesus and not depend upon frail, erring men, and expect to be towed along to heaven by their faith and zeal? Genuine conversion unites the soul in clinging faith to the one helper, Jesus Christ.

Make no more half-way efforts, to fall back worse than before, but, oh, make thorough work! Begin in your neglected family. Your neglect has not been a lack <in your> indulgence, but a neglect of their souls. May the Lord make you a priest in your own household.*6LtMs, Lt 8, 1889, par. 23*

Do not, I entreat you, continue the same course of extorting money from your brethren and robbing the Lord's treasury. You have done this work altogether too long. You have now a work to do to right up your wrongs. When you read this, pray earnestly to God. Do not throw it aside, do not become impatient, do not become desperate, but consider thoughtfully and candidly what is your real state. Utter no threats, make no false statements, for many of these now stand registered in the books of heaven, unrepented of, even during the year now almost ended. Let not this year close and you be found at variance with God. I must now leave you, but with only a small part written of that which is upon my mind. If this does not lead you to pursue a different course, I have more to write. God help you to be wise unto salvation!*6LtMs, Lt 8, 1889, par. 24*

**Lt 9, 1889**

Daniels, Brother and Sister [E. P.]

Battle Creek, Michigan

July 25, 1889

Portions of this letter are published in *VSS 275*; *2MCP 768*.

Dear Brother and Sister Daniels:

I am surprised and burdened by the letter received from Sister Daniels, that you take things as you do. I believe that the Lord has a work for you to do and that at the camp meeting at Oakland the grace of God came upon you. But that which has caused me to tremble in your case is the very fact you are praised and extolled by human beings who do not know your weaknesses as I do, for the Lord has opened them out before me from time to time. When you become self-confident, when the large numbers praise you, then is your danger. Then Satan determines to seduce and destroy you.<sup>6</sup>*LtMs, Lt 9, 1889, par. 1*

I have said nothing at all that should influence you away from your work. Is it so, my brother, that you brace [yourself against] all reproof, all warnings, as though you were above temptation? I warned you against clownishness in the desk or before the people. Do you not sometimes bring this acting into the sacred desk? You please the world; you attract the world. Is this an evidence that you are having a deep spiritual piety, sanctified to God through the Spirit?<sup>6</sup>*LtMs, Lt 9, 1889, par. 2*

The very fact that many are looking to you and expecting counsel of you leads me to be afraid, for these souls should be taught in every discourse and in private labor also, not to make flesh their arm of strength, not to lean upon human wisdom. If they look to you and expect of you large things to correspond with your sermons in the pulpit, do you not see that your circumspect life and conduct out of the desk must be a living epistle, known and read of all men? We are “a spectacle unto the world, and to angels and to men.” [*1 Corinthians 4:9*.] If you think you are about right, you will not feel



your need of the Great Physician. I love your soul, I know your dangers, and I set them before you because I am aware that you do not see your need of hourly dependence upon God. I do not see that the cautions and warnings given you are unnecessary. *6LtMs, Lt 9, 1889, par. 3*

You are never in as great danger as when men praise you and call you a power in the pulpit. Oh, my dear brother, if you would only keep advancing, pressing forward toward the mark of the prize of our high calling in Christ Jesus, humbling yourself and not putting confidence in yourself, then would my soul rejoice in the Lord. The lower you lie at the foot of the cross, the less will you see a sufficiency in yourself. *6LtMs, Lt 9, 1889, par. 4*

I am sorry that I have grieved and disheartened you, for I had no intention of doing this. When praise and adulation is [given] you as though you were not a weak, erring, simple man, no doubt my words of warning strike so different a note that they surprise you. But, my brother, how do you know that you do not need every word that I have written to you? If you exaggerate these words and make them mean the worst, you will not receive the blessing that you might through them. If you have a strong assurance and hold upon God, these words written to you in love will not produce the effect to cut off your hold from above, but if you will closely examine yourself in the light of God's Word, you will, if the Spirit of God impresses your heart, see that you stand in a dangerous position, that without constant watchfulness and most earnest prayer you will become careless and self-sufficient and your feet will slide. This is that which I fear and of which I shall warn you. Because I speak plainly, do not feel that I do not love your soul. *6LtMs, Lt 9, 1889, par. 5*

I know that you may be in God's hands a polished instrument of righteousness. I know also that you will be in danger of following your own mind and your own judgment and of doing and saying things which are not in accordance with your holy profession. Then your good will be evil spoken of, and the confidence placed in you will become weak and doubtful. Do not yield to temptation, but keep humble, meek, and lowly of heart. Do not lead men and women to trust in E. P. Daniels, but to trust in the living God. *6LtMs, Lt 9, 1889, par. 6*

You have had precious glimmerings of light from the gates ajar, and your very best prospects and healthful religious experience lie not behind you, but before you. All the past, compared with what is to come, is but as a foretaste. You [should] hunger and thirst after righteousness more and more. *6LtMs, Lt 9, 1889, par. 7*

I cannot see any light, my brother, in your having meetings for young ladies alone. Let there be experienced women to educate and train the young women in propriety of deportment and influence. Do not let them communicate their private history to any man living. This is not God's order and you should not encourage anything of the kind. *6LtMs, Lt 9, 1889, par. 8*

You have a work to do for the Master. Do it with fidelity, with sobriety, and with Christlike dignity, and let the truth that you shall speak do its work upon human hearts. Do not feel that I do not desire your prosperity, for I sincerely do. If I feel urged to speak plainly to you, I must not hesitate to do so—not that I wish to crush, no, no! Do not for a moment entertain such a thought but it is to lift you up nearer and closer to the great heart of Infinite Love. I know that you have a work to do, but “without Me,” says the Great Worker, “ye can do nothing.” [*John 15:5.*] Let not my words wound you and bruise you, but consider them as “excellent oil, which shall not break my head.” [*Psalms 141:5.*] *6LtMs, Lt 9, 1889, par. 9*

I want so much that you should stand forth unto honor as God's chosen vessels. You are both very near my heart, and when I hear of your success, I am glad. But my only fear is that you will not keep the heart steadily fixed upon the Author and Finisher of your faith, that your hands will not always be placed in the hand of Jesus Christ, the language of your heart being, “Lord, lead me, guide me.” [*Psalms 31:3.*] Foes are constantly around you. *6LtMs, Lt 9, 1889, par. 10*

Perhaps you may not just now see the need of such plain warnings, but only heed them, only shun everything that these warnings [set] before you, and the purpose of God will be gained. I know that you will be brought into trying places, and am I too anxious in your behalf that you shall escape every snare of the fowler? *6LtMs, Lt 9, 1889, par. 11*

I want you to come off conquerors, and I greatly desire that your dear children shall be encircled in the arms of Infinite Love. I want them to be lambs in the fold of Christ. We must elevate the standard. If your children will give their young hearts to God, He will accept the offering; He will bless and save them. If your elder daughter will surrender to Jesus her will, her way, and her affections, if she will seek the Lord with her whole heart, He will be found of her, and He will say, "All thy sins are forgiven thee." Then the language of her heart will be, "O Lord, I will praise Thee; though Thou wast angry with me, thine anger is turned away, and Thou comfortest me." [*Isaiah 12:1.*] May not this be true indeed in the case of your daughter? "As far as the east is from the west, so far hath he removed our transgressions from us." [*Psalm 103:12.*] "Being justified by faith, we have peace with God." [*Romans 5:1.*]*6LtMs, Lt 9, 1889, par. 12*

I wanted to write more largely but can write no more now. Do not exaggerate my words. Do not magnify them to your soul's injury, for I have sincere Christian affection for your entire family. The letter to Paul ought to have been sent before this.*6LtMs, Lt 9, 1889, par. 13*

**Lt 9a, 1889**

Daniels, Brother and Sister [E. P.]

Ottawa, Kansas

May 12, 1889

Previously unpublished.

Dear Brother and Sister Daniels:

We are on the campground in this place. We find much hard work to be done, and may the Lord help us to do our work with fidelity. I had a dream last night and was in a meeting where you were, and my guide said, pointing to you, "He is not right with God. He will endanger souls. He has taken upon himself a work that the Lord has not placed upon him. He is in danger of entertaining wrong ideas, and these ideas he communicates to others, unless he walks humbly with God day by day and minute by minute. He puts confidence in himself, becomes self-sufficient. He does not give his mind to the work which he has to do. He has altogether too much to say with regard to marriage of young people. His heart is not right with God, and he will, if he does not change his course of action, mar the work of God." *6LtMs, Lt 9a, 1889, par. 1*

The spell of temptation comes upon Elder Daniels with power, and he seems helpless to resist the suggestions of Satan. His tongue will utter perverse things. Unless his heart is sanctified, he will set a train of thoughts in action that will do great harm, for the very ones he talks with need altogether different sentiments presented to their minds. Satan is ready to stir up elements in the heart that will lead to depravity, and if you are not careful, you will be Satan's agent to do his work. I heard some of the words you have addressed to young ladies and to married women that you had better never uttered. All this cheap, common talk does harm and only harm. Be circumspect in your conversation with both men and women. You are a careless talker, and while you flatter yourself that you have discernment, you make assertions for truth that is no truth, and you are so strong in your talk that many think that your suppositions are only truth when they are error. *6LtMs, Lt 9a, 1889, par. 2*

Elder Daniels, you need to be under the controlling influence of the Spirit of God, or you will disgrace yourself and wound and bruise the cause of God. I have not a particle of confidence in you unless you are constantly seeking wisdom from above. Your human tendencies are not of an elevated, ennobling character. You do not bring into the pulpit that solemnity and solidity and dignity that will elevate the sacred truth you claim to believe. There is in you a strong tendency to go to extremes. You are not well balanced. Appetite and passion will clamor for indulgence and gratification, and the enemy is watching for a favorable chance to overcome you. The eager, intense nature of yours, the ambition, the yearning affection, and the habit of years will be in favor with the drawings and allurings of the tempter. Reason and conscience will urge you in one direction to Jesus, to purity, to self-control, while the enemy will be urging on your own human feelings. You talk at random, you talk extravagantly, you talk foolishly. *6LtMs, Lt 9a, 1889, par. 3*

Never, never carry your clownish inclinations with you into the desk. If you talk with young ladies or married women, be guarded. Start no thoughts in their minds that will in the least prove a temptation to them. Could you hear the authoritative utterance of God in reproof, then your human nature would be humbled. You would bow in humility before God. But there is not with you confidence in the judgment of your brethren, and unless there is one by your side whom you can respect, you will think he does not understand as well as yourself, and you will go on just the same, holding him in derision. *6LtMs, Lt 9a, 1889, par. 4*

You must, if saved in the kingdom of God, be Christlike at home and abroad, in health, in sickness, when amid the world, when in the sanctuary. I know you are in danger, and I write you this letter to warn you. When the heavenly record bears testimony of your fidelity and when Christ shall come to give to every man as his works have been, every trial patiently endured will receive a reward. Will you read carefully *1 Thessalonians 2:1-13*. If you will just make this your experience, as God requires you to do, you will have a hope that maketh not ashamed. "For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of

God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” *1 Thessalonians 2:1-13.6LtMs, Lt 9a, 1889, par. 5*

The Lord reads the heart. After you have been blessed with a measure of success, you become careless. You talk and conduct yourself in some things in a manner not approved of God, and your good becomes a matter of question; there is not propriety in your speech or consistency in your actions. Oh, my brother, settle into God. This I say unto you, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Here is your great warfare; you are never safe trusting yourself.*6LtMs, Lt 9a, 1889, par. 6*

The Lord Jesus was tempted of the devil in all points like as we are, yet without sin. Live what you preach to others, or you will be found wanting in the day of God. We read, “Christ suffered being tempted.” [*Hebrews 2:18.*] The conflict was long and earnest, and His divine soul was wrung with anguish, but He yielded not in thought, in word, or in deed. Temptation is not sin; but it is the yielding to temptation that brings bondage and condemnation. The

strength of virtue, or character, and of piety is according to the power through faith in Christ Jesus to resist the temptations to evil in the time of conflict. To man so hasty and impetuous you have acted at times like a man bereft of his reason. It may be represented like one turning himself away from Christ and rushing headlong into a course of action which destroys confidence in you and reveals that you have not stability of Christian character. *6LtMs, Lt 9a, 1889, par. 7*

If we are easily jostled or stumble, our strength is small. “There hath no temptation taken you but such as is common to man”—it is no strange thing that has happened unto you; trial will be proportioned to your human strength and not beyond your ability to bear—“but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” [1 *Corinthians 10:13*.] “The Lord knoweth how to deliver the godly out of temptation.” [2 *Peter 2:9*.] *6LtMs, Lt 9a, 1889, par. 8*

My brother, I deplore the fact that our brethren and our sisters put too great confidence in you as a devout Christian man, led and taught of God in all things because, as His instrument, He has used you to do some work for Him and success has at times attended your labors. But when you come to depend on yourself and become self-sufficient, Jesus leaves you to your own human weakness, and you have not discernment. You become reckless and say and do things that hurt your influence. Then minds are sorely perplexed in reference to the work they thought was of God; everything lies confused in their minds; the sacred and common are so intermingled that they cannot be disentangled. The only means by which you can, as man, become well balanced, so as not to wound and bruise our Saviour, is to have no confidence in yourself, in your finite wisdom, till, living by every word of God and by constant prayer, you will obtain that insight into your own motives and so sense your own weakness that your dependence will be fully and entirely upon God. The armor of truth on the right hand and on the left will render you strong to do right and only right. You will not in words or in character lie against the truth. *6LtMs, Lt 9a, 1889, par. 9*

All heaven is watching to see what characters we develop. You may

demonstrate your devotion to God out of the desk. Here is your great failure, to mingle the sacred and the common. There is in this a marring the work of God, and eternal things are brought down upon a level with common things. Your heart is not safe for a moment unless it is preoccupied with the truth of God. If you would prevail over the forces of death and hell that are seeking to overcome the people of God, you must learn to pray earnestly to God for that help which He alone can give you and by living faith lean in confidence upon Him who hath loved you and given His life for you that you might in His name come off more than conqueror. There is omnipotence in prayer which will give you the victory. Pray without ceasing. Let your soul breathe forth your prayers to God at all times and in all places.*6LtMs, Lt 9a, 1889, par. 10*

Your prayers coming forth from unfeigned lips will be music in the ears of God.*6LtMs, Lt 9a, 1889, par. 11*



**Lt 10, 1889**

Craig, Brother and Sister

Chicago, Illinois

April 2, 1889

Portions of this letter are published in *AH 109-110; 10MR 72-73*.

Dear Brother and Sister Craig:

Since coming to this mission, I recognize your countenances and have somewhat to say to you. *6LtMs, Lt 10, 1889, par. 1*

The marriage relation is a solemn, sacred one, yet it is too often entered upon without due consideration. The influence of the wife over the husband is powerful for either good or evil. Many a man can date his success or failure in life from his marriage day. *6LtMs, Lt 10, 1889, par. 2*

In the companionship of a true, unselfish woman, the husband finds peace and happiness, forgetting the cares of the world. But if the one whom he has chosen to stand by his side is self-centered, caring for no one or nothing but herself, requiring his time and attention to be constantly devoted to her and yet ignorant of her own duties as a wife and incapable of appreciating his efforts and sympathizing with them, the happiness of the home will be blighted. The wife will be miserable herself, and however well the husband may be qualified to be priest of the household, however energetic and unselfish, she too often lays the foundation for his ruin. *6LtMs, Lt 10, 1889, par. 3*

I have been shown men of grand and generous impulses who were transformed through the influence of women of a narrow, selfish nature. Such women have no love for noble, spiritual things. They strive only to please themselves, and make everyone else please them too. They have an imbecile love of self-gratification, and to their mind the grand motive of duty has no force. *6LtMs, Lt 10, 1889, par. 4*

Love is a tender plant and must be cultivated in order to flourish. A man's love may be sacredly bestowed; but if it is not sacredly appreciated and reciprocated, it will die a natural death. When the wife feels that it is her prerogative to assume control over her husband, to force him to humor all her fancies, her likes and dislikes, her choice or rejection of things, he becomes no more than a plaything in her hands. All that is holy in the marriage relation is gradually obliterated, and the union becomes a yoke of bondage grievous to be borne. It is galling to the neck of the husband and finally becomes so to the wife. But if the husband possesses pure, manly traits of character, if he is industrious, ambitious, and honest, one who loves and fears God, he will not consent to be a slave to his wife's caprices. If the wife is selfish, lacking in womanly traits, neither amiable nor self-denying, may the Lord help them, for life will be a woeful disappointment.*6LtMs, Lt 10, 1889, par. 5*

The moral character of those united in marriage is either elevated or degraded by their association, and the work of deterioration accomplished by a low, deceptive, selfish, uncontrollable nature is begun soon after the marriage ceremony. If the young man makes a wise choice, he may have one to stand by his side who will bear to the utmost of her ability her share of the burdens of life, who will ennoble and refine him and make him happy in her love. But if the wife is fitful in character, self-admiring, exacting, accusing, charging her husband with motives and feelings that originate only in her own perverted temperament; if she has not discernment and nice discrimination to recognize his love and appreciate it but talks of neglect and lack of love because he does not gratify every whim, she will almost inevitably bring about the very state of things she seems to deplore; she will make all these accusations realities.*6LtMs, Lt 10, 1889, par. 6*

The enemy has been, and still is, exercising his power through Sister Craig, and there is danger that her unconsecrated course will have such a deteriorating influence upon her husband that he will be led to view things in a wrong light and will finally have to separate from the work of God. Had he, before marriage, understood the character and disposition of her whom he made his wife, he would not have taken the step he did. She has a pretty face, but her heart is wilful and perverse. I was sorry to look upon a

face so deceptive. Oh, that I might speak some words that would break Satan's power, for she is now taking a course that will make her husband and herself very unhappy. She has a will that has never been controlled or guided. Her mother neglected duty, and the mother's neglect will ruin the daughter unless she submits herself to God, so that His convicting spirit may show her how wicked is the spirit she is manifesting. *6LtMs, Lt 10, 1889, par. 7*

Satan works through this woman. She makes herself and others believe that her husband does not have sympathy for her. She imagines him to be a tyrant because he does not accede to all her whims and caprices. She also makes him think that those in the mission do not sympathize with her. This, she says, affects her health, but I was shown that if she does not subdue her rebellious spirit, her health will be more decidedly affected, for now, when her will is crossed, she is really insane. It is possible for her to prevent all this. If she could control her will and ways just before marriage, she can do it now. Should her husband encourage her complaints and outbursts of temper, he would be doing the very thing that has made her what she is. And by so doing, he would tacitly admit that her troubles were real and not deceptions. *6LtMs, Lt 10, 1889, par. 8*

The fact that Brother Craig is her husband leads her to wonderful lengths in trying to control him, but he must not yield to her. He has already come to see things too much as she does. If this continues, it will result in his separation from the work. Then Satan will have accomplished through this child-wife just what he determined to do. Her husband must not allow her to control him. He is God's; Jesus has bought Him with His own blood. All his powers belong to God. Then which will he serve, the Lord God of Heaven or the unreasonable woman who throws herself into Satan's hands and permits him to take possession of her, mind, soul, and body? *6LtMs, Lt 10, 1889, par. 9*

Sister Craig's case has been presented to me as similar to that of several others who have been agents of Satan. Some of them drove their husbands away from them by their lack of love. Others have been such a trouble to the husband that life became a burden, and at last nature was exhausted, and he was laid in an untimely grave. Still others have driven their husbands from the truth. In one

case, the woman's deceptive power was so great that her husband really thought that she could not restrain herself from acting the satanic part she did, and he permitted his sympathy for her to lead him astray. This woman would appear bright, cheerful, and full of life until she saw him coming home; then her deceptions began. She would become languid and lie on the bed as if unable to help herself. In this way she completely deceived her long-suffering husband. He thought that all her whims and tantrums were caused by physical suffering, when in reality they were made up, with Satan's help, to render effective the delusion of her husband. Thus the enemy of God and man has employed the wife as his agent.*6LtMs, Lt 10, 1889, par. 10*

Sister Craig, you have done this same thing, only in a greatly aggravated way. Satan is opposed to the prosperity of the mission in this place, and every means employed to extend the truth he will [seek to] hinder. Evil, wherever it exists, is always opposed to right, and ever seeks to separate those who would serve God from the influence which would help them to serve Him.*6LtMs, Lt 10, 1889, par. 11*

God, in His providence, has placed Brother and Sister Starr in charge of the mission at Chicago, and he would have Brother Craig perfectly united with them. They have the cause of God at heart. They are to be guardians of the mission. There will be influences created, which, if allowed, will lead Brother Craig to questioning of their course, to evil surmisings, and to unjust conclusions. But let him remember that such feelings indulged against God's servants, are against Christ as well.*6LtMs, Lt 10, 1889, par. 12*

Sister Craig, who is nothing but a child in experience, has ruled at home, and will attempt to do so here. She does not know her place. She will talk against her husband and against Brother and Sister Starr. Bold, defiant, and presumptuous, she will order dictate, and accuse, and her words will have an influence upon those in the mission who do not have clear discernment. Her constant talking, presenting things in her unsanctified way, will have a great effect upon her husband. Satan can work through Sister Craig to keep things in a constant turmoil.*6LtMs, Lt 10, 1889, par. 13*

Shall he be permitted to do this? No! If Sister Craig is not converted, she must not remain in the mission. Her place is with her mother who has indulged and petted her, and allowed her to control everything at home. Just so long as she is unconverted, just so long as she is a willing agent of Satan, there will be perpetual conflict, and this, Brother Craig cannot always endure. Satan uses the elements of her character to destroy his peace of mind, subvert his faith, and unsettle his confidence in his brethren.*6LtMs, Lt 10, 1889, par. 14*

Should he be separated from her, for one year at least, leaving her in her mother's house, it would [be] far better for him and would give her a more favorable opportunity to develop a right character. He would then be out from under her direct influence, where she could not exercise her power over him to drive him to desperation. His presence, the supposed ownership she has in him, leads her to try every possible device to do—what? She could not, for her life, tell what she wants to do, only to make her husband regard her as the supreme object of his thoughts and affections, to worship her before his Creator; he must heed her every suggestion, yield to every impulse of her uncontrolled nature.*6LtMs, Lt 10, 1889, par. 15*

Will you, Brother Craig, debase your God-given manhood, sacrifice your self-respect, your honesty, your fidelity, and lose the confidence of your brethren to gratify the whim of one whom Satan uses to scourge, to afflict, and destroy? Her work is to deprave human nature. Unless she places her will under the control of God and He pours His converting grace into her rebellious soul, she will make no attempt to oppose Satan but will be his willing agent against all good.*6LtMs, Lt 10, 1889, par. 16*

God alone can put a new principle into the heart so that the conflict, which has been against those whom God would use as His servants, will be turned against Satan. If this principle is in her heart, she will see that she must resist her feelings and control her words and actions. If she will take her rightful place in the family, acknowledging the position that God has given the husband as head of the household even as Christ is head of the church, then she may become a child of God.*6LtMs, Lt 10, 1889, par. 17*

The work now, Brother Craig, is to take your stand against these satanic agencies that have been set in operation to rob God of your powers and services. God has given you a work to do, and He would have you lovingly and unitedly laboring with those whom He has chosen to carry on His work and building up His cause. He wants you to have your whole interest in this work. You cannot help your wife to reach a better life by allowing her to lessen your interest in the spiritual prosperity of the mission. *6LtMs, Lt 10, 1889, par. 18*

What power is to obtain the victory? Shall Satan gain the victory? No. Put your wife under the guardianship of her parents; let her go home to the mother who has not educated and trained her to obedience. May the Lord give you strength to take your stand for the right, for liberty, for freedom. *6LtMs, Lt 10, 1889, par. 19*

**Lt 11, 1889**

Burke, Dr.

Battle Creek, Michigan

November 30, 1889

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Burke

Dear Brother:

I was not a little surprised to hear that Mr. M. G. Kellogg had resigned and left the [Rural Health] Retreat. Was he dissatisfied? What could be the reason that he left? I fear that it is because he desires to have the management of an institution himself, but I hope this is not the case. I know he is restless and uneasy, but I am sorry that he has left, for he has twice fallen under the power of the tempter. Nothing can do such persons as much good as keeping them full of something to do.*6LtMs, Lt 11, 1889, par. 1*

I think he overrates his knowledge in the medical profession and flatters himself that he can make improvements above others. I know that he has lost years that he might have been training himself for practicing physician, and he has not the knowledge now. At his age I greatly fear that he will never acquire it. If he would only be content to do the things he can do, he might do much good when connected with our institution at St. Helena. I was very careful not to say a word to discourage him. I think we will have to bear with these poor souls, even if their work is marked with deficiency. Please write me about the case and how you are succeeding in your double burden.*6LtMs, Lt 11, 1889, par. 2*

I hear no words of complaint from anyone, and I sincerely hope that the blessing of the Lord will be upon you all at the Health Retreat. I think of you all and pray for you all, that the Lord will give wisdom in the devising and execution of plans, that the Health Retreat may be

made a success, that the purpose of God shall not be thwarted, and that good may be done not only to the bodies but to the souls of many. If the way of the Lord is kept, this will be the sure result.*6LtMs, Lt 11, 1889, par. 3*

I wish to say a few words in regard to Elder [E. P.] Daniel's teaching voice culture. I am sorry to learn this. It seems as if he were acting over Canright's course. Elder Daniels is not a well balanced man; he is an extremist. Everything he enters into he exaggerates the benefits to be derived therefrom, and he has been reproved again and again by testimony for his scheming propensities, drawing money from our brethren to put in his own pocket that should be invested in our institutions. And as he has apparently been doing a good work after the conversion he had more than one year ago, he has gained the confidence of our brethren as one through whom the Lord is working. <On the strength of this,> he will obtain means of them to benefit himself, and he uses my influence, tells things that are not truth that I have said or done, in order to gain confidence and carry out his own purposes. He has been reproved for this, but when he becomes lifted up and self sufficient he makes the most extravagant statements in reference to many things that are painful to my heart, because they are not true. Testimonies have brought out some things concerning his case, but he goes right on doing the same things over again and again.*6LtMs, Lt 11, 1889, par. 4*

He has a most extravagant family. He does not know how to use means, and his children are growing up spendthrifts. Notwithstanding he claims in a letter to me he has made \$17,000.00 since he went to Fresno, his spendthrift family makes him feel that he is in straightened places and [that] he must have some way to add to his finances. He does not seem to have a sensitive, good conscience in the matter. Means must come, and he will bring it about with his high representations of the wonderful things which he can do <in order> to make a success of what he has in hand.*6LtMs, Lt 11, 1889, par. 5*

When at Healdsburg, he went into the school business, and by his high colored statements he would make persons believe they could learn and teach his method of shorthand who had not a particle of tact to do any such work and he knew it. But if he could make them



believe it, then he could get their money all the same as if his representations were correct. Well, he made a failure, was hundreds of dollars in debt. Through some means not fair, he received of Brother Leininger \$1200, which was just so much taken out of God's cause for his own use.*6LtMs, Lt 11, 1889, par. 6*

He worked to extol Providence Mine; he presented it in glowing colors and made statements that all who invested in it would become rich and could help the cause of God. Notwithstanding I was sending him testimonies that he was not right, [that] God was not pleased with his course, he went on just the same. I wrote him that persons were taking their money out of the *Signs* office and bringing embarrassment upon the work in order to get rich in city lots and in mining stock, that he was encouraging brethren to put in thousands of dollars. One was our German Brother Scazighini, in Lemoore. He urged and urged until he put in \$1,000 and all is lost. He told several he would pay them back their money if they were not satisfied. But did he do it? No, he did not. The whole thing is a failure. He is the only man who made anything from the mine. When he gets onto these scheming tracks, he seems possessed by a spirit that is anything but the Spirit of God. I might say much more but I have said enough to put you on your guard.*6LtMs, Lt 11, 1889, par. 7*

Do not let this man deceive you. When he is not under the control of the Spirit of God, he will do anything and say anything, however wild. Let him not deceive the patients by his folly, but let him keep his place. I write you this in confidence. I will not have my brethren deceived by his works in order to get money in his pocket.*6LtMs, Lt 11, 1889, par. 8*

<I greatly fear I shall be compelled to publish all that I have been shown in reference to his case, for he does not care enough about the reproofs given to change his course of action.>*6LtMs, Lt 11, 1889, par. 9*

**Lt 12, 1889**

Daniels, Paul

Battle Creek, Michigan

July 4, 1889

This letter is published in entirety in *4MR 164-165*.

My youthful brother:

Have you given yourself unreservedly to God? And if not, why not? Ought you not to be a Christian? Has not Jesus purchased you with infinite cost to Himself? Did He not suffer and die upon Calvary that you might by faith claim the merits of His blood?*6LtMs, Lt 12, 1889, par. 1*

I gave myself to Jesus when I was not as old as you now are. I sought my Saviour with my whole heart, and how deeply I regretted that I had not before yielded my will, that I might be drawn to Christ. I found peace in Jesus, believing that He heard my prayers and that He would do in my behalf just what He had promised in His Word, "Those that seek me early shall find me." *Proverbs 8:17*. I laid my Bible open before the Lord and said, "There, Lord, is Thy pledge word, 'him that cometh to me I will in no wise cast out' *John 6:37*. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' *Luke 11:9*."*6LtMs, Lt 12, 1889, par. 2*

The promise is to be claimed by faith. Jesus invites you to come to Him and learn of Him, and "I will give you rest." *Matthew 11:28*. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." *Matthew 11:29*. This rest is not found in inattention and idleness, but in yielding the will to the will of Jesus, for, says Christ, "My yoke is easy, and my burden is light." *Matthew 11:30*. Therefore your will must become God's will. Your peace, your rest, comes in wearing Christ's yoke; you have the peace of Christ, and your conscience is not continually scourging you because you have not committed yourself to do the will of God. When you love to do the requirements of God, there is sweet enjoyment, not in idleness, but enjoyment identified with, and

realized through, the exercise of all your powers on the Lord's side.*6LtMs, Lt 12, 1889, par. 3*

Christ's service means work. You can be a dutiful, obedient child of God. A soldier of Jesus Christ does not mean pleasure, but hard work. You may say, "What can I do?" By coming out fully on the Lord's side, you can exert an influence over your young companions; by refusing to do a wrong action, you can place yourself thus far on Christ's side.*6LtMs, Lt 12, 1889, par. 4*

You may have real conflicts in overcoming self, but you have Jesus to help you. Will you try, Paul, to be a Christian? Will you write to me and tell me that you have fully decided to be a soldier of Jesus Christ?*6LtMs, Lt 12, 1889, par. 5*

In much love.*6LtMs, Lt 12, 1889, par. 6*

**Lt 13, 1889**

Kellogg, M.G.

July 14, 1889

Missing.

**Lt 14, 1889**

Children of the Household

Ottawa, Kansas

May 12, 1889

This letter is published in entirety in *1888 307-325*.

Dear Children of the Household:

I have good news to report this morning. There has been a break in the meeting. Praise the Lord; He is at work for His people. We have felt surely that the enemy of Christ and all righteousness was upon the ground. There were some ministers from Iowa who came armed and equipped to leaven the camp with the very same spirit that was so prominent in Minneapolis. Brother [A. T.] Jones had labored every day, speaking three times a day, but it seemed so hard to make an impression. *6LtMs, Lt 14, 1889, par. 1*

We arrived here Tuesday evening [May 7]. Wednesday I attended the early morning meeting and bore a decided testimony and entreated all present not to act over Minneapolis, and not to be like those Paul describes in *Hebrews 4:2*. I then entreated them to humble their hearts before God and put away their sins by repentance and confession and receive the messages God sends them through His delegated servants. *6LtMs, Lt 14, 1889, par. 2*

Thursday morning, I attended the early morning meeting and felt that I must be more explicit. I was led out to speak more freely in regard to the conference held in Minneapolis and the spirit that our brethren brought to that conference. I felt that it was not enough to longer deal in general terms, uttering truths which might be assented to but that would not cut deep in the fleshly tables of the heart. The work to be done demanded something more than smooth words, for God would put His rebuke upon anything and everything savoring of the same kind of spirit and influence that was brought into Minneapolis—doubts, cavilings, playing upon words, turning aside from the close reproofs of the Spirit of God, and regarding them as idle tales and ridiculing and misrepresenting and

quibbling upon words. *6LtMs, Lt 14, 1889, par. 3*

All this was an offense to God and must not have any place here at this meeting. There were souls starving for food, and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference, and [I] was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing of false witness, the making light of the message God sent and the messengers who brought to them the message. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. *6LtMs, Lt 14, 1889, par. 4*

“Who is a wise man endued with wisdom among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, for where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruits of righteousness is sown in peace of them that make peace.” [*James 3:13-18.*] *6LtMs, Lt 14, 1889, par. 5*

I related in the Thursday morning meeting some things in reference to the Minneapolis meeting. I told them by what means the Lord had opened to me the spiritual condition of many of those who came to that conference. They came under a delusion, with false impressions upon their minds. This was Satan’s work, for the Lord was to revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord’s command to His people through His messengers was, “Go forward.” [*Exodus 14:15.*] And now Satan determined to hold the people away from the light that the rich blessing of God should not come to the delegates of the conference and they carry it to their churches. Satan raised an alarm. They thought the law in Galatians would come up, and they would go armed and equipped to resist everything coming from those men from the Pacific Coast, new and old. *6LtMs, Lt 14, 1889, par. 6*

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it, for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. *6LtMs, Lt 14, 1889, par. 7*

I had been, during the forty-five years of experience, shown the lives, the character and history, of the patriarchs and prophets who had come to the people with a message from God, and Satan would start some evil report or get up some difference of opinion or turn the interest in some other channel, that the people should be deprived of the good the Lord had to bestow upon them. And now in this case a firm decided, obstinate spirit was taking possession of hearts. Those who had known the grace of God and had felt His converting power upon their hearts once were deluded, infatuated, working under a deception all through that meeting, and it took but a tiny seed of doubt and questioning to find fruitful soil in the hearts of those, who had no living connection with God, whose hearts were hard and unimpressible. Their base passions were stirred, and it was a precious opportunity to them to show the mob spirit. *6LtMs, Lt 14, 1889, par. 8*

I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus. All this had passed before me point by point. The satanic spirit took the control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians. *6LtMs, Lt 14, 1889, par. 9*

In the night season one of God's messengers stood by my side and asked: *6LtMs, Lt 14, 1889, par. 10*

Did not I raise you up when you were sick nigh unto death in

Healdsburg? Did not I put My Spirit upon you and sustain you to bear your testimony in Oakland? Did not I, your Lord strengthen you to come the long journey to this place? Have I not kept your mind in peace amid the strife and confusion of tongues? And now I have a work for you to do in this place. My everlasting arms are beneath you. I have given you a message to bear. I will show you many things.*6LtMs, Lt 14, 1889, par. 11*

I was conducted to the house where our brethren made their homes, and there was much conversation and excitement of feelings and some smart, and, as they supposed, sharp, witty remarks. The servants, whom the Lord sent were caricatured, ridiculed, and placed in a ridiculous light. The comment of words passed upon me and the work that God had given me to do was anything but flattering. Willie White's name was handled freely, and he was ridiculed and denounced, also the names of Elders Jones and Waggoner.*6LtMs, Lt 14, 1889, par. 12*

Voices that I was surprised to hear were joining this rebellion, and those with whom I had labored in past years, without any evidence or any sure knowledge of any change in Sister White, were hard, bold, and decided in denouncing her. And of all those so free and forward with their cruel words, not one had come to me and inquired if these reports and their suppositions were true. I was represented as telling things untrue when I made the statement that not a word of conversation had passed between me and Brethren Jones and Waggoner or my son Willie upon the law in Galatians. If they had been as frank with me as they were in talking with one another against me, I could have made everything plain to them in this matter. I repeated this several times, because I saw they were determined not to take my testimony. They thought we all came to the conference with a perfect understanding and an agreement to make a stand on the law in Galatians.*6LtMs, Lt 14, 1889, par. 13*

After hearing what I did, my heart sank within me. I had never pictured before my mind what dependence we might place in those who claim to be friends, when the spirit of Satan finds entrance to their hearts. I thought of the future crisis, and feelings that I can never put into words for a little time overcame me. "But take heed to yourselves: for they shall deliver you up to councils; and in their



synagogues ye shall be beaten: and ye shall be brought before rulers, and kings for My sake, for a testimony against them.” [Mark 13:9.] “Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake; but he that shall endure unto the end, the same shall be saved.” [Verses 12, 13.] *6LtMs, Lt 14, 1889, par. 14*

All this passed through my mind like a flash of lightning, and I was sensible how little trust or dependence could be put in the friendship of men when human thoughts and human passions bear sway. Just as sure as the enemy is permitted to bear sway, then we may expect anything. Human friendship, bonds, and ties of relationship are severed, and why? Because there is a difference of opinion in interpretation of the Scriptures. It is the same spirit which condemned the Lord of life and glory. The truth that sanctifies the souls produces no briars and thorns. “By their fruits ye shall know them.” [Matthew 7:20.] Then the words were spoken, “Only lay hold of the strength of the Mighty One. He is a friend that will never leave thee, never betray thee, and He is thy refuge. No storm or tempest can move thee. In God is thy strength. Faith in God is thy shield and buckler. His grace is sufficient for thee.” *6LtMs, Lt 14, 1889, par. 15*

And what created all this stirring up of human passions, which was bitterness of spirit? [It was] because some of their brethren had ventured to entertain some ideas contrary to the ideas that some others of their brethren had entertained, which were thought from their understanding to be inroads upon ancient doctrines. *6LtMs, Lt 14, 1889, par. 16*

The guide which accompanied me gave me the information of the spiritual standing before God of these men who were passing judgment upon their brethren. They were not keeping their own souls in the love of God. Had they been growing in grace and the knowledge of our Lord and Saviour Jesus Christ, they would have distinguished light from darkness and truth from error. *6LtMs, Lt 14, 1889, par. 17*

I had declared my intention of leaving the meeting as soon as the Sabbath should close, but when I was assured I had a work to do to

stand at my post, that God had given me a message to bear in His name, even if I had foreseen the consequences, I could not be clear before God and have my peace [if I left the meeting]. And my work must not cease here, for my testimony of this character must continue as God should direct until these wrongs were expelled from the churches. Unless the faithful testimonies were continually repeated in the ears of the people of God, the mold which had been left upon the work would not be removed.*6LtMs, Lt 14, 1889, par. 18*

There have been, I was informed, misunderstandings not only of the testimonies, but of the Bible itself. Men have exalted themselves and esteemed themselves too highly, which leads to the denouncing of others and passing judgment upon their brethren. Envy, jealousy, evil speaking, evil surmising, [and] judging one another has been considered a special gift given of God in discernment, when it savors more of the spirit of the great accuser, who accused the brethren before God day and night. There has been a spirit of Pharisaism, a hard, unsympathetic spirit towards the erring, a withdrawing from some and leaving them in discouragement, which is leaving the lost sheep to perish in the wilderness. There has been a placing of men where God alone should be.*6LtMs, Lt 14, 1889, par. 19*

You must do your work with fidelity. You must, under the constraining influence of the love of Christ, do the work God has given you. Let not your zeal diminish. Then trust the results with God.*6LtMs, Lt 14, 1889, par. 20*

This was not all that was said [by the angel,] but I did not hesitate a moment in my decision. I prayed the Lord to unite me more fully to Himself. I decided I must work, bearing the message God should give me without calculating the consequences, whether men would hear or forbear. I must not abate one jot or tittle of the message given me to bear, either for favors, or to withhold because of frowns and alienations of any mortal.*6LtMs, Lt 14, 1889, par. 21*

I sent word to Brother Kilgore that I would speak to the Scandinavians in the afternoon and to the American brethren in the forenoon. I stated to the brethren that I had continued the same

work since the Minneapolis meeting. Success has attended my labors, but only one man has had the moral courage to confess that he had done and spoken wrong both of me and the work God had given me. They have not repented of their evil work. I had testimonies for individuals that were in sin, but I had no liberty to reprove them, for these were joined with those who held responsible positions and had a mob spirit, the spirit of the devil to berate, to falsify, [and to] inflame the minds of those who ought to have [had] the spirit of Jesus.*6LtMs, Lt 14, 1889, par. 22*

While in Europe, in different ways, at different times, in different places, I was speaking to the people in America, and warning, cautioning, entreating them to have their spirit and works corresponding with the character of the truth which they profess to believe and love. I was shown that there was coming into the ranks of Sabbathkeepers a self-sufficient spirit. [A self-sufficient spirit] was cherished by young men in responsible positions. A worldly wisdom was taking the place of the wisdom from above. Men were trusting in men. Form and ceremony were taking the place of true piety.*6LtMs, Lt 14, 1889, par. 23*

Men were almost devoid of love. Those who praised and glorified them, they would praise and glorify in return. Those who highly esteemed their capabilities were getting above the simplicity of the work. They shaped the work to go in their line, and God would disappoint them and move in His own mysterious way His wonders to perform; and God's ways would not be seen and acknowledged by those who had brought in their own spirit to take the place of the Spirit of God.*6LtMs, Lt 14, 1889, par. 24*

That which was presented to me at Minneapolis opened to me the true state of many conference [workers]. If the testimonies which they have long professed to believe crossed their track or rebuked and corrected their errors, there must be, they thought, some mistake in the testimony.*6LtMs, Lt 14, 1889, par. 25*

I told them plainly [that] the position and work God gave me at that conference was disregarded by nearly all. Rebellion was popular. Their course was an insult to the Spirit of God. The Lord sustained me by His Holy Spirit and told me that my work was to stand at my

position of trust to do the work the Lord had set me to do, and raised me up from a bed of sickness to do, and His sustaining power would be with me, for His everlasting arms were beneath me; [that] the spirit that was brought at that meeting was a zeal not according to knowledge; that wrong ideas and a spirit not of God had been for years taking control of those who were standing in responsible places. They were lifted up, exalted.*6LtMs, Lt 14, 1889, par. 26*

Many things were specified that were being cherished as truth, but which were not in harmony with the message of truth, and Satan was having things very much his own way. He was taking advantage of human nature. The disposition and strong traits of character which had not been under subjection to the Spirit of God were stirred into activity, as worked against Jesus Christ at His first advent and led to their taking the first steps in the rejection of Christ. And after their feet were once set in a wrong path, their pride, their jealousy, and self-righteousness would not allow them to acknowledge they had made a mistake.*6LtMs, Lt 14, 1889, par. 27*

Many were drawn into this snare by the misrepresentation of others, knowing not what they were doing, not understanding what they were stirred up about. A bewitching power attends all rebellion of whatever order. After they had taken the position with the more responsible ones in attempting to destroy the Son of God after His discourse at Nazareth, they would not repent and retract. Jesus gave them an opportunity after His character and His work were more fully known. He had wrought miracles. He had done works that no other man had done or ever could do, but they did not afterward repent and give Him glory.*6LtMs, Lt 14, 1889, par. 28*

I was encouraged to stand firmly against the human impulses that were bearing strongly against [the] light and truth which the Lord had for this time for His people. I was told that, comparatively, I should stand almost alone; but I was not alone, for His Spirit was moving upon many hearts who were like-minded with the Spirit of God. [God said to me]: "I have a testimony for you to bear before My people who are hungering for truth. Be not of a doubtful heart, neither be discouraged. My word shall be as a hammer to break the flinty hearts. Be zealous only for the honor of God."*6LtMs, Lt 14,*

The president of the Kansas Conference solicited an interview with me and said his confidence in the testimonies was greater than ever before, for he was in that house where it seemed indeed to be as I had said, a godless, prayerless house. Such comments as were made of me and my work from men he supposed would never speak such words so astonished him that he felt that he must speak and let them know he was not of the same mind. He reproved the spirit, the words, that had been spoken. *6LtMs, Lt 14, 1889, par. 30*

Several others were in the same house and stated the same things. They thought they would never mention the matter to anyone, but now they felt that they must speak. They acknowledged [that] every word Sister White had spoken was true, that her name, her work, her testimonies of the Spirit of God were freely commented upon, and [that] the statement was made that Sister White was under the influence of Willie White, A. T. Jones, and E. J. Waggoner and that they were not reliable. These brethren named were treated in words and charged with many things, [and] there was, [as] I had stated, a wrong spirit. They deeply regretted they were in that company where for a long time not a vocal prayer was offered, but [there was] enough talk to confuse the minds of those who had not a long experience in the work of Sister White. *6LtMs, Lt 14, 1889, par. 31*

Thursday afternoon I spoke to the people, although I was weak, for the air was depressed. The word was received in just that way and in just that spirit that the individual hearers possessed. Those who were watching to find somebody to pick flaws in, whose hearts were barricaded with unbelief, thought Sister White did not talk with much spirit. Those who wanted light and truth were fed and considered the words spoken as from God. I had a long talk with young Brother Washburn, who opened his heart frankly to me. *6LtMs, Lt 14, 1889, par. 32*

Friday morning again I read some things before the people assembled in reference to Minneapolis and the way my brethren treated the servants whom the Lord sent to them with messages of truth. Then several bore testimony in regard to their experience at the meeting at Minneapolis and yet we did not seem to break

through. *6LtMs, Lt 14, 1889, par. 33*

Sabbath Brother A. T. Jones talked upon the subject of justification by faith, and many received it as light and truth. I spoke in the afternoon, and the Lord strengthened me to bear my testimony with freedom. Then there were many testimonies borne, testifying that they appreciated the light and truth presented to them. But it seemed difficult for those who had been dwelling in an atmosphere of doubt to take the position of learners. They would quibble at little points that were of no consequence. The leaven that has wrought in Iowa Conference was in our midst. *6LtMs, Lt 14, 1889, par. 34*

Sunday morning I attended the meeting, and prayed and talked. I bore to the company assembled a plain, clear, sharp testimony, taking up again a solemn reproof against the sin of our doubts and unbelief, that in every congregation Satan had his agents right among us through whom he could work. Their natural and acquired abilities he could use if there was any chance for him to do so. *6LtMs, Lt 14, 1889, par. 35*

There are those who have lived in an atmosphere of doubt, men of talent and acquirements who attend our special meetings for business and for counsel, whom Satan works through to hinder the work of God. When propositions are made to advance the work, when the glory of God alone is considered, these men, supposing themselves to be wise and of far-seeing judgment, will catch at a little item of no particular consequence, and they will talk over it and make everyone else talk over it and hinder the work which might have moved right along to its completion. And when once they start a thing, they will hold tenaciously to their ideas. They consider it a virtue, a matter of praise in them, to appear to have this great caution and wonderful foresight, when [they] are only carrying the stones to trig the wheels, making the work exceedingly trying in these business meetings because these men intrude themselves to notice, when the "Well done" [*Matthew 25:21*] would have been said to them in heaven and in earth if they had kept silence. *6LtMs, Lt 14, 1889, par. 36*

The very thing that the Lord had impressed upon the minds of His servants that ought to be done has not been done at the right time,

because these men advanced their own ideas under the suggestions the devil had put in their minds to hinder the work of God and to disgust those who would see the work of God move. There have been suggestions made by themselves which have carried, which God never put into their minds. Satan attends every board meeting, every business meeting, every committee meeting, and if he can impress anyone's mind to make objections or to throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings, he is wonderfully pleased. He has had his way in the matter. And the business which should be pushed through with dispatch, yet in an intelligent manner, is made tedious and to drag along because of the human, unsanctified elements in the character of some who are placed in responsible positions, who do not have knowledge when to speak and when to keep silent.*6LtMs, Lt 14, 1889, par. 37*

This is the way Satan has wrought among us effectively. If these men are not converted, [these men] who are so ready to block the wheel, who will oppose things which commend themselves to the judgment of those who generally preside at these meetings, let them be left off the board, for although they may have some excellent ability, they have mingled with it a self-esteem and ideas that they wish to have prevail which will be carrying out Satan's line as he wants it. They are a detriment, a hindrance, to your business meetings and make them unsatisfactory, wanting in dignity, and make most tedious delays of business that might be executed with expedition and thoroughness.*6LtMs, Lt 14, 1889, par. 38*

Another thing where Satan comes and uses his power is to work upon the human elements to foster unbelief, and they have lived and breathed in the atmosphere of unbelief until it is second nature to hunt up doubts and sow the seeds of doubts. They have some precious qualities, but when doubts and quibbling take hold of their minds, all the gifts and abilities entrusted to them from God are used as weapons of darkness. They do not know that they are under the influence of the great deceiver, to assault the most sacred things of God with wicked self-deification. They use the power they possess and the confidence entrusted in them by other minds to review more firmly the bonds of infidelity, questioning, and doubts of the very truths God would have them, His people, respect

and reverence.*6LtMs, Lt 14, 1889, par. 39*

I say, let not these be deceived. Mistake not your influence to deceive others for the final come out of the matter. There is a decision to be pronounced by Him who is a true watcher, who weighs with other scales than those who are deluded. Your time has not been employed in a manner to meet the "Well done," when the last decision shall be made.*6LtMs, Lt 14, 1889, par. 40*

Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the outpouring of the Spirit of God you have treated with contempt and have passed your unsanctified judgment upon; and when the messages have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words. The voice of unbelief and contempt of God's work and God's servants has been [to] those blinded by selfishness and self-deception, as the voice of God. But an almighty hand is at work for His people, to purge from them the spirit of self, the base material that they flattered themselves was gold.*6LtMs, Lt 14, 1889, par. 41*

Who shall comfort God's servants when they are grieved and disappointed? Will their faith steer clear? Will they be Christlike amid the rocks without shipwreck? God does not take pleasure in disappointing our hopes and bowing our souls down with anguish. God will fulfill the desire of them that are faithful to do His bidding. But we must not prescribe to Him time, place, or manner, when this must be done. He will not suffer His servants to spend their strength for naught. There may be an appearance that they are frustrated for a time. It is for their good, for their success is not of him that willesh nor of him that runneth.*6LtMs, Lt 14, 1889, par. 42*

The Lord has His eyes upon the workers. He suffers obstructions and apparent failures to take place that His wisdom and His power may be more decidedly manifested and that His own name may be glorified, for the Lord alone is to be exalted. God's worker must walk in the way of duty and commit themselves, their work, their time and talents, to God.*6LtMs, Lt 14, 1889, par. 43*

In the providence of God I bore my testimony in Battle Creek, in



Potterville, in Des Moines. There the reports have been circulated in regard to the meeting at Minneapolis. God gave me perfect freedom before [our] ministering brethren and the church, but those who had misinterpreted me and made statements that were in accordance with their feelings, have said nothing to retract their evil work upon the mind of Elder [G. I.] Butler and upon the minds of others.*6LtMs, Lt 14, 1889, par. 44*

Jesus says in solemn accents, “He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him.” [John 3:36.] While Christ was teaching the most important truth, there arose a question between some of John’s disciples and the Jews about purifying. This was one of the ways the Pharisees worked when the truth they saw was affecting men’s consciences. They would start some question of little importance to create a dispute and thus divert the minds that they saw were being convicted.*6LtMs, Lt 14, 1889, par. 45*

This plan of Satan has been carried on through the ages. He will work upon some minds to get into a dispute about some things in the church whenever the Lord begins to revive His people. He lays hold of human elements in the church, upon something that might be as well left wholly alone, to quench the spirit of harmonious action and to divert the mind from living issues. In every church gathering for worship, Satan is there also, to use every element that he can use in human nature to serve his purpose. To bring in unbelief, he will use evil surmising, and [he will endeavor] to get up side issues to divert the mind from the living issues; and [so] the Lord Jesus has warned us to “Watch and pray [lest] ye enter into temptation.” [Mark 14:38.]*6LtMs, Lt 14, 1889, par. 46*

When our brethren were engaged in their unholy work of contempt for their brethren whom the Lord sent with a message to them, did they think that they were doing God service? Did it not enter their minds that they were entering into temptation? They did not pray. They had no disposition to humble their hearts before God and stop their contention and plead with God for the enlightenment of His Spirit.*6LtMs, Lt 14, 1889, par. 47*

Have they not examples before them, in the past and in the present,

where the banners of rebellion against the messages God sends and against His servants are waving around us? Are there not enough blasphemers and despisers who have rejected light and cast aside His counsel? Must there be, even in our very midst, those who claim to be doing the work of God but who are openly profaning His name in word, in spirit, and in actions; and will this unhallowed work go on, that the measure of iniquity shall be still swelling the figures, before the church shall feel the importance of wrestling with God for the revealing of His power?*6LtMs, Lt 14, 1889, par. 48*

Are prayerless companies to associate together in their spirit of opposition against light and truth, but not associate together to seek the Lord with all their hearts? Did these who formed a confederacy expect that this was the sanctifying influence of the truth upon them? Did they expect the Lord would guide them into all truth [while they were so] lukewarm [and] lifted up in self-sufficiency that they felt no need of keeping their hearts with all diligence, out of which are the issues of life? Personal piety, practical piety, and spiritual-mindedness were not kept up by secret and vocal prayer. Is not this the true state of the case? Was the course pursued by those congregated in these houses of a character to kindle the fire of devotional love in their hearts?*6LtMs, Lt 14, 1889, par. 49*

The light given me was that after a few superficial performances in private or public, they were filled with the accusing spirit, with evil surmisings, and several have acknowledged they did not want to say that Sister White lied, but they did say they did not believe she told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones. Have not these, my brethren, been wrought up by the spirit of Satan to thus judge me? And yet not one of them sought an interview with Sister White. Not one tried to obtain the true state of the case from her. In all the scenes of rebellion that have arisen, not one has charged me with untruth before this, and if they judge of me in this light, fired with a zeal that certainly is from beneath, they have thought and said worse things of Brethren Jones and Waggoner. Is this the course that we are to pursue in standing by the "old landmarks"? Is this the zeal for the Lord of hosts and for the spiritual interest of our brethren?*6LtMs, Lt 14, 1889, par. 50*

Where is the spirit that Moses had when he cried earnestly to God day and night that He would exalt His own name among the nations? Where is that disinterested self-devotion which prompted the prayer of Moses, "Yet, if now Thou wilt forgive their sin, and if not, blot me I pray Thee, out of Thy book"? [*Exodus 32:32.*] Where [was] there anything of this shown in the zeal of these brethren? God forbid [that] anything should ever take place again like that which transpired at Minneapolis. All this undue excitement of natural feelings of chagrin and vexation was not the zeal heaven-born to stand in defense of the truth. *6LtMs, Lt 14, 1889, par. 51*

Would God that those who acted a part in this work would have repented before God, after reflection, that they had seen that they were mistaken in Sister White and in their brethren ministers, [that] they had been as humble as Willie White and made as clean a confession as he did, broad enough to cover the wound he feared he had made. His course put to blush and shame those who have displeased God and injured their brethren in a most unchristian manner, which has involved them in darkness and perplexity, in which their own spirit and natural hearts have involved them. *6LtMs, Lt 14, 1889, par. 52*

You may be annoyed because I keep this matter before you, but happy will you be if you see this matter as it is, if your eyes are opened to see the spiritual darkness and corruption of your own hearts and repent. *6LtMs, Lt 14, 1889, par. 53*

May 13

This morning there was a precious meeting of confession. Brethren Porter, Washburn, and Wakeham all have yielded their opposition and surrendered to God. Brother Wakeham's testimony was that he had enjoyed more of the Spirit of God in the last 24 hours than he had in all his life before. He was getting free and rejoicing in the Lord. *6LtMs, Lt 14, 1889, par. 54*

Brother Porter bore a clear, free testimony. Brother Washburn also rejoiced in God. Oh, how grateful is my soul to see these who have been enshrouded in an atmosphere of unbelief now talking faith, now grasping the righteousness of Christ, and these who, ignorantly and in their unbelief, have let unholy thoughts and feelings into their

hearts and then grieved the Spirit of God, seek God while He may be found, call upon Him while He is nigh. *6LtMs, Lt 14, 1889, par. 55*

Your feelings, your words that have been spoken against your brethren, have been registered against you in the books of heaven as done to Jesus Christ in the person of His saints. "Inasmuch as ye have done this to the least of these, My brethren, ye have done it unto Me." [*Matthew 25:40.*] *6LtMs, Lt 14, 1889, par. 56*

Repent before the Lord. If you do not repent, "I will come unto you and remove the candlestick out of its place." [*Revelation 2:5.*] Then the result will be moral darkness. I attend the afternoon meeting, and after Brother Jones had spoken upon faith, there were many free testimonies borne. As many as six and eight were on their feet at a time, and they seemed like starved sheep who were feeding upon meat in due season. *6LtMs, Lt 14, 1889, par. 57*

I pray that this good work may go on and that Zion may arise, because her light has come and the glory of the Lord has risen upon her. Let the individual members of the church humble themselves before God and accept the message which will bring healing to her bruises and wounds. *6LtMs, Lt 14, 1889, par. 58*

**Lt 14a, 1889**

White, J. E.

[Chicago, Illinois]

April 7, 1889

This letter is published in entirety in *1888 292-293*.

[J. E. White:]

[First two pages missing.] ... If I can possibly get off from the appointment to the Scandinavians I will do it and return home and see what you are all about. I shall be glad to have [*Testimony*] No. 33 out, for the people need it. I am up writing at three o'clock in the morning. There are many questions to be considered and settled. It is understood that you are going to Kansas meeting. I cannot lay out the matter clearly in my mind.*6LtMs, Lt 14a, 1889, par. 1*

Have had some thoughts like this about Iowa: Morrison and Nicola have run the conference until there is but little life and soul in it. Now, whether Elder Jones and I ought not to attend that conference and bring to the poor sheep and lambs food, is the question.*6LtMs, Lt 14a, 1889, par. 2*

I never saw the condition of things as since coming here. The people seemed to be in a maze. They could not seem to get hold of the subjects presented until last Thursday; then there was a break, and since that time the meetings have increased steadily in interest, and the people have been greatly benefited. Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man.*6LtMs, Lt 14a, 1889, par. 3*

Brother Tait is another who has been greatly blessed and will give the trumpet a certain sound. Brother Ballenger has been in great distress of mind, but he is now free and has a new conversion. It does my soul good to see these old men and young men drinking in of the Spirit of God and planting their feet on solid Rock.*6LtMs, Lt 14a, 1889, par. 4*

I have so desired that Frank [Belden] and yourself would share in the benefits of this meeting, for if you both act a part in the work of God, then you both need to be supplied with divine grace, that your works shall be wrought in God. I see the great need of less of self and more—a great deal more—of Jesus, and young and old have been getting hold from above and becoming acquainted with faith and the righteousness of Christ.*6LtMs, Lt 14a, 1889, par. 5*

Well, I must write no more now.*6LtMs, Lt 14a, 1889, par. 6*

We want the testimony out as soon as possible. I shall not wait here, I think, any longer, although they want me to do so. As far as anyone to consult with is concerned, I am alone. I scarcely see Fannie [Bolton], only in meeting and a few moments in evening. I do not know what she is doing except to attend the meetings, which I am confident means to her very much. I shall not have her travel with me.*6LtMs, Lt 14a, 1889, par. 7*

This Kansas meeting is somehow to me inexplicable. I cannot understand it, that four weeks' work should be put in in one place and then other places where my testimony is much needed are passed by.*6LtMs, Lt 14a, 1889, par. 8*

I have been really worried over this matter of Iowa, whether I ought not to go there, and Elder Jones go, and leave some other places. I should have to give up Pennsylvania. Had I thought you would not have attended this meeting at all, I should have made calculations accordingly. Now I do not know what to do. I verily believe it was the work of the enemy that you have not been here all through this meeting. You might have waited here for news from Emma [White], if she was worse, and then matters might have shaped themselves so that you would have had the benefits of this meeting, which I knew you needed. I am sorry, so sorry; but I must close.*6LtMs, Lt 14a, 1889, par. 9*

Mother.

**Lt 15, 1889**

Burke, Dr.

Battle Creek, Michigan

December 20, 1889

Portions of this letter are published in *2MR 30*.

Dear Brother:

I am sad as I read your letter both for Dr. M. G. Kellogg and for E. P. Daniels. I am so glad you wrote me what you did, for it relieved my mind of a burden. In regard to E. P. Daniels, I feel sorry for him. I have written to him ever since I was in Europe, warning and counseling and entreating him to avoid the course which he has been pursuing, but these letters annoy him, and all reproofs exasperate him. Then if I do not speak that which I know is truth in his case, he says, "I am all right. Sister White does not say I am wrong. She approves of my course. She calls me her boy."*6LtMs, Lt 15, 1889, par. 1*

I cannot feel that the man is altogether to blame. I am confident that [there were] those who knew the course he was pursuing in the matters at Healdsburg and in the mining stock, preaching mining stock in the place of preaching the Word, being in connection with God, instant in season and out of season, watching for souls as those who must give an account. Notwithstanding his fitful, changeable character, his brethren have made altogether too much of him, and their words and their deportment have been, "We cannot have a revival in the church without Elder Daniels." Others have hurt him greatly. It has opened the door to temptation; it has not closed the door to the inroads of evil. Their praise, their flattery, [and] their putting into his hands money to use unwisely have not thrown around him a shield. It has imparted to him a measure of artificial importance.*6LtMs, Lt 15, 1889, par. 2*

He has received credentials and carried them when he was at the same time serving his own selfish interests far more than the cause of God, and this has given him the confidence and influence which

is a well-known fact by the enemy of God and man. All the smartness, [and] all the capability the man possesses, unsanctified by divine grace, entail upon their unhappy possessor evils that neither he nor the church discern. Christians are always exposed to temptations. The net snares of Satan are set for his feet, and even a moderate degree of prosperity in worldly things, acquired in any way that God cannot approve, is endangering the man's soul; it is placing him where he will not see the necessity of learning the lessons so essential for him to learn—prudence, wisdom, and righteousness, in handling money—[so] that he will not give in his example and the example of his children an influence entirely contrary to the lessons and practices of Jesus Christ.*6LtMs, Lt 15, 1889, par. 3*

Elder E. P. Daniels' only safety is in drawing largely from Jesus Christ the exceeding riches of the grace of Christ. Elder Daniels' wealth and riches are in loving God with all his heart and keeping His fear constantly before him, the love of Christ constraining him to be low at the feet of Jesus, to bear the cross daily, avoiding all things in eating and in drinking that are of the stimulating character. From all fermented drinks he should abstain, from all tea, coffee, and the eating largely of flesh meats. He must bring Elder E. P. Daniels under control if he would walk closely and abidingly with God, employing his God-given powers to His service, using the means that he acquires honorably as a faithful steward.*6LtMs, Lt 15, 1889, par. 4*

[With] his eye single to the glory of God, making Jesus his pattern, he will even now be able to recover himself from the snare of Satan. He must feel that he is in the world, but not of the world. He must by his own example and influence, rather than by words, show that there is a wide demarcation between God's people and the world.*6LtMs, Lt 15, 1889, par. 5*

The more visibly the spirit and the standard that govern the people of God are removed from the worldly standard, the more spirituality will be the sure result. There will be a following [of] Jesus, the Pattern; there will be less sinful conformity to customs and practices of the world. Mingling with the world will be after Christ's order to do them good, to save perishing souls. The jesting, the joking, the



comical remarks, the witty speeches to keep men who know not the truth in a scream of laughter are not a savor of life unto life, but of death unto death. The Lord Jesus Christ will be our helper and be our trust. In His name we may carry forward His work, and He will reveal Himself like a mighty wonder-working God.*6LtMs, Lt 15, 1889, par. 6*

When a minister becomes so self-sufficient that no power on earth will influence him to keep him balanced, then be afraid of him. He is just as Satan was in the heavenly courts. He can give no greater evidence that God has forsaken him than to manifest such a spirit. Where is the esteem of others better than themselves? Where is the respecting of the appointed authority of the church?*6LtMs, Lt 15, 1889, par. 7*

The divine and human natures have united in Christ. The divine and human must be combined in every soul that shall gain eternal life. Human nature is fallen, helpless, degraded. The divine power is brought to man by the Mighty Helper to combine with human effort that man, through the grace bestowed upon him, might be a partaker of the divine nature, having escaped the corruption that is in the world through lust.*6LtMs, Lt 15, 1889, par. 8*

Never did the church of God need daily, divine enlightenment more than at this present, important period of time. The days in which we live are solemn and fearful; the Spirit of God is surely, but gradually, being withdrawn from the earth and from man. The plagues and judgments are already falling upon the despisers of the grace of God. The signs in casualties by sea and by land, the fire and the floods that are coming in towns and cities, are portentous. They forecast the shadows of approaching events of the greatest magnitude. The elements of evil are combining their forces and consolidating for vigorous resistance to God and the truth. The enemy has already determined his course of action. The man of sin in popery is increasing in power. Infidelity is extending, and sectarianism, formalism, and sin are abounding. God is dishonored; Christ rejected. Soul destroying doctrines, specious errors, are intruding themselves everywhere.*6LtMs, Lt 15, 1889, par. 9*

Satan is a masterworker and he is laying his plans, disguised under

a pretense of godliness, to take the world captive. His agents are numerous and disguised, subtle and persevering and untiring, resisting every restraining influence and employing every instrumentality and working with a promptitude and energy that are marvelous. The children of the world are showing themselves wiser than the children of the light. They rush into every new opening, while our own people are contemplating moderately and act as if blindfolded. *6LtMs, Lt 15, 1889, par. 10*

Men are placed in important positions who are unfitted for the trust. They see with narrow vision and do not understand or move in the open providence of God. Oh, that the church would know wherein lies their power and rise to their true dignity and responsibility in accordance with the greatness of the truth that has been entrusted to their keeping! If the church trusts in their machinery, they will perish. Upward to God they must look if they live personally, individually. Shall the church trust in their treasures of truth? Shall they put confidence in and depend upon the unanswerable arguments of our position? Will the church depend upon their standard bearers, their old warriors, to advance the kingdom of Christ in our world? Will they shirk all responsibility and care-taking and vigorous effort to war against the flesh and keep their own souls in the love of God? Will men who have had great light become hindrances rather than helps, stumbling blocks to sinners in the place of earnest workers for God, who has given to every man his work? *6LtMs, Lt 15, 1889, par. 11*

Where shall we look for help? Upwards, always! Let the testimony not only be repeated but lived every day. "Cease [ye] from man whose breath is in his nostrils" [*Isaiah 2:22*], and pay to man no homage. Let praise and adoration flow back to God, the living God, and flatter no man, for if you do, God will shatter your idol and show him to you as a broken reed. Upward to God be the soul's adoration! Upward sits the ruler of the heavens upon His throne, exalted, triumphant, glorified. Honor those alone to whom honor is due. Jesus is our Redeemer. He practiced self-denial, self-sacrifice, and He loves us in our weakness and offers to us His strength. He says, "I have graven thee upon the palms of my hands." [*Isaiah 49:16.*] He will impart His Holy Spirit in the plenitude of His reviving, and there shall not be room enough to receive it. Nothing but the

baptism of the Holy Spirit can bring up the church to its right position and prepare the people of God for the fast-approaching conflict.*6LtMs, Lt 15, 1889, par. 12*

Why is there not individual growth in the church? Why is not every member of the church growing up into Christ our living Head? This growth does not mean growing earthward, but heavenward, not downward, but upward. We are living in the dispensation of the Spirit; we hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold.*6LtMs, Lt 15, 1889, par. 13*

Why should we limit the Holy One of Israel? Why should we receive not? Because we ask not and have not faith. Why not take God at His word? My soul at times is in an agony for His people who will certainly be taken in some one of the many devices of the enemy unless they are awakened from their death-like slumbers.*6LtMs, Lt 15, 1889, par. 14*

We have our colleges, our publishing houses, our sanitariums, and each of these institutions is a portion of the great missionary field. All connected with these institutions who love and fear God should consider they are missionaries, on missionary ground, to lift up an effectual standard of Jesus Christ and Him crucified against the enemy who is coming in like a flood to sweep every soul off his feet who is not standing on solid rock. What are our larger and smaller churches doing? I have so great a burden over these things I cannot rest day or night.*6LtMs, Lt 15, 1889, par. 15*

My brother, may the Lord Jesus impart to you His free grace, that you may move understandingly. You are in a responsible position, and I sincerely hope and pray that you may have wisdom from above, that you may be indeed a light bearer to the world. I send you this statement from the light given me of God in reference to Elder E. P. Daniels. He is a poor, deceived man. He presents himself to the churches where they have confidence in him, in a most pitiful condition financially and gathers from every source possible, and then when these things are brought before him, he claims to have given to the cause the value of all received from his

brethren. *6LtMs, Lt 15, 1889, par. 16*

I advised him to leave his brethren to be the stewards of their own means and not to take the responsibility of their stewardship upon himself. He said he never had talked to gain the sympathy of his brethren that they would give to him. But, I said, "Can you, my brother make this statement in the sight of God? Can you say this before the angels of God?" I knew better than this for I knew that he had made much conversation during the period of his ministerial service to excite sympathy and receive donations, and he had as the result received much means, and all that kind of business was not in the order of God. Now when he talks of going on his own hook, it is to gather means from every source possible to support his family, which requires a large amount of means to meet their way of living. I never felt that I dared to live in the gratification of appetite as Brother Daniels and his wife have done, notwithstanding the warnings and reproofs that have been given to himself and wife and the pleadings of the Spirit of God. I send this to you that when his brethren shall make statements in sympathy with Brother Daniels, you will correct these statements, for it is most difficult for him to tell things as they are. He makes false statements. I will do anything to save his soul, but to keep silent and let him go forth to deceive the churches and draw means by false representations, I cannot see done. What kind of a conscience this man has is a marvel to me. I cannot explain it. *6LtMs, Lt 15, 1889, par. 17*

What move he will make next, I know not, but I am sure, if he goes on as he has, the last remnant of his influence is gone; no power can bring it back. East and west the impression has gone that I am sustaining Elder Daniels. I have the credit of doing this when I am seeking in private to set his true condition before him and to have him correct his course of action that he may stand in a fair light before his brethren and before the world. But if he persists in his course of action, I must lift my voice of warning. But how I hate to do it! *6LtMs, Lt 15, 1889, par. 18*

Having done my duty, I leave this case in the hands of God. Oh, that all may deal with him wisely, compassionately, in the spirit of Christ. *6LtMs, Lt 15, 1889, par. 19*

Remember me to Sister Burke. May the Lord bless you both, and give you much grace is my prayer.*6LtMs, Lt 15, 1889, par. 20*

**Lt 16, 1889**

White, Mary

August 27, 1889

A letter by Eunice R. Kelsey.

**Lt 17, 1889**

Brn-Srs.

Refiled as *Lt 34, 1889.*

**Lt 18, 1889**

H., Brother

Battle Creek, Michigan

January 5, 1889

Portions illegible. Previously unpublished.

Brother H:

I received your letter this morning, and have [but a moment in which] to write you. My dear brother, I am sorry that [things are] as they are, sorry that the church has felt it their [duty] to act in reference to your case. I have not seen the church, or heard what course of action on your part has given them occasion to deal with you as they have. You do not give any particulars, but I have been shown some things in your case, which I will mention, though I cannot write particulars. *6LtMs, Lt 18, 1889, par. 1*

Your course has not been an honor to the cause of God. You have not left correct impressions upon minds in reference to our faith. You talk much against your brethren, and find fault with them, and your words have been of a character to give wrong impressions of us as a people. I am sorry for this, because the Spirit of the Lord is grieved. If our brethren have failed in their duty or have not taken those steps marked out by Christ Himself, I am sorry. I know not what they have done. But I hope you will not take false views of their attitude towards you, but that you, with every member of your family, will seek the Lord and try to see your own wrong, for you all need the converting power of God and His transforming grace. *6LtMs, Lt 18, 1889, par. 2*

It is your duty to walk more humbly before God and your brethren. You entertain ideas in regard to the course your brethren have taken that are not sound, and your conversation and Christian deportment have not been praiseworthy, or such as would be a blessing to others. Your work is to humble your own heart before God. [Self must be emptied] out of your heart before Jesus can be [enthroned as Lord.] O that you could be a humble, devoted



follower of Christ!*6LtMs, Lt 18, 1889, par. 3*

You need the humility that would make you teachable, and the firm resolution that would bring you into harmony with [your] brethren. Do not consider it your duty to advance your ideas, for that will help no one to a right understanding of the truth. You should not criticize others or pronounce judgment against them. God has not given you this work to do. Here is where you have failed again and again. If you correct your own defects of character, then you are doing the personal work which is essential for the development of such a character as will leave the mold of Christ upon it. It is the ungainly attitude, gestures, words, and works, the result of careless inattention and bad training of yourself, that make you objectionable to others and hinder your usefulness.*6LtMs, Lt 18, 1889, par. 4*

If sanctified through the truth, you could, through painstaking culture, be useful to your family and [to] others with whom you are brought in contact. You have some good qualifications, but you take strong positions and are too harsh, too sharp and dictatorial. Your mind is not receiving that culture which will fit you for a holy heaven. Your natural faculties are not used to the very best account; they are not trained to follow Christ. A coarseness and carelessness have become habitual with you, and they leave an unfavorable impression upon others. Without the refining influence of the grace of Christ, all the influence you can exert will be limited; you will achieve nothing worthy of being held in honorable remembrance.*6LtMs, Lt 18, 1889, par. 5*

If you did not feel that it [was your right and] privilege to have your own way, and take pride [in singularity], considering it an evidence of Christian virtue, you [would more] clearly see the necessity of having God's way, and [receiving] the mold of Christ. The religion of Jesus Christ will not make man proud of [their] oddities. Your failures have been mostly because of an unteachable spirit. Your negligence and recklessness have left a bad impression upon the minds of unbelievers. Learn of Christ meekness and lowliness of heart. This will never lead to degradation or want of Christlike manliness.*6LtMs, Lt 18, 1889, par. 6*

There are very many like yourself who are not as efficient as they

might be, because they have cherished petty faults and indulged strong traits of character. They have been unwilling to admit these wrongs, which make them offensive to God, to their brethren, and to the world. They desire to be teachers, when they should be only learners. They want to impart knowledge, when they need one to teach them the first principles of the knowledge of the ways and will of God. Now, the religion of Jesus Christ never degrades the receiver, never makes him coarse and rough in spirit, harsh and denunciatory in manner, but it refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels in the kingdom of God.*6LtMs, Lt 18, 1889, par. 7*

My brother, we are in this world during this God-given probationary time, fitting up under the hand of God's discipline for the purer, higher life. We are to be hewed, squared, and polished, and the rough edges must be removed. The love of Christ must pervade our souls. We shall find that the culture given by the [grace of God is essential] for the refinement of character. [Benevolent actions, tenderness,] and forbearance in the home life [reveal the] great work done for you. Think no evil of others, talk no evil, but carry with you the love and sympathy of Jesus.*6LtMs, Lt 18, 1889, par. 8*

The Lord wants to save you and also your family. He wants [you] to [be Christlike] in spirit, in conversation, and influence. Cease to dwell upon the errors and faults of others, for this brings to you only weakness, and you have all you can do to set your own heart and house in order. Your natural and cultivated tendencies need close watch care. You want Bible religion—not your own notions woven into your religious life, but the sound principles of that truth which sanctifies the soul. You have become rigid in your habits, but the grace of Christ can make you a new man.*6LtMs, Lt 18, 1889, par. 9*

Your present course of action is determining your future destiny. Oh, that the molding, transforming power of divine grace may make you a new man, in taste, in inclination, in habits, in customs, in spirit, in word, and in conversation, that you may be a vessel unto honor! The truth deeply rooted in the heart will sanctify the character. Will you give up this coarse independence? Will you be a learner in the truth? Will you come under the hand of God, to be proved and tried, molded and fashioned, after the divine

similitude? *6LtMs, Lt 18, 1889, par. 10*

I tell you, my brother, it is not a work of humility to be uncleanly in your house or premises. The Lord gave special directions to the children [of Israel] in regard to their sanitary conditions, "lest the Lord should pass by and see your uncleanness." [*Deuteronomy 23:14.*] This commonness and untidiness in your home is an offense to God. You are [readily available] to the cause of God, but your duties in your home life are thoroughly neglected. You have your Bible, and should teach the lessons of strict cleanliness and order in your [home.] How can you expect the pure, heavenly angels to love to [enter] into your dwelling and minister to you, when it is in such a condition? You should keep your bodies, your clothing, and the atmosphere of your home cleanly, and also the premises about your dwelling. Then will the Lord deign to come into your house and bless you. *6LtMs, Lt 18, 1889, par. 11*

You do not correctly represent the truth. If we are to be the inhabitants of a pure, holy heaven, where there is not one taint of impurity, we must be obtaining an experience in this line here, during the precious hours of probation. If your tastes and your habits are so unlike the pure society of heavenly beings, how can you expect to join that heavenly company? You cannot be excusable for being coarse and uncultured, with God's Word before you as your guide. You are required to obey every word that proceedeth out of the mouth of God. Study your Bible with reverential awe. *6LtMs, Lt 18, 1889, par. 12*

To profess faith in the Bible and yet to withhold obedience in those things which God requires shows great inconsistency. In doing the duties which devolve upon us in every department of life, however humble, we are performing a part assigned us of God, and, in accordance with his own heaven-established order, thus are becoming elevated. None of these home duties can be safely neglected. The truth of God sanctifies, elevates, ennobles, cleanses, and purifies those who live it. *6LtMs, Lt 18, 1889, par. 13*

My brother, you need to wake up to your duty, and devote [effort to making] your family comfortable, neat, orderly, and tidy, with healthful food and warm clothing. It is not your duty to give means

into the treasury, when your family are in need of [the] things necessary to have an orderly home. You are ready willing to give means to the advancement of the truth and to give hard labor, if necessary; but, my brother, you do not place on the Lord's side an influence that will build up the cause of God. You follow strong impulses and will make sad work in any church where your lot may be cast. *6LtMs, Lt 18, 1889, par. 14*

You do not connect with your brethren in church capacity, but are always at variance with them. You pick flaws and find fault; you question and criticize and condemn. *6LtMs, Lt 18, 1889, par. 15*

Did you know this is the business of the enemy, to be an accuser of the brethren? You accustom yourself to find something to condemn in your brethren. They are mortal, erring men like yourself. If you should see the defects existing in your own character, you would not be so ready to seize upon these things which you consider as faults in them. You need to bring your own life and character daily to the test of God's Word. Study your Bible with a humble mind. Make no superficial work in its perusal, and do not neglect self-investigation. "Learn of me," says the great Teacher, "for I am meek and lowly in heart." [*Matthew 11:29.*]*6LtMs, Lt 18, 1889, par. 16*

You must reach a higher standard if you make a success of overcoming. Do not erect a standard of your own and try to bring your brethren to it. You have failed to reach the divine standard and have been satisfied with one which is low and [degraded], and have thought well of your attainments. [Words missing.] If you could only see as God sees, if you only had the mind of Christ, you would see depths beyond [the] measurement of your own short line. From your very ignorance of what God requires of you, you grow conceited and egotistical. You call your manner of life humility and have urged upon your family that self-denial which has carried things to extremes, and the minds and manners of your children have not been cultivated. They would have a different mold if you had given them different training. *6LtMs, Lt 18, 1889, par. 17*

God wants every home to be one of meekness and order, a little model here below of heaven above—no harsh words, no dictatorial commands, no overbearing. Peace should reign throughout your

home. Make the most of the powers entrusted to you. Cultivate the habits of doing your very best in all your undertakings. Never quarrel with anyone. Never feel that you are all right and your brethren are all wrong and that you must fight your way through. Will you now bring earnestness into your life and endeavor to be right with God?*6LtMs, Lt 18, 1889, par. 18*

I must close to take the cars.*6LtMs, Lt 18, 1889, par. 19*

**Lt 19, 1889**

White, John

Battle Creek, Michigan

January 8, 1889

Previously unpublished.

I received your letter in due time, but have been so pressed with writing that I could not answer it, for I [wished] to obtain the bills due at the Sanitarium. These I enclose. I will give you statements as far as I know.*6LtMs, Lt 19, 1889, par. 1*

We came from Oakland, California, to attend General Conference, held at Minneapolis, Minnesota. We arrived in Battle Creek November 6, found Aunt Mary comfortably cared for, able to sit up and walk about. She had a nurse which she was paying \$3.00 per week. About two weeks after we came to this place, Mary had an ill turn, and we thought she could not live but a few days. She rallied from this, however, but is still confined to her bed all the time.*6LtMs, Lt 19, 1889, par. 2*

She is a great care, and her nurse says she cannot take care of her for less than \$5.00 or \$6.00 per week. Mary has lost her mind. She will know me when she sees me but forgets the next moment that she has seen me. She has watchers night and day. I want to retain the present nurse, because she is neat and careful and takes great pains to keep Aunt Mary's bed sweet and clean, and this is no easy matter, I assure you.*6LtMs, Lt 19, 1889, par. 3*

It is very disagreeable for those who take care of her. They get but little rest. She will call the nurses from their sleep even when she has watchers, and when asked what is wanted, it is: "May I go to sleep?" "Say I must go to sleep," or "Put the clothing off, or put it up." She did before quite as bad as now, get out of bed nights before she would let them know it and then call for the nurse. Then they would have to lift her back as she would not be able to help herself at all.*6LtMs, Lt 19, 1889, par. 4*

During the meetings here I [hired a woman] who is a sincere Christian lady to go there and make it her home while she remained in the place, but she is liable to [leave shortly,] and the nurse will be left alone unless we can supply this lady's place. As the case becomes more difficult, the work is harder. Aunt Mary has to be dressed and undressed several times a day, and it is hard work to lift her, for she cannot help herself in the least. *6LtMs, Lt 19, 1889, par. 5*

In reference to the means, Mr. Palmer, a notary public, has had the entire charge of that. \$350.00 was placed in the Review Office, and she was to draw from it when she needed money. *6LtMs, Lt 19, 1889, par. 6*

We purchased a house close by the Tabernacle so it would be easy for her to attend the meetings. I have kept up the taxes and insurance, and she has always called it "my house" and "my furniture," when it all belonged to me, except a rag carpet which she had made. The house would have brought me \$12.00 or 15.00 a month could I have rented it, for rents are high, but it has been difficult to find persons who would board Aunt Mary for the rent of the house. She was finally left to choose the family she would have in the house, and she has always had all the rent that came, to use as she liked for her support. *6LtMs, Lt 19, 1889, par. 7*

I have never received anything from the house. In addition to this, I have every year left orders to make Aunt Mary a present of \$10.00 in money and, besides this, to see that she has suitable clothing and that she should want for nothing in the line of food. I knew she was unwilling to use the little means she had for food and clothing, for she had said, "Who knows but that I may be sick and helpless and wholly dependent." *6LtMs, Lt 19, 1889, par. 8*

I purchased a nice dress, flannels, shawl, gloves, and many other [nice] things. The house, in order to be made comfortable, cost me for repairs. The Sanitarium has been very kind to Mary. She was taken sick, and as she had no relatives here, she was taken to the Sanitarium and cared for. They wrote me that she would not live, and her burying place was marked out on the lots where Father and Mother and my children are lying. But she lingers still. I cannot think

that she can live the winter through. I have been so straitened for means that I have sold the place where Aunt Mary is, and signed the deed today. Provision was made that Aunt Mary can remain where she is as long as she lives.*6LtMs, Lt 19, 1889, par. 9*

Edson has been unfortunate, and it has taken the value of the place to meet debts incurred, and still he will have to receive more help to settle other debts.*6LtMs, Lt 19, 1889, par. 10*

If Mary lingers long, she shall be cared for, but the question is asked, "Has she no children? They must be heartless to leave a mother alone in this way for strangers to care for." It has come hard upon me for I have had to hire money for other purposes to the amount of \$8,000.00 and am paying 7 percent interest. I have some real estate. There is no mortgage on my property and the bank will let me have money when I ask for it.*6LtMs, Lt 19, 1889, par. 11*

Mary White has been suffering with lung difficulty contracted in Europe. Willie has had to keep a hired nurse ever since he came home. This has cost us much anxiety and a large outlay of means. I thought I would let you know just how the case stands. I make no demands. I have done for Mary just as I would wish to have done for me under similar circumstances. She is my husband's sister, and she shall be no beggar or pauper but shall be well cared [for while she] lives, and have a respectable burial when she dies.*6LtMs, Lt 19, 1889, par. 12*

I have taken rooms in the Sanitarium for Willie and his [wife] Mary and myself, and five workers [who are busy] on book making. We will visit South Lancaster and Washington soon. Leave here this week. I thank you for your kind letter.*6LtMs, Lt 19, 1889, par. 13*

With much love to your mother, yourself and family,*6LtMs, Lt 19, 1889, par. 14*

I am yours.*6LtMs, Lt 19, 1889, par. 15*

P.S. Please find enclosed a duplicate bill of Mrs. Mary Chase's account at the Sanitarium, Battle Creek, Michigan.*6LtMs, Lt 19, 1889, par. 16*



**Lt 20, 1889**

Giles, Charles

Battle Creek, Michigan

January 11, 1889

Portions of this letter are published in *5T 629-635*.

Dear Brother Giles:

[I see] from your letter that you are in a state [of unbelief, questioning] whether there is hope in your case. As [Christ's ambassador,] I would say to you, "Hope thou in God." [*Psalm 42:5*.] He "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*.] Now cannot you take courage from this gracious promise? Satan may tell you many times that you are a sinner, but you can answer, "True, I am a sinner; but 'Christ Jesus came into the world to save sinners.'" [*1 Timothy 1:15*.] *6LtMs, Lt 20, 1889, par. 1*

Said Jesus, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17*.] And again, "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [*Luke 15:7*.] Will you not believe these precious words? Will you not receive them into your heart? "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [*Isaiah 55:6, 7*.] Is not this promise broad and deep and full? Can you ask more? Will you not allow the Lord right here to erect a standard for you against the enemy? Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Exercise faith, fight the good fight of faith, wrestle with these doubts. Become acquainted with the promises. *6LtMs, Lt 20, 1889, par. 2*

“When I shall say to the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; he shall surely live, he shall not die. None of his sins that he hath committed, shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.” [Ezekiel 33:13-16.]6LtMs, Lt 20, 1889, par. 3

“Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” [Micah 6:6-8.] When Satan comes in to tempt you to give up all hope, point him to these words.6LtMs, Lt 20, 1889, par. 4

Pray with David, “Remember not the sins of my youth, nor my transgressions. According to thy mercy remember thou me for thy goodness’ sake, O Lord. Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way.” [Psalm 25:7-9.]6LtMs, Lt 20, 1889, par. 5

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” [Isaiah 1:18-20.]6LtMs, Lt 20, 1889, par. 6

Here are His promises, plain and definite, rich and full; but they are all upon conditions. If you comply with the conditions, can you not trust the Lord to fulfill His word? Let these blessed promises, set in the framework of faith, be placed in memory’s hall. Not one of them will fail. All that God has spoken, He will do. He is faithful that has promised.6LtMs, Lt 20, 1889, par. 7

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 *John* 1:9.] Here again is a conditional promise. Will we claim it? You need wisdom that you may not err in your confessions of sin. Jesus, your Saviour, is to be your confessor. There are some sins that are to be confessed to men. If we have wronged another, we are to make confession to him. Have we injured or defrauded our neighbor? We should not only confess the sin, but make restitution. The work which you have to do on your part is plainly set before you. “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” [*Isaiah* 1:16, 17.] “If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.” [*Ezekiel* 33:15.]*6LtMs, Lt 20, 1889, par. 8*

The Lord declares: “The children of thy people say, The way of the Lord is not equal.” [*Verse* 17.] “Hear now, O house of Israel; Is not my way equal? are not your ways unequal?” “Have I any pleasure at all that the wicked should die? ... and not that he should return from his ways, and live?” “Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. Therefore, turn yourselves, and live ye.” [*Ezekiel* 18:25, 23, 30-32.]*6LtMs, Lt 20, 1889, par. 9*

Here the Lord has plainly revealed His will concerning the salvation of the sinner. And the attitude which many assume in expressing doubts and unbelief as to whether the Lord will save them is a reflection upon the character of God. Those who complain of His justice and severity are virtually saying, “The way of the Lord is not equal.” But He distinctly throws back the imputation upon the sinner. “Your ways are not equal. Can I pardon your transgressions when you do not repent, and turn from your sins?”*6LtMs, Lt 20, 1889, par. 10*

The character of God is fully vindicated in the words of Scripture I have placed before you. The Lord will receive the sinner when he repents and forsakes his sins so that the Lord can work with his efforts in seeking perfection of character. The promises are not yea and nay, but if man complies with the conditions, they are yea and amen. The whole purpose of God in giving His Son for the sins of the world is that man might be saved, not in transgression and unrighteousness, but in forsaking sin, washing his robes of character, and making them white in the blood of the Lamb. [He proposes to remove] from man the offensive thing that He hates; [but man must co-operate] with God in the work. Sin must be given [up, left, hated,] and the righteousness of Christ must be accepted by faith, [thus] the divine will cooperate with the human.*6LtMs, Lt 20, 1889, par. 11*

We should beware that we do not give place to doubt and unbelief, and in our attitude of despair complain of God and misrepresent Him to the world. This is placing ourselves on Satan's side of the question. "Poor soul," he says, "I pity you, mourning under sin; but God has no pity. You long for some ray of hope; but God leaves you to perish, and find satisfaction in your misery." This is a terrible deception.*6LtMs, Lt 20, 1889, par. 12*

Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings so graciously given me of God have been squandered, I will arise, and go to my Father, and say, 'I have sinned, and am no longer worthy to be called thy son. Make me as one of thy hired servants.'" The parable tells you just how the wanderer will be received. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." [*Luke 15:19, 20.*] It is thus that the Saviour represents God's willingness to receive the repenting, returning sinner.*6LtMs, Lt 20, 1889, par. 13*

With this Scripture before you, can you still give place to doubt? Can you believe that when the poor sinner wants to return, wants to forsake his sins, the Lord sternly withholds him from coming [to His feet in repentance?] Away with such thoughts! Nothing [can be

more dishonoring] to God than these ideas. Nothing can hurt your own soul more than to entertain such thoughts of our heavenly Father. Our whole spiritual life will catch a tone of hopelessness from such conceptions of God. They discourage all effort to seek God or to serve Him. We must not think of God only as a judge ready to pronounce sentence against us. He hates sin, but that He might bring eternal life within the reach of all sinners He gave Himself, in the person of Christ who was one with the Father, that the sinner should not perish but be saved and have eternal blessedness in the kingdom of glory. *6LtMs, Lt 20, 1889, par. 14*

The Lord Himself declares His character, that Satan has malignantly set in a false light. "And the Lord 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." [*Exodus 34:6, 7.*] The heart of God yearns over man. He is ever looking down upon us with the tender solicitude of a parent for his erring child, drawing us by the strong cords of His love, [expressed] in His rich promises. What stronger or more tender language could have been employed than He has chosen to express His love toward us? He declares, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." [*Isaiah 49:15.*] *6LtMs, Lt 20, 1889, par. 15*

In the plan of redemption, "Mercy and truth have met together, righteousness and peace have kissed each other." [*Psalms 85:10.*] The all-wise, all-powerful God, He who dwells in light unapproachable, is full of love, [of goodness.] Therefore give glory to God, ye that are [doubting and trembling; for] Jesus lives to make intercession for [us.] Give God the glory for the gift of His dear Son, that He has not died for us in vain. *6LtMs, Lt 20, 1889, par. 16*

Brother Giles, you ask if you have committed the sin which has no forgiveness in this life or in the life to come. I answer, I do not see the slightest evidence that this is the case. What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one becomes a witness of the special working of the Spirit of God. He has convincing evidence that <the work> is in harmony with the Scriptures, and the

Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation, pride, self-sufficiency, or some other evil trait controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. *6LtMs, Lt 20, 1889, par. 17*

It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. They shut out the light which had been shining in their hearts, by denying the evidence that God has been pleased to give them, and as the result they are left in darkness. Thus the words of Christ are verified: "If the light that is in thee be darkness, how great is that darkness." [*Matthew 6:23.*] For a time, persons who have committed this sin may appear to be children of God; but when circumstances [arise to develop] character and show what manner of spirit they [are of, it will be found] that they are on the enemy's ground, [standing under] his black banner. *6LtMs, Lt 20, 1889, par. 18*

My brother, the Spirit invites you today. Come with your whole heart to Jesus. Repent of your sins, make confession to God, forsake all iniquity, and you may appropriate to yourself all His promises. "Look unto him, and be ye saved." [*Isaiah 45:22.*]*6LtMs, Lt 20, 1889, par. 19*

The day will come when the awful denunciation of God's wrath will be uttered against all who have persisted in their disloyalty to Him. This will be when God must speak and do terrible things in righteousness against the transgressors of His law. But you need not be on the side of those who will come under the wrath of God. It is now the day of His salvation. The light from the cross of Calvary is now shining forth in clear, bright rays, revealing Jesus, our Sacrifice for sin. As you read the promises which I have set before you, remember that they are the expression of unutterable love and pity. *6LtMs, Lt 20, 1889, par. 20*

The great heart of infinite love is drawn toward the sinner with boundless compassion. In Christ "we have redemption through his

blood, even the forgiveness of sins.” [*Colossians 1:14.*] Yes; only believe that God is your helper. As you draw nigh to Him with confession and repentance, He will draw nigh to you with mercy and forgiveness. He wants to restore His moral image in man. We owe the Lord everything. He is the Author of our salvation. As you work out your own salvation with fear and trembling, it is God which worketh in you, both to will and to do of His good pleasure. *6LtMs, Lt 20, 1889, par. 21*

**Lt 21, 1889**

White, Mary

Refiled as *Lt 71, 1889*.



**Lt 22, 1889**

Underwood, R. A.

Battle Creek, Michigan

January 18, 1889

Formerly Undated Ms 67. See variant *Lt 22a, 1889*. This letter is published in entirety in *1888 230-242*.

Dear Brother:

While at General Conference in Oakland, some things were brought forcibly to my mind which I must place upon paper. I am very sorry that you have taken the leading, active part that you have in establishing an institution in Ohio, for I cannot think that the Lord has led you in this matter. I have been considering your statement in regard to Brother Gilmore's unwillingness to invest his means in any enterprise of the cause of God excepting in this sanitarium which he designs to control largely himself, and I have concluded that his position is not a correct one to take. God is willing to bless us, but we are to be perfectly passive in His hands. We are to earnestly inquire that we may know and do the will of God. If you had been in a condition to have directed Brother Gilmore with wise counsel, he might have made a far different use of his money, time, and talent. He has ability which could have been employed with profit in the work and cause of God, instead of being used in this uncertain enterprise. *6LtMs, Lt 22, 1889, par. 1*

I do not censure Brother Gilmore. He was young in the truth, and he looked to you as a man of discernment and wisdom, who would not advise him to take an injudicious course. He will have trials. He will be disappointed, and may the Lord preserve him from making grievous mistakes. He may look to God in faith and place his trust in Him. *6LtMs, Lt 22, 1889, par. 2*

I addressed letters from Europe to several brethren, asking help for the foreign work. Brother Gilmore was one to whom I wrote, but he answered his means was all invested in the health institution and he could not aid the missionary work in London. I did not get a dollar

from any one in Iowa, except from Brother Smouse, who gave me \$100.00. *6LtMs, Lt 22, 1889, par. 3*

I cannot think that you have moved advisedly in establishing this institution, and I can reach no other conclusion than that the Lord has not prompted this investment. I can see no light in it, and I cannot approve it. *6LtMs, Lt 22, 1889, par. 4*

Cleveland is an important place, and if Sabbathkeepers have been raised up there, you will see the necessity of building in order to facilitate the work in that city and vicinity. But who will come to the front now to invest means in this essential enterprise? My brother, you have taken burdens upon yourself that the Lord has not laid upon you. The establishment of the health institution at Mount Vernon was a personal enterprise, and I cannot see the justice of calling means from Ohio churches to support it; neither can I see any reason why it should be shouldered by the General Conference, which has already as many burdens as it can carry. The foreign missions and the continually increasing enterprises for the spread of the truth require a large outlay of means, the exercise of careful thought, the disciplining of efficient forces to carry out their plans, and all these things make care enough without adding superfluous burdens. *6LtMs, Lt 22, 1889, par. 5*

It is not the most important part of an enterprise to erect a building in which to treat the sick; there is still a necessity of securing wise, competent, discreet managers, and of securing proper facilities to make a complete success of the institution. In our experience with the [Battle Creek] Sanitarium and the [Rural] Health Retreat, we have learned how difficult a thing it is to secure all these essential things. It takes years to equip an institution and to place it in good running order. We cannot find everywhere men like Dr. [J. H.] Kellogg to manage such institutions. It is a heavy load for someone to carry, to undertake the management of an enterprise like that and make it a success. This affair in Mount Vernon seems still more unadvised when you see what a great demand there is for both men and means in matters of vital interest connected with the cause of truth. There are new fields opening up on every side. Not only from home but also from foreign fields, the Macedonian cry is heard, "Come over and help us." [*Acts 16:9.*] Would it be wise to

allow this enterprise in Mount Vernon to cripple other and more important branches of the work? Is God pleased with such inventions? Is it in His order that this institution has been brought into existence to consume means and time and to perplex the servants of God, hindering them from working for the salvation of souls, when there is already an institution to do the work for which this has professedly been established? If such an institution is not run wisely, it will only work against the truth. *6LtMs, Lt 22, 1889, par. 6*

I hope that no one will be discouraged in the failure of the hopes and plans concerning this institution. The Lord bestows His blessing upon us when we comply with His stated conditions. He will bless us when we are in harmony with His laws. We may think that there is something wanting that is essential to success, but in time we may see that we do not always attain success when we gain what we desire. You may be tried like gold in the fire, but if you bear the trial rightly, your soul may be more greatly benefitted than if you had had the prosperity you desired. My brother, keep humble; keep a spirit of meekness. You want to be a bold, successful soldier of Jesus. You want to be a valiant overcomer. God grant that you may win the crown of life. *6LtMs, Lt 22, 1889, par. 7*

I have something I would say to you directly. You had all the responsibility you could well carry before you became interested in this Mount Vernon matter. This additional care has not helped you to take a course calculated to win the confidence of your brethren. It has not helped you to keep calm nerves and an even temper, that you might do the work God has given you to do. *6LtMs, Lt 22, 1889, par. 8*

If you are a disappointed man, you will be a very unhappy one. You need a different mold upon your character, in order that you may be highly useful. You need to possess more of the love of Christ, that your own will may be subdued. You have not realized your obligations to God to be patient, kind, and respectful to your ministering brethren and to every member of the church. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that should be perfected to do highest service in the cause of God. *6LtMs, Lt 22, 1889, par. 9*

You should feel the necessity of approaching your brethren, not with harshness and severity, but with kindness and courtesy. You cut them off from you by your abrupt ways and words. The ministers in your conference become disheartened and lose their courage to do that which they might do if you did your duty to them in giving them your confidence and love. By your manner of dealing, you have separated the hearts of your brethren from you, so that your counsel has had little influence over them for good. This is not as the Lord would have it. *6LtMs, Lt 22, 1889, par. 10*

The Lord is not pleased with your attitude toward your brethren. If you live by faith in Christ, your will will be under the control of the will of God. Christ will abide in your soul by faith. You will be in harmony with the divine will. Your happiness will not be found in that which you possess or in that which you are or can be in yourself; it [will] consist in the oneness of your will to the will of God. The happiness and glory of the inhabitants of heaven is perfect because the will of God is their supreme delight. The work of grace will be carried forward to perfection in your heart if you do not voluntarily refuse to be molded by the sanctifying influence of the truth. *6LtMs, Lt 22, 1889, par. 11*

The truth must sanctify the soul of the believer, else it is no truth to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord; God who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. ... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus must be made manifest in the body." [2 *Corinthians 4:5-10*.] *6LtMs, Lt 22, 1889, par. 12*

You are required to have your labors correspond with the truth you profess to believe. The sufficiency of the apostle was not in himself but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ. There must be soft fillings in your character. You do not realize the harm you do by your sharp, abrupt, domineering attitude toward your brethren. You encourage certain ones to do a certain work, and although they prove themselves unworthy and are an injury both by work and influence to the cause of God, you still

uphold them by your confidence and virtually say to them, "It is well with you."*6LtMs, Lt 22, 1889, par. 13*

I have much to say to you, for I love your soul. But will it do you any real good? Will it simply be received as Sister White's opinion? The position that has been taken by some of the erring brethren makes my words simply the expression of an opinion, and this view has been advocated and has had leavening influence in our ranks.*6LtMs, Lt 22, 1889, par. 14*

I repeat to you the apostolic injunction, "Examine yourself, whether you be in the faith, prove your own selves." [2 *Corinthians* 13:5.] Inquire into the character of your motives, purposes, thoughts, words and deeds. Will you see whether you are discerning? whether you are moving in the wisdom of God or not? Are you an example for believers in spirit, in patience, in forbearance? Do you exhibit the fruits of righteousness? My brother, if you do not searchingly examine your own heart in the light of the Scriptures, you will become careless. You must be meek as a little child, or you will not see your great need.*6LtMs, Lt 22, 1889, par. 15*

Our lives may seem disfigured and marred by failures and blots, but if their disfigurement is seen, there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted; man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists, it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart, that you may have a realization of your need of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you would be indeed in a sad condition.*6LtMs, Lt 22, 1889, par. 16*

You need sanctifying grace. I tell you, my brother, you do need to reach a higher standard. Your position and work demand that you be a guide and example to others in patience, in kindness, and compassion. To fulfill your responsibilities, you must be an ever growing Christian. Your faith must be strong, your consecration complete, your zeal ardent, your love perfect. You must make

steady advancement in the knowledge and love of Christ, that you may realize from those under your charge that your labor is multiplying the fruits of the Spirit among them. You need spiritual discernment to keep the eye singled to the glory of God, that your profiting may appear unto all. *6LtMs, Lt 22, 1889, par. 17*

Do not gather to yourself too many burdens to worry and perplex you. Appropriate the promises of God to your soul. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Employ every means of grace, that your love may abound more and more, that you may have heavenly wisdom, that you may approve things that are excellent, that you may be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. *6LtMs, Lt 22, 1889, par. 18*

Your present and future usefulness depend upon your having a living connection with God. Your heart will then be filled with love [for] your brethren. Your position grants you no liberty to be severe, critical, and overbearing. Peter instructed the elders to “feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God’s heritage but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you.” [1 *Peter 5:2-7.*] *6LtMs, Lt 22, 1889, par. 19*

The church upon the earth is not perfect. It is not the church that will be when Zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life. *6LtMs, Lt 22, 1889, par. 20*

If men who are placed in important positions do not cultivate tact to

a greater degree than you have done in dealing with human minds great loss will result both to the minister and to the church. There is delicate work for one in your position to do as you meet with alienation, bitterness, envyings, and jealousy, and you will need to labor in the spirit of Christ to set things in order. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruits of righteousness are sown in peace of them that make peace." [*James 3:17, 18.*]*6LtMs, Lt 22, 1889, par. 21*

I entreat you to make diligent work for eternity. We have but little time in this life. We want to be led by the spirit of Christ at all times. We should never stir up strife by domineering words and actions. Put away everything like hard dealing, and seek for a closer walk with God. You used to be a more meek and humble man than you are now. You need the refining grace of God, the meekness of Christ. There is a work allotted to you that no one can do for you. "Holding forth the word of life" you are to practically set forth a Christian example. "Do all things without murmuring or disputing, that you may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked, perverse nation among whom ye shine as lights in the world, holding forth the word of life that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain." *Philippians 2:14-16.**6LtMs, Lt 22, 1889, par. 22*

I know from the light that God has been pleased to give me that those who have held responsible positions are inclined to feel that they have a right to exercise more authority than their positions justify them to. God will sanction no tyranny, no sharp dictation, for this naturally repels souls and they are unfavorably affected by the manifestation of this disagreeable spirit, which stirs up the worst passion of the human heart. If men in responsible office do not show partiality but exercise the patience and kindness of Jesus, they will find this course more effective than the preaching of sermons, the exercise of power, or the presentation of strong argument. The silent influence of Christian character will fall upon men as the sunbeams of heaven. May God help you to do right because it is right.*6LtMs, Lt 22, 1889, par. 23*

February 12, 1889

As you have asked in your letter if I had any thing for you, I think it best now to send you this letter, hoping that it will have no bad effect upon you. *6LtMs, Lt 22, 1889, par. 24*

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 the resolution comprehend? It virtually said that nothing should be taught in the college but that which had been taught during the past year. Now, my dear brother, I would not wound your feelings; I would not grieve your soul or discourage you, but I must lay some things openly before you. I told the conference what had been shown me in the past in reference to resolutions which covered the same ground. I stated that many things had been taught in the college that were as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter. *6LtMs, Lt 22, 1889, par. 25*

Both in the tabernacle and in the college, the subject of inspiration has been taught, and finite men have taken it upon themselves to say [that] some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way, but God is not in this. *6LtMs, Lt 22, 1889, par. 26*

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed, yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart; arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course. *6LtMs, Lt 22, 1889, par. 27*



I did not desire to definitely state these particulars in the conference for the delegates to garble and misconstrue, but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a 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 untimely 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.*6LtMs, Lt 22, 1889, par. 28*

I have been shown that our conferences have been overburdened with resolutions. One-tenth as many would be of far greater value than a larger number. I stated these things clearly, but still you urged that the resolution should be carried into effect. You made it evident that if God was leading me, He was certainly not leading you. Your resistance to my words and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably.*6LtMs, Lt 22, 1889, par. 29*

Another resolution was passed that might have been laid upon the table, i.e., the one in reference to training all licentiates [in the canvassing work] before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution, it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment.*6LtMs, Lt 22, 1889, par. 30*

My brother, how can I hope to labor in harmony with you when Minneapolis with its experience is so plainly before me? My ministering brethren came to that conference with a spirit that was

not the Spirit of God. They were under a deception in regard to me. If the Spirit of God had impressed and controlled their hearts, they would not have taken a position so wide of the mark in judging me, my position, and work. After plainly stating my position, I said that as long as my brethren thought that I was influenced in my judgment and work by W. C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp meetings or conferences, for I could do them no good if I did come. *6LtMs, Lt 22, 1889, par. 31*

There can be no harmony in our work when our brethren are so completely blinded that they cannot recognize the Spirit of God as it worked through me at Minneapolis. But although I plainly stated that which the Lord had been pleased to show me which led me to oppose the resolution, your hand went up for its adoption. Did you think that Sister White would stand against you all in that conference if she did not have most decided reasons for so doing? You thought that your own judgment was superior to the light that God had given me. Would it be consistent for me to unite with you while you are of the same mind as at Minneapolis? Have I any reason to believe that you would not manifest the same spirit under favorable circumstances that you did then? No, my brother, I cannot sanction the spirit that prevailed at Minneapolis, neither can I have confidence that those who were actuated by that spirit are walking in the light. *6LtMs, Lt 22, 1889, par. 32*

Suppose Dr. Waggoner did hold views that were not wholly correct, was it Christlike to manifest the spirit that was felt in that meeting? The rich blessing of God was hanging over that conference, but the Lord could not work upon hearts so full of misconceived opinions of His own messages and so barricaded with prejudice against them. The reports that were brought to Battle Creek were in accordance with the spirit that prevailed at that meeting. Falsehoods have been circulated which I have not yet felt called upon to contradict before the church. *6LtMs, Lt 22, 1889, par. 33*

A good work has been done in Battle Creek. The Lord has abundantly blessed me, and I desire that everyone shall have this blessing, but I have had to fight for every inch of ground that we have gained here at Battle Creek. The brethren were not going to

ask Brother A. T. Jones to preach in the tabernacle. I felt deeply stirred with indignation at the persistent effort to close the door to every ray of heaven's light. I have carried the heaviest load that I have ever borne in Battle Creek, but we have gained a measure of victory. Still there must be a more thorough work done. There must be seen a spirit of conviction that will make it manifest that we have been born again. There must be a spiritual revolution throughout the churches, that fruits unto righteousness may be seen in our daily life.*6LtMs, Lt 22, 1889, par. 34*

The daily life of the Christian should bring no discredit upon our holy faith. The motive of the heart as well as the words and actions are weighed in estimating our moral worth. Those who rejected Christ, the Lord of glory, knew not that He was the Prince of life, else they would not have crucified Him. Reliance on forms and ceremonies will not save us. The lawyer whom Christ found wanting in love to God and to his neighbor, which is the very essence of religion, could have vindicated himself on the ground of ceremonial correctness. He could have said with Paul that as touching the law he was blameless. But the Lord defines Bible religion as a principle in the soul, not merely the performance of virtuous acts, although virtuous acts, are the natural fruits of this principle in the soul. It is the spirit in which the acts are performed rather than the performance that counts with God. A man may give his goods to feed the poor, his body to be burned, yet if he is not actuated by the living principles of love for God and man, his work is a failure. God looks at the heart. We must repent and believe.*6LtMs, Lt 22, 1889, par. 35*

Thank God, it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.*6LtMs, Lt 22, 1889, par. 36*

I have nothing, nothing but kindness and love in my heart towards you. I long for perfect harmony with my brethren, but I must do the work that God has given me to do, even if it separates me from my brethren and friends.*6LtMs, Lt 22, 1889, par. 37*

Yours with respect.*6LtMs, Lt 22, 1889, par. 38*

**Lt 22a, 1889**

Underwood, R. A.

[Battle Creek, Michigan]

January 18, 1889

Variant of *Lt 22, 1889*. This letter is published in entirety in *1888 243-250*.

Dear Brother:

At the General Conference in Oakland some things were forcibly brought to my mind which I must now write out. I have considered your words to me in regard to Brother Gilmore, that he would not give his money to the cause of God but would invest it in a sanitarium, which he could control to a large extent. Is this the right position for any one of us to take? God is willing to bless us, but we are to be perfectly passive in His hands. We should seek earnestly to know His will and then to do it. *6LtMs, Lt 22a, 1889, par. 1*

Had you, my brother, been where you could give Brother Gilmore wise counsel, what a different use might have been made of his means, his time, and labor. He has capabilities that might be employed in well-directed efforts in the work of God. At the time when I wrote to our brethren asking help for the European field, our missions there were in great need. Brother Gilmore might have helped in more ways than one, if he had with unselfish, disinterested motives sought earnestly to know the will of God. I wrote to him, but he answered that his means were invested or tied up in the health institution and [that] he was unable to aid the missionary work in Europe. I did not get one dollar from any of the men to whom I wrote, except Brother Smouse of Iowa, who gave one hundred dollars. I would not cast censure on Brother Gilmore. He was young in the truth, and he believed you, my brother, to be a man of discernment, a wise counselor who would not advise him to any course that was not for the best. Now he will have trials and will be disappointed. May the Lord preserve him from taking any wrong course, but may he look to God in faith and trust. *6LtMs, Lt 22a, 1889, par. 2*

I am very sorry that you have taken a leading, active part in establishing the health institution in Ohio, for I cannot think that the Lord is moving you in this matter. If Sabbathkeepers are raised up in Cleveland, which I know is an important field, you will see the need of building a house of worship there in order to facilitate the work, but where is the means to do this? Who will now come to the front and invest where means is really essential? My brother, you have taken upon yourself burdens that the Lord has not required you to take. The Mount Vernon Sanitarium was a private enterprise, and I cannot see why you should now call means from the churches in Ohio to sustain it. Nor can I see the justice of attempting to shift the burden of his institution on the General Conference, which has so many and such heavy burdens in providing for the foreign missions and for other branches of the work. *6LtMs, Lt 22a, 1889, par. 3*

All the new enterprises that require a large outlay of means require also careful thought and well-disciplined forces to run them. In establishing a health institution, it is not the greatest part of the work to erect a building in which to treat the sick. The heaviest part of the burden comes after this, in securing competent managers and in providing the facilities that the institution may be fully equipped. We know how difficult a matter this has been [from] our experience with the health institutions at Battle Creek and at St. Helena. It takes years to fully equip an institution and place it in running order, and it is a heavy responsibility for someone to carry forward such an institution and to make it a success. We have not a Dr. Kellogg to manage all our sanitariums. If a health institution is not wisely managed, it will work against the truth. *6LtMs, Lt 22a, 1889, par. 4*

We must also consider the great demand there is for means to be invested in the vital interests of the cause of God in the new fields opening in every direction. Not only are there calls for labor in different parts of our own country and especially in our large cities, but from Europe the Macedonian cry is heard, "Come over and help us." [*Acts 16:9.*] Is it wise then to create new burdens for God's servants to carry? Should the Mount Vernon Sanitarium be allowed to cripple other branches of the work? Is God pleased with your inventions? Is it in His order to have this institution brought into existence to consume means, to require time and perplexing

thought, when there is already an institution accessible and when there is so much work pressing upon us that has more direct reference to the salvation of souls?*6LtMs, Lt 22a, 1889, par. 5*

I hope that none will be discouraged because of the failure of plans and of ardent hopes. The blessing of the Lord is always promised on conditions. He will bless us in harmony with His own laws. There may seem to be something lacking that will insure success, but in time we may see that our success is not always the greatest when we get what we wish. You may be tried like gold, and if you bear the trial rightly, your soul may be more benefitted than it would be by great prosperity. My brother, keep humble; keep meek and lowly. You want to be a bold, successful soldier of Christ; you want to be a valiant overcomer. God grant that you may win the crown of life.*6LtMs, Lt 22a, 1889, par. 6*

Brother Underwood, you had all the responsibilities you could carry before you became interested in this Mount Vernon matter. This additional care will not help you to take a course calculated to win the confidence of your brethren. It will not help you to keep calm nerves and an even temper to do the work the Lord has for you to do. If you are a disappointed man, you will be a very unhappy man. In order to be highly useful, you need more of the love of Christ to subdue your own will. You do not feel under sound obligation to God to be patient and kind and respectful toward your ministering brethren and toward every member of the church. They lose confidence in you, and then your influence is crippled. You need the kindness, courtesy, meekness, and lowliness of Christ. You have many valuable qualifications that can be perfected for highest service if sanctified to God. You should feel the necessity of approaching your brethren with kindness and courtesy, not with harshness and severity. You do not realize the harm you do by your sharp, domineering spirit toward them. The ministers in your conference become disheartened, losing the courage they might have if you would give them respect, kindness, confidence, and love. By your manner of dealing, you have separated the hearts of your brethren from you, so that your counsel has not had much influence over them for good. This is not as the Lord would have it. He is not pleased with your attitude toward your brethren.*6LtMs, Lt 22a, 1889, par. 7*

If you live by faith in Christ, your will will be controlled by the will of God; you will have Christ abiding in the soul. Your happiness does not consist in that which you possess or in that which you are in yourself or can be; it consists in the oneness of your will with the will of God. The happiness and glory of the inhabitants of the spiritual world is perfect because the will of God is their will, their supreme delight. *6LtMs, Lt 22a, 1889, par. 8*

The work of grace will be carried forward in your own heart if you do not voluntarily refuse to be acted upon in harmony with the truth which you believe. The truth must sanctify the soul of the believer, else it is of no benefit to him. You need to learn daily in the school of Christ. The apostle said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians* 4:5, 6.] The apostle spoke of himself as "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." [Verse 10.] In all your labors you are to manifest the spirit of Christ. The sufficiency of the apostle was not in himself, but in the presence and agency of the Holy Spirit, whose gracious influence filled his heart, bringing every thought into subjection to Christ. *6LtMs, Lt 22a, 1889, par. 9*

Brother Underwood, you have erred in encouraging persons to connect with the work of God when you should [have] discerned that they were unworthy. Although their works and their influence are an injury to the cause of God, you flatter them by continuing them in the position. Thus you say to the sinner, "It is well with you." *6LtMs, Lt 22a, 1889, par. 10*

I have much to say to you, for I love your soul; but will it do you any real good for me to say it? Will you receive it simply as Sister White's opinion? This is the position that some have taken in regard to my work. It was the position taken after the conference at Oakland by some of the erring ones in regard to my testimony, and it had a strong influence in weakening the influence of the testimony. I repeat to you the apostolic injunction, "Examine yourselves, whether ye be in the faith; prove your own selves." [2



*Corinthians 13:5.]* Inquire into the character of your motives, purposes, thoughts, words, and deeds. Will you see whether you are guided by the wisdom of God?*6LtMs, Lt 22a, 1889, par. 11*

My brother, if you do not searchingly examine your own heart, you will become careless and will not see your great need. You must be meek as a little child. Our life may seem disfigured and marked by failures and blots, but if we are only willing to see our true condition, something better may be put in the place of these objectionable features. God's wisdom must be exalted; man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of truth. If self-love is indulged, it will prompt to a much better opinion of yourself than is correct or safe. It needs a deep insight into your own heart to reveal to you your great needs, above all your constant need of the compassion, the infinite mercy of our divine Redeemer. Should the Lord treat you as you sometimes treat your brethren and fellow laborers who you think need to be corrected, you would in a sad state.*6LtMs, Lt 22a, 1889, par. 12*

You need sanctifying grace. I tell you, my brother, you need to reach a higher standard. Your position and work require you to be a guide and example to others in patience, longsuffering, kindness, and compassion. You need to be closely connected with God. In order to bear your responsibilities aright, you must be an ever-growing Christian. Your faith must be strong, your consecration complete, your love perfect, your zeal ardent. You must make steady advancement in the knowledge and the love of Christ, that you may witness [to] those under your charge the precious fruits of the Spirit. You need spiritual discernment. Keep the eye single to the glory of God, that your profiting may appear unto all. Do not gather to yourself too many burdens to worry and perplex you.*6LtMs, Lt 22a, 1889, par. 13*

Grasp the promises of God. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Improve every means of grace, that your love may abound more and more, that you may have wisdom from above, that you "may approve things that are excellent, ... being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [*Philippians 1:10, 11.*] Your present and future usefulness depend

on your living connection with God.*6LtMs, Lt 22a, 1889, par. 14*

Your position grants you no liberty to be severe, critical, or overbearing. Peter exhorted the elders, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time.” [*1 Peter 5:2-6.*]*6LtMs, Lt 22a, 1889, par. 15*

The church upon the earth is not perfect. The church militant is not the church triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort, that they may be educated, trained, and disciplined by precept and example to do their work with acceptance here in this life and to be crowned with glory and immortality in the future life.*6LtMs, Lt 22a, 1889, par. 16*

Unless you who are placed in important positions in the church shall cultivate tact far more than you have done in dealing with human minds, there will be great loss to yourselves and to the church. There is work for one in your position to do as he shall meet with alienation, bitterness, envies, jealousies. There is need of wise, well-directed, Christlike labor, that things may be set in order. “The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*James 3:17, 18.*] I entreat you to make diligent work for eternity. We have but little time in this life, and we want to be Christlike. Never stir up strife by a domineering spirit. Put away everything like rough dealing, and do seek for a closer walk with God. You used to be more meek and humble than you now are. You need that refining grace of God, the meekness of Christ. There is a work allotted you that no one can do for you in “holding forth the word of life,” practically setting forth a Christian

example. “Do all things without murmurings and disputings; that you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [*Philippians 2:14-16.*]6*LtMs, Lt 22a, 1889, par. 17*

From the light God has been pleased to give me, I know that men whom He has placed in responsible positions come to feel, after standing in the office for years, that they are to exercise more authority than their position requires. God will sanction no tyranny, no sharp dictation, for this naturally repels, and often it stirs up the worst passions of the human heart. But if men in responsible positions will exercise the patience and kindness of Jesus, it will be more effective than authority or exhortation or strong arguments. The silent influence of a Christian character will fall upon men like a sunbeam. May God help you to do right because it is right.6*LtMs, Lt 22a, 1889, par. 18*

**Lt 23, 1889**

Underwood, R. A.

Battle Creek, Michigan

February 8, 1889

This letter is published in entirety in *1888 263-266*.

Brother Underwood:

My son has placed in my hands a letter from you, making inquiry in reference to Brother Rice. After you have placed him in positions of trust, why do you ask us to state what we know of him? I do not feel free to write to my brethren the particulars of a matter concerning him and thus commit myself upon paper by giving facts which may be used against Elder Rice. He has confessed all that he has done with humiliation of soul. *6LtMs, Lt 23, 1889, par. 1*

During the meeting at Minneapolis, I passed through a painful experience because of the attitude of our ministering brethren, which I knew was not in harmony with the Spirit of God. Since then I have not been confident that they have been entirely under the control of the Spirit of God, and I have had to admit that under a pressure of circumstances (for reasons that I will not attempt to explain) some of my brethren in the ministry may be led by another spirit. I dare not repose confidence in communications concerning other of my brethren, for if favoring circumstances should arise, they would make a wrong use of the light given and injure them or me. I feel sad to state this matter as I do. *6LtMs, Lt 23, 1889, par. 2*

I wish prosperity to my brethren, every one of them; but I tremble for their souls when I see them following their own wisdom and their own judgment, and receiving impressions one from another that are wrong, which I know will lead them into difficulties and separate them from God. *6LtMs, Lt 23, 1889, par. 3*

Did not my son relate to you some things in regard to Elder Rice? If he would show his repentance by making restitution for the injury he has done the Health Retreat, he would make it evident that God is

moving now upon his heart.*6LtMs, Lt 23, 1889, par. 4*

In regard to the health home that has been erected at Mount Vernon, I cannot give you the encouragement you want. If there were an abundance of money in the Ohio Conference, so that the brethren could invest in such an enterprise, and not yet withhold their means from important missions that need aid so that the truth shall be brought before many who are now in the darkness of error, then I would not feel so sad in regard to this matter. But this Health Home enterprise is a channel to divert means from far more important branches of the cause that are crippled for the want of the very means that has been invested and will need to be invested to keep this institution running.*6LtMs, Lt 23, 1889, par. 5*

You have yourself a care and responsibility on you that is absorbing thought and energy that might be wholly devoted to the vital interests connected with the last great work for this time. You will be disposed to call the minds of your brethren in the churches to this enterprise, to set it before them in the most favorable and hopeful light, to solicit their means, and their expectations of its success will not be realized. If they do invest means, they will be tempted, and if they refuse to invest, you will be tempted to feel unkindly and in an unbrotherly manner. I look upon the whole investment as a mistake. I have looked upon it thus from the first. I look upon the whole scheme as one not devised of the Lord.*6LtMs, Lt 23, 1889, par. 6*

You need in Cleveland just such [a] building as will place the work upon a becoming standard in keeping with the greatness of the truth which we believe. This could be done if our brethren could now invest in these much needed buildings the means which is swallowed up in the enterprise at Mount Vernon. While a heavy debt is on that building, there is not much heart to make a call upon the churches in Ohio to do the very work which it is in their power to do if this enterprise in Mount Vernon did not stand in the way.*6LtMs, Lt 23, 1889, par. 7*

While I consider that our brethren in Ohio have moved unadvisedly, I could not lend my influence in any way to push them further into this enterprise without evidence that I had the Lord to approve my effort and work with me in the matter. I know that there will

constantly be grave difficulties arising in managing such an institution, for I do not think it possible to bring any such institution up where it should be, unless there is a spirit of self-denial and great economy exercised by all who are interestedly connected with it, including physicians and helpers. *6LtMs, Lt 23, 1889, par. 8*

Some have started in wrong and will never make a success until they are thoroughly converted. And that which makes the situation of these more difficult is they do not feel the need of improvement in the very things where they are so deficient. I am seeking the Lord daily to know His will, that I may do it. It is not safe to follow our own ways or our own judgment. Every dollar which the Lord has sent us in trust is to be wisely invested, to tell to the very highest interest in the work and cause of God. *6LtMs, Lt 23, 1889, par. 9*

I have been shown that the enemy of God and man is constantly at work to invent plans and enterprises to absorb means so the work which is greatly in need of it may be hindered and crippled. These enterprises which will be less efficient for good than others will result in constant perplexity by calling for additional means and ability which might be employed in other directions with far greater success. The Lord would have us look matters squarely in the face and consider the beauties, the demands, and liabilities of every new work or enterprise in which we engage. We are to contemplate with well-balanced minds the conditions of success. Everything we undertake now in this period so fraught with solemn importance must be undertaken under the guidance of divine wisdom. It is essential that the work be begun with the union and co-operation which it demands. If there has been a mistake made at the outset, a following on in the same course of error will lead more and more from the path of safety and success. To follow on in a doubtful path will only retard the advanced movements that should be made in the earnest work of saving souls. If the enemy can engage means and ability in a matter of less importance to crowd out larger and more vital interests, he counts his work a success. *6LtMs, Lt 23, 1889, par. 10*

There are buildings to be erected for the worship of God in the different churches of Ohio. There are missions to be prepared, and if those who must lift in these essential enterprises are cumbered

with other interests, perplexed and worried and oppressed with enterprises that God has not laid upon them, they can only engage in more important things with divided hearts and minds.*6LtMs, Lt 23, 1889, par. 11*

The principles of selfishness were manifested in the very first arrangements and plans concerning the establishment of your institution. There are pressing wants on every hand that need to be met in order that perishing souls may be saved. There are those who can be laborers together with God, who can act a disinterested unselfish part in the aggressive work to be carried on against error and sin. The whole heart and soul should be engaged in the work of winning souls to the Master. The work must be done intelligently and in faith.*6LtMs, Lt 23, 1889, par. 12*

All the tact, piety, and devotion that is possible to attain through Jesus Christ should be exercised in meeting the daring revolt against the authority of God. Satan well knows that he will be exposed, that his designs and purposes will be opposed, and the more perplexities he can invent to engross the means and the ability of workers, the more he can take from the force that should be given to larger and more necessary branches of the work. But I will close here.*6LtMs, Lt 23, 1889, par. 13*

**Lt 24, 1889**

General Conference

1889

Refiled as *Lt 92, 1891*.



**Lt 25, 1889**

White, Mary

Refiled as *Lt 75, 1889*.

**Lt 25a, 1889**

Eldridge, Brother

Denver, Colorado

September 8, 1889

This letter is published in entirety in *21MR 432-435*. <sup>†</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Eldridge:

The Lord gave us a prosperous journey. The rain commenced to fall as we reached Chicago, and we did not have much dust, for the rain extended nearly to Denver. We found a neat little encampment and about one hundred people on the ground. We had a good meeting Sabbath. Brother Owen spoke in the forenoon upon the coming of Christ, and I spoke in the afternoon from (*John 8:12*); then we had a social meeting, and many excellent testimonies were borne, and my soul was refreshed. I think it would have been difficult to have spoken to thousands of people for I was weak; but the Lord helped me to speak His word to the souls present. This is the workers' meeting. The camp meeting proper begins Monday. *6LtMs, Lt 25a, 1889, par. 1*

We came direct to Denver and met Willie on the campground. The atmosphere has revived me somewhat, and I am thankful to God. I have had some conversation with W. C. White, and he has for the first time presented before me in written manuscript thoughtful, studied plans which meet my ideas. I see that something must be done more than has been done and is being done <in getting my publications before the people.> There must be more God-fearing workers in the field. These plans will, I feel assured, meet your mind, and are what are needed to the success of our work. Time is short, and our working forces must be well-disciplined and organized to do larger work. *6LtMs, Lt 25a, 1889, par. 2*

The words of Christ are to have greater force with our people than

ever before. "But ye shall receive power, after that the Holy Ghost has come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." [*Acts 1:8.*]*6LtMs, Lt 25a, 1889, par. 3*

Here is the worldwide message to be given, and there must be educated ability to comprehend the greatness and the value of the work and to act a part in it, not from a money standpoint, but from a sense of the necessity of the case. The time demands greater efficiency and <greater earnestness> and extension. There is no time to be lost.*6LtMs, Lt 25a, 1889, par. 4*

In regard to Dr. Kellogg's books, and the position that they should occupy in the field, deserves careful thought. While on the cars coming from Battle Creek to this place, I have been calling up the things which the Lord has been pleased to present before me upon the subject of health reform. I have in the fear of the Lord presented this matter before the people as the Lord has presented it to me <for years in the past.> I have seen our people standing in a much better position on this question than at the present time. I am sure upon one point, that Brother Butler's position in regard to this question—his ideas and his work in reference to it—is not in harmony with the light given me of God. Years ago I had a testimony of reproof for the managers in our camp meetings bringing upon the ground and selling to our people cheese and other hurtful things and presenting candies for sale when I was laboring to instruct the young and old to put the money <they had> expended for candy in the missionary box and thus teach their children self-denial.*6LtMs, Lt 25a, 1889, par. 5*

This order of things has changed of late; within four years there has been a different order of things which I do not favor. Temperance has been at a low ebb. I cannot sanction this state of things in the light of <the Bible and> the testimonies given me of God. I know that Elder Butler has been opposed to health reform. I advocate no extremes. But as I was looking over my manuscript after leaving California, I saw the decided testimonies borne and the dangers of our people imitating the customs and practices of the world. My heart is sick and sad over this state of things, and I do think that the light which has been given should be gathered up and made to

shine.6LtMs, Lt 25a, 1889, par. 6

Because some things have been strongly put by Dr. Kellogg and because some have <misapplied and distorted> the matter, it should not <force> any of us [to] the opposite extreme. Health reform will reach a class, and has reached, a class that otherwise would never have been reached <by the truth.> There is a great necessity for labor being put forth to help the people, believers and unbelievers, at the present time by health talks and health publications. I cannot see why the health books should not have a <prominent> place as well as the other publications, notwithstanding human prejudices <to the contrary.> But I have not, as I have told you, carried any special burden of this work for a few years. My mind has been so fully occupied with the burden upon me of getting before the people the light having special reference to these last days and the great crisis before us. The world is to be warned, and I have felt so deeply over *Volume 4 [The Great Controversy]* standing still as it has done, that all other consideration of books for which I was not personally responsible has not been my burden or consideration.6LtMs, Lt 25a, 1889, par. 7

I have now fully decided to do something and do it at once. As time is passing and Frank and yourself acknowledge [that] you are powerless to exert an influence to change this order of things and that *Volume 4* should receive consideration as well as *Bible Readings*, that the very light God has given shall come to His people, I must put in operation or devise some plan that the people, believers and unbelievers, shall have the light. I will no longer wait for others East of the Rocky mountains with pen and voice to place this matter in its proper bearings before the people, but I will take the responsibility of doing it myself.6LtMs, Lt 25a, 1889, par. 8

I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place that the Lord designed that *Volume 4* should have in the world and among our people. I have spread before them the light given me of heaven in that book. In conversation with Frank [Belden], he was constantly referring to *Thoughts on Daniel and Revelation*—that no more had been done for that than for *Volume 4*. I consider that that book

should go everywhere. It has its place and will do a grand good work. It is a light, [an] <intelligence>, which the world needs. I place no demerit on it, but the arguments used in this line lift no burden from my weight of responsibility. *6LtMs, Lt 25a, 1889, par. 9*

I know that no other one, not even Frank nor yourself, can see and sense this matter as I do, <and I will not expect it.> Therefore, all the excuses made by Frank present to me a positive necessity of my doing something and doing it now. If *Thoughts on Daniel and Revelation* does not receive the sale it should, if *Bible Readings* is carried to the neglect of other publications highly essential for the people to have, that neglect will not excuse the matter <of why> *Volume 4* should not be pushed and its circulation be tenfold what it has been the present year. *6LtMs, Lt 25a, 1889, par. 10*

It is a duty we owe to our people and to God to send every ray of light given me of God, demanded for this time, to every tongue and nation. I am not pleased with the existing state of things. I am sorry and distressed, and as Brother Belden declares he cannot alter this state of things in his work, I am compelled to see if I can do anything to improve the matter. To wait longer would be a neglect of my duty. I cannot with a clear conscience let the time pass as it is, nothing scarcely having been done in the east in handling *Volume 4*. I have talked with Willie in regard to the Review and Herald handling *Volume 1*. He has, I think, set before you his reasons why the Pacific Press should handle it. The reasons are, I think, sound, and the experience that we have had in regard to *Volume 4* the present year shows that there is a consistency in this matter and a principle which must be maintained. *6LtMs, Lt 25a, 1889, par. 11*

I deeply regret that I have been passive so long, waiting for someone to do a work which I thought not exactly appropriate for me. I ask God to forgive me for this careless neglect on my part, waiting for my brethren to do a work which God has given me. I have had no evidence that He has laid the burden upon them. This matter I have trusted would be impressed in its relative importance upon their minds, and it would not need any particular urging from my pen or from my voice to have it stand where God designed it should, but if the burden has been given me, if the matter has been presented to me in its sacred solemn importance to present a light

appropriate to do a work for this <very> time, I must see that it stands in its proper place, and I must not cast down the burden at the feet of my brethren as though they would understand and appreciate these things as I have felt them and their importance as God has made me to feel them. *6LtMs, Lt 25a, 1889, par. 12*

I must do my work and not look for my brethren to do it for me. I have expected too much of my brethren. I must look to God, the Captain of my salvation, and obey His orders. I make no complaint of my brethren. You say you have done your best. I receive your testimony, and I do censure myself that I have let things rest as I have done. I do condemn myself, but I will seek, in the fear of God, henceforth to take up my appointed work and let nothing interfere between God and my duty. I will now try to set this matter before the people. I will now, if God will help me, do my work to the best of my ability. I look at myself and consider my days are few now, but while life lasts, [I] will be faithful to my trust. May the Lord help and bless you, is my prayer. *6LtMs, Lt 25a, 1889, par. 13*

**Lt 26, 1889**

White, Mary

Refiled as *Lt 80, 1889*.

**Lt 26a, 1889**

Maxson, Brother and Sister

Battle Creek, Michigan

March 2, 1889

Variant of *Lt 26b, 1889*. This letter is published in entirety in *13MR 174-178*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Maxson:

I have waited with interest, hoping that you would have something to say in reference to your course in leaving the [Rural] 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, <under the direction of God,> in an opposite direction, to counteract your work.<sup>6</sup>*LtMs, Lt 26a, 1889, par. 1*

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.*6LtMs, Lt 26a, 1889, par. 2*

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 physicians attempt 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.*6LtMs, Lt 26a, 1889, par. 3*

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 insure success in all their undertakings. In all our institutions the physicians who believe the truth should strive for harmony.*6LtMs, Lt 26a, 1889, par. 4*

There should be no rivalry <which is now so strongly developed.> Variance and rivalry are even more offensive to God when manifest among <those who claim to be> 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 [for] 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.*6LtMs, Lt 26a, 1889, par. 5*

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. *6LtMs, Lt 26a, 1889, par. 6*

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, is greatest in the kingdom of heaven." [*Matthew 18:3, 4.*] This lesson is for us. *6LtMs, Lt 26a, 1889, par. 7*

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. *6LtMs, Lt 26a, 1889, par. 8*

In their practice, the physicians should seek more and more to lessen the use of drugs instead of increasing it. When Dr. Chamberlain 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. 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 natural remedies, pure air, pure water, <simple,> healthful foods. *6LtMs, Lt 26a, 1889, par. 9*

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. *6LtMs, Lt 26a, 1889, par. 10*

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. *6LtMs, Lt 26a, 1889, par. 11*

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 hath given prevails, if truth overcomes error, advanced steps will be taken in health reform. <This must be.>*6LtMs, Lt 26a, 1889, par. 12*

**Lt 26b, 1889**

Maxson, Brother and Sister

Battle Creek, Michigan

March 2, 1889

Variant of *Lt 26a, 1889*, which is published in entirety in *13MR 174-178*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Maxson:

I have anxiously waited, hoping that during this revival in your midst you would have something to say in reference to your leaving the [Rural] Health Retreat, your connection with Elder Rice, and your taking sides with him, and his deceptive influence over you, which led you to take the steps you did. At that time, Elder Rice did us all the hurt he could. You did not then see all things in their true light, and acted under wrong impressions. I had very clear evidence that it was your duty to connect with the Rural Health Retreat, and I have never felt that your leaving was in the order of God, but was the work of the enemy. This movement, from first to last, has cost me much labor. 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 reference to this matter. For a time after you left the Health Retreat, you were working in one direction and I was working in another to counteract your work. I strenuously opposed the erection of a rival institution in Fresno. Dr. Burke, in his course of action, did us all the injury he could; and your course in connection with Elder Rice, to this day is perfectly unexplainable to me.<sup>6</sup>*LtMs, Lt 26b, 1889, par. 1*

Elder Rice withdrew from the Retreat all the means which he had there invested, and then went to Fresno and invested largely there, and began to do the same work of leavening in the churches which <some had been doing> in the East. He began dissecting the visions, telling what portion was inspired and what portion was not

inspired, so that Brother Church and many others had the lesson well learned. Elder Rice stated to me in his confession that he had been full of bitterness and revenge, and had I not followed him up continually, he said he would have done worse than Canright had done. Now will you see how much the management of Elder Rice hurt the institution?*6LtMs, Lt 26b, 1889, par. 2*

He says he lied about it, and I know that he did. He followed his own mind, hired money, and by taking advantage of his official position, by imposing on the confidence placed in him, he so arranged the notes that he could control about three thousand dollars of the money which Sister Miller supposed she was loaning to the Health Retreat. She had no intimation of such a thing as that he would wish to use any part of it for his own personal business. Yet he demanded that this three thousand dollars be handed over. The letter was a most godless affair. He has confessed all this, but we should feel that he was meeting the mind of the Lord if he would show forth fruits meet for repentance. Why does he not seek to cure the wound he has made by incurring so heavy a debt just for the purpose of carrying out his stubborn, set will? Why does he not try to bring means into the Health Retreat to lift the terrible financial pressure that he has made? Is there nothing required of you in this line to build up that which, in leaving just as you did, you injured?*6LtMs, Lt 26b, 1889, par. 3*

The providence of God has been turned aside at the Health Retreat. The Lord was working, as you well know, through His servant to set things in order, to develop the true inwardness of the workings at the Retreat, but you barred the way. The Health Retreat has struggled against disadvantages. The responsible ones at the Retreat, as you know, have set a bad example—an example of licentiousness, hardheartedness, want of sympathy, and firm resistance of anything that would correct, reprove, rebuke, or work a change. There has been more than common battles to fight.*6LtMs, Lt 26b, 1889, par. 4*

Dr. Burke pursued the course he did, but if Elder Rice had not opened everything objectionable to him in its worst form in regard to Dr. Gibbs, he would have taken steps toward harmony. Obstacles which need not have existed were made to appear as wholly

insurmountable, but under the bright beams of heaven they would have disappeared had you resolved to do your part until the Lord released you from the service.*6LtMs, Lt 26b, 1889, par. 5*

After your journey East, the letters you wrote to Brother Church, and the representations that you made, I cannot harmonize with truth and righteousness. Your desperate efforts to erect an institution at Fresno, your expressed willingness to join with M. J. Church and connect with his head and will, seemed to me such a strange proceeding that I could account for it only on the ground that in your haste, your zeal was not prompted by the Spirit of the Lord. You were actuated by the same spirit that prompted you to leave the Retreat in the manner in which you left it.*6LtMs, Lt 26b, 1889, par. 6*

In the highest sense these institutions for health are important missionary fields. Shall physicians believing present truth be at variance? There is not a place in the world wherein religion is more needed to be a ruling principle than in an institution for the treatment of those who are suffering. The physicians have solemn responsibilities resting upon them, and [they] should have a realizing sense of eternal things. There must be great wisdom exercised to give due attention and prominence to the interests of the soul; therefore the necessity of close and continual connection with God, having a sense of the value of the soul for whom Christ died. The physician is in need of personal religion. The truth should be an abiding principle in the soul. Then there will be a larger opportunity for doing good.*6LtMs, Lt 26b, 1889, par. 7*

None but the Christian physician can discharge to God his highly responsible duty in his profession with energy and ambition. Unless he has the fear of God before him, he will fail of his high obligations. Every motive of his profession, all life, should be in subservience to the interests of the higher life that measures with the life of God. Selfish plans and motives should not come into the physician's life. Jesus, the world's Redeemer, must be made your example in all transactions of business, and His example must be copied. The heavenly Physician can accomplish that which the physician of earth can only attempt to accomplish. They only seek to prolong life, but Christ is the Life-giver. Jesus, the Mighty Healer, is

Physician-in-chief, and favored indeed is the physician who has learned of Him, the Head Physician, how to watch for souls, while he works with all skill in his profession to heal the bodies of the sick. To fear God and walk with Him in this life is the privilege of every physician.*6LtMs, Lt 26b, 1889, par. 8*

God has a work for you both to do of a high order. I have been shown that Satan presses his temptations with greater force upon the physicians who are among our people than upon those outside of our faith. It is Satan's work to create ambition, pride, selfishness, and love for supremacy, that he may pervert the strong, brotherly union that should exist, which would give vigor to their purposes, their plans, and to the execution of them. It is very essential that physicians in all our institutions who believe the truth should strive for harmony. There should be no rivalry. Rivalry among our physicians is even more offensive to God than it is 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 words are spoken in wisdom to lead the soul to rely on Jesus, the physician may be the instrument in the hands of God of saving a soul from death. How pure in motive, how firmly garrisoned should be the soul of the physician, that no impure, common, sensual thought should find a lodgment in his heart.*6LtMs, Lt 26b, 1889, par. 9*

I have been shown that much is lost because the physicians of our faith draw apart. I have been shown that there must be physicians' meetings, where all those of our faith in the medical practice shall have opportunity for counseling together, and in love and harmony talk together and exchange ideas, and form a strong force, and lay plans whereby there can be union in their work. All selfish interest and all rivalry should be laid aside. Physicians should have noble, elevated purposes.*6LtMs, Lt 26b, 1889, par. 10*

In the treatment of the sick, the practice of giving drugs should be avoided all that is possible. You should so learn the laws of life that you can less and less administer drugs, not increasing their use, but rather decreasing them, until you can drop drugs out of your methods.*6LtMs, Lt 26b, 1889, par. 11*



The Lord formed man for companionship, and He designs that His children shall be imbued with the kind, loving nature of Christ, and by association, be bound together in close companionship and relationship as children of God, doing work for time and for eternity. *6LtMs, Lt 26b, 1889, par. 12*

On one occasion Christ tried to prepare the minds of His disciples for the suffering future that was before Him, but their minds became sad and they did not comprehend that which He was trying to tell them. He told them that He should be betrayed into the hands of His enemies and should be put to death and should rise again the third day. But even in this time of sadness, Jesus read their hearts; they loitered behind, while Jesus was in advance of them. As He came to Capernaum He called His disciples and inquired of what they were disputing in the way. They knew that Jesus had not heard what they had said, and He now gave them evidence that He could read their hearts. He called a little child, and setting him in the midst of them, He said, "Verily, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, is greatest in the kingdom of heaven." [*Matthew 18:3, 4.*]*6LtMs, Lt 26b, 1889, par. 13*

Let the physicians, in the love and fear of God, have a council and talk up the best ways and means whereby they can give best service to the Lord. Let them be united; let all their intelligence and skill be brought together that they may be mutual assistants to one another and bind their forces together. I know that there can be ways and means devised, and methods adopted, so that there will be harmony of action, and no one will be left to follow out his own independent judgment. *6LtMs, Lt 26b, 1889, par. 14*

When Dr. Chamberlain came to the Health Retreat, she buried all her knowledge and experience <and went into> the practice of hygiene. [She] gave homeopathic doses for almost every ailment, and our people, who had been taught to avoid drugs, were receiving a different education from her practice than that which God designed they should have. I had to tell her that her dependence on drugs, giving medicine either in large or small doses, was not in harmony with the principles of hygiene. In His

providence, the Lord had given light in regard to the establishment of a sanitarium where the sick could be treated upon the basis of health reform, and that the people were to be educated to depend on, and have increased faith in, the Lord's natural remedies—pure air, pure water, and healthful foods. *6LtMs, Lt 26b, 1889, par. 15*

Every effort made for the physical and moral health of the people should have moral principles for its foundation. The advocates of reform who are laboring with the glory of God in view will plant their feet firmly upon the principles of hygienic methods, and there will be a correct practice. The people need true knowledge. The wretched manner in which men and women live, and endeavor to alleviate their condition in this generation, is bringing upon themselves untold suffering. Physicians have a work to do to bring about reform through educating the people, that they may understand the true laws which govern their natural life. They should know how to eat properly, to work intelligently, to dress healthfully, and [to] have all their habits in harmony with the laws of life and health, that they preserve themselves in health and strength, and be free from suffering that they bring upon themselves through improper habits. There is a great work to be done. True principles of health reform carried out will indeed be as closely allied to the third angel's message as is the hand to the body. *6LtMs, Lt 26b, 1889, par. 16*

Why is there so much dissension? Why is there so much independent action? Why so much selfish ambition in this great missionary field? Why is there not concentrated action needed as much in this branch of the work as in other branches of the work? Physicians of the same faith will be, if they move in God's way, linked together in a strong brotherhood, counseling together, aiding one another with all their powers to the highest standard, devising means to enlighten the people, not in the use of drugs, but away from drug medication, teaching them how to prevent disease. Teach the people with whom you come in contact to cease rebelling against nature's laws, and give nature a chance to put forth her very best efforts to set things in order by removing every obstruction. Nature must have a fair chance to put forth her healing resources. Let the people be taught by lectures, by educating them on these themes, that they must render obedience to the laws of health. We must make an effort to reach a higher platform upon the methods of

healing the sick. If the light God has given me prevails, if truth overcomes error, there will be advanced steps taken upon health reform.*6LtMs, Lt 26b, 1889, par. 17*

You have a part to act in connection with the Rural Health Retreat. Temptation took you away, and now let the Lord lead you back again. I felt pained beyond measure when you and Brother Church combined together to establish an institute in Fresno, for I knew that the right way was to unite with the institution already established that needed just such help as you could give it. Physicians and our institutions should work in harmony.*6LtMs, Lt 26b, 1889, par. 18*

Satan has weakened our institutions by wrong management, when, if all has been in harmony, they could have helped one another to build up and not tear down. Has not man had things his own way long enough, and shall not the Lord now have things after heaven's order?*6LtMs, Lt 26b, 1889, par. 19*

The very same energy and wholeheartedness, the same devotion manifested in the cause of building another institution, if put into the cause of the Retreat, would have achieved success for the institution, for the blessing of God would have been upon such devotion in efforts to build up the instrumentality He has established. Will you please carefully read over the letter which you wrote to Brother Church from the East, and see how it now looks to you? I desire only that the Lord's name be glorified and your own souls fitted up for the work that must be done in these last days; but crooked paths must be made straight.*6LtMs, Lt 26b, 1889, par. 20*

Yours in love.*6LtMs, Lt 26b, 1889, par. 21*

**Lt 27, 1889**

Loughborough, J. N.; McClure, Brother; Owen, Brother

Refiled as *Lt 58, 1889*.

**Lt 28, 1889**

Gotzian, Sister

Battle Creek, Michigan

March 28, 1889

Portions of this letter are published in *WM 326-327*.

Dear Sister Gotzian:

I wish I were to return to Oakland with W. C. White, but this does not seem to be in the line of my duty; I must remain here till fall.*6LtMs, Lt 28, 1889, par. 1*

I am quite anxious in regard to Brother and Sister Sawyer. Her health I learn is very poor. These have been staunch friends of the cause of God for many years. They have been self-sacrificing, and I feel deeply for them.*6LtMs, Lt 28, 1889, par. 2*

In regard to Nellie Leland, you know she is a widow with the care of three children, and she is struggling to obtain knowledge that she may engage in the kindergarten work, where she can keep her children with her. Let us not see the poor soul struggle for her life and sacrifice her health to do this. I have thought of the liberal donations that have been made to individuals who have married at Oakland. Would that these friends might use their means and express their sympathies to bless the widow and the fatherless that are deserving of their attention and substantial sympathy. Have not such cases claims upon us?*6LtMs, Lt 28, 1889, par. 3*

I am involved in debt—\$8,000 on which I am paying interest. But I will help Nellie \$100 if you will do the same. Two hundred dollars would be a great blessing to her just now. Will you do this for Christ's sake? Will you encourage others to help her to get a start in life? It would be far better to do this than to wait and let Nellie be worn out with anxiety and care and fall in the struggle, leaving her children helpless, motherless, to be cared for by others.*6LtMs, Lt 28, 1889, par. 4*

One hundred dollars from you will not be a large sum, but it will be a great blessing to her. Will you do this? Let us do it as a free gift and not let the horror of debt be upon her who is struggling under such discouragements. If you will do this, please collect in my name from Signs Office \$100 for Nellie Leland. Let us both take stock in this matter, and the Lord will bless us. I know she will struggle with all her powers to be self-supporting. Will you look after this matter?*6LtMs, Lt 28, 1889, par. 5*

Ellen G. White.

Brother C. H. Jones: Please pay to the order of Nellie Leland \$100 (One Hundred Dollars) as a gift from the Lord who has made me His steward of means.*6LtMs, Lt 28, 1889, par. 6*

Ellen G. White.

Sister Gotzian: Will you please duplicate this and receive a blessing from the Lord for so doing? "He that giveth to the poor, lendeth to the Lord." [*Proverbs 19:17.*]*6LtMs, Lt 28, 1889, par. 7*

May the Lord bless you is the prayer of your sister.*6LtMs, Lt 28, 1889, par. 8*

**Lt 29, 1889**

Buckner, Brother and Sister

Battle Creek, Michigan

November 8, 1889

This letter is published in entirety in *15MR 144-153*.

Dear Brother and Sister Buckner:

I received your letter while in the midst of the Conference duties. Since that meeting closed, I have been sorely afflicted with my teeth, and I am in such a state of nervous weakness that I cannot write as lengthily as I would be pleased to do.*6LtMs, Lt 29, 1889, par. 1*

I have been unable as yet to find the writings which you mention, but I may find them, and if I do, will send them to you. I will say that the difficulties which have existed in the church are all unnecessary. The troubles exist because of the misunderstanding of what constitutes true Christian charity, brotherly affection, and Christlike love. There is far more self-love, self-esteem, far more talking among men and women than is essential. You have been measuring yourselves by yourselves, comparing yourselves among yourselves, taking it for granted that all your feelings and surmisings and suspicions were correct, when if such feelings and suspicions and judging of one another are continued, there will be discord, strife, and an unhealthy state of the church.*6LtMs, Lt 29, 1889, par. 2*

If you will meet together once or twice a week in the evening and, with humble minds, feeling your own weakness and defects, will ask the Lord to enlighten your understandings and fill your hearts with His love, and examine, not one another, but the Scriptures, Satan will be defeated. Many imaginary difficulties, mere mole-hills, have been magnified into mountains that have made barriers between brethren. Love, compassion, and respect cherished for one another should take the place of jangling and accusation.*6LtMs, Lt 29, 1889, par. 3*

When you begin to give your minds to the work of judging your brethren, you are doing the work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. Satan is an accuser of the brethren, and when he can set the leaven of disaffection to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see as I have seen how much wrong is done in speaking evil of our brethren, there would be an entire change in the way you treat one another. You do not understand yourselves; you misinterpret words and deeds and measure them from your own finite standpoint. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike. *6LtMs, Lt 29, 1889, par. 4*

Brother Buckner, bring the attractiveness of Christ into your Christian service. Let the soft beams of the Son of Righteousness into your heart, and you will be more pleasant and cheerful. If you do this, you will have a strong and blessed influence on all around you. The truth of Jesus Christ is not gloom and sadness. Do not forget, my brother, that we are in Christ's school to learn lessons of truthfulness and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own souls' necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ. *6LtMs, Lt 29, 1889, par. 5*

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



attributes and experiences of the love of Jesus, the fullness of that love will prove a soother of little bruises, inconveniences, and disagreeable occurrences.*6LtMs, Lt 29, 1889, par. 6*

O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer.*6LtMs, Lt 29, 1889, par. 7*

How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease filling the mind with the contemplation of others' mistakes and others' errors. No one is perfect but Jesus. Think of Him, and be charmed away from yourself and from every disagreeable thing, for [by] beholding our defects, faith is weakened. Faith in God and His promises is lost sight of.*6LtMs, Lt 29, 1889, par. 8*

Let me tell you, brethren in the church at Lemoore, you need more of Jesus and less of self. Think no evil, talk no evil of anyone, keep your lips as with a bridle. You cannot measure others' experience by your own. It would be a deplorable thing if everyone was of the same mind. If all were just like Brother Buckner in religious experience, there would be a wonderful want of fullness in church labor, in carrying forward the work of God. I do not write this to discourage you, but to help you.*6LtMs, Lt 29, 1889, par. 9*

Brother Buckner is worn and feeble; he needs the help of stronger men, and the church needs the help of stronger men. What if Brother Harvey Gray has made mistakes? What if in some respects we do err, does the Lord forsake us and forget us and leave us to our own ways? No, the Lord does not treat us as we wish to treat one another. May the Lord help you all to repent and confess and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy and evil surmising are ready to be indulged, ready to grow by being cultivated.*6LtMs, Lt 29, 1889, par. 10*

Oh, how many hurt the heart of Christ because they want their own way and their own will? Let the warfare be turned against these

unenviable traits of character, and then they will not be against one another in the church of the living God. If there were only such elements existing in the church as characterized the life of Jesus Christ, there would be a firm union. The world is against the church to weaken and destroy it, but let the church of God press together, press together, press together. Let not Satan thrust himself between the members of the church. Do not give one stroke on the enemy's side of the question. Put away egotism. Do not think that one or two men in the church are all the men who are conscientious in the church. You are far too narrow in your thoughts and in your actions.*6LtMs, Lt 29, 1889, par. 11*

Could the state of every human heart reputed eminent for holiness be critically examined and developed, there would be seen some dark chapters of distrust of God. What erroneous ideas of what constitute a Christian life we would find. What false ideas of God's prerogatives and of His moral government, what feeble, inefficient ideas of the atonement, what limiting of the powers of the Holy One of Israel in the agency of the Holy Spirit would be seen.*6LtMs, Lt 29, 1889, par. 12*

I know you all are earnestly struggling after the higher life and for clearer views of heavenly things, yet how slow the progress. How difficult for the mind to rise to the full assurance of hope that maketh not ashamed. In spite of all our efforts, we are often discouraged, because the flesh warreth against the spirit. Let not the common, cheap things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and He to the church, and we help the church when we work in harmony with the life-giving power, when we lose sight of ourselves and seek to build one another up in the most holy faith.*6LtMs, Lt 29, 1889, par. 13*

There may be instrumentalities which we do not prefer because they do not exactly meet our ideas. They do not work in the very line we have marked, and in the place of leaving them with God, we begin to lay difficulties and barricades in the way and cherish a grieved feeling because we see that they are doing a work which we ourselves cannot do. Then comes the picking, the dissecting of character, the talking, the gathering up of tidbits of complaint, and

faultfinding and slander magnify little occurrences and events into grave sins. This has been done with the church at Lemoore until you are a weak church, and you always will be weak until this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God and not with envying, jealousies, and rivalries. Then true love and unity will exist. *6LtMs, Lt 29, 1889, par. 14*

Christ prayed that His disciples might be one, even as He and His Father were one. In what does this unity consist? That oneness does not consist in everyone having the same disposition, the very same temperament, that makes all run in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there is a great variety of ways of management, and yet none of these variations in manner of labor, in exercise of gifts, need create dissension and discord and disunion. One man may be conversant with the Scriptures, and some particular portion of the Scripture is especially appreciated by him because he has seen it in a certain striking light. Another sees another portion as very important, and thus one and another present the very points to the people that appear of highest value. This is all in the order of God. One man blunders in his interpretation of some portion of the Scripture, but shall this cause diversity and disunion? God forbid. We cannot then take a position that the unit of the church consists in viewing every text of Scripture in the very same shade of light. *6LtMs, Lt 29, 1889, par. 15*

The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish a perfect agreement. *6LtMs, Lt 29, 1889, par. 16*

Nothing can perfect a perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ declares that if we learn of Him,

then our worries will cease, and we shall find rest to our souls. *6LtMs, Lt 29, 1889, par. 17*

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When you as individual members of the church love God supremely and your neighbor as yourself, then there will be no labored efforts to be in unity. There will be a oneness in Christ. The ears to reports will be closed, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity and be as one great family. Then we shall bear the credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:35.*] The divinity of Christ is acknowledged in the unity of the children of God. Brethren when you humble your hearts before God you will see that there is danger of Pharisaism, danger of thinking and praying as did the self-righteous Pharisee. "I thank God that I am not as other men are." [*Luke 18:11.*] Oh that there may be a breaking up of the fallow ground of the heart that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God. *6LtMs, Lt 29, 1889, par. 18*

When, my brethren, you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone." [*John 8:7.*] Your sin may not be the particular sin that is under consideration, but Jesus' words meant that when you are free from sin, you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him. They were convicted each in his own conscience, and they went out one by one, beginning at the eldest even to the youngest. *6LtMs, Lt 29, 1889, par. 19*

What can Christ, who is so forgiving, so patient with all our mistakes, so rich in mercy and love think of our hardhearted criticism and faultfinding? Love for your erring brethren will produce far greater effect in reforming him than all your harsh criticisms. Let all the [thoughts] and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive

than it is today. If they are not more like Jesus, they can never be the light of the world. *6LtMs, Lt 29, 1889, par. 20*

When you assemble together, do not dishonor God by criticizing the worshippers and picking flaws in the characters of your brethren. Your work is between God and your own individual soul. What are you thinking of, my brethren? There is work to do in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the "Well done, good and faithful servant"? [*Matthew 25:21.*] Remember that every soul making efforts in the divine life finds every inch of ground disputed by an antagonistic force and [that] he must gird himself for the conflict by earnest prayer and fight the good fight of faith. He is called to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] There is no strength to be invested in warring against each other. If individually we make progress in spirituality, the loins must be girt about with truth, we must have on the breastplate of righteousness, we must take the helmet of salvation and the sword of the Spirit. Brethren, seek God. "Seek Him while He is to be found, call upon Him while He is near." [*Isaiah 55:6.*]*6LtMs, Lt 29, 1889, par. 21*

Oh, what experiences we might gain if we were devoting all our God given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. How unsearchable are his judgments. Brethren love one another as Christ has loved you. How little we really know of sweet communion with God. How little we know of the mysteries of the future life. Let us put our mind on these things. We may know far more than we do, know if all our powers are sanctified to discern the blessed features of the character of Christ. There are heights for us to reach, depths of experience to sound if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? Is there not better work for you to do than to discourage one another and try to put out the light of your brethren?*6LtMs, Lt 29, 1889, par. 22*

Let the capacities of the mind expand that you may take in the heavenly beauties and the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the intellect and heart. This teaching gives clearness to the mental vision. It gives compass to the power of the thoughts; ideas are created, the soul hunger is filled. The heart is softened and subdued and filled with glowing love, that neither discouragement, despondency, affliction, nor trial can quench. God will open to the mind's eye His preciousness and His fullness.*6LtMs, Lt 29, 1889, par. 23*

Then let us labor and love. I point you to the Rock of Ages, Christ Jesus. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let not one man do much of the talking. Let several take a part. He who heard the voice of Christ and did His will was the wise man that built upon the rock, and storm nor tempest could not destroy this structure. We are workers for time and for eternity.*6LtMs, Lt 29, 1889, par. 24*

I write to you to love one another. Try the art of forgiving one another even as God for Christ's sake has forgiven your sins.*6LtMs, Lt 29, 1889, par. 25*

**Lt 30, 1889**

Fulton, Brother

Battle Creek, Michigan

November 27, 1889

Portions of this letter are published in *7MR 54*.

Dear Brother Fulton:

I have just received a letter from your pen. I refer you to the Lord. As the matter now stands, I dare not take any responsibility in the case. I have been of but one mind from the first until your expressed purpose was stated which brought around the present perplexity, and I have not wisdom to advise. I can only pray for the Lord to be your counsellor. I have carried the burden and anxiety in regard to the institution for so long that I am glad to lay it down and let others take it up. It has been my principle when things went hard to stand to the rack more firmly, not to waver one hair's breadth.*6LtMs, Lt 30, 1889, par. 1*

I was sixty-[two] years old yesterday. Our first snow storm came last evening. We have had only three days of sunshine during this winter. With the new moon came a change from clouds and fog and rain to clear sunshine, and last night the snow commenced falling. The trees are loaded with snow, and the ground is changed from brown to pure white. This morning I arose at four, and there was the appearance of quite a fall of snow. This month I have suffered with colds and neuralgia. I would not remain here a day longer if I did not feel it to be my duty.*6LtMs, Lt 30, 1889, par. 2*

I received a letter from Brother Jenkins, who proposes to buy a strip of land close by the orchard and goes on to tell me that the orchard land is very choice land and [that] he wants to buy it, but the land next to it is very rocky, not good for much. But had he seen the orchard land before I had it worked, he would have called it rocky land. The land lying next [to] the orchard is as good as that in the orchard was before I had it worked and could be made the same as that is now with the same amount of work put upon it. I was laughed

at and discouraged by my brethren from doing anything to the land because it was so rocky, but I told them to do my work and I would pay them for it. I propose to sell no land on my place. I will sell the whole place, reserving the orchard and a strip of land toward my house close by the orchard for a building place for myself. The rest, the house and land, the institute can have for \$3,000.00. I want some portion of land on the hillside and will put me up a small cottage for my own special use, selling my place in Healdsburg as soon as I can. *6LtMs, Lt 30, 1889, par. 3*

The proposition has been made for me to sell building lots to parties who desire to locate on the hillside. Letters are coming in to me asking what I will take for lots. I want that the officials at the institute shall give them a decided answer for me that I am bound by an agreement not to sell an acre of land without the full consent of the members of the board. I purchased the land to hold it so that it should not be cut, knowing that the [Rural] Health Retreat would want it all. I am in no hurry to dispose of any of it outside from the Health Retreat, although I have been and still am solicited to sell building lots. If I thought the Health Retreat would sell an acre of this land to any parties I would not let them have the place. I am full of faith that the Health Retreat will do a good work and succeed and prosper if we follow out the light God has given us in reference to it. If those who are connected with it shall keep the way of the Lord and make it the place the Lord designed it should be, souls shall be benefitted physically and religiously and go forth from that institution to carry the light of present truth to other souls. *6LtMs, Lt 30, 1889, par. 4*

You ask concerning the rent of the house. I will rent it another year for twenty dollars a month, the same as last year. *6LtMs, Lt 30, 1889, par. 5*

I may not be able to return to California until next fall, although I shall be very glad to return as soon as possible. We are now commencing the work on *Volumes 1* and *2*, and *Life of Christ*. Marian [Davis] is earnest and anxious to put her whole soul into this work. She is of the best courage. My workers are here, and I shall not travel much this winter. I worked so constantly, and the work was of so taxing a character I feel it is my duty now to rest this



winter. We are well situated for doing our book work now, and if the cold winter does not work unfavorably for me, I shall carry out my determination, which seems to be the only thing I can do if I want to complete my books, which I am very anxious to do.*6LtMs, Lt 30, 1889, par. 6*

We need now to be educating and fitting men for responsibilities. Supposing you had stepped right out as you were inclined to do with no one to take your place, how would the institution have been situated? Supposing that Elder Loughborough should let go and it may be deemed the wise thing for him to give himself to the interests of the cause throughout the conference, where is the man to act in his place? We cannot be shortsighted and let things drift. Supposing that men should pursue the same course as M. Kellogg has done, following their impulse. Where would the institute go? We must have sufficient force to rely upon in such emergencies. It will not answer to let things drift haphazard fashion. We must have men tested and proved, who will hang on under every discouragement. What has feeling to do with duty? What has likes or dislikes to do with our position of trust? We must gird about the loins of the mind and hope to the end.*6LtMs, Lt 30, 1889, par. 7*

We must be wide awake and energetic and not let Satan steal a march upon us. We want not one-sided men but many-sided men, level-headed men, well balanced in mind and firm in character, who will stand firm as a rock to principle, men who know where their place is and will stand [as] unmoved as a pillar. Wherever we may be who have work to do in connection with the cause of God we shall be assailed on the right hand and on the left, behind and before, for everything is to be shaken that can be shaken that those things that cannot be shaken may remain. It will not answer to be wavering now, [tossed] to and fro like a wave of the sea. We must know our place and stand to it until we know that God wants us elsewhere. I am sure the devil has had much to do in keeping us as a people in a weak, feeble condition as far as strong, firm, decided men are concerned [who are needed] to do justice to the varied branches of the work in this cause that it shall be carried forward determinedly and efficiently to the completion of the great, grand work for this time.*6LtMs, Lt 30, 1889, par. 8*

But I must close. The prayer bell is calling us from the office to the house. May the Lord lead and guide you and your wife is my earnest prayer. I love you both in the Lord. I have confidence in you both. I want to see you both happy, satisfied, and contented, doing your duty intelligently in some part of the vineyard and believing that you are just where the Lord wants you to be.*6LtMs, Lt 30, 1889, par. 9*

Yours in the work.*6LtMs, Lt 30, 1889, par. 10*

## Lt 31, 1889

Brethren in Fresno

Rome, New York

June 13, 1889

Previously unpublished.

Dear Brethren in Fresno:

I have been with you in my dreams, and I have been saying some very plain things in the fear of God.*6LtMs, Lt 31, 1889, par. 1*

I was warning you and cautioning you to be of one mind, speaking the same things, seeking to answer the prayer of Christ just prior to His crucifixion that His disciples might be one as He was with the Father. Is it possible that this union may exist among the people of God? It is possible, and positively essential, else Christ would not [have] made it the burden of His prayer.*6LtMs, Lt 31, 1889, par. 2*

When our will becomes as the will of God, this precious unity will exist. Said John, "He must increase, but I must decrease." [*John 3:30.*] When this shall be among the people of God, when men who claim to be children of God will humble themselves, then Christ will indeed increase as first and last and best in everything.*6LtMs, Lt 31, 1889, par. 3*

But on one point especially I was speaking to you with clearness and power. It was in next to the last chapter in Malachi. Please read *verses 8-11*. I said to the church, You are not right with God. You made your pledges before God of what you would do in gifts and offerings, but you have not considered that this was a solemn pledge given to your Creator, witnessed by the universe of heaven, and registered in the heavenly records above. Nothing can be an excuse for you to violate your pledges to your Lord. You would not, could not, do this if your hearts were in the sacred work. Nothing could be of sufficient consideration to cause you to go back on your pledges. It is not man that you are dealing with, but the Lord God of heaven.*6LtMs, Lt 31, 1889, par. 4*

He says, "Them that honor me I will honor." [1 *Samuel* 2:30.] Grace and truth came by Jesus Christ, and life and immortality are brought to light in the gospel. In Christ, through faith in Him, we are made partakers of the benefits and blessings of the Old and New Testaments. *6LtMs, Lt 31, 1889, par. 5*

The law and the gospel are one, both cemented in one, and the great blessings and favors given us of God call for a response from every creature God has made. The unbeliever who makes no returns to Him, who has robbed Him all his lifelong, will be judged according as his works have been. They are full of self-love and ingratitude. Blessing and privileges are promised to all those who love God and keep His commandments. But those who do not walk in accordance with the light and privileges bestowed, after a time the long forbearance of God ceases toward them, and then it will be found by them to be a terrible thing to have exhausted the divine <patience> and provoked the wrath of God, and His mercies are turned into a curse. *6LtMs, Lt 31, 1889, par. 6*

When I was laboring with you in Fresno, the Lord laid before me the great work to be done there and in that vicinity that there should be a house built for the Lord. In our labors to bring this about, pledges were made in the presence of God and the whole universe of heaven, and these pledges were registered in the records above. *6LtMs, Lt 31, 1889, par. 7*

What efforts have you made to meet your pledges? We hope no one will rob God and be false to his promises, for these pledges were not made to men, but to God. Do not be found false to your God. Please read *Job 22*. "For then shall thou have thy delight in the Almighty, and shalt lift up thy face unto God, thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing" (even as you decreed to build a house for God): "and it shall be established unto thee; and the light shall shine upon thy ways. When men are cast down, then thou shalt say, there is lifting up; and he shall save the humble person." [*Verses 26-29.*] See *Psalms 50:14, 15*. "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." *6LtMs, Lt 31, 1889, par. 8*

(*Deuteronomy 23:21*), “When thou shalt vow a vow unto the Lord thy God thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou forbear to vow it will become sin in thee.” *Verse 23*. “That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.” (*Numbers 30:2*), “If a man vow a vow unto the Lord or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.” *6LtMs, Lt 31, 1889, par. 9*

I might write at length upon this subject, but in searching the living oracles of God, you will see it is a solemn thing to vow; that the words of promise that have been spoken from our lips or traced by our pen are to be sacredly kept. *6LtMs, Lt 31, 1889, par. 10*

We live upon the mediation of Christ; He has given His life for us, and He ever liveth to make intercession for us that we shall have happiness and peace forever and ever in the future life. Every time we are seated around the family board to eat food for the strengthening of our bodies we are to remember the Giver whose bounties are continually bestowed upon us. He is ever interceding for us that we may be partakers of His grace. He loveth us and hath given Himself for us. *6LtMs, Lt 31, 1889, par. 11*

We may rejoice in hope, and our faith grasp the rich promises by virtue of the atonement. Then when His Spirit moves our hearts to present to Him by vows that which is His own, shall we become unfaithful, careless and negligent in regard to our duty? “Of thine own,” says David, “we freely give thee.” [*1 Chronicles 29:14*.] The Lord through infinite sacrifice of His own precious life paid the purchase money for our redemption, and shall we after solemnly pledging to God of the gifts He has freely bestowed upon us, let selfishness come in and refuse to do the things we have promised? It is true you may suffer inconvenience in your homes for a time, but if your gifts and offerings are made cheerfully, heartily as unto the Lord, the Lord will not forget your labor of love in His name. The whole-souled workers need not be discouraged at reverses, for the Lord is not forgetful of your earnest, zealous efforts to show your respect for the Master in preparing a place for Him to abide with you

while you worship Him “in the beauty of holiness.” [1 *Chronicles* 16:29.]*6LtMs, Lt 31, 1889, par. 12*

How can we expect to be co-workers with God and not know the fellowship of the sufferings of Jesus Christ? How can we enjoy the gracious privileges bestowed upon us and yet we refuse to know the fellowship of Christ’s self-denial and sacrifice? How can we ever complain when we know Jesus came from glory to our world to be “a man of sorrows, and acquainted with grief”? [*Isaiah* 53:3.] How can we wish or choose an easier time and desire to retain the things the Lord has entrusted to us for the very purpose of being used to His glory. What shall we say in the judgment because of our continual selfishness and unbelief?*6LtMs, Lt 31, 1889, par. 13*

Our salvation cost a great price. The Author of our salvation tasted death for every man. He labored continually upon the earth, denied Himself, and His whole life was marked with meekness and humiliation and toil and privation. He made the world. He owned all its riches and all its glory. He could have passed His days on earth in peace and in plenty and appropriated to Himself all the riches and all the glory of the world, but He did not do this. He did not study His own pleasure or His own convenience. His life upon the earth was to do good, and can we, the special objects of so great condescension and expressed love, claim the things graciously lent us to prove us and to test our allegiance to Him and lead us to acknowledge His great and unsurpassed love in our behalf by sending to God His own in gifts and offerings?*6LtMs, Lt 31, 1889, par. 14*

We know not the dangers and perils which beset us on every side, and yet we are daily kept by the watchcare of the holy angels from the cruel designs of evil angels. Could our eyes be opened, what wonders would we discover, what disasters Satan would bring upon us, were we not guarded every day. Then how grateful we should be that we are partakers of the heavenly benefits and lifted up and ennobled by the blessings of the great atonement.*6LtMs, Lt 31, 1889, par. 15*

We cannot conceive of the things God has in store for those who love Him and are obedient to all of His commandments. The

“chastisement of our peace was upon him,” and He hath borne the iniquity of us all. [*Verses 5, 6.*] Our sins mingled with the bitter cup which He took from our lips and drank it Himself, while He proffers us the cup of His blessing. *6LtMs, Lt 31, 1889, par. 16*

Then the question is asked in Malachi, “Will a man rob God? yet ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith if I will not open you the windows of heaven and pour you out a blessing such as there will not be room enough to receive it.” [*Malachi 3:8-10.*] Will we make the trial? God grant that we may do the work which the Lord has left for us to do. He is proving us to see what characters we will develop, whether eternal riches are prized above earthly things, whether self and the world are surrendered or crucified to Christ. Will we commune with Him and be in harmony with Christ here in this life? If we will not do this here, our eternal destiny is settled. We would be unfit subjects for the kingdom of heaven. Christ must be all in all to us in this life if He is our all in all in the future life. *6LtMs, Lt 31, 1889, par. 17*

Seek to have perfect unity, for nothing else will please our Saviour. The Lord has called us out of the world to be a peculiar, holy people unto Himself. “Yea I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee.” [*Jeremiah 31:3.*] Are you indeed drawing nigh to God? If so, be assured that He is drawing nigh unto you. No other people profess to be under the government of God’s law and commandments. But notwithstanding all the great privileges granted and the expressed love and the tender mercies of our Saviour, men who claim to be children of God have not walked in His ways. The warning voice of their prophets and holy men, the enlightened piety and holy calling, did not prevent them from falling away from their elevated position and losing their hold upon the promises. Their iniquities separated between them and their God and their sins hid His face from them that He would not hear. They were exalted very high in point of privileges, but they did not render corresponding obedience and earnestly labor to keep themselves in the love of God, and these things which would have been for their interest and for their advantage became their curse. *6LtMs, Lt 31, 1889, par. 18*

Now, my brother, make it a business to search your Bible with heart and soul. Be often upon your knees before God confessing your sins and pleading the promises of God in living faith. Do not become hateful and hating one another, but love one another. Press together, grow up into Christ, your living head. Let every man pay his vows to God, and do not be dishonest with your Maker, for He will repay you if you do.*6LtMs, Lt 31, 1889, par. 19*

Let there be earnest heart searching. The Lord is soon to come. Are you putting to use every power that God has given you to get ready and prepare others for the great day of God's preparation? The perils of the last days are upon us. Wake up, brethren, to the situation. Center your affections upon God and herein are given unto us many "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *2 Peter 1:4*. You have solemn work to do to build up one another in the most holy faith, that you may grow into a beautiful temple unto God.*6LtMs, Lt 31, 1889, par. 20*

I leave these lines with you, and may the Lord bless them to you all is the prayer of your sister in the faith.*6LtMs, Lt 31, 1889, par. 21*



**Lt 32, 1889**

Tyszkiewicz, Brother

Battle Creek, Michigan

March 3, 1889

Previously unpublished.

Dear Brother Tyszkiewicz:

I received your letter just before the Sabbath. I had a letter written for Dr. Maxson and wife in reference to this very matter. I will say that Brother and Sister Maxson were the occasion of great sadness to my soul. From the light which I had received of the Lord, there was a great need of their help at the [Rural Health] Retreat. Here was an institution that the Lord had been pleased to signify should be established and should live and prosper. But unfortunately the enemy came in with his temptations. *6LtMs, Lt 32, 1889, par. 1*

Elder Rice was superintendent and managed very indiscreetly. His course was, after a time, entirely wrong, and Dr. Maxson and wife were in sympathy with him. There were a number linked together in a bad cause, and things went in a hard way. These elements were unconsecrated, and Dr. Maxson and his wife placed themselves with their influence on the wrong side with Elder Rice, thus placing things in such an attitude that we knew not what we could do to again have things placed right and straight. *6LtMs, Lt 32, 1889, par. 2*

Dr. Maxson had far more confidence in Elder Rice than in me and my work for the time being. He did not think that this was the case at the time, but Elder Rice has confessed to me since that he knew that it was through his influence that Dr. Maxson left the Health Retreat. He meant that he should leave. He said that he was all wrong himself and meant to brave it out the best way he could and be revenged on me and the Health Retreat. He was working diligently to this end, when, at the April meetings in Oakland, the Spirit of the Lord took hold upon him and set him to confessing his sins. Dr. Maxson and his wife have acknowledged that they were

wrong in leaving the Retreat in the way they did. After they left, I was compelled to write many letters to prevent them building a rival institution in Fresno.*6LtMs, Lt 32, 1889, par. 3*

I think Dr. Maxson and wife have worked with success in Fresno, but I cannot see how they can be clear before God to go right along without making restitution for the injury they have done the Health Retreat by not devoting their experience and ability in doing the very work the Lord designed they should do and which they ought to have done, in the place of hurting us by leaving at the time and in the manner they did leave and then bring all their powers to a point in Fresno to create another institution in the same state.*6LtMs, Lt 32, 1889, par. 4*

Through the mismanagement of Elder Rice, thousands of dollars were expended for naught, and the debt thus incurred by his own mismanagement was left on the institution to discourage and embarrass the institution, and with all this he made no effort to get donations or even to borrow money whereby the debt could be lifted. This does not look like straight work to me. I believe if you have money to invest on interest, you would serve the cause of God best to help the institutions already established, that are struggling for an existence. If it is necessary for an institution to be established in Fresno, let those parties who are abundantly able and who have the interest right in their midst, take hold of the enterprise. They can know its value better than one who is not on the ground and who, like yourself, is not acquainted with the parties concerned. I do not feel reconciled to the idea of having means gathered up for a new institution to be built, when there is one already built which the Lord has said was in His order and should be sustained but is left to languish, crippled by financial embarrassment because of the unconsecrated elements that have worked against the prosperity of the institution and have brought upon us and upon the institution burdens that were most difficult to be borne. While the enemy through his temptations was leading souls away in deception, I was passing sleepless nights, and my prayers were going up to God for Him to work in our behalf.*6LtMs, Lt 32, 1889, par. 5*

Now in consideration of these things, the twentieth part of which has not been written, how can I say to Dr. Maxson and wife, both of

whom I respect in the Lord, that it is their duty to build up an institution at Fresno, when it is the order of God that the means should flow in another channel? I will write you some things which I have written to Brother and Sister Maxson. Would that the Lord would give them sleepless nights since they have moved so unadvisedly, as He gave to Ahasuerus, king of Persia, that those interests which they have neglected because they have followed their own will and way might be forced upon their conscience in some way by the Holy Spirit, that memory may be aroused, and they will review their mistakes and make restitution for their injury to the Retreat. I believe this will yet be done, if they are walking in the light and not following their own desires. God ordinarily works through very simple means, and in memory's hall will be furnished pictures of the past transactions that need not only be seen and confessed but rearranged, if their possessors have stepped out of the order of God. Minds that have been under a deceptive influence and for a time have done harm to one of God's instrumentalities have a work to do to heal the one they have made by the reception of the renovating power of God's Spirit which leads to the making of wrongs right.*6LtMs, Lt 32, 1889, par. 6*

While things were going entirely wrong, Brother and Sister Maxson were in darkness; they did not discern the evil. But when I reproved [them] most earnestly because I knew that the burden was upon me, their course of action was of a character to make of none effect all the work the Lord was seeking to do through me. How then can I honor a movement that follows the same order as those of the past, after they left the Health Retreat? I would not write you this if I did not think it was my duty. I have forgiven everything, but I think God would be pleased to have them make some movements, even at a sacrifice to themselves, to do the work which they have left undone.*6LtMs, Lt 32, 1889, par. 7*

I have nothing to say as to how you shall use your means, but I would say that the Health Retreat has suffered severely by those who have been connected with it. It has suffered because, through the influence of these unconsecrated men who have used their power in a deceptive way, Dr. and Mrs. Maxson have given their sympathy on the wrong side, so that it made our work tenfold harder than it would otherwise have been to correct existing evils.

This sympathy was wholly on the side of the wrongdoer. Now there are things that must be made right in restitution before the Lord will be pleased. If you could loan the institute at St. Helena money and connect with that institution and build it up that it might recover from the wound it has received, I believe that God would bless you. But I urge nothing. I invite you to go to the Health Retreat and see if you cannot assist in the great work we desire to do there.*6LtMs, Lt 32, 1889, par. 8*

There will be meetings in April in Oakland and in St. Helena when some important decisions will be made, and I hope you will be able to attend. My son will write you about the educational work that we desire to accomplish, if our physicians will work unselfishly and in harmony.*6LtMs, Lt 32, 1889, par. 9*

Yours with much love.*6LtMs, Lt 32, 1889, par. 10*

**Lt 33, 1889**

Underwood, R. A.

Extract from *Lt 22, 1889*.

**Lt 34, 1889**

Brethren and Sisters in Battle Creek

Battle Creek, Michigan

January 4, 1889

Portions of this letter are published in *1MCP 38; 5T 642-650*.

Dear Brethren and Sisters:

I have heard of the good work that has been going on among you, and it rejoices my heart. Since coming to Battle Creek, my mind has been much exercised in regard to the church here. During the Week of Prayer the Lord wrought for us, and there has continued to be a steady, well-balanced interest in all of our institutions. *6LtMs, Lt 34, 1889, par. 1*

Meetings have been held in the college with marked success. There have been several conversions from the world. These conversions were the more striking because the individuals had had no religious experience before coming to the college, and some of them were determined not to put themselves in the channel of light by attending the meetings. But they did attend, and the Spirit of the Lord took hold upon them, and they were soundly converted. They say they were never so happy in their lives as now. Several have gone home to spend the holidays. Their parents are not professors of religion, and their faith will be severely tested. But good letters come back, stating that they are lifting their new responsibilities and trying to show their friends that the new faith and doctrine they have received has not made them fanatics or extremists, but well balanced Christians, better in every way than before their conversion, that they possess the principles of pure faith and love to God and their fellow neighbors and manifest them by well-ordered lives and godly conversation. This good work in College has been a source of great rejoicing to all. *6LtMs, Lt 34, 1889, par. 2*

We have had early morning meetings for the helpers at the [Battle Creek] Sanitarium for three weeks at half past five. I have spoken on these occasions with good results, and I have also spoken to the

patients several times. *6LtMs, Lt 34, 1889, par. 3*

We have had meetings with the workers in the Review office at noon. Here the Lord has been manifestly at work. Men who have professed the truth for years and yet have never seemed to have any warmth of soul have been visited by the Spirit of the Lord, and you should hear their heartfelt testimonies of the precious love of God in their souls. Some of them say they were never converted before. How grateful I am for these tokens of good. *6LtMs, Lt 34, 1889, par. 4*

Meetings have been held at the [Battle Creek] Tabernacle twice each day for two weeks, and the message presented has taken hold of hearts. The testimonies borne have had the right ring. I am thankful to the Lord for this good work. We have also had some special meetings at the tabernacle. This church being large, after calling them forward for prayers Sabbath afternoon (the last Sabbath of the old year), we had those who felt that they must make confessions go into the vestry, and here a special opportunity was given them. I had spoken on the last chapter of Malachi, "Will a man rob God?" *Malachi 3:8*. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." *Malachi 3:10*. Confessions were made on this point. Many had been robbing God, and they confessed this. *6LtMs, Lt 34, 1889, par. 5*

Some had not dealt honestly with their neighbors, and these sins were confessed, and the restitution has since been made. During the following week, some who had not been dealing justly with God and consequently had been separating themselves from Him began to make restitution. One brother had not paid tithe for two years. He gave his note to the secretary of the conference for the tithe he had withheld and the interest on it to the sum of \$571.50. I thank the Lord that he had the courage to do this. A sister gave her note for \$300.00. A brother who has backslidden from God so far that but little hope was cherished that he would ever turn his feet into the path of righteousness again gave his note for \$1,000.00. It has been proposed that these long-withheld tithes and offerings be

devoted to the Central European Mission. So with these and the Christmas donations, the sum of nearly \$6,000.00 has come into the treasury from this church to be applied to the missionary cause.*6LtMs, Lt 34, 1889, par. 6*

Every soul who lives by faith in Christ desires no other or greater good than to know and do the will of God. It is God's will that faith in Christ shall be made perfect by works. He connects the salvation and eternal life of those who believe and through these works provides for the light of truth to go to all countries and lands and people. This is the fruit of the work of the Spirit of God.*6LtMs, Lt 34, 1889, par. 7*

The truth has taken hold of hearts. It is not a fitful impulse but a true turning unto the Lord, and the perverse wills of men are being brought into subjection to the will of God. To rob God in tithes and offerings is a violation of the plain injunction of Jehovah and is working the deepest injury to those who do it, for it deprives them of the blessing of God which is promised to those who deal honestly and truly with Him.*6LtMs, Lt 34, 1889, par. 8*

We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism. When the Spirit of the Lord comes among His people, the enemy seizes his opportunity to work also upon different minds and lead them to mingle their own peculiar traits of character with the work of God. Thus there is always danger that they may allow their own spirit to mingle with the work and that unwise moves may be made. Many carry on a work of their own devising that is not prompted by God.*6LtMs, Lt 34, 1889, par. 9*

But as far as the work has gone here in Battle Creek, there has been no fanaticism. We have felt the need of guarding it on every hand with greatest care, for if the enemy can push individuals to extremes, he is well pleased. He can do greater harm than if there had been no religious awakening. We know that there has never yet been a religious awakening effort made but that Satan has tried his best to intrude himself, and this will be done in these last days as never before. He sees that his time is short, and he will work "with all deceivableness of unrighteousness" [*2 Thessalonians 2:10*] to



mingle errors and incorrect views with the work of God and push men to false positions. *6LtMs, Lt 34, 1889, par. 10*

I have been shown that in many of our religious awakenings mistakes have been made in regard to confession. While confession is good for the soul, there is need to move wisely. I have been shown that there were many, many confessions which should never be spoken in the ears of mortals, for the result is that which the limited judgment of finite beings does not anticipate. Seeds of evil are scattered which will lodge in minds and hearts and under temptation will spring up and bear fruit, and the same thing will be repeated in the experience of others. These sins, thinks the tempted one, cannot be so very grievous, for did not this man or that woman, Christians of long standing, do these very things? Thus the open confession in the church of these secret sins will prove a savor of death rather than life. *6LtMs, Lt 34, 1889, par. 11*

There should be no reckless, wholesale movements in this matter, for the cause of God may be made disreputable in the eyes of unbelievers. If they hear confession of base conduct made by those who profess to be followers of Christ, a reproach is brought on His cause. If Satan could by any means spread the impression that Seventh-day Adventists are the offscouring of all things, he would be glad to do it. God forbid that he should have the occasion. God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open its recesses to finite man, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God. God knows the heart and every secret of the soul; then do not pour into human ears the story which God alone should hear. *6LtMs, Lt 34, 1889, par. 12*

There are confessions of a nature that should be brought before a select few and acknowledged by the sinner in the deepest humility. The matter must not be conducted in such a way that vice shall be construed into virtue and the sinner made proud of his evil doings. If there are things of a debasing nature that should come before the church, let them be brought before a few proper persons selected to hear them, and do not put the cause of Christ to open shame by publishing abroad the hypocrisy that has existed in the church. It would cast reflection upon those who had tried to be Christlike in

character. These things should be considered. *6LtMs, Lt 34, 1889, par. 13*

Then there are confessions that the Lord has bidden us to make to one another. If you have wronged your brother by word or deed, you are “first to be reconciled to thy brother” [*Matthew 5:24*] before your worship will be acceptable to heaven. Confess to those whom you have injured and make restitution, bringing forth fruit meet for repentance. If anyone has feelings of bitterness, wrath, or malice towards a brother, let him go to him personally, confess his sin, and seek forgiveness. *6LtMs, Lt 34, 1889, par. 14*

From Christ’s manner of dealing with the erring, we may learn profitable lessons which are equally applicable to this work of confession. We are to go to the one who has fallen into temptation and labor with him alone. If it is not possible to help him because of the darkness of his mind and his separation from God, we are to try again with two or three others. If the wrong is not righted, then, and then only, are we to tell it to the church. It is far better if a wrong can be righted, the injury healed, without the whole church hearing of the matter. The church is not to be made the receptacle for the outpouring of every complaint or confession. *6LtMs, Lt 34, 1889, par. 15*

I recognize, on the other hand, the danger of yielding to the temptation to conceal sin or to compromise with it and thus act the hypocrite. Be sure that the confession fully covers the influence of the wrong committed, that no duty to God, to your neighbor, or to the church is left undone, and then you may lay hold on Christ with confidence, expecting His blessing. But the question of how and to whom sins should be confessed is one that demands careful, prayerful study. We must consider it from all points, weighing it before God and seeking divine illumination. We should inquire whether by confessing publicly in the church the sins of which we have been guilty will do good or harm. Will it show forth the praises of Him who hath called us “out of darkness into His marvelous light”? [*1 Peter 2:9*.] Will it help to purify the minds of the people, or will the open revelation of the deceptions practiced in denying the truth have an after influence which will contaminate other minds and destroy confidence in all Christians? *6LtMs, Lt 34, 1889, par. 16*

We have not the wisdom of God and the constant enlightenment from the Source of all power that would make it safe for us to follow impulses or impressions. In our experience we have seen this done, not only to the destruction of those who acted upon this principle but [also] of many others who came under their influence. The wildest extravagance was the result of this impulsive work. A declension in faith followed, and unbelief and scepticism became strong in proportion to the extreme religious excitement. The work that is not wrought in God comes to naught as soon as the excitement is over.*6LtMs, Lt 34, 1889, par. 17*

There is power and permanency in what the Lord does, whether He works by human instrumentality or otherwise. The progress and perfection of the work of grace in the heart is not dependent upon excitement or extravagant demonstrations. Hearts that are under the influence of the Spirit of God will be in sweet harmony with His will. I have been shown that when the Lord works by His Holy Spirit, there will be nothing in its operations which will degrade the Lord's people before the world, but it will exalt them. The religion of Christ does not make those who profess it coarse and rough, and the subjects of grace are not unteachable, but ever willing to learn of Jesus and to counsel with one another.*6LtMs, Lt 34, 1889, par. 18*

What we learn in humility and meekness of the Great Teacher of truth will not be flashy or savor of self-sufficiency but will be enduring, and the work that we do will be healthful and wholesome, pure and ennobling, because wrought in God. Those who thus work will show in their home life and in their associations with men that they have the mind of Christ. Grace and truth will reign in their hearts, inspiring and purifying their motives and controlling the outward actions.*6LtMs, Lt 34, 1889, par. 19*

I hope none will obtain the idea that they are earning the favor of God by confession of sins or that there is a special virtue in confessing to human beings. There must be in the experience that faith that works by love and purifies the soul. The love of Christ will subdue the carnal propensities. The truth that is able to save souls not only bears upon itself the evidence of the divine origin but also proves that the grace of God's Spirit is the vivifying power which renders it effectual in the purification of the soul. The Lord would

have us come to Him daily with all our confessions of sin and troubles, and He can give us rest in wearing His yoke and bearing His burdens. His Holy Spirit with its gracious influence will fill the soul, and every thought will be brought into subjection to obedience to Christ.*6LtMs, Lt 34, 1889, par. 20*

Now I am fearful that by some error on your part the blessing of God which has come to you will be turned into a curse. The failure that many make is that after they have been blessed of God, they do not, in the humility of Christ, seek to be a blessing to others. I entreat you to walk humbly with God, do the works of Christ, and bring forth much fruit unto righteousness. I do hope and pray that you will act like sons and daughters of the Most High and not become extremists or do anything that shall grieve the Spirit of God.*6LtMs, Lt 34, 1889, par. 21*

I greatly fear that some false ideas will be obtained so that you will be in a worse condition in a few months than before this work of revival. If you do not keep your souls guarded, you will appear in the worst possible light to unbelievers. God would not be glorified with this fitful kind of service. Be careful not to carry matters to extremes and thus bring lasting reproach upon the precious cause of God. Think candidly and intelligently in regard to the after results of your publicly confessed sins, both small and great, to poor, finite man, who is in no way able to bear this burden and manage it discreetly.*6LtMs, Lt 34, 1889, par. 22*

Do not look to men or hang your hopes upon them, feeling that they are infallible, but look to Jesus constantly. Say nothing that would cast a reproach upon our faith. Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him who knows perfectly how to treat your case. If you have wronged your neighbor, acknowledge to him your sin and show fruit of the same by making restitution. Then claim the blessing. Come to God just as you are, and let Him heal all your infirmities. Press your case to the throne of grace. Let the work be thorough. Be sincere in dealing with God and your own soul. If you come to Him with a heart truly contrite, He will give you the victory. Then you may bear a sweet testimony of freedom, showing "forth the praises of him who has called you out of darkness into His marvelous light." [*Verse 9.*] He

will not misapprehend or misjudge you. *6LtMs, Lt 34, 1889, par. 23*

Your fellow men cannot absolve you from sin or cleanse you from iniquity. Jesus is the only One who can give you rest and peace. He loved you, and gave Himself for you. His great heart of love is “touched with the feelings of your infirmities.” [*Hebrews 4:15.*] What sins are too great for Him to pardon, what soul too dark and sin oppressed for Him to save? He is gracious, not looking for merit in us, but of His own boundless goodness healing our backslidings and loving us freely while we are yet sinners. He is slow to anger and of great kindness, long-suffering, not willing that any should perish, but that all should come to repentance. *6LtMs, Lt 34, 1889, par. 24*

Do not seek to get wound up to a high pitch of excitement, but go to work for others and patiently instruct them. You will be inclined now to conjecture that everyone has a load of evil things to confess, and you will be in danger of making this the point of attack. You will want to bring everyone over the same ground you have been over, and you will feel that nothing can be done until all have gone through the same work of confession. You will not be disposed to take up helping others with the Spirit of God resting upon you, and your own hearts subdued and softened by the deep work of cleansing. You will be in great danger of marring the work of God by exercising your own spirits. *6LtMs, Lt 34, 1889, par. 25*

If you work for souls with humble, trustful dependence upon God; if the radiance of His Spirit is reflected from you in a Christlike character; if sympathy, kindness, forbearance, and love are abiding principles in your life, you will be a blessing to all around you. There will be no reining up of others to meet your ideas. You will not criticize or manifest a harsh, denunciatory spirit, but the love of Jesus and the peaceable fruits of righteousness will be revealed in you. *6LtMs, Lt 34, 1889, par. 26*

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. ... And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit, let us not be desirous of vain-glory, provoking one another, envying one another.”

[Galatians 5:22-26.]6LtMs, Lt 34, 1889, par. 27

The enemy will seek to intrude himself right amid your religious exercises. Every avenue will need to be faithfully guarded, lest selfishness and pride shall become interwoven in your work. If self has really been crucified with the affections and lusts, the fruit will appear in good works to the glory of God.6LtMs, Lt 34, 1889, par. 28

I beg you, in the fear of God, not to let the work degenerate. Be consistent, symmetrical Christians. Certainly, when the heart has given its affections to Christ, all old things have passed away, and all things become new. Our religion must be intelligent. The wisdom from above must strengthen, stablish, and settle us. We must go on and on, forward and upward, from light to still greater light, and God will reveal His glory to us as He doth not to the world.6LtMs, Lt 34, 1889, par. 29

Yesterday, Sabbath, January 5, the Lord gave us the best meeting that we have had in the tabernacle at Battle Creek. The Lord blessed me with a large measure of His Holy Spirit. The congregation was greatly moved. In the afternoon we had a social meeting. There were 185 testimonies borne, short and right to the point. Many souls have a new conversion, and such uplifting testimonies I have seldom heard in my life. There is deep moving of the Spirit of God. There sat men with their faces shining with the brightness of the Sun of Righteousness. Oh, the Lord is good, and I am thankful to see His work advancing.6LtMs, Lt 34, 1889, par. 30

May the Lord help you to accept this letter of caution and warning and give you the wisdom of a serpent, and the harmlessness of a dove. Let not Satan exult over the people of God through their own want of discretion and of the wisdom of Christ. Let your hearts be filled with Christ's meekness and His love, and all will be well.6LtMs, Lt 34, 1889, par. 31

**Lt 35, 1889**

Strong, Brother and Sister

Battle Creek, Michigan

December 6, 1889

Previously unpublished.

Dear Brother and Sister Strong:

I received Sister Strong's letter last evening. I do not know as it was given me as soon as it came, for I have been quite afflicted with determination of blood to the brain and unable to do any brain labor. Sara [McEnterfer] read the letter to me last night. I was much pained because it is so difficult to recall the words spoken to all those who seek for counsel, but after some thought, I called to mind the words or subject Brother Owen presented to me. It was in reference to hiring a hall, and he presented it in this light—that there were interested parties not of our faith who would come to the meetings if they were held in a hall and if it were understood that there would be meetings every Sabbath. *6LtMs, Lt 35, 1889, par. 1*

The question was asked if I did not think this would be better than to have the meetings in a private house. I said it was certainly better to have a special place, a hall or meetinghouse, if it was possible to obtain one, for in such a city as Kalamazoo it would have a better influence upon the minds of those notified of the meetings. I asked, "Where are you holding your meetings now?" He said, "At Brother Strong's house." He then remarked that some objected to having the meeting in the hall selected when they learned that he, Brother Owen, had something to do with hiring the hall, but the reason he said they offered was that it was so noisy with carriages rattling along in the street. I said it was bad to have a place where it was a thoroughfare for it did have quite an effect upon the meeting, detracting from the interest. Yet I had always given advice to obtain a select place in a hall for worship and not meet in a private house, for the influence would be far better upon those outside of our faith and would always make [a] better impression upon the minds of children and all who shall assemble for religious worship. *6LtMs, Lt*

35, 1889, par. 2

I said it would be altogether the wisest plan to have a special place rather than to assemble for meetings in either Brother Owen's or Brother Strong's home, but I did not understand fully the state of things, as I had not been on the ground and I did not wish to have my mind burdened with the matter. Those who had labored in Kalamazoo are the proper ones to advise and counsel in reference to the existing difficulties. If I said anything detrimental to either of you, I cannot recall it. *6LtMs, Lt 35, 1889, par. 3*

I spoke particularly of the state of temptation Brother Strong and yourself had been in and [said] that we should use wisdom in every action, that no occasion should be given to Brother and Sister Strong to darken their pathway or to encourage criticism, for the salvation of the soul is precious. I can think of nothing more said in reference to either of you or having meetings at your house. I am puzzled to know how this matter was put before you or my brethren. *6LtMs, Lt 35, 1889, par. 4*

I shall have to take a position refusing to see anyone and converse with them alone. I will have to have a third person present who shall listen to every word I say and can testify to the same. I have had quite a number come to me for my judgment in regard to certain things, and if I expressed an opinion bearing on the case in advice or counsel, they would, if circumstances were such that they desired to carry out certain plans or ideas, say, "Sister White says so," and "Sister White has expressed opinions different from this." They make the most of my words and place their questions and statements in such a manner that any word spoken, if not decidedly opposed to that which they presented before me, they say I think just as they do. I protest against this thing and fear I shall be obliged to refuse to have anyone present their difficulties to me, because they use that which I may say unwisely and often pervert my words. I do not say that Brother Owen has done this, but certainly I do say I am not pleased with the impression left on your minds, for I do not consider it to be correct. *6LtMs, Lt 35, 1889, par. 5*

When will our people be wise? When will they learn to have control



of their words, of their spirit, of their actions? I shall send a copy of this letter to Brother Owen and require an explanation of his words. I am not two-faced. I do not profess to have an interest for you both, that you shall become strong in the Lord, and then tell another story to some other one. I long to see Brother and Sister Strong treading firmly in the only path that leads heavenward. I long to see your hearts going out to Jesus in loving trust, standing up for Him and with Him, joining your hands with His. I have sincere interest for you both; yea, I can say before God, my heart yearns over you both, to see you standing wholly in the light.*6LtMs, Lt 35, 1889, par. 6*

May the Lord lead and guide you both is my prayer. What we want in our churches today is less of self and more of Jesus. We want men who will be forgetful of self and exalt Jesus. Men who will not follow impulse and their own will and their own ways, but follow the Lord fully. Thorough-going fidelity to God will make vigorous churches, churches that are alive and not full of bustle, but holy endeavor, not full of parade, but full of patience, full of prayer and persevering effort. We want the men and women who will follow Christ with the whole heart. My ways, my ideas, are not to become a controlling power; entire consecration to God for our individual selves will give us assurance and peace. I leave these few lines with you. I am your friend and will stand by you as your friend as long as you make it possible for me to do so.*6LtMs, Lt 35, 1889, par. 7*

**Lt 36, 1889**

Frisbie, Br.

Duplicate of *Lt 46, 1888*.

**Lt 45, 1889**

Butler, G.I.

Refiled as *Lt 21a, 1888*.

**Lt 46, 1889**

Brethren in Healdsburg

Battle Creek, Michigan

January 10, 1889

Portions of this letter are published in *8MR 346; 5T 696-698*.

Dear Brethren in Healdsburg:

I hear that there is some difficulty to reconcile the statement in [*Testimonies, Vol. 1,*] *page 292*. I see that there is not a full expression of that which I wished to convey. The magicians' rods did become serpents (to all human sight), so that Satan's object was accomplished to bind up the minds of the Egyptians in darkness and resistance against God. Please read *page 293*: "The magicians wrought not by their own science alone, but by the power of their god, the devil, who ingeniously carried out his deceptive work of counterfeiting the work of God." Here is the explanation fully brought out that there need be no confusion in this matter, for the explanation is given. *6LtMs, Lt 46, 1889, par. 1*

*Exodus, Chapter 7, verse 12*. "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." This was the special work of Satan to leave the impression on the minds of the Egyptians that the message brought them was of no real value as from a superior Being, for these men were only magicians and sorcerers. The statement that they did become serpents is that to all appearance to beholders they were real serpents; but as Satan cannot give life or create life as did God, it was not possible that they were living serpents, but the magicians did bring serpents to counterfeit the work of God, making them appear exactly like the true. Satan was seeking [to give Pharaoh] some subterfuge or excuse for disregarding the miracle of God which he had witnessed, and in his stubbornness [to] disregard the divine command. *6LtMs, Lt 46, 1889, par. 2*

Again I say they were serpents in all appearance to counterfeit the work of God, but God alone can create and give life. Satan made

the serpent a medium through which he could compass the fall of Adam and Eve in Eden. *6LtMs, Lt 46, 1889, par. 3*

Satan will work still greater wonders before men, to make the world believe him to be Christ come the second time to our world. He transforms himself into an angel of light, but while he bears the appearance in every particular as far as appearance goes, he is not Christ. *6LtMs, Lt 46, 1889, par. 4*

The swallowing up of the counterfeited serpents was not accepted by Pharaoh as a special work of God's power, but a superior kind of magic above the power of the magicians; and he was, by this counterfeit work, emboldened in his rebellion to fortify himself against conviction. *6LtMs, Lt 46, 1889, par. 5*

I have now presented before you in [*Testimonies, Vol. 1,*] the Bible language. The rods of the magicians became serpents, but only counterfeit, yet to all human eyes they were serpents; but as Satan cannot create, they were serpents only by illusion; but there was nothing that appeared to distinguish them from the serpent produced by the Lord through the agency of Moses and Aaron. The Lord caused the living to swallow up the counterfeit, showing the advantage of the real above the spurious. *6LtMs, Lt 46, 1889, par. 6*

**Lt 47, 1889**

Harper, Laura

Battle Creek, Michigan

March 1, 1889

Portions of this letter are published in *TSB 58-61*.

Dear Sister Laura Harper:

I have been at your father's house twice but did not find you at home. I cannot see, my sister, why you did not comply with my request and return to me the letter which I requested you to do. Is this doing the right thing by me? I now make the request again that you should return to me the letter which I sent to you.*6LtMs, Lt 47, 1889, par. 1*

I hoped to meet you and talk with you. I greatly fear that you disregard the light which the Lord has been pleased to give you through me. I know that the Lord has tender, pitying love toward you, and I hope you will not under temptation be led to pursue a course to separate your soul from God. There are many who are ready to give advice and confuse the mind with counsel who have not God for their counselor, therefore all they may say will only make a mixed case of one that is already very trying.*6LtMs, Lt 47, 1889, par. 2*

My sister, your disposition and temperament is such that I greatly fear for your soul. I fear that you will not choose for your companions those who are discreet and wise and humble in heart, who love God and who keep His commandments.*6LtMs, Lt 47, 1889, par. 3*

We read that Satan has come down in great wrath, working with his deceiving power upon the hearts and minds of all who listen to his suggestions. You know something of the love of God; you know something of the peace of Christ; and Satan is at work playing the game of life for your soul. Shall he be victor? Will he gain his purpose? God forbid.*6LtMs, Lt 47, 1889, par. 4*

The Lord has been giving you light, but you have not walked in it. Are you satisfied in pursuing the course which you are pursuing? Your own way, your will, is not the best for you to follow. I am sure that Satan is trying to secure you to himself. Shall he to it? Will you choose to go your own way in the place of keeping the way of the Lord? Will you place yourself upon the enemy's ground?*6LtMs, Lt 47, 1889, par. 5*

Abstain from even the appearance of evil, is the exhortation of the inspired apostle. Have you done this? With your temperament this is most difficult for you to do while you are traveling from place to place canvassing. Do you feel, my sister, that you are moving conscientiously? Are you not having in your character a one-sided development? Are not traits of character [which are] not the most desirable, strengthening, which will mar your future life? The sensational and emotional are more fully developed than the intellectual. Everything, my sister, should be avoided that would exaggerate this tendency into a predominating power. You have motive power: let it be uncorrupted and wholly devoted to God. God has bestowed upon you capabilities and powers to be sanctified and exercised to His glory.*6LtMs, Lt 47, 1889, par. 6*

You have a history, and you are making history. The mind may in this crisis of your life take a turn, a bias of grossness rather than of refinement. The contaminating influences of the world may mold your habits, your taste, your conversation, your deportment. You are on the losing side. The precious moments, so solemn, fraught with eternal results, may be wholly on Satan's side of the question and may prove your ruin. I do not want it thus. I want you should be a Christian, a child of God, an heir of heaven.*6LtMs, Lt 47, 1889, par. 7*

You have been giving the complexion to your life. How stands your case as registered in heaven's record book? Above everything else seek for those things which make for your peace. Place yourself under influences which will not be deterioration, destroying the fine sensibility of the soul. Keep your soul unspotted from the world. Let not any familiarity with young men put a blot upon your life. You are in danger of giving up Christ, of becoming reckless and unwilling to listen to wise counsel. The counsel of parental affection is lost upon

deaf ears. Will you, my sister, think seriously whether you will receive advice from the experienced? Will you be guided by your friends? Will the parental counsel be unheeded? Will you take your case in your own hands?*6LtMs, Lt 47, 1889, par. 8*

I hope you will change your course of action, for if the Lord has ever spoken by me, He now speaks to you to retrace your steps. Your passions are strong; your principles are endangered; and you will not consider and will not follow advice which you know to be good and the only clear, safe, consistent thing for you to do. Will you resolve to do right, to be right, to heed the counsel I have given you in the name of the Lord?*6LtMs, Lt 47, 1889, par. 9*

God has given you capabilities. Shall they be wasted at random? Unguided efforts will go more often in the wrong direction than the right. Will you let years of waywardness, disappointment, and shame pass, and you make so many wrong impressions on minds by your course of action that you can never have that influence which you might have had?*6LtMs, Lt 47, 1889, par. 10*

Your course of life has been of that character that all your good is evil spoken of. You become soured, unsanctified, and unholy. In order to gain that which you think is liberty you pursue a course which, if followed, will hold you in a bondage worse than slavery. You must change your course of conduct and be guided by the counsel of experience and through the wisdom of those whom the Lord teaches, place your will on the side of the will of God.*6LtMs, Lt 47, 1889, par. 11*

But if you are determined to listen to no counsels but your own, and you will work out every problem for yourself, then be sure you will reap that which you have sown. You will miss the right way altogether, or else, wounded, bruised, and dwarfed in religious character, you will turn to the Lord, humbled, penitent, and confessing your errors. You will become tired of beating the air.*6LtMs, Lt 47, 1889, par. 12*

Are you sure that your course is right? I know you are not; but pride has taken possession of your soul. You are too giddy or too reckless to take counsel. Remember, every action and every course of action has a twofold character, be it virtuous or demoralizing.



God is displeased with you. Can you afford to pursue the course you are pursuing? A stain is being imprinted upon your soul. *6LtMs, Lt 47, 1889, par. 13*

**Lt 47a, 1889**

Larson, Matthew

Refiled as *Lt 18d, 1890*.

**Lt 48, 1889**

Bell, Brother

Battle Creek, Michigan

March 8, 1889

Previously unpublished.

Dear Brother Bell:

I received your letter last evening and will try to reply. I have just mailed a letter to Dr. Maxson and wife. There are in connection with this matter of an institute in Fresno some things which lead me to be cautious in encouraging the building of an institution there. And there are some things in the past that do not look clear or straight in the case.*6LtMs, Lt 48, 1889, par. 1*

I love Brother and Sister Maxson and want them to be where they can do the most good, and that is just where the Lord would have them to be. The Lord has a way for us all, and He would have us move in the order of His providence and in accordance with His will. I should have remained silent, had I not been called upon by Brother T. of Oregon and Brother and Sister Maxson. If I speak at all I must speak that which I know.*6LtMs, Lt 48, 1889, par. 2*

I do dread to create disappointment in anyone, yet I shall move straightforward in the line of my duty. There is crookedness enough in our world, and I cannot move in any other line than straightforward, whether men will hear or forbear. All my work will have to stand the test of the Judgment.*6LtMs, Lt 48, 1889, par. 3*

I tell you frankly, I cannot give Brother and Sister Maxson encouragement in the line they wish. I cannot give them occasion to use my name in the establishment of an institute in Fresno.*6LtMs, Lt 48, 1889, par. 4*

If you will ask Dr. Maxson and wife to allow you to read that which I have written to them, the matter will be a little light to you.*6LtMs, Lt 48, 1889, par. 5*

After pursuing the course which they did in giving their sympathy to Elder Rice when he was wholly unworthy, and through his association and sympathy with ... [Remainder missing.]<sup>6</sup>*LtMs, Lt 48, 1889, par. 6*

**Lt 49, 1889**

Morrison, Brother

Chicago, Illinois

April 4, 1889

This letter is published in entirety in *1888 274-276*.

Dear Brother Morrison:

As the time is drawing near when we must make decisions what camp meetings we shall attend and what meetings pass by, the invitation extended to me while attending the meetings at Des Moines makes it necessary for me to say a few words to you by letter. *6LtMs, Lt 49, 1889, par. 1*

I have felt pained at heart to read letters from you that evidences that you are filled with doubts and unbelief still in the very message that I know to be present truth for the people of God for this time. I thought the light and blessing of God that came in at the meeting when I was with you would help you to put away the doubts and unbelief that are so natural to you, and that you would let go your prejudice and you would come to the light and walk in the light, and that you would be in harmony with the work for this time. But I have not the evidence that I ought to attend your camp meeting for I do not think we would labor in harmony. *6LtMs, Lt 49, 1889, par. 2*

I might work as God has given me a message to bear to His people, and you might treat it as you did me and my work in Minneapolis. I know the Lord would not have me connect with you in camp meetings and I, bearing a message which I know to be the message for this time, and you and Brother Nicola and others working to make of none effect my message. It is hard enough to meet the skepticism and unbelief and prejudice and evil surmisings of those not of our faith; and in addition to this, to have the very leading men in our conferences standing ready to trig the wheels whenever an occasion offers [itself] to labor with those who have questionings and doubts and who pursue a similar course as was pursued at Minneapolis, would be altogether too great a tax upon

my strength. And I should have no confidence that the work that I might do would be followed up.*6LtMs, Lt 49, 1889, par. 3*

If you had walked in the light as God have had you, you would have seen and understood what manner of spirit you were of at the General Conference; but as you have had nothing to say in regard to the course you pursued at that meeting, I dare not trust myself to connect with you until I have some evidence that a decided change has taken place in you since the Minneapolis meeting.*6LtMs, Lt 49, 1889, par. 4*

I would love to bear my testimony to the people of Iowa, but as long as you shall stand directly in the way to undo that which the Lord shall bid me to do, things would be left in a worse condition than before. For I have a special message to bear. The trumpet must give no uncertain sound. I shall cry aloud and seek to arouse the people to do the very work I am trying to do.*6LtMs, Lt 49, 1889, par. 5*

I have no different position in regard to the contested question in Galatians. I feel no special anxiety upon that point for I know light will not come till as a people we are in a different condition spiritually. The only great burden with me now is that our ministers, especially the presidents of our conferences, shall be converted men and have the meekness and lowliness of Christ, and where they can preach Christ and Him crucified and the righteousness of Christ.*6LtMs, Lt 49, 1889, par. 6*

There have been so many Christless sermons and so much theory that the poor flock is starving for food, meat in due season. This is my burden, and I have no concern but that when we shall do the will of God, we shall know of the doctrine. But there must be far more praying and far more humility and meekness before we shall see the salvation of God among us as a people. Then we shall have a living testimony to bear that will reach hearts. We will have brokenness of hearts. All this cruel prejudice and unbelief that is so offensive to God will be swept away and all this hard spirit will be removed from us.*6LtMs, Lt 49, 1889, par. 7*

Well I will write no more now. I have tender love for you all, but if there is no change in your spirit and in your faith than when at

Minneapolis, I know the Lord would not lay upon me the burden to connect with you unless He gave me as plain an evidence as He did while we were at Minneapolis. I have a decided work to do, and wherever I go, shall labor in the same spirit, bearing the same message as I did at Minneapolis [and] at Des Moines.*6LtMs, Lt 49, 1889, par. 8*

May the Lord help you to see He has great light for us at this time is my prayer.*6LtMs, Lt 49, 1889, par. 9*

**Lt 49a, 1889**

Morrison, J. H.; Nicola, LeRoy

NP

[Circa April 1889]

Previously unpublished.

Brethren Morrison and Nicola,

I see by the notice in the papers that I am expected to attend the camp meeting in Iowa, but my appointment was given in the Review and Herald that I would be in Pennsylvania.*6LtMs, Lt 49a, 1889, par. 1*

After the meeting in Minneapolis, and the position you took there, and the Lord opened to me by His Holy Spirit that the reason you left was because you were afraid there would be a revival effort and you would be moved to make confession of your wrong feelings, I was instructed that the Lord would not leave you in darkness to be enclosed with the atmosphere of unbelief, but again He would set light before you in listening to the truth that He would give me to speak to you.*6LtMs, Lt 49a, 1889, par. 2*

I came to Des Moines [and] the Lord wrought through His humble instrument. You were softened in spirit, and testimonies were borne showing that the Lord was striving by His Spirit with your hearts. I told you that the Lord was working with you and I would give the Lord all the chance possible to work, and I would be silent.*6LtMs, Lt 49a, 1889, par. 3*

I was disappointed when no direct confession was made of the spirit you there possessed, for I knew you would not be free men until you did confess your way thoroughly out of the darkness to the light, for circumstances would arise where you would be brought over the ground again and the same spirit would be revealed. And when God was moving upon your hearts, why did you not confess your wrongs and why not make clean work? Why did you not come to the light?*6LtMs, Lt 49a, 1889, par. 4*



I was shown the true state of feelings and ideas existing in those who came to the conference. I had written to a brother who urged me to come to certain meetings for counsel. The answer I sent to him I will send to you. I cannot think it would be the will of God for me to attend your camp meeting and make earnest efforts to present the light and truth as God shall lay the burden upon me and you feel at liberty to work directly against me and seek to counteract the work I may be required of the Lord to do. I have many urgent invitations to attend camp meetings that are important, where my testimony will be appreciated. I have a desire to be in Iowa to speak to those who shall assemble, but I want to know if I am to have the presence of the Lord with me. If He bids me go to Iowa, gladly will I go. My heart yearns after the brethren and sisters in Iowa. They need a work done for them greatly, and you, my brethren, have not stood in that relation to God that He could work with your efforts. *6LtMs, Lt 49a, 1889, par. 5*

I have the tenderest feelings toward you, Bro. Morrison, but I have told you the truth. God has given you ability and His entrusted gift has been perverted. If sanctified, you can be a channel of light to His people, but you need a new conversion, the light from heaven to shine upon you, but there has been so much of self mingled with your labors that you have not been blessed of God yourself and your labors have not been productive of good as they might have been. You close away from you light and power that you need so much. *6LtMs, Lt 49a, 1889, par. 6*

Bro. LeRoy Nicola, when you were sick in State Center, how my heart was burdened and my prayer ascended to heaven in your behalf. Since that time that I felt the evidence your life would be spared I have felt a deep interest that you should be all that God would have you to be. I have felt deep interest in your case. I knew God heard our prayers in your behalf, and I cannot express to you the sadness and distress that came upon me at the Minneapolis meeting as I was sure you were pursuing a course that grieved the Spirit of God and caused Satan to triumph. I knew, for the Spirit of God taught me, that you were not in harmony with the Spirit of God. You had pride of heart and a zeal not according to knowledge. I thought when you were away from the sadly exciting scenes that were alive at Minneapolis you would see and sense your condition

and would seek to make these wrongs right. *6LtMs, Lt 49a, 1889, par. 7*

How I longed to see you at Des Moines take the right steps, not to please me but to meet the mind of the Spirit of God. How I hoped and prayed, for I knew the Lord sent me to you for this very purpose, and when you said nothing I felt sad for I knew that your own soul you had wounded and there was a way the wound could be healed—by your falling on the Rock and being broken. I love your soul. I would make any sacrifice could I by any effort I may make wipe out for you in [the] record books of heaven the things which transpired at Minneapolis. And this I cannot do. You alone, through the grace given of Jesus Christ, can do this work. “Without Me,” says Christ, “ye can do nothing.” [*John 15:5.*]*6LtMs, Lt 49a, 1889, par. 8*

[P.S.] I have a letter written to you while at Minneapolis which I may send you if the Lord wills. *6LtMs, Lt 49a, 1889, par. 9*

**Lt 50, 1889**

Fargo, Brother

Canton, Pennsylvania

May 2, 1889

This letter is published in entirety in *1888 294-301*.

Dear Brother Fargo:

I have been reading the letter of Elder Butler written in answer to the letter I wrote to him just before the Week of Prayer. In that letter he made the statement that the position I took at the General Conference nearly broke the heart of my ministering brethren, and he thought the wound was not healed and never would be healed. He stated to me that Elder Goodrich and Elder Fargo and some of my very best friends had made this statement to him. *6LtMs, Lt 50, 1889, par. 1*

Now, Brother Fargo, if you did go from that conference and make such statements to Elder Butler, have you had no evidence to change your mind? And how could you represent this as you did to Elder B. who was broken in mind and diseased in body, who was in a condition to exaggerate every statement made? How can God look upon this work of my good ministering brethren? If you have acted a part because of blindness of mind in helping Elder Butler to remain under a deception, making statements to him which his diseased imagination would construe into the worst possible light, God will not look on this work with any favor, for if this, your work, is of God, then He has not been leading me. *6LtMs, Lt 50, 1889, par. 2*

Did not you see enough at that meeting, if your mind had not been wrongly impressed by the prevailing leaven at work in that meeting at Minneapolis, to know that God was not with those who were so stirred up over the Law in Galatians? Did you not have evidence that the spirit that controlled at that meeting was not the Spirit of Jesus? What evidence had you or anyone at that meeting that I was changed in my relation to the work of God, and what did you perceive in my speaking to the people that the testimonies God had

given me were of a different order and character than they had been? When I came to Potterville I bore the same testimonies. Wherein did you distinguish in the message I bore, an uncertain sound that would lead you to suppose [that] it was not the voice of the true Shepherd through His humble messenger?<sup>6</sup>*LtMs, Lt 50, 1889, par. 3*

I want you to look over the past since that meeting in Minneapolis and then consider whether you are in the line of duty to maintain a silence and the same position as you did at that meeting. Is God glorified with this position? Does it bring to you any strength or hope? You have had evidence as much as you will ever have, that the Lord gave me the burden of message for His people while they were assembled at Minneapolis. You have evidence that the Lord was with me at Potterville, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis, no additional light will come to you. You will be accounted as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis.<sup>6</sup>*LtMs, Lt 50, 1889, par. 4*

I have no evidence that you, Brother Howard Miller, [and] Brother Rubert have made the least acknowledgments that you were wrong in your views and feelings in regard to myself, W. C. White, A. T. Jones or Brother E. J. Waggoner. If God has ever spoken by me, I speak to you now decidedly that you were deceived. You came to that meeting deceived. You had wrong ideas of your brethren and you worked and our ministering brethren worked under a false impression. You had an opportunity to test the spirits at that meeting. If you had not been blinded you could have seen and understood that the spirit brought to that meeting was not the Spirit of Christ.<sup>6</sup>*LtMs, Lt 50, 1889, par. 5*

The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. I have not a particle of burden on that subject.<sup>6</sup>*LtMs, Lt 50, 1889, par. 6*

My only trouble is the position of those ministers who were at that conference who manifested so little of the Spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees which planned the betrayal and acted a prominent part in the trial of Christ, in false statements, in accusing of Christ and making Him appear before the people in the worst possible light.*6LtMs, Lt 50, 1889, par. 7*

Repeating these statements, they acted upon the human minds and hearts, stirring up the worst elements of the character of the natural heart unsanctified by the truth. When I sensed at the conference the condition of things, I knew God would not illuminate the minds thus inflamed, by what?—the spirit of the enemy, for it was nothing else. God's truth needed no such a spirit to stand in its defense. I knew that there were men there who were proclaiming the truth who were unworthy and whose hearts were vessels of dishonor.*6LtMs, Lt 50, 1889, par. 8*

I had messages of reproof for some, but the spirit that prevailed, which was not of Christ but of the enemy, made of no effect my words. Christ was wounded in the house of His friends. It was not by me! Not by me that Christ was dishonored! It was by my brethren who had no just cause for thus making of none effect my labors at that meeting.*6LtMs, Lt 50, 1889, par. 9*

I was about to leave the meeting for Kansas for I could not see that my remaining would do any good. Brother Kilgore urged me to speak Sabbath. I said, "No, I will not be guilty of wasting my words and strength further for a people who are filled with prejudice and evil surmisings, who withstand my labors and whom I cannot convince of truth. I will speak in the afternoon to the Scandinavians because they desire it so much."*6LtMs, Lt 50, 1889, par. 10*

That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that there was a spirit coming in taking possession of the churches that, if permitted, would separate them from God as verily as the churches who refused [the] light that God sent them in messages of warning and of light that they might advance in regard to His second coming to

our world. *6LtMs, Lt 50, 1889, par. 11*

I have been shown that the people of God are not fully enlightened in regard to the many devices of the relentless foe whom they will have to encounter. Those who should be well experienced are, in a large measure, ignorant of the workings of Satan, and he is taking them unawares. There is a great, grand charge to be made by a united front against the enemy, and Satan has great victories because there is a difference in views in our ranks upon some points of Scripture not [of] a vital character. Men who claim to believe the truth, I have been shown, will develop their true standing before God. *6LtMs, Lt 50, 1889, par. 12*

My guide said, "Follow me." I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W. C. White was talked of and presented in a most ridiculous light. I could define the speakers by their voices. *6LtMs, Lt 50, 1889, par. 13*

A. T. Jones was commented upon in like manner, so was E. J. Waggoner. Said my guide, "Where is the earnest prayer, the seeking of God with humble heart for light?" I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me. *6LtMs, Lt 50, 1889, par. 14*

I was told this spirit had been gathering strength for years, and the leavening influence was at work, and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking—a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me whether men would hear or forbear. I have tried to do this. I sent word that I would speak Sabbath forenoon, and I did speak, and I did not leave the meeting until my work was ended. I bore my

testimony in Battle Creek, but there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me.*6LtMs, Lt 50, 1889, par. 15*

I bore my testimony in Potterville. The Spirit of the Lord attended me, but not one of those who had drunk in that spirit of doubt and questioning, who had withdrawn their confidence from me and the work God had entrusted to me, confessed their mistakes and the deception they had been under. The Lord wrought for His people in Battle Creek, but notwithstanding the evidences of the work of God, not one who was leavened with the spirit of doubts and suspicion and evil surmisings, after they saw that life and freedom and the blessing of God was brought into the churches by the messages borne by the very ones they had misjudged and demerited and had misstated and falsified, had any words of confession. They did not then admit their wrong and confess their errors and take their stand firmly for the right. Were they too proud to do this? What has come over our people?*6LtMs, Lt 50, 1889, par. 16*

I have the same testimonies to bear I ever have borne during the last forty-five years. I did plead that our ministering brethren should act like Christians at Minneapolis, which many of them did not do.*6LtMs, Lt 50, 1889, par. 17*

You are well aware that the power of God attended the messages I gave to the people, but all this is neutralized by hearsay, by the strong feelings that had been worked up and the suggestions made by Elder Butler, which suggestions he has no delicacy in making to my face in his letters to me. I tell you, for Christ's sake, as I have told others—give up your false ideas and be not deceived.*6LtMs, Lt 50, 1889, par. 18*

In regard to the meeting in Kansas I had not been there over the first night when I had opened to me the true condition of things. The leaven of Minneapolis was brought from Iowa, and its work was being carried on to make of none effect the labors of Elder A. T. Jones and my work. The next morning I spoke decidedly upon this matter and plainly stated in substance that which I have traced with pen and ink in this letter.*6LtMs, Lt 50, 1889, par. 19*

Brother Hall, president of Kansas Conference, arose and said, "My confidence in the testimonies the Lord gives Sister White is confirmed. I was in one of the very rooms she mentions. The very statements made are more clearly pictured than I could possibly describe the incidents myself. Minneapolis was the first General Conference [session] that I ever attended. I was but a child in the truth, three years old. I had implicit confidence in my ministering brethren. I believed them to be conscientiously doing their work. I looked up to them, trusted in them, respected them, but the remarks I listened to day after day did make an impression upon my mind. I bore this talk, thinking it must be so, but it became too strong for me, and on one occasion I just boiled over. I told them just what I thought of such talk and the manifestation of such a spirit. For a little time it was better, but whenever something fresh would come up all and more was repeated. I said if this was a sample of the spirit brought into the General Conference, I never desired to attend another." He humbly confessed that he did become carried away with the current for which he heartily repented.*6LtMs, Lt 50, 1889, par. 20*

Brother McReynolds bore testimony that the description given by Sister White was true to the letter. He was unfortunate enough to be one of the number in the room with the Iowa brethren, and he was distressed for two weeks. He was not drawn in but the current became too strong and he lost his bearings and confessed he united in the spirit to some degree. He said for two weeks as Sister White has said, there was not a vocal prayer offered in the house. He had before this made humble confessions to me of this matter which he repeated at the meeting. Our meeting had to close before we could go any farther.*6LtMs, Lt 50, 1889, par. 21*

Young Brother Washburn and his wife came to our tent and talked with me and I talked with them freely and told them if they had come to me I would have gladly explained everything to their satisfaction. Brother Porter came. I talked with him freely and told them not half as much as I have told you when you came to Battle Creek, and it helped their minds. Friday again the Lord gave me a decided testimony to bear which made a decided impression on minds.*6LtMs, Lt 50, 1889, par. 22*



Sabbath day Brother Porter was wonderfully exercised. He was in meeting. He said, "I thought I was going to faint. I felt that I was dying. I dropped my head on the seat before me [and] when I raised my head, I was revolutionized. Every point which had been clouded with darkness was clear as Elder A. T. Jones has presented it. I wrote it out as the Lord had presented it to me in a clear line from Adam down, the righteousness of Christ in the law." *6LtMs, Lt 50, 1889, par. 23*

Sunday I bore in the morning meeting a testimony upon the same point in regard to the Christless wicked surmisings and misrepresentations that had been made in Minneapolis by my ministering brethren. The break came, thank God! My words were not to them as idle tales. Brother Porter, minister from Iowa, arose and said, "I came to this meeting in complete darkness. Satan was at work with me to raise my combative spirit, and I was growing darker and darker, but I am converted. I see the light. I was not at Minneapolis. If I had been, I fear I should have been the worst among my brethren but I rejoice in God. I see now clearly. I am now determined to work in an opposite direction from that which I have been hitherto working. I want you, my brethren, to forgive me for my blindness and for my stubbornness." *6LtMs, Lt 50, 1889, par. 24*

Young Brother Washburn arose and talked quite lengthily. He said when at Minneapolis he was one who thought Sister White's testimony could not be truth when she stated she had had in California no conversation with A. T. Jones and E. J. Waggoner. He did not say that Sister White lied, but he might as well [have] said it for he stated to others it could not be so. And he did not believe that Sister White told the truth. But he said, "I confess this to my shame. I have confessed it to Sister White, and I confess it to God. I repent of this everlastingly." He was free in the Lord. *6LtMs, Lt 50, 1889, par. 25*

Brother Wakeham was also free to confess [that] he [and] Brother Conradi were in that room where many ministers made their home, and acted a part in the talking. He had enjoyed more of the blessing of God in the last twenty-four hours than he had done in all his life before. Our meeting moved off after this much more freely, and the blessing of the Lord rested upon the people. I write you these

particulars that you may see if you have done all that you ought to do in regard to the removing the impression you and your ministering brethren have left upon Elder Butler's mind which has misled him; and he was, poor man, sick both in body and mind, broken in mind, yet treated as one who was sound and his imaginings as correct as the mind of God.*6LtMs, Lt 50, 1889, par. 26*

There was poor Brother Ostrander that went to that meeting, unbalanced in mind, little less than [an] insane man. His brethren were in so great blindness they were so wrought up over the law in Galatians, they had no sense to discern his true condition, and the question was gravely asked me by the committee who visited me for my counsel of Brother Ostrander. Would not he be one whose name should be put on the paper as one to run for the presidency of [the] General Conference?*6LtMs, Lt 50, 1889, par. 27*

This man was even dangerous in his home in his insanity before he left home, for his wife has told me in regard to it. But this man was fully in the confidence of Elder Butler, and in his weak condition strong impressions from this man were made on his mind. As Brother Butler stated, my best and most experienced ministering brethren could tell him their hearts were nearly broken at the positions Sister White took at the General Conference. I wish for these ministers' sake, the breaking of the heart would have been more thorough for then there would be reformation, and the mold of God would be upon them in the place of the mold of men. Would that these brethren would be illuminated by the Spirit of God rather than to continue longer walking in the sparks of their own kindling. They talk through mist, through doubts, through darkness, but do not open their hearts to the light that God has sent them to clear away the fog. They close their hearts to knowledge that God would give them but open them to all the doubts that are floating from one to another.*6LtMs, Lt 50, 1889, par. 28*

The work they ought to do they do not do, and God will give them no greater light than they have had until they acknowledge the light He has already given them. They have caused Brother Butler to stumble. They have to remove the stumbling blocks from his path and make straight paths for their feet lest the lame be turned out of

the way. The Lord will no more excuse the rejection of light in any one of those who claim to believe in the truth in our day than He excused the Jews for their rejecting light that came from the Lord's appointed agencies. In this our day the refusal to walk in the light leaves men in darkness always.*6LtMs, Lt 50, 1889, par. 29*

**Lt 51, 1889**

Harper, Laura

Ottawa, Kansas

May 19, 1889

Portions of this letter are published in *TSB 61-63; LYL 43-44*.

Dear Sister Laura Harper:

Be not offended because I call you thus, for this is your true name. Since coming on this ground I find in my scrapbook a letter which should have been sent to you long ago. For some reasons it did not go to you, and I now write you a few lines.*6LtMs, Lt 51, 1889, par. 1*

We have been having an interesting meeting. Wish you could have had the benefits of it. Again my heart goes out to you. How is it with your soul? Have you a conscience void of offense toward God and man? Your associations, are they of that character to draw your mind to God and to heavenly things, to increase in you reverence for your parents, pure and holy aspirations? Do you love the truth and the right? Or, are you indulging in a creative imagination that has no healthful influence upon the soul? Can you look back upon the last year of your life with satisfaction? Can you see a growth in spiritual power? Any low gratification, any self-indulgence, is a scar left upon the soul, and the noble powers of mind are corrupted. There may be repentance, but the soul is crippled and will wear its scars through all time. Jesus can wash away the sin, but the soul has sustained a loss.*6LtMs, Lt 51, 1889, par. 2*

I beg of you, Laura, to go to God for wisdom. The most difficult thing you will have to manage is your own self. Your own daily trials, your emotions, and your peculiar temperament, your inward promptings, these are difficult matters for you to control, and these wayward inclinations bring you often into bondage and darkness. Your only course is to give yourself unreservedly into the hands of Jesus—all your experiences, all your temptations, all your trials, all your impulses—and let the Lord mold you as clay is molded in the hands of the potter. You are not your own and therefore [there is] the

necessity of giving your unmanageable self into the hands of One who is able to manage you. Then rest, precious rest and peace, will come to your soul. Lie passive in the hands of God.<sup>6</sup>*LtMs, Lt 51, 1889, par. 3*

Remember your character is being daguerreotyped [photographed] by the great Master Artist in the record books of heaven as minutely as the face is reproduced upon the polished plate of the artist. What do the books of heaven say in your case? Are you conforming your character to the Pattern, Jesus Christ? Are you washing your robes of character and making them white in the blood of the Lamb? “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” *Revelation 22:12.*<sup>6</sup>*LtMs, Lt 51, 1889, par. 4*

What greater honor can come to any mortal than to do his work on the earth in such a manner that the welcome of Christ shall greet him as he enters the heavenly city, and the benediction from the lips of Christ is heard—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.” *Matthew 25:34, 23.* Everything in this life that has any worldly attraction sinks into insignificance in comparison with the honor and privilege of having our names written in the Lamb’s Book of Life.<sup>6</sup>*LtMs, Lt 51, 1889, par. 5*

Laura, it is not now too late for wrongs to be righted. It is not now too late to make your calling and your election sure. You may now begin to work upon the plan of addition. Add to your faith virtue, and knowledge, and temperance, and patience, and every Christian grace. Everything else will perish in the great day of conflagration, but the gold of holy character is enduring. It knows no decay. It will stand the test of the fires of the last day. My dear child, I wish you to remember that “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” *Ecclesiastes 12:14.*<sup>6</sup>*LtMs, Lt 51, 1889, par. 6*

Truth is unfolding to those who walk in the light of the sun of Christ’s righteousness. The truth sanctifies. We see vice prevailing

everywhere. It is pampered and glorified, while true goodness, equity, justice, and purity are trampled underfoot. A large number are sowing seeds of baleful influence around them. What are you doing, Laura? Have you, since you decided to discard counsel, to refuse advice, been growing into a firm, well-developed Christian? or have you, in choosing your own way, found it brings unrest, cares, and worries?*6LtMs, Lt 51, 1889, par. 7*

Why not listen to the advice of your parents? Before you is the path that leads to certain ruin. Will you turn while you can? Will you seek the Lord while Mercy's sweet voice is appealing to you, or will you still have your own way? The Lord pities you. The Lord invites you. Will you come? Will you return from your backslidings? May the Lord help you to choose to be wholly the Lord's.*6LtMs, Lt 51, 1889, par. 8*

I write because I love your soul. I take no copy of this, and as you showed so little respect for my request in regard to my last letter, I shall not trust this with you. I send it to your father, and I want it returned to me. If you want to copy it, you may.*6LtMs, Lt 51, 1889, par. 9*

**Lt 52, 1889**

Harper, Laura

Battle Creek, Michigan

May 28, 1889

Previously unpublished.

Dear Sister Laura Harper:

I am burdened on your account, and I have thought it duty for Brother Harper, your husband, to come to this place and have an interview with you. Although this may not be according to your wishes or your inclination, I do not feel that these feelings are to be respected under the circumstances. Something must be done to save you from yourself, or you are ruined. I am in earnest for your soul. I have counseled your father and your husband to visit you and have an interview with you. Do not pursue a willful course in this matter, but in the fear of God pray together and humble your heart before God. We are nearing the judgment, and the Lord is soon to come. You cannot afford now to pursue a course of your own choosing. You have not been gaining in grace but going away from God and living contrary to His holy will. Time is precious. I beg of you to give up your way and your will and seek to know the way of the Lord.*6LtMs, Lt 52, 1889, par. 1*

I now entreat of you to meet your father and your husband like a sensible woman and determine to do right and be right. Have you not kept up this your way long enough? Your father and your husband will come to see you, and now sit down candidly and talk this matter over and break the snare of Satan. Choose the way of the Lord. I now submit these words to you in love for your soul.*6LtMs, Lt 52, 1889, par. 2*

In haste.*6LtMs, Lt 52, 1889, par. 3*

I wish I could talk with you face to face and pray with you. I leave for Pennsylvania tomorrow. If you could come and see me while I am here, I would have an interview.*6LtMs, Lt 52, 1889, par. 4*

**Lt 53, 1889**

Miller, Howard

Duplicate of *Lt 5, 1889*.



**Lt 54, 1889**

Church, M. J.

Williamsport, Pennsylvania

June 6, 1889

Portions of this letter are published in *3MR 237, 408*.

Dear Brother M. J. Church:

I have had many interesting experiences since I left California, and there have been some interesting items in our late experience which have impressed me in a marked manner in regard to the many evils and perils which surround us on the right hand and on the left before us, and that continually. I have been sustained by the Lord's omnipotent power since I have been laboring in the East. Continually has His right hand upheld me, and I have felt to trust the Lord as a child would trust in its parents. I am so grateful every day that the Lord fulfills to me His rich promises, and His love burns upon the altar of my heart. *6LtMs, Lt 54, 1889, par. 1*

I thought when I left California I should be absent only five weeks, but when I saw how much the people east of the Rocky Mountains needed the testimony which the Lord had given me, I decided to remain and speak to the people in the desk and in private counsels. I have been wonderfully strengthened and the Sun of Righteousness has indeed shone into my heart and been interwoven with my experience at every step. I know in whom I believe. I know that the Lord does hear and does answer my prayer, for I have been at times much afflicted but my prayers have ascended to God by day and I can say by night, also. I was pleading my case with my heavenly Father for my health as fast as one infirmity after another came upon me, but, this is the victory even your faith was true in my case. *6LtMs, Lt 54, 1889, par. 2*

I have labored never more constantly, never more earnestly and with greater fervor for I have carried the burden of the poor sheep and lambs here in these Eastern conferences. There are many churches so hungry and thirsty for the meat in due season and the

water of salvation. But, within the last few weeks in the disastrous floods, I have seen literally fulfilled the very scenes that were presented to me in vision forty years ago.*6LtMs, Lt 54, 1889, par. 3*

June 13

Rome, New York

Sister Sara [McEnterfer] and I left Battle Creek for Williamsport to attend their camp meeting held in that place. We had to take the cars at about midnight in a pouring rain. It had been raining three days. We were three hours behind time in Buffalo. Had to wait there five hours. The train had moved very cautiously, they said, because the earth was so softened by the continuous rains they feared being plunged over steep embankments. This caution was praiseworthy in them and highly necessary, but it greatly discommoded us. The train had left when we reached Buffalo, and after five hours' stay, we stepped on board the train for Elmira. It was late in the evening when we reached Elmira, and they told us we could not go to Williamsport that night for there were terrible disasters. They heard ahead [that] railroad bridges were gone, embankments washed [away], and advised that we remain at Elmira; but we decided to go with the train as far as we could go, and, in the name of the Lord, do our part to get to the meeting, for we believed we were in the way of our duty.*6LtMs, Lt 54, 1889, par. 4*

We could progress only a few miles, and then our cars laid upon a side track all night and all day Sabbath until five o'clock. Fortunately our car was left empty with the exception of one family, Brother Taft, his wife and two children, who were on their way to the camp meeting.*6LtMs, Lt 54, 1889, par. 5*

After 5 o'clock p.m., we moved slowly to Canton one mile and [a] half, and the train just moved and that is all in passing the trellis work over the horrid gulch the storm had made. On arriving at Canton, we heard the worst kind of reports—bridges, railroad bridges, washed away, also carriage roads—and we were advised to go back to Elmira, but we could see no light in going back one step. We were ready to go forward, but not backward. Many of the passengers decided to go back, but a messenger came with the tidings that they could not get back to Elmira. Directly after we

passed Elmira, a bridge behind us was swept away and the passengers that were in the cars were obliged to remain in the cars on side track from Saturday night until Monday.*6LtMs, Lt 54, 1889, par. 6*

We went to a hotel and found a comfortable place to stay until Monday. We looked over the place and saw the damage that had been done. Men were hard at work to repair the damage, for the embankment had been washed out thirty feet deep, a temporary trellis had been made for the rails so that the cars could pass on to Canton, but it would be weeks before there could be any cars onward from Canton. Right in Canton, bridges were gone where [there] had been roads and buildings. There was no earth, no buildings. Enormous trees were uprooted. One man was in his barn when it was washed away and he was next morning, Sabbath, taken up lifeless and was lying then in his coffin.*6LtMs, Lt 54, 1889, par. 7*

We offered our landlord \$10 if he would take us to Williamsport, but on inquiry he told us the roads were impossible. There was a church ten miles beyond Canton at Roaring Branch. Brethren learned that we were at Canton and ventured over the railroads, but not impassable, and took us to their homes which we reached Monday evening. All whom we inquired of said we could not possibly go to Williamsport.*6LtMs, Lt 54, 1889, par. 8*

Said as much as they wanted money they would not venture for one hundred dollars. Another man said he would venture with his team for a thousand dollars.*6LtMs, Lt 54, 1889, par. 9*

Sarah and I saw the sad condition of the roads, but we talked to Brother Rockwell, and he began to think he might possibly go the mountain road. We said, We will defray all expenses. We will go trusting in the Lord to preserve us from accident and harm and [to] go before us. Horses strong and true were procured and we started on our journey. We found roads that it would not be possible to justly describe. The earth seemed to have been washed away. Where once had been a road were piles of stone, deep holes, uprooted trees, debris, and an accumulation of rubbish—bridges entirely gone. There were large deep gulches. Sara and I would

walk a narrow plank that had been placed to span the gulch. We walked half a mile, quarter of a mile and frequently a full mile to make it possible for the carriage to be brought over these bad places.*6LtMs, Lt 54, 1889, par. 10*

I had sprained my ankle and was for days upon crutches before leaving Battle Creek, but on this occasion I walked over the rocky, uneven road, jumping over large gaps, climbing up hills and I was not daunted or intimidated. About three o'clock it commenced raining, and we were anxiously looking for a house where someone lived where we could remain over night. We saw deserted houses and old sawmills, but no living inhabitants for seventeen miles. It was growing dark, and it looked rather dubious to travel such roads in the woods after dark. We had met logs in our way and broke the doubletree in getting over them. One tree directly across the road had to be cut and another we cut a track through the trees and went around it. It was a welcome sight to see a village in a basin-like narrow valley.*6LtMs, Lt 54, 1889, par. 11*

We asked a Dutchman who kept a hotel if he could keep us. He said he had a bed but they were out of grub. We had a little food with us so that did not trouble us, but when we asked some present if we could go over Trout Run, [we were told there was] a swiftly running stream that was now very swollen, as though it would sweep out of existence the little hopeless village of Trout Run.*6LtMs, Lt 54, 1889, par. 12*

We looked over the place Wednesday morning. I could not have believed a few days of rain would have made such terrible work. Rubbish of all kinds, fences, old cupboards, logs, debris of every kind came tearing down the valley, sweeping everything before it, sweeping away the bridge, washing out the rails and piling them up one above another in a grotesque manner.*6LtMs, Lt 54, 1889, par. 13*

We went into a lady's house, and she showed me what the water had done for them. They had five acres of rich, well cultivated land, but we walked out and surveyed broken down and uprooted trees. They declared this to be the most beautiful residence in the place, but it made the heart sick to look at the state of things now. I walked

on sand two and three feet deep. Beneath this was a grain field and the sight my eye rested upon is beyond my powers of description.*6LtMs, Lt 54, 1889, par. 14*

And now we counseled what could be done, and what we had better do. Trout Run could not, they declared, be forded. We said, "Do what you can for us, we must be put across that river." It took three hours to prepare and complete the work of preparation of a raft. A boat was hired and a large rope attached to the horse and held by one in the boat, and they swam one horse across. I could see nothing of him once or twice. When he tried to find a place to climb the steep bank—steeper and worse than the roof of a house because it shelved over—the earth, being eaten away between the road and the river—after several ineffectual attempts at different points, he then climbed straight up the bank, and then the other horse was ridden across. He was the larger of the two and less nervous. When he came up the bank all right, I wept like a child and praised the Lord aloud.*6LtMs, Lt 54, 1889, par. 15*

The next move was to make a raft, and this took much time, and then the wagon was securely fastened to it, and it was towed over. The boat had a rope that was tied to the raft, and by considerable maneuvering, the raft was hauled up the bank, and we soon were seated in the wagon and went on our way with thankful hearts, and before reaching the campground we were told the camp had broken up for it was three feet under water.*6LtMs, Lt 54, 1889, par. 16*

As we entered Williamsport we saw something of the destruction of the flood. Houses were overturned, and we were wet. About fifty lives were lost. So suddenly did this come upon them that they had no time to know scarcely what came upon them. Williamsport looked like a complete wreck as far as roads and sidewalks were concerned. Everything was piled together in a promiscuous heap of rubbish. This had been a beautiful place, but its glory has departed. Every store in the city was about ruined. I cannot describe it.*6LtMs, Lt 54, 1889, par. 17*

One old colored lady was talking with great zeal. She said, "This is the curse of God because of the wickedness of this place. Oh, it is terrible, terrible."*6LtMs, Lt 54, 1889, par. 18*

The water reached the encampment, and tents that had been pitched had to be moved up on higher ground.*6LtMs, Lt 54, 1889, par. 19*

When we came into camp Wednesday, all were surprised to see us, and they were [as] glad as we were to see us safe. All communications by telegraph had been cut off and they knew not where [we] were. The Lord strengthened me to speak thirteen times in Williamsport. Nearly everything in the stores like eatables were in the water and scented and tasted so badly [that] we could not eat them, and our food was rather meager. But we had no disposition to murmur.*6LtMs, Lt 54, 1889, par. 20*

The most terrible calamity was the flood in Johnstown. Nearly the entire city was swept out of existence. It was said to be a very wicked place. All that we could think of was the first flood that came to our world, and these disasters will be of more constant occurrence, for the Spirit of the Lord is surely being withdrawn from the earth, and the restraining power that the Lord has held over Satan is being withdrawn, and he is not prevented from exercising [his power] over the inhabitants of the world.*6LtMs, Lt 54, 1889, par. 21*

Our only safety is in being wholly on the Lord's side. We cannot with any safety give place to the enemy, for if we are found on the enemy's side, we will perish with the wicked in the plagues the Lord shall allow Satan to create in the earth against men and against beasts. This terrible calamity in Johnstown and surrounding towns should cause fear and trembling, but I fear that the impression will soon die away.*6LtMs, Lt 54, 1889, par. 22*

**Lt 55, 1889**

Smith, Uriah

Rome, New York

June 14, 1889

Fragment. This letter is published in entirety in *1888 336*.

Dear Brother Smith:

Last night I was awake at midnight with a heavy burden on my soul from you. I saw you walked upon a path that almost imperceptibly diverged from the right way.<sup>6</sup>*LtMs, Lt 55, 1889, par. 1*

A noble personage stood beside me and said, "Uriah Smith is not on the brink of a precipice, but he is in the path that will shortly bring him to the brink, and if he is not warned now it will soon be too late. He can now retrace his steps. He is walking like a blind man into the prepared net of the enemy, but he feels no danger because light is becoming darkness to him and darkness light. His only hope is in being undeceived."<sup>6</sup>*LtMs, Lt 55, 1889, par. 2*

I awoke and thought it must be daylight, but on lighting the match, [and] looking at my watch, I saw it was only twelve o'clock. This morning I have read your article in [the] *Review*. Now, there was no call whatever for you to write as you did. You place Elder Jones in a false position just as Elder Morrison and Nicola and yourself and others placed him in at Minneapolis. Did he ... [Unfinished.]<sup>6</sup>*LtMs, Lt 55, 1889, par. 3*

**Lt 56, 1889**

Hall, W. H.

Battle Creek, Michigan

October 25, 1889

Portions of this letter are published in *9MR 41*.

Dear Brother W. H. Hall:

I have desired to present some things before you. Dr. Kellogg has enough responsibilities, and I will write to you.*6LtMs, Lt 56, 1889, par. 1*

Dr. Kellogg has made statements of this character, that if we would select promising young men from any parts of the old country and send them to Battle Creek to study and obtain a knowledge how to treat the sick, they would take every pains to educate and train them that they should return to the old country to educate and treat the sick in hygienic methods. This I repeated and emphasized and spoke decidedly in regard to the advantages to be gained in coming to Battle Creek.*6LtMs, Lt 56, 1889, par. 2*

I have paid the expenses of Paul [Roth] at the College. His father gave him to me in a very solemn manner as Hannah gave Samuel to the Lord. I have felt exceedingly anxious both for Mary and Paul. Sara paid Mary's expenses across the ocean, for she could not have come unless she had done this.*6LtMs, Lt 56, 1889, par. 3*

Paul has never made a word of complaint to me, but when I learned that he was set to nursing a typhoid subject, I was not pleased with this because he is too young and inexperienced to take charge of persons with contagious diseases. He would not know how to avoid taking their breath, how to preserve himself from contracting the disease, and I felt as solicitous about Paul as if he were my own son. I urged that he come away at once for I thought if those having charge had no more discretion than this, I would not trust him there, for should he be sick and die, I must bear the responsibility; and all the sacrifice made by his father, his mother, his sisters, and brother



would be for naught. All that I had expended, which is but a mite, would be lost, and a promising young man would be cut off whom we were laboring to fit for a missionary to Europe to do much good.*6LtMs, Lt 56, 1889, par. 4*

Brother Leon also came to the sanitarium to be helped along as I had told them they would be, to obtain knowledge as fast as possible to the very points essential for him to know in the treating of the sick. I am not pleased with the way you have used Leon. He did not leave his home in Europe to come across the broad waters to learn to carry trays or to wait on the tables. If my brethren have no more discernment in reference to the youth from a foreign country who are anxiously looked for to return to fill positions of usefulness in the cause and work of God, then we will understand the matter and tell all to make no more sacrifice to cross the broad ocean.*6LtMs, Lt 56, 1889, par. 5*

Brother Hall and all concerned, I want you to view matters in a different light than you have done in reference to youth or men from a foreign country. They are not supposed to come here to America to Battle Creek to help the sanitarium, but to be helped by the sanitarium which is a missionary work, and I did not suppose it was necessary to specify every item in reference to these persons. I supposed you would take in the situation at a glance and know that these are not to be treated as you would any learners that come from places in America.*6LtMs, Lt 56, 1889, par. 6*

When Brother Ertzenberger came to this country, we took him to our home. We fed him. We clothed him; we hired those who could instruct him. We considered we were doing the highest kind of missionary work. We felt it was a sacred, solemn work we were engaged in, and when I compare this way of treating those who were to be men useful in their own country with the management of the ones that have come to the sanitarium to learn, I am not pleased. I feel burdened and distressed over the matter. If you do not feel at liberty to board these youth without their being obliged to wait on the table, please say so in plain terms, and I will board them. If you cannot depart from your prescribed plans in such cases, then I will see what I can do for the Master in this respect, for I would be ashamed to have the report go back to the old country, if

the circumstances were told, that would discourage the very ones I have tried to get to come here to perfect an education in these essential branches which will qualify them for the Master's work.*6LtMs, Lt 56, 1889, par. 7*

I do not want Brother Leon to go back with the impressions which he must have, should he now return.*6LtMs, Lt 56, 1889, par. 8*

Brother Ottosen from Copenhagen, Denmark, is with you. He is a retiring man, but one of great promise. He is highly appreciated in his own country and beloved by all as a Christian gentleman. His family are all unbelievers, opposed to the truth; but they are wealthy. I hope he will receive special attention for he deserves it. I hope you will not neglect him or treat him as a stranger although he is a stranger in a strange land. I honored and respected him in Denmark. He may not show what he is in this strange place. He may be diffident in speaking the language. But I entreat of you to do just what that institution was brought into existence to do. Take these strangers and put them under the most favorable circumstances, giving them every advantage possible, encouraging them, helping them, educating them for God's work.*6LtMs, Lt 56, 1889, par. 9*

Europe is in suffering need of the knowledge that it is [in] the power of that sanitarium to give them. I have an interest, a large interest, in the sanitarium and I urge you to be wise, to be discerning as to how these cases shall be treated. They are here in America to help you and for you to help them in every possible way to fit them for practical workers when they shall return to their own country.*6LtMs, Lt 56, 1889, par. 10*

We are at great expense sending missionaries in every part of the world to educate, to train men and women to become workers, and when these men come to your own doors soliciting that knowledge they long to obtain, do not treat them as you would any other case that is common in your midst. I know that great good can be done by encouraging these souls from a distant country, and I am puzzled to know what has led you to the course of action toward these learners or students.*6LtMs, Lt 56, 1889, par. 11*

Why could you not discern the situation? Why could not Sister Hall,

who is generally so thoughtful, take in the situation? I know the institution is fully able to give the board and rooms to these men and let the work they do be in a line which is carrying them forward and upward to attain that knowledge they came to obtain. This is the duty of everyone who is responsible in that institution.*6LtMs, Lt 56, 1889, par. 12*

If you question the propriety of thus doing as I have suggested, we will submit it to the board and relieve you of the responsibility. But I think it is want of consideration on your part. I have dreaded to speak, but I dared not hold my peace any longer. There is such a thing as being altogether too economical in such matters as requiring a certain round of duties to be performed by such special cases, which is losing time for the learners, robbing the people in Europe of the help they hope to obtain as soon as possible, and great loss being sustained by carrying out set rules that will be set down as a loss in the record books of heaven. Have you iron rules that must be carried out at all hazards? If so, break them all to pieces, and then start anew.*6LtMs, Lt 56, 1889, par. 13*

There were several who were designing to come from Europe, but when the state of things was reported to them, they decided not to come to America for their advantages would not be of that order to warrant the outlay of means to attend college or to obtain the knowledge they had hoped to gain by spending some time at the sanitarium that they might impart it to others. So that door is closed by the management of some at the sanitarium. And what does all this mean? Is it because there is no discrimination with the ones in responsible positions? Is it because you want to exact every jot and tittle that you think you have a right to do in every case? What is our work in this world but to do as Christ has done, not once and again occasionally if you are disposed, but to have the perseverance and untiring earnestness to do good, to help persons by every possible means to obtain every benefit possible that they may become God's workmen, channels of light?*6LtMs, Lt 56, 1889, par. 14*

Any selfishness exhibited by the managers of the sanitarium in their prosperity will bring the disfavor of God. What are a few dollars invested in these souls who come to learn that they may teach others also? We know how hard it is to educate those of foreign

countries out of old established habits and customs.*6LtMs, Lt 56, 1889, par. 15*

I put my whole soul into this work. I did not pity myself in feebleness. I did not spare money, but left two thousand dollars in that country. I am investing hundreds of dollars yearly to place them where the truth can shine forth from them to others. This is a missionary work in the highest sense.*6LtMs, Lt 56, 1889, par. 16*

Two men, one from New Zealand, another from Germany, we have encouraged to come to Battle Creek. My money from royalty on books carried them through at Healdsburg and will defray their expenses here. They are in our family now.*6LtMs, Lt 56, 1889, par. 17*

One of them [is] a promising young man [who] went to the sanitarium according to Dr. Kellogg's invitation. He waited six hours to see the Doctor and then had only about two minutes' time to give him. I am not surprised at this because I know his burdens are great, his time fully occupied. He wanted, I think, some treatment or conversation about his own case. He took dinner at the sanitarium and was charged fifty cents for his meal. The one who took the money afterward came to him and said he made a mistake in taking the money, but as he had taken it, it would not be best to hand it back to him.*6LtMs, Lt 56, 1889, par. 18*

I am feeling distressed that things are so managed, that impressions are left upon minds in regard to the sanitarium that will not be as readily effaced as that they are made now. I have an interest in that sanitarium and I do hope that nothing will be done to leave disagreeable impressions on minds to go to other countries.*6LtMs, Lt 56, 1889, par. 19*

Now I have written to you because I feared I could not see you. You stand in a responsible position. You can mold things in a different shape if you will be so disposed, and my heart aches to think of impressions that are being made upon minds that may hinder souls from embracing truth or that will place our work at Battle Creek in an unfavorable light.*6LtMs, Lt 56, 1889, par. 20*

God wants us to move in all wisdom. He wants that the blessings

given the sanitarium in prosperity shall be in their turn imparted judiciously, freely, gladly to others. If you fear that you will lose something to the sanitarium, I would rather you would treat these from foreign countries not as you ordinarily treat those in America, but with special favor and charge all extra demands to me, and the credit shall remain yours of doing generously, courteously, and dealing, just as you would like to be done by were you in their place in a foreign country.*6LtMs, Lt 56, 1889, par. 21*

It pays to do this towards all, but I cannot sanction the course that was pursued by Dr. Stewart toward the Dahl sisters. I cannot support many things that I know is done at the sanitarium, and I want that all should learn to be Christlike and not be weary in well doing.*6LtMs, Lt 56, 1889, par. 22*

All sharpness and close dealing with our European brethren is a terrible mistake, and you will find it thus recorded in the register books in heaven, for every transaction is there registered. I know that in such an institution there are great perplexities, [a] great many things to worry and perplex the mind, but is it not best to be sure and be on the safe side which is Christ's side always? Is it not wise to work as Christ worked, to have His grace abounding in the heart that you may see things through the mind of Christ?*6LtMs, Lt 56, 1889, par. 23*

May the Lord help us to abide in Christ that Christ may abide in our hearts and that we may have the mind of Christ at all times, in all places, and then angels can work with our efforts continually.*6LtMs, Lt 56, 1889, par. 24*

**Lt 57, 1889**

Brethren and Sisters

Battle Creek, Michigan

November 20, 1889

This letter is published in entirety in *1888 498-500*.

Dear Brethren and Sisters:

“Light is sown for the righteous, and gladness for the upright in heart.” *Psalms 97:11*. The year 1889 is almost ended. Struggles, defeat, and trials mark the history of our experience, but we have something besides this. We have had peace and joys and victories. Amid weakness, we have been made strong. With the advantages of the experiences of the year now about to close, are we not better prepared to enter upon the New Year? There have been discouragements, but have we not learned better to trust God in the hard places? *6LtMs, Lt 57, 1889, par. 1*

Let us consider our opportunities and privileges of the year which will all soon be in the past, and inquire, “Am I not better qualified to know how to do my work as laborers together with God than heretofore?” *6LtMs, Lt 57, 1889, par. 2*

Look over your experience in the past, and see what good things you have learned from the lessons of God in these experiences. Increased light has shone upon us. Old and precious truths have been presented to us in new forms which, if we fully appreciate [them], will prepare us for the entering aright upon the new year, 1890. Will not the many discouragements as well as many of our hasty conclusions be avoided if we fully learned the lessons daily in the school of Christ, that God has the guiding of events in human life? *6LtMs, Lt 57, 1889, par. 3*

And if we will only stand out of the way, in His own time and by ways that will surprise us, He will answer our prayers and will bring about His purposes in His own wisdom in ways and means. Shall we not be thankful that God knows our frailties, and we ought to

know them more in harmony with God's knowledge. The warfare with temptation and resistance of sin is not known and understood except by the sons and daughters of God, and these will never know the power of sin until they begin to resist it. *6LtMs, Lt 57, 1889, par. 4*

It is well that we fall into the hands of the living God and not into the hands of men. It is something that we should be grateful for that God, the all-wise, merciful God holds the golden scales that weigh character. As long as Satan lives there will not be apparent triumph to Christians, but continual conflict. But yet we are not to waver in our service to Jesus Christ. Our faces are toward the foe, warring "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." *Ephesians 6:12.6LtMs, Lt 57, 1889, par. 5*

Judgment must not be passed hastily on any man or on his work or his purposes. There is need of humble hearts and contrition of soul. The message we bear at this time is from above. Its influence upon human hearts of all who have received it is good, and the fruits are good, while some stand criticizing and passing judgment both upon the message and the messenger sent of God. They are self-sufficient. They say in their hearts, "I will do as I please and work as I please on my own judgment. I will do just as I have done. Talk these old truths, but I will have nothing to do with the matter now brought to us—justification by faith and the righteousness of Christ. I will be religious." In fact they continue to whiten the sepulcher but do not cleanse it. From the heart proceedeth evil thoughts, the lips speak evil, jealousy, envy, evil surmisings. The soul temple needs cleansing. *6LtMs, Lt 57, 1889, par. 6*

These who will not accept of the message the Lord sends will soon begin a tirade against it. They see evidence enough to balance the mind in the right direction, but they are too proud to submit. They are not willing to say that which they decided was all wrong is right, and then the mind begins to seek some excuse, some subterfuge to evade the issue. They are resolved not to obey God in this urgent call for the will to be yielded. They will make a mountain of some minor question and seek to get up a controversy on minor points.

The longer he remains as he is, the more is he puzzled and perplexed. Questions arise against the testimonies for Satan will bring every doubter and unbeliever over this ground. The work is before him to give himself up to God; his will [will] be no longer arrayed against God's will. *6LtMs, Lt 57, 1889, par. 7*

There are objections against church government, objections and questions in regard to many things. Satan is sowing the seed of doubt and questioning, murmuring, and faultfinding. He chooses the darkness. His own hand has closed the door of knowledge. He has refused to comply with God's will. If He rejects the process through which the Lord works, he will see no light. The doubts and cavils are all the time setting his soul in stubborn rejection. God says, "I am the light of the world: he that followeth me shall not walk in darkness." *John 8:12.6LtMs, Lt 57, 1889, par. 8*

But the willful ones say, "I will not move a step till I see all things plainly." When they close the understanding lest they shall see, they say, "Explain." This brings questions with no spirit to receive if they are answered satisfactorily, but when they see they cannot turn down with [one] question, they will start another, and still another, not admitting the rays of light that do shine upon them. Will God teach such ones? No. They had light enough to take the first step, and if they had put away that pride of will which makes them cruel to themselves, they would, in taking the first step (have) taken the second; but when light is rejected, the Lord will not work a miracle to make that man believe. If he will walk by faith, he has light enough to move at God's bidding to see where God is working and to work with Him. *6LtMs, Lt 57, 1889, par. 9*



**Lt 58, 1889**

Loughborough, J. N.; McClure, Brother; Owen, Brother

Battle Creek, Michigan

December 10, 1889

Previously unpublished.

Dear Brethren Loughborough, McClure, and Owen:

I send this communication for either Brother Owen or Brother McClure to read slowly, distinctly to Elder [E. P.] Daniels and his wife, if she is well enough to hear it. I think that something must be done to protect our people from this scheming propensity of Elder Daniels. God holds those who know his weaknesses and his past mistakes as accountable for the protection of the flock of God. The enemy comes in like a flood and tempts the poor soul. He makes him see everything in a perverted light. He has studied the human influence that one can exercise over another, and I fear it will yet result in the loss of his soul, for many account this as the great power of God.*6LtMs, Lt 58, 1889, par. 1*

I have had this matter so opened before me that it causes me to tremble every time he seems to have influence over the congregation, for I understand that when he is not under the special power of the Spirit of God, when he has separated his soul from God by an unchristlike action, then he relies upon his own human influence to work upon minds.*6LtMs, Lt 58, 1889, par. 2*

I am thoroughly distressed when I see churches so fascinated with the man. I know their minds do not see as God sees, else they would not lean upon the man and praise the man and want that man to draw a congregation. And yet the outsiders who are gratified to listen and will come out and swell your congregations are "five thousand converted in a day," by the great power of God. How long will this unsanctified admiration last? How long will men and women lean on a broken reed? How long will they be moved in their feelings by a human influence and then afterwards despise themselves for being thus affected?*6LtMs, Lt 58, 1889, par. 3*

I am pained to the heart over these things. I am so burdened sometimes, it seems as though I should die. I mourn because of the want of discernment among our people that they extol the man, that they cannot discern that there is opened before every soul who believes in Jesus Christ a source of power that is without limit. They need not wait for grace to come through Elder Daniels or any living mortal. They may come to the living waters themselves and drink and drink again, and their thirsty souls be refreshed.*6LtMs, Lt 58, 1889, par. 4*

Elder Daniels is not the fountain; he is not the wellspring of life. Let not any man then look to any other human source, but seek God for ourselves while He is to be found. "Call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon Him, and to our God for He will abundantly pardon." *Isaiah 55:6, 7.6LtMs, Lt 58, 1889, par. 5*

In this case as well as every other case, be kind, be considerate, be meek, be plain and yet guarded; reach out and deal with souls as Christ's property, as the purchase of His blood. Let love and the tenderness of Christ come into your souls.*6LtMs, Lt 58, 1889, par. 6*

Sister Daniels said that brethren in Oregon, I think it was Brother Fulton, after Brother Daniels had preached a discourse, made the remark to him [Daniels], "That was a powerful discourse you gave today. The Lord gave you His power and Spirit." Did that brother think that God prompted any such utterances? No, no. The less of such talk, the more safe the minister, the more safe the flock of God.*6LtMs, Lt 58, 1889, par. 7*

When in Fresno, they were urging Elder Daniels to continue his labors among them because he could get out or draw many outsiders. Did they depend on God or on the man? Well, well, this is all over, men leaning on broken reeds rather than on the living God. But do not show any weakness or be talked down. But be gentle, be kind, plain, and decided.*6LtMs, Lt 58, 1889, par. 8*

I must close for I have been very hard at work today since four o'clock. Pray much, walk humbly with God, and do not trust in your own human power but trust in the Mighty One of Israel who will be

to you a present help in every time of need.*6LtMs, Lt 58, 1889, par. 9*

Yours with much Christian sympathy.*6LtMs, Lt 58, 1889, par. 10*

P.S. I do not wish this testimony to go into Brother Daniels' hands if he acts with it as he has with the letters I have written him telling plainly what the Lord has shown me. He cannot be trusted with it. He will misread, misapply, misinterpret, and the devil will stand close by to help him. Cannot the people see the way he treats reproof that the Lord is not with him? He rails out against the testimonies which is railing out against and despising the Lord who has given me my work. He knows not what manner of spirit he is of.*6LtMs, Lt 58, 1889, par. 11*

I want Dr. Burke and some of our responsible men to be present to hear the reading of this testimony if you thing it advisable but do not let it go out of your hands. Write me in regard to the matter.*6LtMs, Lt 58, 1889, par. 12*

**Lt 59, 1889**

Brethren and Sisters in the Faith

Battle Creek, Michigan

December 10, 1889

Portions of this letter are published in *TSB 199*.

To Whom It May Concern:

Dear Brethren and Sisters in the Faith in the Seventh-day Sabbath and in the soon appearing of our Lord and Saviour, Jesus Christ.<sup>6</sup>*LtMs, Lt 59, 1889, par. 1*

I have heard that Elder [D. M.] Canright has made statements that I had that faith and confidence in him that I urged him to become president of the General Conference. Elder Canright has stated falsely. I have not considered that he was a man qualified for any such position. I have considered he was unsafe to take charge of even one of our State conferences. When he made so humble confessions at the camp meeting in Jackson, Michigan, I hope that the repentance was such as needed not to be repented of but I knew that when a man has been so often overcome by the enemy he is in constant danger.<sup>6</sup>*LtMs, Lt 59, 1889, par. 2*

We rejoiced to have Elder Canright clothed and in his right mind, sitting at the feet of Jesus, not because we could not get along without his influence, for he has for years been a man who has caused us great perplexity and many burdens, but I rejoiced because the lost sheep was found. You will see in the letters written to D. M. Canright in *Testimony* No. 33 [now *Volume 5, pp. 516-520, 571-573, 621-628*] that the character of these letters written to him contradicts his statements. These letters of reproof always annoyed him, but I have not dared to refuse to give him the light in a measure that was given me for him. I knew he could not bear it all, and I have watched and waited to see him alone and talk [about] these things with him. I did not feel at liberty, to write knowing that he could make a wrong use of them by perverting and misstating them.<sup>6</sup>*LtMs, Lt 59, 1889, par. 3*

But the letters in *Testimony* No. 33 have been sent to him. By these letters all can see that he is not the man we had such implicit confidence in. I wrote to those in responsible positions that it was not safe to have him occupy the position even for a short time as teacher of the students for he was not a deep thinking man. He made assertions for evidence and truth when he wanted to make a point, but he would not leave the correct impressions upon the minds of the students. He was altogether too superficial. He jumps at conclusions and does not dig deep and lay the foundation sure.*6LtMs, Lt 59, 1889, par. 4*

We have known the worth of the soul and tried to save the souls of all, not by pushing off, but by dealing faithfully with them and drawing them back to the fold of Christ.*6LtMs, Lt 59, 1889, par. 5*

He has made the most false, wicked statements in reference to my husband being a man of vile conversation. This is a statement he must meet in the judgment. In the public walks and the most private walks of life his mind and lips were uncorrupted. But what need I to make these statements?*6LtMs, Lt 59, 1889, par. 6*

It is a known fact that he has not regard for truth and has been proved in falsehood again and again and will make any statement to accomplish his purpose. His course is crooked like the adversary of souls. He is under his special control.*6LtMs, Lt 59, 1889, par. 7*

Please look at *Testimony* No. 33, page 29, for Professor Ramsy [now Vol. 5, pp. 501-505]. This was given some months before he renounced the truth. Page 44, *Testimony* No. 33 [Vol. 5, p. 516] was given while I was in Switzerland. He made no response. I cannot find the original, but it was before the General Conference. After the conference he gave up the truth. [See] letter to D. M. Carright page 149 [621].*6LtMs, Lt 59, 1889, par. 8*

An impressive dream [was] given me while in Switzerland, *Testimony* 33, p. 99 [Vol. 5, p. 571]. "Unholy Ambition," *Testimony* 33, page 114 [Vol. 5, p. 586], was for Professor Ramsy. This was sent to Professor Ramsy before anyone had the least idea of his intention to give up the truth.*6LtMs, Lt 59, 1889, par. 9*

I leave this with you. I do not want, unless necessary, that the case

of Oviatt shall be made public. I have a response from him which acknowledges the testimony, but I do not want for the sake of his wife and children, to make [it] public. I pity the man sincerely, and if I could do anything to recover either of these men from the snare of the devil, I would do so. Oviatt takes a far better position than Canright. Although both of these men have made many falsehoods against me and our people, I am not embittered against them and do not wish to injure [them] for I bear in mind that there is a judgment when every man's work will be brought in review before God, and every man will receive of the Great Judge according to their works.*6LtMs, Lt 59, 1889, par. 10*

Some letters that I have written to him I cannot find, but I think these will answer every purpose. I wish all these letters returned to me.*6LtMs, Lt 59, 1889, par. 11*

**Lt 61, 1889**

Ings, Sister

Battle Creek, Michigan

January 26, 1889

Previously unpublished.

Dear Sister Ings:

You will see I have written a long letter to Mary and will now say a few words about home matters. I would like cherry trees set on my place and protected so as not to be broken down. I would be pleased to have you follow your best judgment in regard to the cow. Sell it or do anything you please with it. Please act your own judgment on these temporal things which are of minor consequences. You need not write to me for an answer. Just follow your own judgment. The Lord will guide you. When you need money, draw from the office what you need. *6LtMs, Lt 61, 1889, par.*

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In regard to Elder Canright: I hope our people will by faith in God tie his hands. He is Satan's agent, and they must all remember that we wrestle not against flesh and blood but against principalities and powers and spiritual wickedness in high places, therefore the need of intelligently taking the whole armor of righteousness and the shield of faith whereby we shall be able to quench all the fiery darts of Satan. *6LtMs, Lt 61, 1889, par. 2*

I will have to close now as there is much important matter on hand to tax my time and strength. I wish you were here sometimes; then I think of Mary, and I am glad you are there. W. C. White is pressed, it seems to me, beyond measure. I feel deeply anxious for him at times. Sara says she wrote you or Mary, I cannot tell which, a long letter and not a word of mention has been made of it, I think. She will not write if her letters are not responded to or some notice taken of them. *6LtMs, Lt 61, 1889, par. 3*

In much love, *6LtMs, Lt 61, 1889, par. 4*

Mother.



**Lt 62, 1889**

White, Mary

February 5, 1889

Missing.

**Lt 63, 1889**

White, Mary

Indianapolis, Indiana

February 1889

Previously unpublished.

Dear Daughter Mary:

I fear W. C. White is so pressed with much writing and committee meetings that you will, my dear child, be crowded out. One week ago last Friday, February 15, we left—Emma and I—in company with Brother Sisley, for Hillsdale. We had to wait two hours in Albion. It was snowing. We arrived at Hillsdale somewhere about noon. We found Brother Allsdan with sleigh waiting for us to take us to his house. His wife is Mattie Foster's sister. She is a woman of commanding appearance. Her husband is twenty-five years older than she, but he is a noble appearing man. They have a large brick house, well furnished. Everything is well conducted. We had good accommodations and everything was done for us that we could ask.*6LtMs, Lt 63, 1889, par. 1*

[Manuscript torn and several lines are unreadable.] ... I spoke in the afternoon with much freedom. The Lord helped me in a wonderful manner, and the people—many outsiders—showed their satisfaction. There was one Universalist minister present who listened with profound attention. In the afternoon he preached on the Sabbath question to his congregation. He told them that Sunday was not the Bible Sabbath, but that it was no matter what day they kept for it was only a day of recreation. Brother M. Miller preached in the evening.*6LtMs, Lt 63, 1889, par. 2*

Sunday I spoke again in the afternoon with excellent freedom. The Lord seemed very nigh to me. Nearly the whole body of the house was filled with church members from other denominations, and they seemed to take in all that was said and to feast upon it. They gave unmistakable evidence that the words of truth were doing them good, and those of our faith were pleased and thankful, for they had

never before been able to get out the people ... [Manuscript torn and several lines are unreadable.]*6LtMs, Lt 63, 1889, par. 3*

... and murmuring and complaining. They did not demonstrate to the world the goodness, the mercy, and the compassion of God. Satan places his own attributes upon God and makes the people accept his false representations, and they further Satan's efforts because they bring no sunshine into their religious life and experience.*6LtMs, Lt 63, 1889, par. 4*

Well, our meetings were intensely interesting. I was prevailed upon to stop over Monday until three o'clock in the afternoon. We had a good congregation Monday. House was full. Many outsiders in, and the richest lady in Hillsdale was at this meeting.*6LtMs, Lt 63, 1889, par. 5*

I left the house at eight o'clock to visit an aged sister who had heard me speak thirty years before. She has kept the Sabbath alone in her family thirty-two years. She is now ninety-three years old, has her faculties of mind, can hear I think better than I can, eyesight tolerably good, her face smooth, almost entirely free from the wrinkles of age. Her mind is clear and she would have held me for hours if I had not been obliged to leave for the meeting. [Manuscript torn and several lines are unreadable.]*6LtMs, Lt 63, 1889, par. 6*

... It snowed all day Monday. There was quite a wind that it was really a gale. We had to stop at Albion two hours. We crossed from one depot to another and the snow and wind nearly held us back. I was so out of breath I could scarcely breathe. We were glad when the train that had been delayed by the storm came from Jackson. We stepped on board and in about one hour were in Battle Creek.*6LtMs, Lt 63, 1889, par. 7*

I did not know that I was thoroughly exhausted until I arrived at my room in the sanitarium, but I was glad, in my feebleness, to be at home. Here I read the letters from home. It did me good. Oh how hard I tried to work my brain, but no, nature would not rally. I could not write. I could not dictate, I could not arrange my matter for publication. I was just used up. Just at this time it was thought advisable to move into the Miller house, so this was done. I had many callers and altogether it was not a very happy time for me.

We moved Wednesday, Thursday ... [Manuscript torn and several lines are unreadable.]*6LtMs, Lt 63, 1889, par. 8*

... But it was a tedious process, a very little riding and very much stopping. We learned that we could not possibly reach the train to take us from South Bend at half past twelve, and we stopped at Grainger five hours in a little way station about as uncomfortable as need be. We might just as well have waited at Battle Creek, for Brother Henry came on the noon train from Battle Creek and found us waiting at the little depot; but he managed by telegraphing to get us reduced fare so that in our three fares we saved the conference nearly ten dollars.*6LtMs, Lt 63, 1889, par. 9*

We were obliged to ride until half past ten o'clock to get to Indianapolis. We found Brother Obelholser and Brother Noles at the depot. We took [the] street car. It was still rough and storming. We had a rough day. Rode two miles and walked quite a piece before reaching the mission. Here we were welcomed, and we retired to rest at half past twelve o'clock.*6LtMs, Lt 63, 1889, par. 10*

Sabbath I spoke twice. I found the people just as hungry for food as at Hillsdale. I know I have meat in due season for the people. They would keep me talking all the time if I was blessed with strength to do so. We had an excellent social meeting after speaking in the afternoon. Attended early morning meeting. Spoke about twenty minutes. Many spoke feelingly, and I think they do appreciate what I have said to them. This is a much larger gathering than they thought they would have. They began to feel a little blue.*6LtMs, Lt 63, 1889, par. 11*

They had the promise of Elder Jones to speak to the citizens on his favorite theme, union of Church and State, the Blair bill. They hired a hall, paying twenty dollars for one afternoon, and when they heard Elder Jones could not come but had been sent to Washington they were so disappointed and no one was sent to fill his place. They had spent forty dollars in all and the appearance was, it would prove a failure. I could not get here before Friday night. Meeting had been in session three days. But the Lord has strengthened me to speak twice on Sabbath and three times on Sunday; and while speaking in afternoon, in walks Elder A. T. Jones. But he was sick

and they worked over him for one hour sharp, and he is now speaking in the hall.*6LtMs, Lt 63, 1889, par. 12*

I have had perfect freedom today and plenty to say. My soul is full to overflowing. I have spoken about three hours today in all and the people hang upon the words spoken for they believe them to be the words of life to them. I speak once more tomorrow, then take the cars back to Michigan. I have plenty of invitations coming in thick and fast, but I cannot fill them all, even if I did not do any writing. Well, the Lord is good to me and I praise His holy name. I may feel some let down after this taxing labor, but this will not discourage me.*6LtMs, Lt 63, 1889, par. 13*

Battle Creek, February 26. We arrived here last night, half past nine o'clock. Left Indianapolis at half past eleven o'clock. I learn this morning that W. C. White came this morning from Milwaukee at three o'clock a.m. I have not seen him yet. Elder Jones had a very good attendance, and he spoke to acceptance. Many responded by cheers and some few responded by getting up and going out and banging the door after them. He is of good courage. I spoke Monday three times. This you will say is intemperate. I know it, but what can I do when I see such a hungry, starved people for the words which God has given me for them? I never saw such eagerness to hear every word that I can give them. It just makes me glad to make them glad.*6LtMs, Lt 63, 1889, par. 14*

Brother Henry is working in different conferences to become acquainted with their financial standing. He is doing the very work for which he is adapted. It does him great good, and when he sees his work is so greatly needed and his help so thankfully received, it puts new life and courage into him. It is giving him a new and varied experience which he so much needed. The change does him good, and the blessing of God does him more good than everything else besides.*6LtMs, Lt 63, 1889, par. 15*

Edson is doing real well. This meeting did him much good. He is educating and laying plans for canvassing. His efforts are well received, and you never saw a human being more pleased and happy to think he can once more lift up his head and be a man among men and do something in the cause and work of God. If we

will only give him enough to do he will be a good worker in some department of the work. When he sees the people so willing to receive help he can scarcely contain himself. He has, poor boy, had a sorry time of it. But the light has come and I hope he will walk in its bright, cheering rays.*6LtMs, Lt 63, 1889, par. 16*

It would astonish you to see how eager the people are to have me come to the different churches, but I cannot be in two places at once, and I cannot possibly fill all the appointments which they would make for me.*6LtMs, Lt 63, 1889, par. 17*

The camp meeting season will be the tug of war for me. What meetings must I attend and what meetings let alone? Oh that the Lord would give me heavenly wisdom to move understandingly and intelligently in His fear and to His glory! I must have physical, mental, and spiritual strength, else I cannot work. I do cling to the arm of the Mighty One. I do trust in God, and He will not fail me. He will be to me a present help in every time of need.*6LtMs, Lt 63, 1889, par. 18*

But I never saw the flock of God so starved for meat in due season as now. After I have talked to them twice in the day, they look to me so entreatingly, "I suppose it will not do for you to speak to us again this evening?" My soul goes out for the flock of God, poor, half-starved souls, hungering for the Bread of life, thirsting for the waters of salvation. God can give me a large measure of His Spirit and make me a channel of light.*6LtMs, Lt 63, 1889, par. 19*

May the Lord bless you, dear child. We pray for you. We believe God will fulfil His promises. They are yea and amen in Christ Jesus. Much love to all the household, especially to my dear little granddaughters.*6LtMs, Lt 63, 1889, par. 20*

Mother.

**Lt 64, 1889**

White, Mary

March 20, 1889

Missing.

**Lt 64a, 1889**

White, Mary

NP

March 1889

Portions of this letter are published in *3SM 92-93*; *10MR 383*.

[Mary White:]

Mary, Willie is in meeting early and late, devising, planning for doing better and more efficient work in the cause of God. We see him only at the table.*6LtMs, Lt 64a, 1889, par. 1*

Marian will go to him for some little matters that it seems she could settle for herself. She is nervous and hurried, and he so worn he has to just shut his teeth together and hold his nerves as best he can. I have had a talk with her and told her she must settle many things herself that she has been bringing Willie. Her mind is on every point and the connections, and his mind has been plowing through a variety of difficult subjects until his brain reels, and then his mind is in no way prepared to take up these little minutia. She must just carry some of these things that belong to her part of the work, and not bring them before him nor worry his mind with them. Sometimes I think she will kill us both, all unnecessarily, with her little things she can just as well settle herself as to bring them before us. Every little change of a word she wants us to see. I am about tired of this business.*6LtMs, Lt 64a, 1889, par. 2*

Well, thy husband Willie is doing a very excellent work in arranging and calculating the general work for the cause, and if the work does not move more smoothly and with better success it will not be because Willie has not done his best. Oh that God may keep him and give him wisdom and grace and divine enlightenment! But I tell you, Mary, good, solid work is being done that ought to have been done years ago. Everything has been left in a loose, haphazard condition, and there needs to be a thorough remodeling of plans and ways of working in every conference, in every church. I will trust in the Lord that He will give Willie a large measure of His



grace.6LtMs, Lt 64a, 1889, par. 3

We have had committee meetings. Many ministers from different states are here, and meetings have been held every day through the entire day for one week, and before this, meetings were held every week, devising and planning. We shall leave for Chicago next week—Thursday, March 28—and shall have a very important meeting there lasting two weeks. Willie leaves for April meeting in season to stop over at Denver where he expects to meet Addie Walling to go with him to California. I hope that she will succeed in getting clear from her father.6LtMs, Lt 64a, 1889, par. 4

The working of business connected with the cause of God is in a very much better condition than when we first came to Battle Creek. We pray the Lord to continue the good work begun in Battle Creek. There was need of much being done, and there is need of much more being done here in this church. I have worked too hard. I have felt the burden and labored to bring about a better state of things.6LtMs, Lt 64a, 1889, par. 5

Edson and Emma live with us in the same house and we are quite conveniently situated, but we shall go into my own house that used to be Edson's. We must have repairs made upon it, then shall occupy it while we remain East. I am sick of living in Battle Creek without a home. If it is so that more of my time must be spent east of the Rocky Mountains then I must have headquarters and be where I feel I am on my own premises.6LtMs, Lt 64a, 1889, par. 6

I expect to be back in the fall if the Lord wills. I shall not dread a winter here in the east as I have done, but my choice is decidedly in California. I have had so many calls away from Battle Creek and away from my work. It has not moved rapidly, but if the Lord gives me strength I hope to see the work advance slowly at least.6LtMs, Lt 64a, 1889, par. 7

It was the very best thing Elder Butler could do to go away from Battle Creek and leave the work at present, for nothing could have been done while he was here. He would have been directly in the way.6LtMs, Lt 64a, 1889, par. 8

The camp meeting season will be one of decided labor, and we

shall need physical, mental, and spiritual power to do the work which needs to be done on these occasions. I see that we must do more praying and watching as well. I have sometimes thought it might be well for me to attend the April meeting; [but] then I might want to stay if I went, so I think on the whole it will be best for me to remain here. There is so much work to be done. I can help if the Lord is with me. If Jesus is not with me I can do nothing.*6LtMs, Lt 64a, 1889, par. 9*

Oh, I long for Jesus to come. I long for that home in the kingdom of glory where there will be no sickness, no sorrow, no pain, no death. But it is ours to be faithful day by day in this life. I have been sick. Am still weak, but not a bit discouraged. I want to see you all once more and I want to be at home once more in California. How long I shall remain it is impossible to tell, but many meetings are before me.*6LtMs, Lt 64a, 1889, par. 10*

I want to see my grandchildren. I hope before another New Year's [Day] comes around I shall see you all. I shall if the Lord wills.*6LtMs, Lt 64a, 1889, par. 11*

Love to yourself and Sister McOmer. I do want to see her so much. Love to Rheba and granddaughters Ella and Mabel and Sister Ings.*6LtMs, Lt 64a, 1889, par. 12*

God bless you all.*6LtMs, Lt 64a, 1889, par. 13*

Mother.

**Lt 65, 1889**

Ings, Sister; White, Mary; McComber, Sister

Battle Creek, Michigan

March 28, 1889

Previously unpublished.

Dear Sister Ings, and M. K. White, and Sister McOmber:

I am just recovering from a two weeks' pull of malaria, and I am thankful to be gaining a little in strength. My heart and head have troubled me very much, but I have tried to keep at work but so trembling and nervous, I felt that I was falling to pieces.*6LtMs, Lt 65, 1889, par. 1*

I have so many callers that it wears upon me. Today noon I go to Chicago. Edson and Emma and Fannie [Bolton] accompany me. W. C. White does not start until tonight. He has had a hard pull for weeks. Yes, all the time, and I hope when he crosses the plains to California that he will rest all he can. I do think it would be advisable when W. C. White returns, for Mary to go to Colorado, and I may spend some time there when the hot weather comes. We have had a long pull here at Battle Creek but we think much good has been done. I am sure of one thing: I cannot have one doubt in regard to its being my duty to remain here through the winter. As to particulars of matters here, we are all so hurried that we cannot have time to do this, even if we had strength which I have not.*6LtMs, Lt 65, 1889, par. 2*

Oliver Kelsey is in Battle Creek. [He] boards with Samuel Abbey. We had Dr. Kellogg's team. Samuel drove us out to Sister Godsmark's. We stayed through the day—Sister Whitney, Emma, and I—and Oliver came for us with Samuel Abbey's team. There has been considerable lung difficulties here this spring, but few fatal cases. That little girl called the Sanitarium Baby—you know, Mary, about it—died last Sabbath very suddenly. The child was thought much of. It died with brain difficulty.*6LtMs, Lt 65, 1889, par. 3*

The house Brother Lockwood owned is being drawn away back on the Snows' lot and all the premises is to be put into garden.*6LtMs, Lt 65, 1889, par. 4*

We still occupy the Miller house, but in June shall have the house that Edson once owned repaired, and shall live in it. Something must be done for it before it is fit to live in, and we will do the business thoroughly while about it.*6LtMs, Lt 65, 1889, par. 5*

I must have a home if I remain any time at Battle Creek. Everything here is full to overflowing.*6LtMs, Lt 65, 1889, par. 6*

We spend two weeks in Chicago then return; spend three weeks in Battle Creek, then go to Kansas, spend four weeks; and then to the camp meetings, as many as I have strength to attend.*6LtMs, Lt 65, 1889, par. 7*

I want three letters to my one, for if you have been pressed [as] I am all the time, you would not be surprised that I do not write.*6LtMs, Lt 65, 1889, par. 8*

We hope and pray for Mary and we believe the Lord will answer prayer. Write to me when you can, for I shall appreciate it.*6LtMs, Lt 65, 1889, par. 9*

Ellen G. White.

Since writing this letter, received a letter from Sister Ings. Thank you for writing. Will try to write you when I am at Chicago.*6LtMs, Lt 65, 1889, par. 10*

**Lt 66, 1889**

White, J. E.

Chicago, Illinois

April 9, 1889

Portions of this letter are published in *FBS 2*.

Dear Son Edson:

I am disappointed that I hear nothing from Battle Creek in regard to the house and what you are doing.*6LtMs, Lt 66, 1889, par. 1*

I expected Frank Belden, as it has been stated over and over that he was to leave evening after the Sabbath, but he did not come.*6LtMs, Lt 66, 1889, par. 2*

The meetings closed yesterday, and if I had not given out an appointment to meet Sabbath afternoon in [the] Scandinavian church, I would return tomorrow. I am pleasantly situated here, but I feel so anxious in regard to the books I cannot rest.*6LtMs, Lt 66, 1889, par. 3*

I am so sorry you could not have been here. You needed the very meetings which have been going on here. Why did you not come, and why did you delay so long? If you give yourself wholly to the work, I believe this rubber stamp business will have to be given up. There is just enough of your own special work to occupy your time and prevent your doing the very work I have been laboring so hard to have you do.*6LtMs, Lt 66, 1889, par. 4*

If Frank and you had both been here, as I fully believe you ought to have been, you would have obtained a rich blessing and been fitted up for the work. We have had a most precious meeting. The instruction given from Brother Jones was like apples of gold in pictures of silver.*6LtMs, Lt 66, 1889, par. 5*

One thing I am settled upon, that Fannie [Bolton] is not the one to go with me. It is too great a tax for her to take the discourses and to

write them out. As soon as I came here they fastened upon her to get out articles for the paper, but after a little I could not consent to it. And again, she feels so intensely that she becomes, by attending the meetings, much exhausted.*6LtMs, Lt 66, 1889, par. 6*

I have a draft for \$1,300, but if nothing yet has been done to the house, I will let it go as it is. I am sorry that Gerald moved out of it. Money is so hard to obtain that I feel almost condemned to use it in this way. I am not decided. I am sometimes sorry that I thought of doing anything about the house, for it seems that I am tying up my means where I cannot use it in the work of God.*6LtMs, Lt 66, 1889, par. 7*

**Lt 67, 1889**

White, Mary; McComber, Sister

Between Elmira, New York and Canton, Pennsylvania

June 1, 1889

Portions of this letter are published in *3MR 237*.

En route to Williamsport, Pennsylvania<sup>6</sup>*LtMs, Lt 67, 1889, par. 1*

Water Bound.

Dear Daughter Mary and Sister McOmber:

We have had powerful rains for three days without intermission. We have had, during the Kansas meeting, heavy rains, and quite frequent.<sup>6</sup>*LtMs, Lt 67, 1889, par. 2*

We left Kansas Sunday afternoon at half past three o'clock. In consequence of previous rains, we moved slowly. We made a stay of three days at Battle Creek, and we hoped to stay over Sabbath. We sent a telegram to Williamsport inquiring if we could stay, but there came over the lines, "Important Ministerial Institute. Mother needed. Come by Grand Trunk and Erie Road."<sup>6</sup>*LtMs, Lt 67, 1889, par. 3*

We started the same night, but the train was one hour and a half behind before we started, three hours behind at Clinton, Niagara; we remained in Buffalo five hours; could not make connections. The train was held for us at Elmira. We were told that there was a washout and we could not get through to Williamsport, but we chose to stick to the cars and go on as near the hindrance as possible, so we stepped on the train, and the cars, after going about twenty-eight miles, stopped on the track over night. It was then twelve o'clock.<sup>6</sup>*LtMs, Lt 67, 1889, par. 4*

This morning we are still here. A number walked one mile and a half to Canton and there learned that several lives have been lost, also carriages and horses. We hope none were our people on their way

to camp meeting. Bridges are washed away just ahead of us. We must go back to Elmira, twenty-eight miles, and wait until the roads are repaired. We have but a few on the cars and we can be comfortable. We may be compelled to spend all day Sabbath, and perhaps two or three days. May the Lord open the way for us to get to the meeting, is my prayer. But we are bound here and are trying to be patient. We think of the poor people killed and are grateful to our heavenly Father that it is as well with us as it is. We have but little provision except three papers of granola. We can get along nicely if we get some milk.*6LtMs, Lt 67, 1889, par. 5*

Word has just come to us by telephone from one station to another that Williamsport is under water up to Fourth Street. In one place, Ralston, not far from here, the second station which we must pass, ten houses and families have been washed away and the families drowned. This has been a very heavy rain and much damage must be the result.*6LtMs, Lt 67, 1889, par. 6*

We are quiet. One family is on the train, besides us, who are keeping the Sabbath, and we are alone in the car except one man beside. We cannot get a dispatch through to Willie, and I know he must feel anxious about us. We expected a construction train to pass us this morning to go on and repair the road, but we do not hear or see it and we think the road may be washed out since we passed over it. Perhaps we cannot get back to Elmira. Well, we have enough to keep us warm, and I think we can manage to get food enough to eat until we shall be able to go either back or forward.*6LtMs, Lt 67, 1889, par. 7*

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” *Psalms 146:5.6LtMs, Lt 67, 1889, par. 8*

When we reached Elmira we were informed it was impossible to go on to Williamsport that night because of washouts and bridges gone, and we had better remain in Elmira where were better accommodations than we would find if we continued our journey. We stepped from the cars with our satchels. The cars were about to move on towards Williamsport. Sister Sara McEnterfer and I were alone. We had but a few moments to consider the matter, and we decided that we would step on board the train going in the direction



of Williamsport and go as far toward the place of our destination as the cars would take us, thinking that possibly the reports were exaggerated. We were soon moving along in the cars.*6LtMs, Lt 67, 1889, par. 9*

On the train we met Brother and Sister Taft and their two children, who were on their way to the camp meeting at Williamsport—which we had expected to reach about midnight. When within one mile and a half of Canton we learned we could go no farther because of a serious washout at that place.*6LtMs, Lt 67, 1889, par. 10*

We made arrangements to take the sleeper, but it was so heated up and the air was so oppressive I could scarcely breathe. I was informed I could not have the window open because it was raining. I therefore dared not remain in the sleeper, for it would be at the risk of my life. We made up a bed as best we could on the seats in the passenger car, and I obtained some sleep. That night and all day Sabbath we were unable to advance. Had we made connection [at Buffalo] we should have reached Williamsport Friday at five o'clock p.m. We were very anxious, but we tried to keep our minds in peace and stayed upon the Lord. Providentially Brother Taft's family and Sister McEnterfer and myself were the only ones left in the car, while the passengers in the sleeper were employed in cardplaying and smoking.*6LtMs, Lt 67, 1889, par. 11*

As we were detained and could not safely occupy the sleeper, we thought the ladies, only three in number, could have the privilege of making our toilet in the sleeper, but we were told by the conductor of the sleeping car that it was against the rules. There seemed to be with this conductor not the slightest disposition to accommodate the passengers who had the misfortune to be detained on the road by casualties. This, we are glad to state, is the first instance of this character we have found in our extensive travels. We have always found men in office who knew how to accommodate themselves to the situation, and if there were casualties, and passengers were placed in disagreeable positions, they have had tact and manifested the gentlemen in seeking to make the inevitable as pleasant as possible.*6LtMs, Lt 67, 1889, par. 12*

In traveling we meet all classes of character, but it does seem that

surlly, uncourteous men are out of their place in positions of trust where they can manifest their surlly traits of character and make it so disagreeable for travelers.*6LtMs, Lt 67, 1889, par. 13*

The construction train passed us with men to commence their work of repairing. We could get no information, from either end of the line, to our friends in Battle Creek or to Williamsport, for the telegraph wires were down. We imagined their anxiety. We sent a dispatch from Buffalo to Williamsport that we failed to connect at Buffalo and would be on the night train at Williamsport. We knew that they must be left in suspense concerning us. The conductor of the day coaches was very kind and accommodating, in marked contrast to the conductor of the sleeping coach.*6LtMs, Lt 67, 1889, par. 14*

At five o'clock p.m. we were informed that the road was temporarily repaired so that we could move on to Canton. We passed very cautiously over the washout, but learned it was impossible to go farther. A few miles on at Roaring Branch and Ralston there had been a terrible washout. Sixteen railway bridges were gone, houses had been washed away, and ten lives lost. The terrible work of destruction was indescribable. Some said, who claimed to know, that it would be three weeks, others said six weeks, before the roads would be repaired and the trains safely pass over them.*6LtMs, Lt 67, 1889, par. 15*

The passengers for Williamsport decided to go back to Elmira. We decided not to go back a step until we knew by trial [that] we could not go on. But we learned that between Canton and Elmira the road we had passed over was impassable, with bridges gone, and washouts. The passengers were obliged to remain in the cars until Monday. We secured rooms in the third story of a hotel, and we felt that we had much to be thankful for that thus far God had preserved our lives. We began to make some effort to communicate with my son W. C. White, at Williamsport. We sent telegrams to New York to be sent to Williamsport but this was a failure, for the storm had affected the Erie road and the telegraph wires were down. We could not get a message to Battle Creek, Michigan, or to Williamsport. We were obliged to patiently wait in uncertainty and leave our friends in uncertainty concerning our whereabouts. [Unfinished.]*6LtMs, Lt 67,*

1889, par. 16

**Lt 68, 1889**

White, Mary

Williamsport, Pennsylvania

June 12, 1889

Portions of this letter are published in *3MR 238*.

Dear Daughter Mary:

Our meeting closed last night. Willie came into our tent and read *Independent* paper. Through the evening he made the remark it seemed good to him to get a few minutes to read. We remained two days longer than we expected, that we might keep with Willie. He said he could not conscientiously leave here sooner. I feared we would all be sick; the ground is so damp and the weather so muggy, without freshening breezes, that the smell is moldy. *6LtMs, Lt 68, 1889, par. 1*

Sarah was sick all day yesterday with cholera morbus, but I must be in the line of duty, for the Lord has wonderfully preserved me in health notwithstanding disagreeable smells. *6LtMs, Lt 68, 1889, par. 2*

I have spoken, in one week, thirteen times. Yesterday came near fainting in the desk. Called Willie and he took the stand until I recovered, then I was up and at it again. Thank the Lord He strengthened me. Willie is well and of good courage. *6LtMs, Lt 68, 1889, par. 3*

We will leave here in about one hour and a half. I had two pages written and am trying to get a chance to write a line to you and close up. When I get to New York will write to you again. I was so pleased to receive a letter from Sister McOmbler at this place. And I am thinking that it would be nice if we could [be] with you or you with us. We have now good rooms made in the office that Edson built—six rooms in the chamber. The house itself is like an entire new house, so everything is fresh and new and nice as if entirely new, ready to rent or for us to occupy. *6LtMs, Lt 68, 1889, par. 4*

Dear Mary, the Lord is our only hope, our only strength. I have to look to God, trust in God at every point, as I see I am compassed with infirmities. But He does help me when I most need His help. There is no respect of persons with God. He will help you and bless you. We do not cease to pray to God that He will, for Christ's sake, restore you to health. Now we will look to Jesus constantly and believe in Him.*6LtMs, Lt 68, 1889, par. 5*

Just returned from breakfast. All who have anything to say testify this has been the best camp meeting they ever attended, for they have learned so much more in regard to the truth, and they are of good courage, going back to their homes determined to do better work and to build up the saints in the most holy faith.*6LtMs, Lt 68, 1889, par. 6*

I will answer your question. Ride over and see my property in Longmont when you are able, but do not do anything rash. You know you are in danger of overdoing rather than stopping short of doing. Well, we must go now to depot.*6LtMs, Lt 68, 1889, par. 7*

Mother.

We have sent you papers of the terrible flood here.*6LtMs, Lt 68, 1889, par. 8*

**Lt 69, 1889**

White, Mary

Wexford, Michigan

June 28, 1889

Previously unpublished.

[Mary White:]

Brother Otho Godsmark says the mail is all ready to go and I can write but a line. I sent you from Pacific Press one hundred dollars to buy your horse or a carriage; if you need a carriage, which I know you do, I will pay for it and give it to you as a little present with great pleasure.*6LtMs, Lt 69, 1889, par. 1*

I have just had a very free time speaking to a hungry, starving people. They seemed to hear as for their life. Keep up good courage; only believe. I pray for you and I believe for you. God is good.*6LtMs, Lt 69, 1889, par. 2*

Mother.

**Lt 70, 1889**

White, Mary

Battle Creek, Michigan

July 15, 1889

This letter is published in entirety in *1888 382-385*.

Dear Daughter Mary:

I have just read your letter sent to Willie and I would say in regard to a horse or carriage, follow your best judgment. I sent you as a present the \$100.00 for you to use as you need in anything, either a horse or carriage. Just make it as pleasant for you as possible.*6LtMs, Lt 70, 1889, par. 1*

In regard to Laura [Harper], I am sure she will never consent to live with Walter Harper. She is no more favorable than she has been and will do anything but this. She is a strong girl, but when it comes to tact in furnishing little dishes that are palatable, I fear she has not the experience in the line of cooking. I know Walter Harper's anxiety, and he hangs to this matter like a dog to a bone, but I have done and said all I shall ever do or say on this subject to Laura Harper. I leave her to settle with her God in regard to this matter.*6LtMs, Lt 70, 1889, par. 2*

I have thought of one, [and] that is Annie Rasmussen. I do not know as you are prepossessed in her favor, but I know of no one who can prepare nice, appetizing little dishes as she can. And as the principal thing now is to get something for you to relish, perhaps Annie might do as well as anyone. I have some fears in regard to Laura Harper, that Walter Harper will be intruding himself and that the burden of the matter will some how affect you. You must not be troubled with anything of this kind.*6LtMs, Lt 70, 1889, par. 3*

If Walter Harper would keep himself away, then I would feel that Laura would do first rate, for she is strong and intelligent and would impart vitality rather than rob you of it, unless her own troubles will so torture her brain so she cannot keep her troubles to herself. If

you could give her some knowledge [of] how to cook [it would be helpful.] I do not know [that] she is the most skillful cook, but I would not suppose this, being a farmer's daughter. Her parents would feel a wonderful relief if she could be with you, for she has had such a strain upon her she has become almost desperate. I really pity her. If Walter Harper wants her to go to Colorado, [so] that he can hope to win her, he will be disappointed, I am quite sure. *6LtMs, Lt 70, 1889, par. 4*

When I proposed her coming with you, I did not suppose that Walter Harper would be still persistent in his claims and bother her, and then that would bother you. I wish she could come and do what she can for you in the homekeeping line, for the girl needs the very influence you could give her, and it might be to the saving of her soul. But if this does not work, then there is Annie. In all her ways she may not be as attractive as some, but she loves and fears God, and she can get you up nice dishes; and Rheba and she could agree well. *6LtMs, Lt 70, 1889, par. 5*

I do not feel that it is best to hurry the children to Colorado if they can be well cared for in California and are doing well. I have no prospect of renting my house at present in Healdsburg. I think my debt must be canceled at the Health Retreat by the renting of my house there for twenty dollars per month. I think we will know better what course to take when we go to California. We have picked up furniture here, piece by piece, and got them together so that we are presentable now. *6LtMs, Lt 70, 1889, par. 6*

We have three bushels of fruit, black and red raspberries. Put up seventy-five quarts of sour cherries, twenty-five quarts of strawberries and currants. Grapes [and] tomatoes yet to come. We will be prepared for our winter campaign here and expect to spend the winter here. We find work to do all the time in the same line we have been at. *6LtMs, Lt 70, 1889, par. 7*

I had a long, good talk last Sabbath with Elder Smith. Read many articles to him, and I think his mind will be enlightened. I then, yesterday morning, had a long session in my good, pleasant room with Elders Kilgore, Olsen, Underwood, Farnsworth and Dan Jones. I read to them for three hours letters written to Elder Butler by me,



and letters that he had written to me and articles written by me while in Minneapolis and read to the General Conference there assembled. I had read these all to Captain Eldridge and the voice of Captain Eldridge and all the committee was [that] these articles should be put in print just as they are for the delegates of the conference to have in their hands. Then there can be, from this, material for another *Testimony, No. 34*, which I must get out. I see so much before me. I feel almost dizzy in contemplating it, but the Lord will give strength and grace for me to do all that there needs to be done. *6LtMs, Lt 70, 1889, par. 8*

Our prayers are daily ascending to God for strength and divine wisdom that I may move in the order of God, walk in the clear light and make no false steps. *6LtMs, Lt 70, 1889, par. 9*

I find that there is nothing like coming close to persons and seeking to help them by individual effort. It is not always an easy, pleasant task, but this seems to be my work which I cannot get rid of. *6LtMs, Lt 70, 1889, par. 10*

We pray for you daily and the Lord does hear our prayers and answers them. We need the intelligence you have in our work, and we shall make our request to God for your life, your health to be restored, that you can engage with us in the work. But all you are required to do now is to be happy, cheerful, hopeful in God and comfortable. We want that you shall have every convenience. Many prayers are sent up to heaven for you, and we do not forget Elder Olsen in our prayers. *6LtMs, Lt 70, 1889, par. 11*

I have been so weak and debilitated since attending the four camp meetings that I have been unable to do much but to hang my helpless soul upon Jesus Christ. I have hope in God. I trust in God. My heart goes out after God. I shall see of His salvation. If I walk in the line of duty, I shall be sustained. I must say good-by. Bless the Lord O my soul. *6LtMs, Lt 70, 1889, par. 12*

Mother.

**Lt 71, 1889**

White, Mary

Battle Creek, Michigan

November 4, 1889

Portions of this letter are published in *2SM 246*.

Dear Daughter Mary:

We are near the close of our meeting and I am not at all sorry. I think all need rest. I know Willie does, and must have it.*6LtMs, Lt 71, 1889, par. 1*

The meeting has moved off very pleasantly. There has been more independence of thought expressed but no bad results, and I am thankful. Subjects have been brought up which have required considerable thought. Some came from the South, advising a resolution to be passed by the conference for the advising of the Southern Sabbathkeepers to refrain from labor on Sunday. This advice might be given in a private way with some individuals, but to let such impressions go out to our enemies will be a sad mistake. I spoke to the people Sabbath, both forenoon and afternoon, with great power and freedom. The matter will be put in print ere long or as soon as possible.*6LtMs, Lt 71, 1889, par. 2*

I have been out to nearly all morning meetings. Have not attended two. The Lord has blessed me much with a spirit of supplication at this meeting for the endowment of the Holy Spirit. We want that living faith that will take God at His Word. I have had scarcely any time to talk with Willie during this meeting, but I hope he writes to you. I fear he does not unless it is in the meeting. We trust that this meeting will be a blessing to the work everywhere.*6LtMs, Lt 71, 1889, par. 3*

We do not cease to pray for you, my dear child. And the goodness and mercy of God is so clear and distinct to me, [that] every time I pray it seems as though the Saviour had you in His own arms and that you were reposing there. I have faith in your case. I do believe

that the Lord has heard prayer in your behalf and that He will work for your good and His own name's glory. He has said, "Ask what ye will and it shall be done unto you." [John 15:7.] "Whatsoever ye ask in [prayer] believing, ye shall receive." [Matthew 21:22.] I know that stormy times are before us, and we must know how to trust, how to lay hold on the source of our strength. The Lord is good to those that trust in Him, and they shall not be overcome. *6LtMs, Lt 71, 1889, par. 4*

I think of the words of the prophet in your case, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God." *Psalms 43:5.* Mary, repose in God. Wait patiently for the Lord. He will be to you a present help in every time of need. The Lord is good. Praise His holy name. God loves to have us trust Him, loves to have us have confidence in His promises. Only believe, and we shall see the workings of God. *6LtMs, Lt 71, 1889, par. 5*

I feel so grateful to God for His blessing of health and strength and clearness of perception. Certainly this is of God. I think of you and your precious little ones and my heart goes out to you. I would much love to be with you, but this cannot be. *6LtMs, Lt 71, 1889, par. 6*

I read in the papers November 3 of deep snow at Colorado Springs, and at Denver and other places. We have had no snow but a plentiful rain. The weather has been foggy ever since we came home. Yesterday it was cool but real pleasant. *6LtMs, Lt 71, 1889, par. 7*

We visited Elder Littlejohn. He has sold out and we tried to get him to think he could go to California, but he is not decided what he will do. I hope he will make the right move and go somewhere that he will connect with the work, for he is an able man. I want to see him all clear and free in the Lord. I hope you are all enjoying the best of health. I fear that the cold snowstorms may not be the best thing for you, but the Lord who tempers the wind to the shorn lamb will not leave you without His grace and blessing. *6LtMs, Lt 71, 1889, par. 8*

Love to all members of the family and Brother and Sister Olsen and all the dear ones. *6LtMs, Lt 71, 1889, par. 9*

Mother.

A little present from Mother. X.6LtMs, Lt 71, 1889, par. 10

**Lt 72, 1889**

White, Mary

Battle Creek, Michigan

July 19, 1889

Portions of this letter are published in *3Bio 452-453*.

Dear Daughter Mary:

Yesterday I had very kindly thoughts of Colorado and would have felt pleased to be there, for it was oppressively hot, muggy—no air scarcely stirring. Emma and I rode out in the early afternoon and then after I had written considerable, we rode to Beckie Winslow's and there met Mother Howland and Fannie Lunt. It is strange I did not know that they were here until the first of this week. We find Sister Howland looking and appearing remarkably well for a woman of eighty-three years.*6LtMs, Lt 72, 1889, par. 1*

Two hours gone. Sister Uriah Smith has just called on me for the first time. We had a good social visit. I was pleased to show her all through both houses, the working rooms above the office, six in number, and the new-made house proper where the cooking is done and the family meet. She thought everything was so healthy and convenient that there could not be such a place found even in the grand houses in Battle Creek.*6LtMs, Lt 72, 1889, par. 2*

Willie has just handed me your last letter. I am pleased to read every scrap of news that tells us you are better. Well, I say, do not get the cheap buggy. Buy the horse and outfit yourself and then you will feel free to use it any time. I will pay for the extra on buggy and on the horse. This you must not object to my doing, for it will give me great pleasure, and I shall expect to make some use of the same. Of course, if you can get the buggy for \$100.00 do so quickly; if it is more, do not give up the bargain. I want you to be comfortable and I shall not feel at peace unless you are so.*6LtMs, Lt 72, 1889, par. 3*

I would be pleased to go to Colorado when Willie goes, but if this

cannot be, and I am quite sure it will not be, then I will attend two or three more camp meetings first, and then I shall feel free to come to Colorado and go on my way to California. Do not be afraid of a meat diet if the meat is healthy. Have it rare cooked. Have faith in God. We are trying to put all our care upon Him who careth for us. Even little matters we commit to God, believing that He will help us and counsel us in all the small difficulties. The Lord is nigh us. Finite beings are prone to consider that the Lord is too great to look upon us and devote attention to all our little difficulties in temporal as well as in spiritual things. In this many limit the divine Providence. The Lord has invited our confidence, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." *Matthew 11:28*. It is for us to come with all our wants and with all our troubles. We have faith to grasp the promises of Jehovah. We know He doth [not] forget us. Let your soul repose in God. *6LtMs, Lt 72, 1889, par. 4*

We trust and hold fast the grasp of faith. The Lord is merciful. Let us praise Him with our whole heart. *6LtMs, Lt 72, 1889, par. 5*

Since the camp meetings it has seemed too hard for me to attend any more camp meetings; then again, I think I will go, and if I did die at my post of duty, I want increased faith. We have had some most precious seasons of prayer. The Lord has come very near to those assembled. Willie has their committee meeting under trees in the yard. All have been very comfortable in this way. *6LtMs, Lt 72, 1889, par. 6*

We are all remarkably well for us as a family, and I do not hear of much sickness. Lena Whitney is sick with malaria fever. Well, I have left my letter again to order one bushel of cherries, Black Marella; then Captain Eldridge came in, and we generally have so much to say that his "just a minute" lengthens into half an hour. I tell you, he is a sensible level-headed man and I love to converse with him. *6LtMs, Lt 72, 1889, par. 7*

Sara has just brought from the office my pictures which have hung there for years—more than eight years. One large one, "Christ Blessing Little Children" has not been found; [or] else it was "Christ Riding into Jerusalem," I cannot tell which. Father gave it to me just before he died. Well, we shall get everything together before long

and shall keep a place here where we can call it home.*6LtMs, Lt 72, 1889, par. 8*

Everyone who comes into my room any time of the day exclaims, "Why, how nice and cool you are here." I feel very thankful for this home here in Battle Creek, for I never expected so good a home. The house is just as warm as a brick house in winter. It is lathed and plastered twice so that it will be warm in cold weather. I wish it could be my privilege to be in Colorado this summer and this winter.*6LtMs, Lt 72, 1889, par. 9*

But now is the golden opportunity for me to get out my books and I shall try to make the most of it. We are within a few steps of the Office. No delays to annoy us by copy passing through the mails. Here proof can be passed in without any delay of time. I shall seek to stand it this winter, and may the Lord help me is my earnest prayer.*6LtMs, Lt 72, 1889, par. 10*

Now Mary, tell me what kind of fruit you will prefer for us to bring you. We have seventy-five quarts of our sour red cherries and shall put up some black cherries. We have seventy-five quarts canned of black and red raspberries. We have twenty-five quarts of strawberries. Then come the huckleberries, cranberries, currants, grapes, and tomatoes. When Willie comes I want to send fruit. Will you tell me what would please you best? I have written you in regard to Laura. If [Walter] Harper would only let her alone I would be in favor of her coming but he will not.*6LtMs, Lt 72, 1889, par. 11*

Mr. Adams, lawyer, is stopping in Battle Creek on his way to New York. He takes dinner with us today.*6LtMs, Lt 72, 1889, par. 12*

Now, dear Mary, make yourself just as comfortable as you possibly can and that will please me so much. Do not feel that you must scrimp for money. There is enough that you need not want for any good thing. What do you think of Annie Rasmussen as cook? Just think of it and tell us.*6LtMs, Lt 72, 1889, par. 13*

Ten minutes of three. Lawyer Adams and his [wife] came by invitation to take dinner with us. We have entertained them until a few moments since. They seemed to enjoy the social visit very much. They are now being taken through the Office. They have

been at the Sanitarium. They leave Battle Creek the first of the week.*6LtMs, Lt 72, 1889, par. 14*

Well, Mary, keep up good courage and may the Lord bless you abundantly is the prayer of,*6LtMs, Lt 72, 1889, par. 15*

Mother.



**Lt 73, 1889**

White, Mary

August 27, 1889

A letter by Eunice R. Kelsey.

**Lt 74, 1889**

White, Mary

Oakland, California

October 3, 1889

Portions of this letter are published in *9MR 44-45*.

Dear Mary:

I have just learned that Sara had not written you. I have felt badly enough I consented to go to Healdsburg alone. I was sick with a malaria headache, and yet day by day I [have] done that which no other ones could do—examine my things and sort my writings—and I was so worn it was hard for me. Then the urgent appeals made for me to speak Sabbath I consented [to]. I spoke Sabbath and Sunday evening and left for Oakland Wednesday.<sup>6</sup>*LtMs, Lt 74, 1889, par. 1*

I found the children doing well. I never saw better children in my experience. There has been no false or glossed over reports in regard to them. I was with them one week and I ought to be able to report something about them. Ella and Mabel agree together perfectly and act like two little women, and yet, all the pleasantness of childhood combined. I was lying upon the lounge, my [head] aching badly. Ella May said, “Shall I rub your head, Grandma? I used to rub mama’s head and she said it made her feel better and I will rub your head.” She wet her hands in cold water and put them on my hot and aching head, and it was a relief, but it amused me to have her ask like an old practitioner, Will you like the bare stroking or the vibrating motion or trembling motion? I said, My, where did you learn these movements? She said, That is the way she was treated once when she was sick.<sup>6</sup>*LtMs, Lt 74, 1889, par. 2*

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

my darling,” for the influence of the water cooled my head and the stroking of the little hands had a soothing influence.*6LtMs, Lt 74, 1889, par. 3*

I found my affections so strongly entwined with these little ministers of kindness and mercy that I was loathe to separate from them. If these little ones are not Christ’s lambs, [I] do not know where we will find the lambs of Christ’s fold. Oh, what may not be done with the little ones by instructing them early. The lessons you have so patiently given little Ella will be as lasting as eternity and will be reflected upon Mabel. Yes, all the good fruit we see now is from the planting of the seed upon the prepared soil of the heart. Praise the Lord for His goodness! Praise His holy name! Mary, the Lord is good.*6LtMs, Lt 74, 1889, par. 4*

Our meetings are very large and the more difficult to handle, but the Lord [is] in our midst; a good work is being done. I met many souls who have been converted during the past year. W. C. White is a stranger to me, committee meetings and continual responsibilities are keeping him fully and hard at work from early morning until sometimes late at night, and even from morn till early day, one or two o’clock.*6LtMs, Lt 74, 1889, par. 5*

I hope you are of good courage in the Lord. He is your refuge and strength, a very present help in time of need, your best and abiding Friend. He will strengthen, He will revive, He will heal you. Praise His holy name. Rest without worriment in His love.*6LtMs, Lt 74, 1889, par. 6*

I must close this hasty letter. I was in the morning meeting and labored through the meeting. I am to be in the 9 o’clock meeting to speak in reference to gifts and offerings to God. I am to speak this afternoon in the general meeting at half past two o’clock. Be of good cheer, dear child, be free and trustful in God.*6LtMs, Lt 74, 1889, par. 7*

Mother.

**Lt 75, 1889**

White, Mary

Battle Creek, Michigan

December 6, 1889

Portions of this letter are published in *2SM 247*.

Dear Mary K. White:

I received your good and interesting, cheerful letter, and I was glad that you could have something to do that interested you. I have been having quite a hard time since conference. You know such meetings call into exercise all the powers that I possess. I carry the burden by day and carry it in the night. Night after night, the Spirit of the Lord was upon me, and I would arise and write. I wrote one morning twenty pages before breakfast. The next day was the Sabbath. I spoke in the forenoon and attended the afternoon meeting and read that which I had written. It was right to the point. Then I read some things which had been reported spoken November 1883, which was right to the point and settled some points in reference to the working or non-working on Sunday.*6LtMs, Lt 75, 1889, par. 1*

There were earnest efforts made to pass a resolution that in the South, where opposition is very bitter, that they refrain from labor on Sunday. Elder Smith was strong on this ground. But the burden came upon me. I told them it would be [a] great want of faith in God as well as wisdom to pass any such resolution. This fixing up matters supposing a future emergency was a want of faith and entire trust in God, and laying out a definite course to be pursued was not in accordance with the Lord's manner of working. We must keep out of the Lord's way and give Him a chance to work, and not interpose our finite ideas and plans to hedge up the way [so] that the Lord could not work for us. This was received quite largely.*6LtMs, Lt 75, 1889, par. 2*

Again I was stirred to write. I did so, and just as the meeting of the conference was in a perplexity to know just what they should do, I

came in to the meeting and read that which I had written. It was on a similar point, comprising the one mentioned. I told them it was not their work to legislate what the people should or should not do in reference to an emergency. Let God work, and keep your work in resolutions away from the eyes of the world as far as possible. We [do not] need to lay open every plan of our working before those who could not place a just estimate on these things. *6LtMs, Lt 75, 1889, par. 3*

As soon as I was seated, Dan Jones, chairman, said, "I move the resolution be laid upon the table," and it was killed then and there. After meeting Brethren Olsen and Farnsworth shook my hand heartily and said, I know the Lord sent you into the meeting at the right time and to speak the right words. I thank you and thank the Lord; you have helped us over a very hard spot. *6LtMs, Lt 75, 1889, par. 4*

Before the meeting I had that gold tooth of mine uncapped, and left until the meeting closed. Well, I attended meetings right along and was strengthened and upheld by the Lord. After the meeting closed, then the tooth began to trouble me. The doctor-dentist thought he could recap it after the meeting, but I could not endure it any longer. It came out broken and [he] had to get a prong out by cutting down the gum. I think the pain after the tooth was drawn was the most severe I have ever experienced in that line. It kept it up for days and is now quite easy, but not healed. The roots were ulcerated. Since this, neuralgia set in stronger than ever, and I have had a serious time with my head. Colds have afflicted me constantly, rheumatism in left arm, and heart has almost mastered me. *6LtMs, Lt 75, 1889, par. 5*

My head has not worked for weeks. There is a determination of blood to the brain, but today I have been feeling some encouraged that relief was coming. I shall wait and trust and thank God, [every day] and every night, saying, "Though he slay me, yet will I trust in Him." [*Job 13:15.*] I have lain awake for hours in the night praising the Lord for His mercy and lovingkindness. Some seemed very solicitous for me, but I told them if I should die that is not the worst thing that could happen to me. Let me never be found dishonoring my Lord by voice or pen, mind or body. I am of good courage and I

will cling to the arm of Infinite power. Think I shall improve. Yes, I believe I shall.*6LtMs, Lt 75, 1889, par. 6*

I did not know what a strain has been upon me since I left Europe, and especially since I came East more than one year ago. We do not forget you, my dear afflicted child. We pray most earnestly for you every day. I have freedom in prayer. We do not forget Brethren Olsen and Matteson and others who are afflicted. We pray; it is all we can do. Then we leave you in humble trust in the hands of One who loves you with a greater love than a mother's. Cling to Jesus and put your entire trust in Him, for He careth for you and He will not withdraw His hand from you, but will lead you Himself.*6LtMs, Lt 75, 1889, par. 7*

Dear Mary, how pleasant it will be to see the King in His matchless loveliness and be where there is no pain, no sorrow, no sickness, no sadness. I feel so clear that we shall be victorious, and I feel clear that the communication is opened between God and your soul. It seems so sure to me that you have the divine Presence and that Jesus is your constant Helper. Oh, He loves you; He loves you, and is looking upon you with pitying tenderness. Never doubt Him for a moment, commit your case to Him, having faith that He will do for you the very thing that is best for your eternal interest.*6LtMs, Lt 75, 1889, par. 8*

Sunday, December 8

In the box that went to Denver were some things that were mine, for that box was packed to go to Battle Creek, and the fruit that was to go to Boulder was left in a trunk at Oakland, because they would be obliged to pay extra on the trunk. Did there come through odds and ends of parcels? I cannot remember what was put into the trunk, and what was put into that box that went to Denver and then to Boulder. Some things I miss. I had such a terrible headache when the packing was done, I have no recollection where they were put.*6LtMs, Lt 75, 1889, par. 9*

I would be so pleased to see the children. I am making another scrapbook for them. I did not finish the other book, and I thought you might have some nice pieces. If not, I can send you some.*6LtMs, Lt 75, 1889, par. 10*

We have just purchased a real nice, but little-worn, cutter for \$10.00. We have bought a first-class cow for \$45.00. She is large, some[what] like your white cow for size, [a] Devonshire. She will not give milk until two weeks. She gives about eighteen quarts at the two milkings, morning and night, when fresh. We have a boy to tend the fires, milk, [and] feed the horse and cow. We pay him three dollars and a half per week. We have just had a conference in regard to the book work, and had to be broken off for a committee meeting. Willie was one glad boy to get home last Wednesday, I assure you. I am just beginning to use my head a little now. I have not attended but one meeting for weeks, and I find I am not immortal. I must rest.*6LtMs, Lt 75, 1889, par. 11*

I wish I could [see] you all together and see your cows and hens. I would have been glad to have been free from this changeable weather. It hurts my throat and head and makes me feel very much as if I were sick. There has been much cloudy, foggy weather. When it comes clear [and] cold, then I feel braced up, but it is very mild, depressing, flat weather. Nothing bracing in the atmosphere. Remember me to Brethren Olsen and Matteson.*6LtMs, Lt 75, 1889, par. 12*

Love to all your dear family. I pray earnestly for you all every day. The Lord lives, the Lord hears and answers prayer. Look up, my dear child. Look up; be of good courage; trust wholly in the Lord, for He is your Helper, your Physician, your Saviour.*6LtMs, Lt 75, 1889, par. 13*

Mother.

**Lt 76, 1889**

White, Mary

Battle Creek, Michigan

October 29, 1889

This letter is published in entirety in *1888 450-451*.

Dear Daughter Mary:

I have sent, in this, some plaid seersucker, thinking it would be good and strong for aprons. I send you that thick woollen goods to use as you may think best. I have knit a pair of wristers for Ella. Will knit a pair for Mabel, if I can, and send soon. I think you will need a mattress, cotton-top mattress which I will send by Brother Gates. I told Rheba to be sure and write to me just what you needed in quilts or in bedding, mattresses. I have received no line from her. Perhaps she forgot it but let me know about it, if you can, as soon as possible.*6LtMs, Lt 76, 1889, par. 1*

We are having a good meeting. There seems to be no dissension. The testimonies which have been borne by ministers are that the light that came to them at Minneapolis and during the past year has been highly appreciated and they will walk in the light. They have seen more of the blessedness of the truth and the love of Jesus than ever before in their lives. [They say] that success has attended their labors during the past year as never before, and they enjoyed the presence and the love of God in large measure. This has been the testimony borne and the meetings are excellent. At the same time there are a number who apparently stand where they did at Minneapolis. Oh, that God would work mightily for His people and scatter the clouds of darkness and let the sunlight of His glory in!*6LtMs, Lt 76, 1889, par. 2*

I am much pleased with the meeting. Thus far, not one voice of opposition is heard. Unity seems to prevail. I have had precious seasons of prayer in your behalf, and I believe the Lord is working for you and Satan will be disappointed.*6LtMs, Lt 76, 1889, par. 3*



Willie was very much tired when he got here. His head would not work, but I have talked pretty plainly to him with some authority. And dear Mary, Jesus is your Helper. Do not doubt this for one moment. Just look up and believe and trust in God, the Living God. I see no reason why the Lord has not heard our prayers. I believe with all my heart and mind that He has done this. Just trust in the Lord fully and do not be discouraged. Hope in God. Praise His holy name. He loves you and has a fatherly care for you. Oh, that God will be your Helper every day. I think much of my grandchildren and will write them soon. Be sure and let it be known if you want anything I can get for you [and] I will do so.<sup>6</sup>*LtMs, Lt 76, 1889, par. 4*

Mother.

**Lt 77, 1889**

White, Mary

Battle Creek, Michigan

October 31, 1889

This letter is published in entirety in *1888 469-470*.

Dear Mary:

Our meetings are crowded in thick and fast. We see in five o'clock meetings and in eight o'clock meetings many tokens for good. The testimonies are of altogether a different character than they have been in any conference. We have had for some time. I do long for the work to go deep, and I believe it is. *6LtMs, Lt 77, 1889, par. 1*

Leroy Nicola has begun to soften, and I hope that he will fall upon the rock and be broken. I know the Lord is at work for His people. We want greater faith and then the greater power will come. *6LtMs, Lt 77, 1889, par. 2*

I attended early morning meeting [at] half-past five. Oh, it was a good meeting. There was the spirit of earnest supplication to God for His presence and His power. The Lord indited prayer. Many good testimonies were borne. *6LtMs, Lt 77, 1889, par. 3*

Our sisters from Washington bore decided testimonies. There are many who are being fed with the heavenly manna. The uplifting power must come from above—the current of spiritual influence which flows in the heart from Jesus Christ. *6LtMs, Lt 77, 1889, par. 4*

I thank God for His blessing upon me this morning. Be of good courage, my dear child, wait then upon the [Lord], for He is your Helper and your Support, your Front-guard and your Rereward. *6LtMs, Lt 77, 1889, par. 5*

I am glad that we may trust God and wait patiently for Him. I am glad that we may know that He forgives us of our sins because His

promise is sure and to believe that we are forgiven is our privilege and duty. It honors God. I hope that we will have more of faith and less of self.*6LtMs, Lt 77, 1889, par. 6*

We parted from Sister McOmbler this morning at five o'clock. She has enjoyed the meetings much. I know that you must miss her. Sister Ings is at the Health Retreat and she says all things are moving harmoniously there. Dr. Burke has his hands full running two institutions. I hope that success will attend this last move made.*6LtMs, Lt 77, 1889, par. 7*

I am much better in health than I have been for years. After I came home, I was very weary; but I was lifted up above my infirmities and am real well. Praise the name of the Lord! I look to the Lord and trust in Him. He has done all things well.*6LtMs, Lt 77, 1889, par. 8*

Much love to the dear children and to Mother Kelsey and Rheba.*6LtMs, Lt 77, 1889, par. 9*

Mother.

**Lt 78, 1889**

White, Mary

Battle Creek, Michigan

November 20, 1889

Previously unpublished.

Dear Daughter Mary:

I was so thankful to read your letter, so cheerful every word. I believe in the promises. I believe that the Lord has His everlasting arm about you and that He careth for you, every hour.*6LtMs, Lt 78, 1889, par. 1*

The more I write and speak upon the attractions of Jesus Christ, His fulness, His mercy and love to fallen man, the more am I charmed with the greatness of the theme of redemption. I am glad that Jesus is a living Saviour and He is our Saviour.*6LtMs, Lt 78, 1889, par. 2*

Dear Mary, trust in the Lord fully. Wait patiently for Him and you will see the salvation of God.*6LtMs, Lt 78, 1889, par. 3*

You inquire in regard to Sister McDearmon. She is quite well and is enjoying her visit. Well, she spends most of her time at Hattie's. The little granddaughter just about worships her grandmother. She is perfectly satisfied if she can be in her company.*6LtMs, Lt 78, 1889, par. 4*

I sent you a trunk by Dr. Kellogg containing a white mattress and a small thin mattress and a new comfortable. I thought this would save you from making these things. Please accept them as a Christmas gift.*6LtMs, Lt 78, 1889, par. 5*

Sara has sent to Sister Ings to send dried fruit, all that there is in Healdsburg. There is not much, but all can be sent. I want you to have these letters from Sister Ings, for they may contain something you may want to hear.*6LtMs, Lt 78, 1889, par. 6*

I was much pleased with your financiering faculties, with your missionary work for those worse off than yourself. I thought I should have found some time to write to the children, but tell them grandma sent them a scrapbook by Brother Gates. I think it contains excellent pieces. I could do nothing to it. I was so sick with cold I could do no writing. I am having a regular siege of it, but we will conquer it at last.*6LtMs, Lt 78, 1889, par. 7*

I am of the best of courage and shall put my trust in the Lord. I cannot write you much news. Willie is in good health. If he could get his allowance of sleep he would come out all right from his taxing committee meetings.*6LtMs, Lt 78, 1889, par. 8*

I hope you will cling fast to the Source of your strength. Be of good courage. Look and live. May the Lord bless you, my dear child, is my constant prayer.*6LtMs, Lt 78, 1889, par. 9*

Much love to Sister Kelsey and to Rheba and to Mary. The name I choose not to write, for I shall make a mistake. Love to my dear grandchildren. I hope they will love the dear Saviour and be good and obedient children because Jesus loves them.*6LtMs, Lt 78, 1889, par. 10*

Mother.

**Lt 79, 1889**

White, Mary

Refiled as *Lt 82a, 1888*.

**Lt 80, 1889**

White, Mary

Battle Creek, Michigan

December 18, 1889

Previously unpublished.

Dear Mary:

We received your good letter and was pleased with your true, brave, noble, self-sacrificing spirit. We do not cease to pray for you and your dear little ones and for the family.*6LtMs, Lt 80, 1889, par. 1*

Last Sabbath I spoke to a full house upon the necessity [of] walking in the ways of the Lord, and arousing the soul to most earnest endeavor to save souls. “Ye are laborers together with God.” [*1 Corinthians 3:9*].*6LtMs, Lt 80, 1889, par. 2*

Our meetings commenced in verity yesterday, Wednesday. I was appointed to speak last night. I felt that sermonizing was not the essential thing now. We want to make some decided move on the Lord’s side. After speaking a short time upon this subject: “Draw nigh to God and He will draw nigh to you” [*James 4:8*], I went into earnest labor. Called for those to come forward who desired to seek the Lord and give themselves wholly to His service. In response sixty-four came forward—not many small children but students, youth attending our college. The Spirit of the Lord was in our midst. Fervent prayers were offered and the Lord did draw nigh to us and that to bless.*6LtMs, Lt 80, 1889, par. 3*

We greatly desire to see a work done here in Battle Creek. While I was writing in the early morning hours, Professor Prescott tapped at my door, and we had some talk in regard to the very best means to be employed to reach the students and help them to advance in obtaining a solid experience in the things of God.*6LtMs, Lt 80, 1889, par. 4*

We devised ways and means to secure the best results during this Week of Prayer. He solicited me to attend the meeting at the college at five p.m. today. I consented to go. He seems to always be desirous for my help. He keeps the testimonies before the school, and he tries to make them of importance before the students. *6LtMs, Lt 80, 1889, par. 5*

I am also urged to speak in the chapel to the office hands. This I shall do. They want me to speak in the tabernacle [at] half past two p.m. O, how I long for strength. The trouble with me has been my head, inability to think or use it in any way. [After] speaking twice last night, I think I must have been in the line of my duty, for my head feels more natural than it has [been]. I long to see the church arouse to do their God-given work. It seems to me to be a sad thing to have the church so indifferent and listless, at this time when we may be expecting increased light. *6LtMs, Lt 80, 1889, par. 6*

We need true Christian home missionary labor as in the case of Philip. Nathanael's case represents a sincere Christian pleading with his Father in heaven for the light to know the truth, for he had grace but less light. He was holding fast what light he did have, holding the truth that he believed, unyieldingly. Nathanael was not satisfied to go groping his way in darkness. He wanted clearer light and the Lord did not leave him in darkness. Oh, that our people may be earnest seekers for the truth. *6LtMs, Lt 80, 1889, par. 7*

Give my love to the dear children. Jesus loves them and He blesses them, and may His blessing make them more and more lovable, beautiful in character like Jesus. *6LtMs, Lt 80, 1889, par. 8*

Love to each member of the family and to Brother Olsen and wife, Brother Matteson, and all my friends. *6LtMs, Lt 80, 1889, par. 9*

Mother.

Would it not be well for Rheba to go to a better climate than she will find at Battle Creek. Had she not better go at once to the Health Retreat. Sister Ings is there. Mary is there to give her treatment, and the climate will be so much better. Consider this. W. C. White thought at first she [had] better come here, but I fear the effect of this climate. I would get away from it if I could, but I seem to be



fastened here just now.*6LtMs, Lt 80, 1889, par. 10*

Mother.

Much love to Sister Kelsey, Rheba and Mary. Remember me to all the dear ones, especially Brother Olsen and wife [and] Brother Matteson.*6LtMs, Lt 80, 1889, par. 11*

**Lt 81, 1889**

Walling, Fred

NP

1889

Previously unpublished.

Mr. Walling:

I am sorry for you. I know you are not a happy man. I tried to do the very best thing I could for you in taking care of your children, but after I was gone to Europe, which fact you were fully acquainted with, you made a mistake in your action toward the children in my absence. No one would object to your visiting them, but your manner and the course pursued was not a right one.*6LtMs, Lt 81, 1889, par. 1*

There had been a silence on your part for years. They seldom heard from you and had not seen you. I had the sole management of them. Would it, then, not have been a proper course to have communicated with me in regard to your children as to what plans I had in view for them? Certainly someone had to plan for them, someone had to devise as to the proper course for them in the future. My husband and myself had borne the burden of them, a heavier burden than I ever carried for my own children.*6LtMs, Lt 81, 1889, par. 2*

I treated them in all their perversity of disposition as I wished the Lord to treat me. During the whole period of my care for your children I did not punish them but once, then I saw that nothing better could be done to correct certain evils that must be cured. Once I corrected Addie; once I punished May, and the object was gained. My manner was not to threaten, to drive, to scold and jerk them about, as some mothers do their children. I looked upon them as the younger members of the Lord's family. To the Lord I must render my account for how I had dealt with these children.*6LtMs, Lt 81, 1889, par. 3*

There can be no haphazard work brought into the education and training of children. Beating them is not the way to correct evils. Christ said, "Without me ye can do nothing." [John 15:5.] The grace of Christ alone can cure the soul maladies and mold the character after the divine Pattern. I took up this work, to be faithful in it as I would in the articles I write for our papers and the discourses given before the congregation. I must meet my work in the judgment. You must meet your work, for all will be judged according to the deeds done in the body. Every secret thing, Mr. Walling, will then be brought to light, every hidden thing be revealed, every dishonest action and the motive underlying the action will appear just as it is. It takes grace to overcome evil influences and if we have not that grace, there is no telling how low we may conduct ourselves. I tried to fasten the truths of God's holy Word in the minds of the children, not knowing how soon I might be called away from my work to rest in the grave in Mount Hope Cemetery beside my husband. I have done my work for your children, that they should keep eternity in view and live for the future, immortal life. *6LtMs, Lt 81, 1889, par. 4*

When you wrote to your children in my absence to make no engagements, without the slightest reference to me, without consulting with me all these years, I unhesitatingly say it was not a correct course of action on your part. Did you expect [that] these children in my absence would throw themselves into your hands, when you were a comparative stranger to them, and separate their interest from me, who had taken care of them all these years, as though I should have no voice whatever in their future course of action? There had not returns been made to me from the children during the years of their minority, because I had nothing in writing to secure them to me until they were of age. *6LtMs, Lt 81, 1889, par. 5*

Then I determined to exercise my own judgment and give these children a practical education, that if they were separated from me they would have the solid branches of education in science and in practical life. The want in this age is not so much a classical education or Greek scholarship as it is for a thorough knowledge of the duties so essential in practical life, for good health, morals, and self-government, and to determine what is truth by the cultivation of a constant reverence for the God of truth and His holy Word and by an earnest searching of the Scriptures. *6LtMs, Lt 81, 1889, par. 6*

You accuse me of weaning the affection of your children from you. I did not make it in my line to dwell largely upon your virtues, and said nothing of your mistakes. There was nothing particularly noble and grand in character that I could present before the children for them to admire and imitate. I could not testify to falsehood. I simply repeated to them the expressed desire of yourself that they should become intelligent in school education, but above everything else know the science of housekeeping. This I repeated to them often and told them how surprised their father would be to find them at an early age able to make good bread and cook a good meal all themselves. Could I clothe you with all the moral acquirements and perfection of character as a pattern man, Mr. Walling, when I had not the knowledge that you were thus? For years we knew not where you were or what you were doing. But I deny the charges you have made that I alienated your children from you, for I surely did nothing of the kind. I said nothing of your mistakes and errors.*6LtMs, Lt 81, 1889, par. 7*

You came to your children as a stranger. Then why did you not seek to present yourself as a father before your children, to make the best impression on their minds—first by your exterior, as this has influence to testify for our against the whole man, then to forebear criticism of the one who had been mother and father and bank to your children during the larger share of their lifetime? Your threatenings—what was in your power to do to hurt their Aunt Ellen if they did not comply with your request—was not calculated to inspire your children with the most profound reverence for their father. Inducements and threats were the weapons freely used to compel your children to do as you wished—to govern your children.*6LtMs, Lt 81, 1889, par. 8*

The first rule to learn in government is to govern self. The educator must be a constant learner. Gain the confidence of children and youth and they can be managed easily. A birch rod or rattan held over their heads for any misdemeanor will intimidate but not reform or create genuine love. This is human nature. Constant censure and criminating, unjustly or justly, will never create love.*6LtMs, Lt 81, 1889, par. 9*

If Mr. Walling had pursued a different course himself, his children

would have entertained the same feelings they had ever cherished for him. The children have a high sense of decorum and nothing can embitter them so quickly as tantalizing them or finding fault with those whom they have every reason to respect and love, in whom they have had confidence. The father could not treat his children as he would have done twelve years ago. Though he had not cared for or heard from them for ten years, he commenced to lay his commands upon them to obey him in every respect as their father, to do exactly what he required of them as though they had no will or conscience of their own. Was there no possibility of his mingling injustice and wrong with his requirements? The children would not submit to this. If the children's affections are alienated, he himself has done this. I have had no part nor lot in this matter. *6LtMs, Lt 81, 1889, par. 10*

**Lt 82, 1889**

Giles, Brother

Battle Creek, Michigan

January 9, 1889

Portions of this letter are published in *OHC 86, 119*.

Dear Brother Giles:

I have written the enclosed for your benefit. I want you to receive it and have hope and have courage and “look and live.” [*Numbers 21:8*.] There are no merits in you. You may seek to find some good works to recommend you to God, making you good enough to be saved. Now, you can only be good enough to be saved by coming to Jesus just as you are, “without plea.” Cast yourself wholly upon the merits of Christ as a sinner that wants to be saved. Even although distressing unbelief comes in, he must fight the good fight of faith and lay hold on eternal life.*6LtMs, Lt 82, 1889, par. 1*

The evidences on which you have built your hope are fancied to be deceptions rather than the sure word of prophecy. You question your title to the blessings God has promised to give His sons and His daughters, and you feel all the time that you are an intruder among His people rather than of the number of the favored ones of God. Even Christians of long experience are often assaulted with the most terrible doubts and waverings. They are flashed into the mind to disbelieve the very existence of God. But, my brother, you must not consider that for these temptations your case is hopeless.*6LtMs, Lt 82, 1889, par. 2*

I want you to feel the value of Christ’s work and cast your helpless soul upon Jesus Christ. Hope in God, trust in Him, and rest in His promises, whether you feel happy or not.*6LtMs, Lt 82, 1889, par. 3*

A good emotion is no evidence that you are a child of God, neither are disturbed, troubled, perplexing feelings an evidence that you are not a child of God. Come to the Scriptures and intelligently take God at His word. Comply with the conditions and believe He will

accept you as His child. Be not faithless, but believing.*6LtMs, Lt 82, 1889, par. 4*

Tomorrow, or day after tomorrow, I will send you a letter written for you which I think will be a help and blessing to you.*6LtMs, Lt 82, 1889, par. 5*

You speak of helping the cause by letting them at the Review and Herald office have means without interest. I wish to set before you the great necessity at St. Helena, California, of the use of means such as you propose to the office at Battle Creek. If you would make a donation or let them have the use of money without interest in their present emergency, it would be, I know, doing God service. We have established a health institution in St. Helena, Crystal Springs. I would be pleased to hear from you if you can do this. The Lord has indicated that this institution should be established and sustained. They have had to put up new buildings and purchase water privileges, which cramps them for means just now.*6LtMs, Lt 82, 1889, par. 6*

May the Lord direct you is my prayer. They have been running now about eight years. They have given treatment to the poor, several thousand dollars' worth. We are raising a fund that shall be placed in the institution for this purpose. If you know of any of our friends in the faith who would help in this good work, please tell them that it is really a work of God, and they will be blessed in giving of their means to help it in the good work.*6LtMs, Lt 82, 1889, par. 7*

I leave these few lines with you, trusting you will see light and obtain the peace of mind you so much need.*6LtMs, Lt 82, 1889, par. 8*

**Lt 83, 1889**

White, Mary

Battle Creek, Michigan

December 23, 1888 - January 6, 1889

Portions of this letter are published in *1SM 150-151; 3MR 189-190; 3Bio 423*.

Dear Daughter Mary:

I have not written to you much of late but you have been in my mind and in my prayers much during the Week of Prayer. At the commencement of the Week of Prayer, I could not unite with them, could not leave the building, fearing that exposure would bring on another terrible time with my head. I am thankful to our heavenly Father that I am able to be out again, but am obliged to be very careful that I do not bring upon myself such a condition of things as I had in Healdsburg. *6LtMs, Lt 83, 1889, par. 1*

I have now spoken to the helpers, nursing class, and physicians five times during the Week of Prayer and I am sure my talks are appreciated. I have spoken in the college twice. Last Thursday Professor Prescott wished me to come over there. I went and prayed and spoke to the large chapel filled with students. I had much freedom in speaking and in presenting before them the goodness and mercy of God and the great condescension and sacrifice of Jesus Christ and the heavenly reward purchased for us, the last final victory, and what a privilege it is to be Christians. *6LtMs, Lt 83, 1889, par. 2*

Professor Prescott arose and attempted to speak, but his heart was full and he did not utter a word for five minutes, but stood weeping before the people. Then he said a few words, "I am glad that I am a Christian." He talked for about five minutes, then he gave liberty for all to speak. Many testimonies were borne, but it seemed to me that there must be a company reached that we had not yet succeeded in reaching. We called all to come forward who felt that they were unready for Christ's coming and had not an evidence of their



acceptance with God. I thought the whole house was in motion. We then gave opportunity for all to express their feelings, but we had, after a little, another season of prayer and the blessing of the Lord seemed to reach hearts. *6LtMs, Lt 83, 1889, par. 3*

Then we separated into divisions and continued the work for two hours longer and the Lord's Spirit came into the meeting in a remarkable manner. Several of those who had known nothing of a religious faith, unbelievers from the world, have obtained a genuine experience in the religious life. And the work is going deeper and deeper. The Lord is at work and will work as fast as we prepare the way for Him that He can safely reveal His power in our behalf. *6LtMs, Lt 83, 1889, par. 4*

January 5 [6?]

Dear Mary, I have tried to get at it to finish this letter, but I could not do it. There would be private testimonies to write, and many to counsel with, and sometimes I have spoken at three different assemblies each day, but the Lord has wonderfully sustained me. The work of God is seen in our midst. Meetings have been held now four weeks and many souls have a true conversion. They say they never knew what the converting power of God was before. *6LtMs, Lt 83, 1889, par. 5*

Sabbath, yesterday, was a precious day indeed. I talked to a full house and the blessing of the Lord rested upon me in large measure, and the whole congregation was moved. *6LtMs, Lt 83, 1889, par. 6*

In the afternoon, although I was weary, I attended meeting and there was a large number in attendance. Oh, what a changed atmosphere from four weeks ago. Jesus was present indeed; 185 testimonies were borne in quick succession and all were free to tell what the Lord had done for their souls. *6LtMs, Lt 83, 1889, par. 7*

The son of Elder Andrews has had a genuine conversion. Professor Winslow's testimony is free and he says he never was really converted before. Warren Batcheller has met with a new conversion, and many bear the same testimony. This is a day that will be long remembered in Battle Creek. You would see where I

need to be forgiven for not writing.*6LtMs, Lt 83, 1889, par. 8*

If I could only set the matter before you just as it is. I have felt determined to do thoroughly the work given me of God. This church was terribly backslidden. Many had paid no tithes for years. I gave a decided testimony upon this point in meeting, then I went from house to house and labored and prayed with families, and God gave me words to speak to reach these cases.*6LtMs, Lt 83, 1889, par. 9*

Brother Lucas had paid no tithes for two years. He was far back, and January 2 I called all who needed help and the prayers of God's people to come forward. Brother Lucas and wife came forward and made their confessions. Brother Lucas said he had not had any of the Spirit of God for some time, for he had been robbing God in tithes and offerings. He put \$125.00 in the Christmas donation, but he said he meant from henceforth to pay the Lord an honest tithe and to take up his past neglected work and make restitution to the Lord. Several others had a similar testimony to bear.*6LtMs, Lt 83, 1889, par. 10*

Next day, January 3, I visited Brother Lucas, and how rejoiced they were to see me! He said the Lord sent me. He considered himself blessed in my coming to his house. I prayed with them, then went to business; asked Brother Lucas to give me a note. He said he would, gladly. I had book and pencil, which I handed him. He wrote, "For value received, I promise to pay." He looked up at me and said, "That is it, just as it should be. I have been receiving blessings from God day after day, and I am ashamed that I have dealt thus with my Lord, but it shall be so no more."*6LtMs, Lt 83, 1889, par. 11*

He reckoned up that which was his honest tithe and reckoned up the interest and it amounted to the snug little sum of \$571.50. I thanked the Lord for this. He said he expected money any day, and would pay this note to the Lord the very first.*6LtMs, Lt 83, 1889, par. 12*

I then went to Brother Haughey's. He was far behind. He was gone. I talked with his wife. She said she owed the Lord a large sum and she would return into the treasure double for withholding. Their note was made out for \$300.00. I visited Orin Frisbie's but he was not at

home. I sent him a letter of reproof and warning and January 4 I visited him and both he and his wife broke all down. He gave his note for \$1,000, and he was blessed and encouraged.*6LtMs, Lt 83, 1889, par. 13*

When I returned home I had visitors all day and could not finish this letter as I designed to do. It seems every day I just put in every bit of strength in labor that I have, and the next day I have just as much more to invest. As I returned from Orin Frisbie's I was hailed by Brother Lucas. He was as happy a man as I have seen in a long time. He showed me that he had taken up his note and paid the money, putting in a little extra to be sure it was enough.*6LtMs, Lt 83, 1889, par. 14*

Now we leave the church here to go to South Lancaster Wednesday. I cannot have the company of Willie. We go in one direction; he goes by way of Ohio. He is working hard early and late, but we have pleasant rooms and good diet and he is enjoying good health. We shall probably go to Washington, [D.C.], before we return to Battle Creek. We cannot be gone more than two weeks. We shall probably have to go east again before we return to California. I fear I shall have to stay until next fall. I see no release for me. May the Lord bless me, is my prayer, and give me light to give to the people.*6LtMs, Lt 83, 1889, par. 15*

I feel assured the Lord blesses you. Sometimes it seems that I can see His hand touching you as I pray. Be of good courage in the Lord. Trust wholly in Him. Do not wrestle hard but just fall into His arms and trust. He has promised to bless and He will do it. Love to all the family and children.*6LtMs, Lt 83, 1889, par. 16*

Mother.

**Lt 84, 1889**

White, W. C.

Chicago, Illinois

April 5, 1889

Previously unpublished.

Dear Son Willie:

We are having excellent meetings, but it is an alarming feature of the condition of our people that they are so difficult to move. It seems that they are half-paralyzed. Nevertheless there are tokens for good. I have taken part every morning. Wednesday spoke in early morning, then went over to the West Side and spoke at half past ten. I was much surprised to find the church filled with interested, intelligent hearers.*6LtMs, Lt 84, 1889, par. 1*

I had much freedom in speaking. I mentioned the good that Brother Matteson was doing in his feeble health, and that I was sure they all would appreciate his efforts to teach others, that they in their turn may teach others and so the good work go forward. I think all were much pleased with the meeting, and they drew so hard for me to give them more labor that I consented to do this, and remain over another week.*6LtMs, Lt 84, 1889, par. 2*

I visited Brother Matteson and we had one of the best talks I have ever had with him. I think he will go to California after his school is over. He wants to know if I think the General Conference will furnish him with a suitable person, a young man, to go with him and help him in his work, and he will keep on his work of writing as he is doing now. He will go to Fresno and see if he can get hold of some of the Scandinavians located there. I told him I thought the conference would do this, for I am satisfied they ought to do it.*6LtMs, Lt 84, 1889, par. 3*

I then went to find Brother Salisbury, but they were not at home, and this was a tiresome day to me. I was about sick and I took cold. But I talked yesterday morning and afternoon.*6LtMs, Lt 84, 1889,*

*par. 4*

I tell you, Brother Jones is giving precious instruction. All are waking up to appreciate it. Brother Kilgore's face fairly shines. He talks and cries and praises God. I believe he is really converted. Others are bearing a good testimony. Miles Grant's wife was at our meeting yesterday afternoon, and she remained till after the discourse and after the social meeting, which lasted till past five o'clock. She then was conducted to my room, by my consent, and we had an introduction and a real pleasant chat. She is much younger than he and is a good-looking woman. *6LtMs, Lt 84, 1889, par. 5*

I spoke this morning again, and I know the people are getting much good, but it is not like the meeting at South Lancaster. But all appreciate the instruction that Elder Jones is giving them. A good work is being done. *6LtMs, Lt 84, 1889, par. 6*

Well, Willie, my draft came from Charles Smouse—thirteen hundred (\$1,300), at seven percent. I shall hold it till Edson comes, then shall consider just how to place it. I think I had better place it in Review and Herald, but it may not be best, for they may think it will be to cancel my debts there, when it is for another purpose. *6LtMs, Lt 84, 1889, par. 7*

Mrs. Grant expressed great pleasure in the way Seventh-day Adventists managed their business matters in finding a standing in the cities. *6LtMs, Lt 84, 1889, par. 8*

We had a business meeting and I did some plain talking. All were agreed to purchase the twenty feet of land adjoining them, and it is purchased for twenty-nine hundred dollars. This is a sensible investment. I think in a little time they will be free of debt if they will work wisely. *6LtMs, Lt 84, 1889, par. 9*

This money came so readily that I think it is either a snare or else we ought to go ahead. I have just received a good letter from Sister Sawyer. She says they have had more than a week's rain and everything is beautiful in the valley; not a speck of fog has there been there. Mary is still poorly. *6LtMs, Lt 84, 1889, par. 10*

I will now be here until the first of next week and then return to

Battle Creek. I miss you but I hope Mary will enjoy your company. Poor child, she has been deprived of it for a long time—one half a year.*6LtMs, Lt 84, 1889, par. 11*

Yours with much love,*6LtMs, Lt 84, 1889, par. 12*

Mother.

## Lt 85, 1889

Brethren

NP

April 1889

This letter is published in entirety in *1888 277-285*.

My Dear Brethren:

I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you. *6LtMs, Lt 85, 1889, par. 1*

The night after I had decided not to remain longer in Minneapolis, in a dream or vision of the night—I cannot tell certainly which—a person of tall, commanding appearance brought me a message and revealed to me that it was God’s will for me to stand at my post of duty, and that God Himself would be my helper and sustain me to speak the words He should give me. He said, “For this work the Lord has raised you up. His everlasting arms are beneath you. From this meeting decisions will be made for life or for death; not that anyone need to perish, but spiritual pride and self-confidence will close the door, that Jesus and His Holy Spirit’s power shall not be admitted. They shall have another chance to be undeceived, and to repent, confess their sins, and come to Christ and be converted that He shall heal them.” *6LtMs, Lt 85, 1889, par. 2*

He said, “Follow me.” I followed my guide and he led me to the different houses where brethren made their homes, and he said, “Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but

is from beneath.”*6LtMs, Lt 85, 1889, par. 3*

I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief.*6LtMs, Lt 85, 1889, par. 4*

Said my guide, “This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize, and become spies upon Christ, the world’s Redeemer.”*6LtMs, Lt 85, 1889, par. 5*

I was told by my guide that there had been a witness to the Christless talk, the rabble talk which evidence the spirit that prompted the words. When they entered their rooms evil angels came with them, because they closed the door to the Spirit of Christ and would not listen to His voice. There was not a humbling of the soul before God. The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven.*6LtMs, Lt 85, 1889, par. 6*

I was then informed that at this time it would be useless to make any decision as to positions on doctrinal points, as to what is truth,



or to expect any spirit of fair investigation, because there was a confederacy formed to allow of no change of ideas on any point or position they had received any more than did the Jews. Much was said to me by my Guide that I have no liberty to write. I found myself sitting up in bed in a spirit of grief and distress, also with a spirit of firm resolve to stand at my post of duty to the close of the meeting and then wait for the directions of the Spirit of God telling me how to move and what course to pursue. *6LtMs, Lt 85, 1889, par. 7*

There are ways by which the Lord leads and guides His people. God has all wisdom and all knowledge. He has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." *James 1:5*. Oh, that all those who claimed to be God's chosen servants would have felt that they were in need of wisdom, in the place of their feeling the perfect wholeness which they did feel. Much talking and inflaming one another were not wanting, and ridiculing those whom God had raised up to do a special work. These had, like brethren, taken their Bibles and searched the Scriptures and bowed upon their knees before God in earnest prayer, claiming the promises of God for divine guidance. *6LtMs, Lt 85, 1889, par. 8*

In this time of peril, as we are nearing the period of an important crisis, it is only reasonable that we should expect something of the revealings of greater light to the people. How did these men who had allowed their minds to be filled with prejudice and jealousy know but God had made these men messengers to give light and truth to the people? What right had they to set themselves in dead array against these ministers of Christ, even if they thought that their ideas did conflict with previous ideas on some points? Why not spend the hours together in prayer to God, in fasting, in deep heart-searching? "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive any thing of the Lord." *James 1:6, 7. 6LtMs, Lt 85, 1889, par. 9*

The true, earnest seeker will give up his way for God's ways, that he may be guided into paths wherein God may choose to lead him, where the Lord has great blessings awaiting him, although it may seem to short-sighted human beings there is only loss and disaster.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” *Isaiah 55:8, 9.6LtMs, Lt 85, 1889, par. 10*

I have been shown the low spiritual condition of the churches in Iowa, and I knew that the influence of Elder Morrison and others who united with him was not of a character to uplift the people unless there were great changes made by the Spirit of God in their faith and manner of labor. Christ joined His divine nature with humanity to show us that God would have us in the closest union with Himself. “God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” *6LtMs, Lt 85, 1889, par. 11*

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April 7, 1889

We left Battle Creek for Chicago, accompanied by Sister Fannie Bolton, March 28. We have up to this time, April 7, been having meetings almost continuously. Elder A. T. Jones has labored faithfully to instruct those assembled, and in breaking to their souls the bread of life. We have felt sorry that not only every Seventh-day Adventist church but every church, whatever their faith and doctrines, could not have the precious light of truth as it has been so clearly presented. I know it would have been a rich feast to very many souls not of our faith to see the plan of salvation so clearly and simply defined. We must remember that the Lord has very many souls in all the churches throughout the world who are living up to the very best light they have; and could these hungry souls, as well as those of our own faith, have the instructions that have been given here for the last ten days, and their hearts accepted the light and truth of the gospel, they would have been greatly blessed. *6LtMs, Lt 85, 1889, par. 12*

The religion of Jesus Christ has not been as clearly defined as it should be, that the souls who are seeking for the knowledge of the plan of salvation may discern the simplicity of faith. In these meetings this has been made so clear that a child may understand that it is an immediate, voluntary, trustful surrender of the heart to

God—a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ. It is a decisive act of the individual, committing to the Lord the keeping of the soul. It is the climbing up by Christ, clinging to Christ, accepting the righteousness of Christ as a free gift. The will is to be surrendered to Christ. Through faith in the righteousness of Christ is salvation. *6LtMs, Lt 85, 1889, par. 13*

We have seen evidence in this meeting how far apart has been faith and the righteousness of Christ from the religious life of those even who claim to be keeping the commandments of God. There has been the great want of a knowledge of Jesus Christ. The want in the religious experience is the acceptance of Jesus Christ as presented in the gospel. Many have not yet received Christ. They have accepted a theory of the truth, and have been in a large degree left to this kind of experience. And how hard it has been to impress the minds with the necessity of justification by faith! “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” *John 1:12.6LtMs, Lt 85, 1889, par. 14*

Faith in Jesus Christ’s righteousness in the behalf of every individual soul should be held before the people for their study and for them to contemplate thoroughly. This theme cannot be dwelt upon too often and too earnestly. The people are suffering for the gospel of Christ. The mind and heart need to be informed and educated to believe in Christ. Truth must be communicated and through patient, painstaking effort the people must learn to take advanced steps in faith. All who have teachable minds, all who are unprejudiced, will see the simplicity of faith in Jesus Christ. *6LtMs, Lt 85, 1889, par. 15*

It has seemed really discouraging at first to see how hard it was for some to give up their dependence on their own merits. But as minds were fastened upon the truth presented, we were hopeful that the palsy of unbelief which paralyzes all the powers of mind and soul would be broken, and that the words so fitly spoken would not be to the hearer as idle tales. Jesus spoke of those who heard Him, having ears but hearing not, having eyes but seeing not, lest they should be converted and He should heal them. Attentive

hearing, with desire to know the truth, will be the opening of the understanding that the soul may really have possession of the truth, that it may be sanctified through the truth. The individual soul must itself accept the truth which the Lord has sent through His messenger to him. You accept the gracious words and thus show honor to God who has sent you a message in love.*6LtMs, Lt 85, 1889, par. 16*

This work was being accomplished for the hearers, and wrongs and sins were confessed. Their hearts began to be softened, self-righteousness was seen to be worthless. They cannot understand the great mystery of godliness. They cannot understand how our sins can be removed by the Substitute, and Christ's righteousness imputed to sinners deserving of wrath. The mind faints in its effort to define it, to comprehend it. But has not God said it? Has He not plainly stated in His Word that the sacrifice of Jesus Christ does expiate human guilt? "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." *Romans 3:24-26.6LtMs, Lt 85, 1889, par. 17*

Is not this a true declaration of God? We must take it as such. We may not understand how it can all be, and theologians may try to explain it, but we can see it no better and can do no better than to believe God is true. He says it and it must be so. Take the gracious gift in the promises of God, believe all the Scripture tells us, although you cannot explain it and no one can explain it to you. Herein is faith put to the stretch. Christ died for the ungodly.*6LtMs, Lt 85, 1889, par. 18*

We have been earnestly and steadily at work to encourage faith in our brethren. This seemed to be as difficult as to teach a child to take its first steps alone. But thank the Lord, all this labor has not been thrown away. The gracious Spirit of God has witnessed to the words spoken, and those who have heard could only understand as they moved in faith. "With the heart man believeth unto righteousness; and with the mouth confession is made unto

salvation.” *Romans 10:10*. Souls are depending on the promises of the gracious power of Jesus Christ to combine with human effort. They move by faith, not by feeling. Such efforts God owns. The Holy Spirit has been convicting the hearts of men and women, convincing them that “Without me, ye can do nothing.” *6LtMs, Lt 85, 1889, par. 19*

The testimonies from Thursday had a different ring. The tame, lukewarm tone was gone. They were characterized by deep, earnest feeling. Men and women confessed how destitute of the love of Christ in the soul and of love for their brethren their religious experience had been. They humbly and thankfully expressed their gratitude for the light received. They had been clinging closely to their own righteousness; now by faith they trust in Christ’s might and His power and His righteousness. They can do literally nothing without divine help. Their prayers now are filled with earnest, simple faith that takes God at His word. All now seem to have warm hearts. The love of Christ is assurance to them of their acceptance, and they long to speak and acknowledge the great goodness of God in providing them a righteousness which is pure, spotless, efficacious. Well may we trust in Jesus. Who is so worthy of honor and confidence as He who suffered and died for us? *6LtMs, Lt 85, 1889, par. 20*

We are glad in the Lord that our brethren and sisters have begun to see and to understand what Jesus is to them. Just in proportion as they humble themselves will be their discernment and appreciation of Jesus Christ. The Lord is in our midst. Praise His holy name! *6LtMs, Lt 85, 1889, par. 21*

Friday was a precious day. The rubbish has been removed from the door of the heart and they have opened it to Jesus. Everything has been without excitement or extravagance. The leaven of Christ’s righteousness has been introduced into the experience and has energized the soul. Oh, that it may continue to work in its mysterious power until its diffusive influence quickens the lukewarm souls with whom it is brought in contact. Softly and silently the power of the divine Spirit does its work, wakening the dulled senses, quickening the soul and arousing its sensibilities, until each member of the church shall indeed be the light of the world. *6LtMs,*

*Lt 85, 1889, par. 22*

When the Sabbath came to us, with the going down of the sun, we assembled to welcome its sacred hours with thanksgiving and praise. Many bore precious testimonies that they never loved Jesus, never viewed Him in the character of such a Friend and so gracious, as they now did.*6LtMs, Lt 85, 1889, par. 23*

In the morning all nature seemed to be full of joyfulness. We assembled at half past five for social meeting. The Spirit of the Lord was in our midst. Many stated that they came to the meeting with hearts as hard as a stone, but as soon as they opened their lips to confess their faith in the love of Jesus, the light came in and their hearts were melted and subdued with the love of Jesus.*6LtMs, Lt 85, 1889, par. 24*

One brother said he would bear his testimony, for he knew it to be right, but he had no feeling. But his heart was broken; he fell upon the Rock and he was so impressed with the love of Jesus that he wept aloud. Ministers bore testimony that when they came to the meeting they were cold and their hearts hard, but when by faith they confessed to God their backslidings they knew Jesus forgave their sins and they were happy, newly converted, and they now bear a testimony that is free and joyful. "Thou shalt call his name Jesus, for he shall save his people from their sins."*6LtMs, Lt 85, 1889, par. 25*

**Lt 86, 1889**

Wheeler, Brother and Sister

Battle Creek, Michigan

July 19, 1889

Previously unpublished.

Dear Brother and Sister Wheeler:

I thought I would write to you before this date, but since coming to Battle Creek from New York, I have been greatly debilitated. I went to Wexford, which is in northern Michigan, and the camp was in a grove. We did not get free circulation of air, but the Lord sustained me. Praise His holy name! Since returning I have been so exhausted I have not been able to do much. *6LtMs, Lt 86, 1889, par. 1*

I wish I could make you a visit. We have been trying to gather some clover blossoms, but there is so much writing to be done it is next to impossible to find time for anything of the kind, so if your children can find clover—which we are unable to do—let them get some for me and I will be very thankful. *6LtMs, Lt 86, 1889, par. 2*

We had an excellent meeting at Wexford. The outside interest was far better than at other camp meetings we attend. Some came twenty miles with their own teams, bringing all they possibly could. One man had been keeping the Sabbath seven years, but was bitterly opposed by his wife and children. They talked very hard. After speaking on Sabbath in regard to the law and the righteousness of Christ in the law, she went to her husband with tears streaming down her cheeks, saying, “Pa, I guess you are right, we will not oppose you anymore.” She said the joy of his heart was indescribable. She felt it through and through. He was a happy man. How eagerly the worst sinners grasped the truth, for they were hungry for their portion of meat in due season. *6LtMs, Lt 86, 1889, par. 3*

How I long to get out among these churches that have not had

great light as they have had in Battle Creek. The time now is short and we need, every one, to be prepared for the marriage supper of the Lord. We want to accept the robe of Christ's righteousness, that we will not be found without the wedding garment. We want the peace of Christ. We need it so much. Satan is working, and will work in great power, with the children of disobedience. They will be as agents to destroy the soul, but we must resist the devil, that he may flee from us.*6LtMs, Lt 86, 1889, par. 4*

It is faith, simple faith, confiding faith, we need at every step. We have too little faith. Faith ever will lighten the burden and relieve the weariness of life by viewing the attractiveness of heaven. Let us have increased faith. Jesus Christ is the Author and Finisher of our faith. Jesus will never, never leave a helpless soul to perish in his guilt and sin; if he will look to Him, he will live. Oh, how much we need Christ every hour.*6LtMs, Lt 86, 1889, par. 5*

I hope that you will not leave Brookfield. Brother and Sister Abbey need you. Be patient, kind, thoughtful. I hope Sister Abbey will not keep urging Brother Abbey, and grieving over his case. Speak cheerfully, encouragingly. It will take much love, tenderness, and forbearance, if his soul is saved. Let there be no faultfinding, no accusing if Sister Abbey thinks he deserves it, for this will only prove an excuse to him to look to others for sympathy and comfort and attention. This is a case where there must not be one word spoken to accuse or find fault. God will help Sister Abbey and you to win this soul back to Jesus if you try. It is a terribly misled case. The devil means it shall remain so; but be cheerful in Brother Abbey's presence and pray in faith.*6LtMs, Lt 86, 1889, par. 6*

I must send this now or I will not get it in the mail.*6LtMs, Lt 86, 1889, par. 7*

God bless your children. Hand the enclosed to Brother Abbey.*6LtMs, Lt 86, 1889, par. 8*

Tell your father to work the best he can. He can do some good even in his old age. The Lord will help him to speak comforting words to the people of God. Write again and I will try to answer.*6LtMs, Lt 86, 1889, par. 9*



**Lt 87, 1889**

Smith, Uriah

Denver, Colorado

[September 1889]

This letter is published in entirety in *1888 437-438*.

Dear Brother Smith:

I have had your case forced upon my mind by the Spirit of God. Your position, your dangers, your peril, have frequently been presented at different points in your experience. Again the matter has been presented to me in the night season.*6LtMs, Lt 87, 1889, par. 1*

I was shown that you have been setting yourself in opposition to the Spirit and work of God. You have been placing yourself in a position where the light that God sends to you will not be recognized or accepted by you as light. A most solemn sense of your true state now, as never before, rests upon me, and I cannot keep silent; for you are in peril as surely as were the unbelieving leaders of the people in the days of Christ. Darkness to your own soul is the result.*6LtMs, Lt 87, 1889, par. 2*

Light and truth, which I know to be thus, you declare to be darkness and error. You have had opportunity; you have had the privilege of accepting the light, which has been light and precious truth and meat in due season to the hungry, starving flock of God; but you would not acknowledge it as light, as truth, as food. If you could prevent it from coming to the people of God, you would do so; but this you cannot do. God will have His light come to the people, and you cannot prevent it.*6LtMs, Lt 87, 1889, par. 3*

You may misrepresent it, you may misinterpret it, you may interpose yourself as you have done between God's working and the people; but your efforts, every one that you have made to resist light and the impressions of the Spirit of God, have been as an extra step farther and farther from the light and from the Lord. "If the

light that is in thee be darkness, how great is that darkness!"*6LtMs, Lt 87, 1889, par. 4*

Prejudice is prejudice whether indulged by those who claim to believe that the Lord is soon coming, or by those who refused the light in the days of Christ. You are passing over the very same ground as the rejectors of Jesus Christ passed over; you use the same arguments and excuses that they used; you exert the same influence which they exerted, and it may be that souls will hang on you, as in the days of Christ souls hung upon their leaders. Poor, deluded souls will be led to think that because Elder Smith does not accept the light and the message which has come to his people, light which is the very message for this time, that it must be error and delusion. But can you bear this responsibility?*6LtMs, Lt 87, 1889, par. 5*

**Lt 88, 1889**

Kellogg, Merritt

Between Elmira, New York and Canton, Pennsylvania

June 1, 1889

Previously unpublished.

(Water-bound between Elmira, [N.Y] and Canton, Pennsylvania, en route to Williamsport, [PA]. We have had most powerful rains for three days, and because of the storm, we are delayed in Buffalo five hours.)*6LtMs, Lt 88, 1889, par. 1*

Brother Merritt Kellogg:

I was disappointed that Sister Green was not sent for, to go to the Health Retreat. I saw when you and she were conversing that you talked just as all the physicians talk who have received their education from Battle Creek and Ann Arbor. All who have received this education talk the same. Dr. John Kellogg has said to us frequently, Send us young men to learn to become doctors, and we will do the best we can for them. But these men come out fully fledged allopathists, and deeply set against any other manner of practice.*6LtMs, Lt 88, 1889, par. 2*

Now, my brother, I cannot harmonize this manner of treating the question with the light the Lord has been pleased to give me. I have been shown that there has been a large number of deaths, and a greater number of sufferers left upon the earth to drag out a miserable existence under the allopathy practice than under the other methods of treating disease. But like Sunday-keeping, its age and name has stood as the only true, scientific method of treating disease.*6LtMs, Lt 88, 1889, par. 3*

I wish to say that God has shown me that wrong principles are brought in here and acted upon. I know that it is regarded as the only sound method, and everything else is ridiculed and demerited, but this is not my way of regarding the matter by any means. I actually think that you would have done just as well if you had not

seen Battle Creek. I am sure that this giving so largely of medicine is not in accordance with the light God has given me, and I have stated this many times. There ought to be far less drugs used, and all who practice as physicians, who have received their diplomas from the allopathy institutions, do not receive at the same time the right mold, after God's order. There is altogether too much strong medicine used.*6LtMs, Lt 88, 1889, par. 4*

I have been shown that there needed to be a thorough reformation in this matter in the Sanitarium at Battle Creek; that lasting harm has been done some who have had medicine dealt out of them. Dr. Kellogg has more discretion and caution, and takes more candid views of the methods of using drugs, than his associates. But these associates have received the strong prejudice against methods of using medicines not after the allopathy order, which places them in their practice where they need reforming. They need a decided change in their views in regard to giving medicine.*6LtMs, Lt 88, 1889, par. 5*

It is in view of the light the Lord has given me that I have not felt clear to work out Dr. Gibbs, and let another physician of the allopathy school take his place, for I could not feel that it was the right thing to do, to make an idol of this one line, allopathy, because that is established as the most popular. I feel just the same concerning this matter as I have ever felt. Give us good, conscientious working men and women upon hygienic principles, and put out the drugs. In accordance with the light God has given me, we must never cease reforming.*6LtMs, Lt 88, 1889, par. 6*

My brother, the Lord would have us be right because it is right. I have no special anxiety to establish any kind of a "pathy" in dealing with drugs, but let them alone; they have killed far more than they have saved life. I know what I am talking about, for this matter has been laid open before me, and I am most thoroughly distressed over it, and over the prejudice existing in regard to the practice of one pathy over another, for all this drugging business is not after God's order. The very least particle that shall be introduced into the system, the better for the one who is being treated. The many, many wrecks made through administering strong medicine have been traced from cause to effect by an infinite Power, and the

picture presented before me in its true light I shall never forget.*6LtMs, Lt 88, 1889, par. 7*

My spirit is stirred within me when I see the efforts made, even among our people, by professional men to cry down and demerit every medical practice in the treatment of disease except the one method of allopathy which they have learned. I cannot, I will not, fall into line with this thing. But I will say in the name of the Lord, let the drugs fall into disuse and practice upon hygienic principles. It is not in God's order to educate the people to depend upon drug medication. Physicians who believe present truth need to make advance moves in reform.*6LtMs, Lt 88, 1889, par. 8*

The voice that I heard speak to the physicians was, Educate, educate suffering humanity, line upon line, precept upon precept, to reform their health-destroying habits, and if sick, to depend on the simple remedies that nature provides. Then Sister Green would stand a fair chance at St. Helena on the same platform. I believe her to be a conscientious Christian, and I am glad that she has firmness; that she is not like a ball of putty that can be molded in any way to suit the times. I would not have her come into the Rural Health Retreat to be ignored, or to be treated as a novice. I believe she will, if it is understood, give most thorough hygienic treatment. And when I consider and it is known that one who is an infidel in sentiment has been admitted for about one year, and one whose influence must correspond with her faith, and that a Japanese woman not of our faith would be regarded as favorable for the situation, and Sister Green rejected, I do not like the hearing of this thing at all. And I do not like the principle that underlies these movements.*6LtMs, Lt 88, 1889, par. 9*

My brother, whatever position you may take, be sure that God is leading and directing you. In medicine, the less of a bad thing that is introduced into the system, the better for health and life. I hope that there will not be the very same spirit working in the Rural Health Retreat that worked in Dr. Burke and Dr. Maxson and wife with its terrible results. God was not in this spirit, neither in the principles that led to the carrying out of such actions. The only safety for any of us is in humility hiding self in Christ. Our human inventions and ambitious projects must not be a controlling power. God lives and

reigns, and we must make Him our Counselor.*6LtMs, Lt 88, 1889, par. 10*

Now, my brother, we do not want to move out of the Lord's order, ignoring the light God has given us. I speak in the fear of God, for I honor His holy name. "Let God be true, and every man a liar." Now, my brother, I hope you will look to God and trust Him implicitly. And I hope that those who have firm, decided principles, that will not be swerved from the right, will be connected with the Health Retreat.*6LtMs, Lt 88, 1889, par. 11*

The prosperity of this institution does not depend upon her standing with the medical fraternity, but her standing in the sight of God. If God sees that the workers are pure men and women, and that they are humble in heart and life, walking in obedience to all of His commandments, He will be its support, His hand will cover the institution as a shield. But if love of position and love of supremacy shall exist there as in the past, He cannot work with such elements; He will turn away His face from them, and He will put His rebuke upon it.*6LtMs, Lt 88, 1889, par. 12*

My brother, I want you should hide in Jesus; live in Him, walk in Him; and you will be victor at every step. But if you do not make God your trust, you will yield to temptation and be overcome. But if you keep the fear of God before you, you will be victor. May the Lord bless you is my prayer. I send this to Elder Loughborough, as I wish him to read it.*6LtMs, Lt 88, 1889, par. 13*

**Lt 89, 1889**

Olsen, O. A.

Battle Creek, Michigan

August 25, 1889

Previously unpublished.

Dear Brother:

Today we received a letter from Elder O. A. Burrill asking Sister White to attend the meeting in Saginaw, but she understood that you were to write to her if you thought it best for her to come there. Since you left she has been quite sick. Sabbath she was not able to sit up much of the day. She is a little stronger today but still very weak. She wants me to say to you that unless it is very necessary she does not want to go to the Saginaw meeting, since she is feeling so poorly. Of course, she could nerve herself up to do the work if the cause were to suffer greatly by her absence, but if you can get along with the help you have she would prefer to stay at home and try to get a little strength for the long journey just before her. *6LtMs, Lt 89, 1889, par. 1*

We wait to hear from you. *6LtMs, Lt 89, 1889, par. 2*

Yours in the work, *6LtMs, Lt 89, 1889, par. 3*

Sara McEnterfer.]

[Handwritten addition by Ellen G. White at the bottom of this letter:]

Dear Brother Olsen:

I wish a letter from your own hand. I know well that Brother Burrill would say just what he has said. I could expect nothing else. But I want you to write me frankly if you, after viewing the situation on all sides, consider it best for me to come and do as best I can. I shall respect your advice and counsel, knowing you will speak intelligently in regard to the matter. God can strengthen me. I am

gaining but weak. Tell me without delay what you think. This was the agreement, that you should write me.*6LtMs, Lt 89, 1889, par. 4*



# Manuscripts

## Ms 1, 1889

Sermon/The Quality of Our Faith

Ottawa, Kansas

May 11, 1889

This manuscript is published in entirety in *FW 63-80*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

*(John 3:1-16) (Read by the speaker)6LtMs, Ms 1, 1889, par. 1*

If there is nothing more in the whole Scriptures which points out definitely the way to heaven, we have it here in these words. They tell us what conversion is. They tell us what we must do in order to be saved. And, my friends, I want to tell you that this strikes directly at the root of the surface work in the religious world. It strikes directly against the idea that you can become a child of God without any particular change. There is a decided change wrought in us if the truth of God has found a place in our hearts, for it has a sanctifying power upon life and upon character. When we see the fruits of righteousness in those who claim to have advanced truth as we claim to have it, then there will be a course of action which testifies that we have learned of Christ.*6LtMs, Ms 1, 1889, par. 2*

When Christ, the hope of Israel, was hung upon the cross and was lifted up as He told Nicodemus He would be, the disciples' hope died with Jesus. They could not explain the matter. They could not understand all that Christ had told them about it beforehand.*6LtMs, Ms 1, 1889, par. 3*

But after the resurrection their hopes and faith were resurrected, and they went forth proclaiming Christ and Him crucified. They told how by wicked hands the Lord of life and glory had been taken and crucified, but He had risen from the dead. And thus with great

boldness they spoke the words of life, at which the people were much astonished. *6LtMs, Ms 1, 1889, par. 4*

The Pharisees and those who heard the disciples boldly proclaim Jesus as the Messiah interpreted it that they had been with Jesus and learned of Him. They talked just as Jesus talked. This settled it in their minds that they had learned of Jesus. How has it been with His disciples in all ages of the world? Why, they have learned of Jesus; they have been in His school; they have been His students and have learned the lessons of Christ in regard to the living connection that the soul has with God, that living faith that is essential for our salvation, that we should lay hold upon the merits of the blood of the crucified and risen Saviour, on Christ, our righteousness. *6LtMs, Ms 1, 1889, par. 5*

There seems to be a cloudy atmosphere that has gathered about the soul of man and that has shut in the mind. It is next to impossible to break through this atmosphere of doubt and unbelief. *6LtMs, Ms 1, 1889, par. 6*

It is next to impossible to arouse his vital interests so that he may understand what he must do to be saved. *6LtMs, Ms 1, 1889, par. 7*

He who will lay hold of Christ's righteousness need not wait one moment that he himself may blot out his own sins. He need not wait until he has made a suitable repentance before he may take hold upon Christ's righteousness. We do not understand the matter of salvation. It is just as simple as A.B.C. But we don't understand it. *6LtMs, Ms 1, 1889, par. 8*

Now, how is it that a man will repent? Is it anything of himself? No, because the natural heart is at enmity with God. Then how can the natural heart stir itself up to repentance when it has no power to do so? What is it that brings man to repentance? It is Jesus Christ. How does He bring man to repentance? There are a thousand ways that He may do this. *6LtMs, Ms 1, 1889, par. 9*

The God of heaven is working upon human minds all the time. An invitation is given in the Word of God, and it is not only given there, but it is given by all those who believe on Jesus Christ and are revealing Christ in their characters. They may not preach a

discourse; they may not come directly to a person and speak to him in regard to his condition of impenitence, yet such a one sees, when brought into connection with any of the disciples of Jesus Christ, that there is something there that he does not have. The Pharisees saw that there was something in the disciples that they could not interpret. They saw something wonderful and were settled in their minds that the disciples had been listening to Jesus and they had learned their lessons from Him. *6LtMs, Ms 1, 1889, par. 10*

There are the impressions that are going forth all the time. There is an atmosphere that surrounds the human soul, and that atmosphere is a heavenly atmosphere or a hellish atmosphere. There are but two distinct lines. Either we are on Christ's side of the question or on the enemy's side. And if we are continually drawing rays of divine light from glory, angels of God are around about us and there is an atmosphere that surrounds the human soul. Our very attitude, our very words, witness genuine conversion to all who come within the sphere of our influence. "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come." *Revelation 22:17.6LtMs, Ms 1, 1889, par. 11*

Now that we are branches of the Living Vine, we will be nourished by the sap that flows from the Vine. It flows all the time to every branch, and every branch will bear fruit to the glory of God. "It is [your] Father's good pleasure" "that [ye] bear much fruit." Well then, what is our position? It must be a position of living faith. *6LtMs, Ms 1, 1889, par. 12*

"I want," says one, "to reason out this matter." Well, reason it out if you can. "The wind bloweth where it listeth," and you hear the sound thereof, but you cannot explain it. And no more can you explain the things of God upon the human heart. You cannot explain this faith which lays right hold upon the merits of the blood of a crucified and risen Saviour to bring Christ's righteousness into your life. Clothed with the righteousness of Christ and not your own righteousness, you will not depend upon what you can do or what you will do. Don't you know you cannot do anything without Christ? "Without Me," He says, "ye can do nothing." *John 15:5.6LtMs, Ms 1, 1889, par. 13*

When you sit down at your table, the food that you eat is an expression of Christ's love. And the listening to the truth of God's words from the desk is a message which is sent to proclaim unto us the words of life.*6LtMs, Ms 1, 1889, par. 14*

Who of you have been gathering all the doubts and questions that you could gather and heap up against this righteousness of Christ? Who has been doing this? What side are you on?*6LtMs, Ms 1, 1889, par. 15*

Have we been grasping the precious truths point after point as they have been presented? Or have you been thinking that you follow your own ideas and opinions and read and judge the Word of God by your opinions and theories? Or will you take your ideas and theories to the Word of God and let the living oracles reveal to you where the deficiencies and defects are in your ideas and theories? We cannot take a position that we will judge the Word of God because we believe thus and so. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20.6LtMs, Ms 1, 1889, par. 16*

If ever a people needed light, it is those who are living in the very closing days of this earth's history. We want to know what saith the Scripture. We want to come to the living oracles of God. We want that living faith which grasps the arm of infinite power, and we want to rely with all our being upon Jesus Christ, our Righteousness. And we may do it. Yes, we do it profitably to our own soul's interest.*6LtMs, Ms 1, 1889, par. 17*

You may be united to the Living Vine. Every member of your whole being may be united to that Vine, and the sap and nourishment that comes from the Vine will nourish the branch that is in the Vine until you are one with Christ as He was one with the Father. Thus His blessings will be imparted to you. But, brethren, we have not had faith. We have dishonored God by unbelief long enough.*6LtMs, Ms 1, 1889, par. 18*

I will refer to the paralytic who had not used his limbs for many years. There he was. The priests, the rulers, and scribes examined his case and pronounced it hopeless. They told him that by his own sin he had brought himself into this condition and there was no

hope for him. But the word was brought to him that there was a man called Jesus who was doing mighty works. He was healing the sick, and He had even raised the dead. "But how can I go to Him?" he said.*6LtMs, Ms 1, 1889, par. 19*

"We will carry you to Jesus," his friends replied, "right into His presence; we have heard He has come to such a place."*6LtMs, Ms 1, 1889, par. 20*

And so they took the hopeless man and bore him to where they knew Jesus was. But the multitude surrounded the building so closely where Jesus was that there was no chance for them, not so much as to come at the door. What were they going to do? The paralytic suggested that they open the roof and take off the tiling and let him down through the roof.*6LtMs, Ms 1, 1889, par. 21*

And so he manifested his earnest faith. They did it, and he was brought right before Jesus, where He could look at him. And Jesus, as He looked at him, pitied him, and He said, "Son, thy sins be forgiven thee." *Mark 2:5*. Well, what a joy that was! Jesus knew just what that sin-sick soul needed. He knew that he had been tortured on account of his own conscience, so He said, "Thy sins be forgiven thee." What a relief came to his mind! What hope filled his heart!*6LtMs, Ms 1, 1889, par. 22*

Then the feelings arose in the hearts of the Pharisees, "Who has this power to forgive sins? It is God alone that has this power."*6LtMs, Ms 1, 1889, par. 23*

Then Jesus said to them, "That ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." *Luke 5:24*. What, take up his bed with his palsied arms! What, get upon his feet with his palsied limbs! What did he do? Why, he just did as he was bidden. He did what the Lord told him to. The power of the will was set to move his palsied limbs and arms, and they responded, when they had not responded for a long time. This manifestation showed before the people that there was One in their midst that could not only forgive sins but that could heal the sick.*6LtMs, Ms 1, 1889, par. 24*

But that mighty evidence given to the Pharisees did not convert them. Men can so encase themselves in unbelief, doubt, and infidelity that the raising of the dead would not convict them. Because of their unbelief, they would be in the same unbelieving position, unconvicted, unconverted. But all those who have hearts to receive the truth, and ears to hear, glorify God. They exclaim, "We have never seen it on this wise before!" [Mark 2:12.] *6LtMs, Ms 1, 1889, par. 25*

There was the impotent man, and as Christ talked with him, he told the pitiful story of how, that just as soon as he would go down into the water to be healed, somebody else would step in before him. Christ asked him, "Wilt thou be made whole?" *John 5:6*. What a question! That was what he was there for, but Christ wanted to call forth the expression of desire in that man's heart to be made whole. And when Christ bade him to rise, take up his bed, and walk, he did just as Christ told him to do. He did not say, "Why, I have been here thirty years and have not taken a step during that time." He did not stop to argue, but did just as he was bidden. He took up his bed and walked out and was healed from that time. *6LtMs, Ms 1, 1889, par. 26*

This is the faith that we need. But if you stop to explain everything and reason out every point, you will die in your sins, because ye will never be satisfied. *6LtMs, Ms 1, 1889, par. 27*

Here is another case Christ presented before Nicodemus—the serpent that was lifted up in the wilderness—and declared, "Even so must the Son of man be lifted up." *John 3:14*. And if He is lifted up, He will draw all men unto Him, "that whosoever believeth on Him should not perish but have eternal life." *Verse 15*. Now just look at that brazen serpent. The children of Israel had not realized that God had been keeping them by His angels sent to their help and their protection. The people had not been destroyed by the serpents in their long travels through the wilderness. They had been an ungrateful people. *6LtMs, Ms 1, 1889, par. 28*

We are just so. We do not realize the thousand dangers that our heavenly Father has kept us from. We do not realize the great blessing that He has bestowed upon us in giving us food and

raiment, in preserving our lives by sending the guardian angels to watch over us. Every day we should be thankful for this. We ought to have gratitude stirring in our hearts and come to God with a gratitude offering every day. We ought to gather around the family altar every day and praise Him for His watchcare over us. The children of Israel had lost sight that God was protecting them from the venomous beasts. But when He withdrew His hand, their sting was upon them. *6LtMs, Ms 1, 1889, par. 29*

What then? Why, Christ Himself told Moses to set up a pole and make a brazen serpent and put it upon that pole and to raise it in the sight of the Israelites, and everyone that looked upon it might live. They had no great work to do. They were to look because God said it should be. *6LtMs, Ms 1, 1889, par. 30*

Now, suppose that they had stopped to reason it out and said, "Why, it cannot be that by looking at that brazen serpent we will be healed! There is no life in it!" But the look of faith did heal them, just as God had told them it would. Those who looked lived. Those who stopped to argue and explain it died. *6LtMs, Ms 1, 1889, par. 31*

What are we to do? Look and live. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." *John 3:14*. The reason? That those who behold Him "should not perish, but have everlasting life." *John 3:16*. *6LtMs, Ms 1, 1889, par. 32*

What kind of faith is that? Is it to believe simply, or is it a faith of admission? There are many here who have that kind of faith. You believe that Jesus was the Son of God, but have you a personal faith in regard to your own salvation? Do you believe that Jesus is your Saviour? that He died on Calvary's cross to redeem you? that He has offered you the gift of everlasting life if you believe on Him? *6LtMs, Ms 1, 1889, par. 33*

And what is it to believe? It is to fully accept that Jesus Christ died as our sacrifice, that He became the curse for us and took our sins upon Himself and imputed unto us His own righteousness. Therefore we claim this righteousness of Christ, we believe it, and it is our righteousness. He is our Saviour. He saves us because He said He would. Are you going to go into all the explanations how He

can save us? Do we have the goodness in ourselves that will make us better and cleanse us from the spots and stains of sin, enabling us then to come to God? We simply cannot do it.*6LtMs, Ms 1, 1889, par. 34*

Don't you know that when the young man came to Christ and asked Him what he should do that he might have life, Christ told him to keep the commandments? Said he, "I have done it." Now the Lord wanted to bring this lesson right home. "What lack I yet? I am perfectly whole" See *Matthew 19*. He did not see that there was a thing the matter with him, or why he should not have eternal life. "I have done it," he said. Now Christ touches the plague spot of his heart. He says, "Come, follow Me, and ye shall have life."*6LtMs, Ms 1, 1889, par. 35*

What did he do? He turned away very sorrowful, for he had great possessions.*6LtMs, Ms 1, 1889, par. 36*

Now, he had not kept the commandments at all. He should have accepted Jesus Christ as his Saviour and taken hold of His righteousness. Then, as he had the righteousness of Christ, he could keep the law of God. The young ruler could not trample that law under his feet. He must respect it; he must love it. Then Christ would bring divine power to combine with man's efforts.*6LtMs, Ms 1, 1889, par. 37*

Christ took upon Himself humanity for us. He clothed His divinity, and divinity and humanity were combined. He showed that that law which Satan declared could not be kept could be kept. Christ took humanity to stand here in our world to show that Satan had lied. He took humanity upon Himself to demonstrate that with divinity and humanity combined man could keep the law of Jehovah. Separate humanity from divinity, and you can try to work out your own righteousness from now till Christ comes, and it will be nothing but a failure.*6LtMs, Ms 1, 1889, par. 38*

By living faith, by earnest prayer to God and depending upon Jesus' merits, we are clothed with His righteousness, and we are saved. "Oh, yes," some say, "we are saved in doing nothing. In fact, I am saved. I need not keep the law of God. I am saved by the righteousness of Jesus Christ." Christ came to our world to bring all



men back to allegiance to God. To take the position that you can break God's law, for Christ has done it all, is a position of death, for you are as verily a transgressor as anyone. *6LtMs, Ms 1, 1889, par. 39*

Then what is it? It is to hear and to see that with the righteousness of Christ which you hold by faith, righteousness supplied by His efforts and His divine power, you can keep the commandments of God. *6LtMs, Ms 1, 1889, par. 40*

Now we want that faith. But will man be saved in indolence? Can he be saved in doing nothing? Never, never! He must be a co-laborer with Jesus Christ. He cannot save himself. "Ye are laborers together with God." *1 Corinthians 3:9*. And how is it? All heaven is laboring to elevate the human race from the degradation of sin. All heaven is open to the inhabitants of earth. The angels of God are sent to minister to those who shall be heirs of salvation. "It is God that worketh in you both to will and to do of His good pleasure." *Philippians 2:13. 6LtMs, Ms 1, 1889, par. 41*

And it is that faith that works that you want. How does it work? It works by love. What love? Why, the love flashing from the cross of Calvary. It is set up midway between earth and heaven, and salvation is gained by looking at this cross. The Father has accepted it, and the angelic host have come to that cross, and God Himself has bowed in acceptance of the sacrifice. It answers the demand of heaven, and man can be saved through Jesus Christ, if we only have faith in Him. Man is reconciled to God and God to man through the full and perfect and entire sacrifice. *6LtMs, Ms 1, 1889, par. 42*

Now, brethren, we want faith; we want to educate the soul in faith; we want every step to be a step of faith. We want faith in this sacrifice that has been made for us. "Mercy and truth are met together, righteousness and peace have kissed each other." *Psalms 85:10*. Now, when we see a ray of light, we want to lay hold upon it. The devil is working against this all the time. It is the faith that works by love that is witnessed by Jesus Christ on the cross of Calvary. It is the love that He has had for my soul. Christ has died for me. He has purchased me at an infinite cost, and He has atoned for

everything that is offensive to Him. I must be a laborer with Him. I must take His yoke upon myself. I must wear the yoke of Christ. I must lift His burdens. I must teach others how to be lifted from the sinful state that I was in and to grasp by living faith the righteousness that is in Christ Jesus. That is the only way that the sinner can be saved.*6LtMs, Ms 1, 1889, par. 43*

Now you may cling to your righteousness, and you may think that you have tried to do about right, and that, after all, you will be saved in doing this. You cannot see that Christ does it all. "I must repent first," some say. "I must go so far on my own without Christ, and then Christ meets me and accepts me."*6LtMs, Ms 1, 1889, par. 44*

You cannot have a thought without Christ. You cannot have an inclination to come to Him unless He sets in motion influences and impresses His Spirit upon the human mind. And if there is a man on the face of the earth who has any inclination toward God, it is because of the many influences that are set to work to bear upon his mind and heart. Those influences call for the allegiance to God and an appreciation of the great work that God has done for him.*6LtMs, Ms 1, 1889, par. 45*

Then don't let us ever say that we can repent of ourselves and then Christ will pardon. No indeed. It is the favor of God that pardons. It is the favor of God that leads us by His power to repentance. Therefore it is all of Jesus Christ, everything of Him, and you want to just give back glory to God. Why don't you respond more when you meet together in your meetings? Why don't you have the quickening influence of the Spirit of God when the love of Jesus and His salvation are presented to you? It is because you do not see that Christ is first and last and best and the Alpha and the Omega, the beginning and the end, the very Author and Finisher of our faith. You don't realize this, and therefore you remain in your sins. Why is this? It is because Satan is here wrestling and battling for the souls of men. He casts his hellish shadow right athwart our pathway, and all that you can see is the enemy and his power.*6LtMs, Ms 1, 1889, par. 46*

Look away from his power to the One that is mighty to save to the utmost. Why doesn't your faith plow through the shadow to where

Christ is? He has led captivity captive and given gifts unto men. He will teach you that Satan claims every soul that does not join with him as his property. *6LtMs, Ms 1, 1889, par. 47*

Satan is the author of death. What did Christ do after He brought Satan under the dominion of death? The very last words of Christ while expiring on the cross were, "It is finished." *John 19:30*. The devil saw that he had overdone himself. Christ by dying accomplished the death of Satan and brought immortality to light. *6LtMs, Ms 1, 1889, par. 48*

And after Christ came up from the Resurrection, what did He do? He grasped His power and held His scepter. He opened the graves and brought up the multitude of captives, testifying to everyone in our world and in creation that He had the power over death and that He rescued the captives of death. *6LtMs, Ms 1, 1889, par. 49*

Not all that believed in Jesus were brought to life at that time. It was only a specimen of what would be, that we may know that death and the grave are not to hold the captives, because Christ took them to heaven. And when He comes again with power and great glory, He will open the graves. The prison house will be opened, and the dead will come forth again, to a glorious immortality. *6LtMs, Ms 1, 1889, par. 50*

Here are the trophies which Christ took up with Him and presented to the universe of heaven and the worlds that God had created. Any affection that ever they had for Lucifer, who was the covering cherub, is now destroyed. God gave him a chance to work out his character. If He had not done this, there might have been those who felt the accusation he brought against God, that He didn't give him a fair chance, was justified. *6LtMs, Ms 1, 1889, par. 51*

The Prince of Life and the prince of darkness were in conflict. The Prince of Life prevailed, but at an infinite cost. His triumph is our salvation. He is our Substitute and Surety, and what He says to him that overcometh tells whether man has anything to do or not. How? "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am sit down with My Father in His throne." *Revelation 3:21. 6LtMs, Ms 1, 1889, par. 52*

Did not our Saviour have something to overcome? Did not He keep up the battle with the prince of darkness until He was a victor on every point? Then He left the work right in the hands of His followers. We have something to do. Have we not the overcomers' portion, to work out and gain the victory? Have we not to follow on step by step to know the Lord until we shall know His goings forth are prepared as the morning? Their light will shine forth until we come to the brighter light. You will grasp it and go on and gather brighter light from the oracles of God as you supplicate the God of Heaven.*6LtMs, Ms 1, 1889, par. 53*

Jacob was ensnared. He defrauded his brother of his birthright. As he wrestled with Christ, and his sins came up before him. And the Angel wrestled with him and said, "Let Me go," and Jacob said, "I will not let Thee go, except Thou bless me." *Genesis 32:26.6LtMs, Ms 1, 1889, par. 54*

Will you do that? Will you wrestle with God at this meeting until you know that He reveals Himself to you? There are sins that afflict your souls; your sins grieve you. Will you say, "Now, Lord, I must have pardon written opposite my name," and wrestle and plead with God, laying hold upon the righteousness of Christ? "He must save; I believe in Him; I take Him at His word." Now brethren, what shall we do?*6LtMs, Ms 1, 1889, par. 55*

Jacob obtained the victory and his name was changed that day. It was when he prevailed with God. I am so thankful that God has made a way that we may have full and free salvation. We need not look at the shadows that Satan casts on our path. He would eclipse heaven and Jesus and the light and power of heaven to us, and we keep talking of the power of Satan. But we need not talk of that. Isaiah presents it this way: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." *Isaiah 9:6. Does not that say that I and My Father are one?6LtMs, Ms 1, 1889, par. 56*

God help us, brethren, to wake up and stir ourselves now to do as much as the paralytic did, to do as much as the impotent man did, and as much as the one with the palsied arm did. They did just as

they were told. God help us to believe on the Son of God and that He can save us to the utmost, and we shall have everlasting life. *6LtMs, Ms 1, 1889, par. 57*

But many of you act as though there wasn't enough animation in your souls to respond to the truth. Some of you act as though you thought Jesus is locked up in Joseph's new tomb. He is not there. He is risen from the dead, and we have a living Saviour today who is making intercession for us. *6LtMs, Ms 1, 1889, par. 58*

Then talk of His love, talk of His power, praise Him. If you have a voice to say anything, talk of God, talk of heaven, talk of eternal life. I have heard persons who in their homes would speak so loud that their neighbors could hear them, but they would get up in meeting and mumble over a few words that could not be heard. You want to show that you have been learning in the school of Christ and that you have been making progress. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." *Romans 10:10*. How many believe the truths you have heard today? Do you want to go a few months before you will acknowledge there is light in it? Do you want to stop to reason it all out? You will die before that time. *6LtMs, Ms 1, 1889, par. 59*

Believe it because it is the truth, because God says it, and lay hold upon the meritorious blood of a crucified and risen Saviour. He is your only hope; He is your righteousness, your Substitute and Surety, your all in all. When you realize that, you can bring to Him only an offering of praise. But when you are not willing to come to Christ and acknowledge that He does it all, when you feel that you must first take a few steps and come so far and then God will meet you, that is just exactly like Cain's offering. He did not know Jesus, and he did not know that the blood of Jesus could cleanse his sins and make his offering acceptable to God. There are more Cains than one, with tainted offerings and polluted sacrifices and without the blood of Jesus. You are to come to Jesus Christ at every step. With the blood of Jesus and its cleansing power, offer your petitions to God and pray to Him in earnest and study your Bibles as never before. *6LtMs, Ms 1, 1889, par. 60*

The question is, "What is truth?" [*John 18:38*.] It is not how many

years have I believed that makes it the truth. You must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is. The Bible is to be your standard; the living oracles of Jehovah are to be your guide. You are to dig for the truth as for hidden treasures. You are to find where the treasure is, and then you are to plow every inch of that field to get the jewels. You are to work the mines of truth for new gems, for new diamonds, and you will find them. *6LtMs, Ms 1, 1889, par. 61*

You know how it is with the papal power. The people have no right to interpret the Scriptures for themselves. They must have someone else interpret the Scriptures for them. Have you no mind? Have you no reason? Has not God given judgment to the common people, just as well as He has to the priests and rulers? When Christ, the Lord of life and glory, came to our world, if they had known Him, they never would have crucified Him. God had told them to search the Scriptures, “for in them ye think ye have eternal life: and they are they which testify of Me.” *John 5:39.6LtMs, Ms 1, 1889, par. 62*

God help us to be Bible students. Until you can see the reason for it yourself and a “thus saith the Lord” in the Scriptures, don’t trust any living man to interpret the Bible for you. And when you can see this, you know it for yourself and know it to be the truth of God. You will say, “I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His Word.” Now this is what we are to be—individual Christians. We need to have an individual, personal experience. We need to be converted, as did the Jews. If you see a little light, you are not to stand back and say, “I will wait until my brethren have seen it.” If you do, you will go on in darkness. *6LtMs, Ms 1, 1889, par. 63*

God help us to have a knowledge of the truth, and if you have seen the truth of God, press right to the light and put up the bars behind you. Make not flesh your arm, but have a living experience for yourselves, and then your countenance will shine with the glory of God. You have walked with Him, and He has upheld you. You have wrestled with Him and plead with Him, and He has let His light shine upon you. *6LtMs, Ms 1, 1889, par. 64*

Now, brethren, you have educated yourselves so much in doubts and questionings that you have to educate your souls in the line of faith. You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith. Exercising that living faith, you will grow to strong men and women in Christ Jesus. God grant that this meeting that we are holding may be a meeting where the Sun of Righteousness may rise upon you and shine in your hearts with its clearest rays, making you all lights in the world. *6LtMs, Ms 1, 1889, par. 65*

You can be just what Christ said His disciples should be, “the light of the world.” *Matthew 5:14*. You should diffuse that light, hope, and faith to others. You are not to go groaning your way onward in His service as though He were a hard taskmaster, laying upon you burdens that you cannot carry. This is not the case. He wants you to be filled with joy, to be filled with the blessing of God, to know the length and breadth and height and depth of the love of God, which passeth knowledge. When His name is mentioned, He wants it to strike the keynote, and there will be a response in your hearts. Then you can offer up thanksgiving and glory and honor and praise to Him that sitteth on the throne and to the Lamb. You should learn to sing that song here, and when you are changed in a moment, in the twinkling of an eye, you will know just where to strike the song of triumph with the heavenly angels and with the redeemed saints. We shall make heaven’s arches ring with praise and glory. Now, let the arches ring here. Let this place waken praise in your hearts. While you are upon this ground, look at the lofty trees, the green velvet carpet, and let praise awaken in your hearts. Praise God that we are privileged to be in this world, as beautiful as it is. We are going to a better place. This earth is going to be purified, melted over, and made without sin. *6LtMs, Ms 1, 1889, par. 66*

Have we not everything to make us heavenly minded? Have we not everything to bring us right up from this earthliness and sensuality, this cheap and nonsensical talk, this jesting and joking, and this false reporting, babbling, and evil surmising? Put it away! It is a disgrace to the church! It enfeebles and weakens the church. *6LtMs, Ms 1, 1889, par. 67*

Let our conversation be holy. As God is holy in His sphere, let us be

holy in ours. Let us rejoice in the precious Saviour, who has died to redeem us, and reflect glory back to God. Let us join with heaven in our praises here and unite with the songs of the heavenly angels in the city of our God.*6LtMs, Ms 1, 1889, par. 68*



## Ms 2, 1889

Sermon/Picking Flaws

Ottawa, Kansas

May 12, 1889

This manuscript is published in entirety in *1SAT 93-97*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Morning talk by Mrs. E. G. White

The enemy is at work with those who have placed themselves in doubt and unbelief, and they are not satisfied to only be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today. They will pick at little things; they want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them that Jesus was the anointed One and Christ told them what His work was—to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness, and to preach the gospel to the poor—[they remained in doubt and unbelief]. *6LtMs, Ms 2, 1889, par. 1*

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up, and the devil took advantage of it and began to work, and they began to say among themselves, “Who is this? Is not this the son of Joseph and Mary?” [*Luke 4:22*.] And just the minute this thought came into their minds, they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where

they can divert the mind, they make the most of it. You see it in the councils. It has been presented to me again and again. They are laying plans for the work of God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, "You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in, and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels. Nothing is accomplished which should have been done, on account of this hindrance."*6LtMs, Ms 2, 1889, par. 2*

Now brethren, I want to tell you, when the Spirit of God comes into our midst it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind and that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas. They will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis.*6LtMs, Ms 2, 1889, par. 3*

It is because I know the very same spirit is here and that we should not give place to it for a moment that I saw these things. I know that while the Spirit of God will make impressions upon human minds, the enemy will come in and make the most of any little thing that it is possible to make, and the leaven will begin to work, because the devil wants it so. Now, brethren and sisters, I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more.*6LtMs, Ms 2, 1889, par. 4*

We see that we are in no better condition than the Jewish people.

God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself had come in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." [*John 9:39-41.*] Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not. *6LtMs, Ms 2, 1889, par. 5*

Now, brethren, there is a blessing here for you. You may think [it] strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth, and if God gives me strength, I will lift up a standard against the enemy. I have a work to do, and if God gives me strength, I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist Him. "The Lord rebuke thee," He said, "is not this a brand plucked from the burning?" [*Zechariah 3:2.*] *6LtMs, Ms 2, 1889, par. 6*

Now, here are the people of God, and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting up, that you may have a message for the people that will cut its way through the fleshy heart and that you may go crying through the porch and the altar, "Spare the people, Lord, and give not thine heritage to reproach." [*Joel 2:17.*] Now open your ears to the truth you have had, and put away your doubts, unbelief, and Christless surmisings. *6LtMs, Ms 2, 1889, par. 7*

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves, you will want to call others to drink. There is convert after convert presented to me who does not know what it is to have faith in Christ. It seems they

are ready to die; there is no light in them; they are dying for want of food.*6LtMs, Ms 2, 1889, par. 8*

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy, that we shall have our minds broken off from things below and get hold from above.*6LtMs, Ms 2, 1889, par. 9*

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears, lest they should see with their eyes and hear with their ears and be converted and He should save them. Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws and draw the minds of the people away from the solemn truth which was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. [This] is my prayer.*6LtMs, Ms 2, 1889, par. 10*

## Ms 3, 1889

Sermon/Behold Christ's Glory

Ottawa, Kansas

May 14, 1889

This manuscript is published in entirety in *1SAT 98-101*.

Morning Talk by Mrs. E. G. White

Brethren and sisters, just as surely as we begin to look earnestly to Jesus and uncover our souls to Him, we shall go down deep into the valley of humiliation, and just so surely as we go down, we shall rise up again. The more humbly we live before God, the nearer we will come to Him and the more distinct will be our view of Jesus Christ and His matchless light. *6LtMs, Ms 3, 1889, par. 1*

(*2 Corinthians 3:18*): "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Now you see how important it is that we are beholding this. The enemy has come in, and his dark shadow has been thrown athwart our pathway, so that we dwell on the dark side and talk of gloom until our way seems almost hopeless and we stumble along without courage, hope, or love. But we do not want this to be so. We want this shadow to be swept away, and it will be if we look beyond the darkened shadow to the brightness beyond in Christ Jesus. *6LtMs, Ms 3, 1889, par. 2*

"Therefore seeing we have this ministry, as we have received mercy, we faint not." [*2 Corinthians 4:1*.] It is the mercy of God that we are to enjoy every day and ever hour. Talk of it; dwell upon it. *6LtMs, Ms 3, 1889, par. 3*

"But we have renounced the hidden things of dishonesty." [*Verse 2*.] Here come in the works that go hand in hand with faith. We must not expect that the grace of Christ will work with us while we are practicing dishonesty. *6LtMs, Ms 3, 1889, par. 4*

"Not walking in craftiness nor handling the word of God deceitfully;

but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." [Verse 2.] All that we do is to be in harmony and corresponding with the holiness and purity of the truth. *6LtMs, Ms 3, 1889, par. 5*

"But if our gospel be hid, it is hid to them that are lost." [Verse 3.] If they quibble and stumble over points of truth that are presented, why, they would stumble over the plainest statements. *6LtMs, Ms 3, 1889, par. 6*

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them. For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." [Verses 4, 5.] Is there not a whole volume here on which we can study? *6LtMs, Ms 3, 1889, par. 7*

"For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [Verse 6.] How are we to get it? We are to be God's witnesses and reflect the character of Christ in our character. There is no use for a man to be low and sensual, with his mind on sensual things, and yet think he can reveal the knowledge of God that is Jesus Christ. He must have the grace of God in his own heart and practice it in his life. *6LtMs, Ms 3, 1889, par. 8*

"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." [Verse 7.] Have we received a bright thought? If so, we are not to think that it is because of any wonderful smartness or intelligence in ourselves. It is because God is the Author of it. If anyone tells you that you have preached a good sermon, tell him the devil told you that before he did and for him not to be an agent for the devil. There is pride in our hearts that must be emptied out, and then Jesus Christ will come in and take possession of our whole heart. *6LtMs, Ms 3, 1889, par. 9*

I love my Saviour this morning because He first loved me. If there is anything in my life, my words, [or] my teachings that is good, it is because Christ has put it there. It is not because of any goodness in me, and there is no glory to be directed to myself. "The fruit of the

spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, [meekness, temperance:] against such there is no law.” [Galatians 5:22, 23.] We should experience this, and then we will not be under the bondage of the law of God by any means. You are free in Christ Jesus. We shall walk in liberty because our will is in harmony with the will of God and we love all His commandments. *6LtMs, Ms 3, 1889, par. 10*

“We have this treasure in earthen vessels” [2 Corinthians 4:7], but we are hid in Christ, and Christ is in God; so our lives are hid with Christ in God, and we reveal Christ, and in doing so, we reveal the Father. Let this be a season when if you have sins to confess, or if you have wronged your brethren and have not right feelings toward them, for Christ’s sake, get these things out of the way. We want to be getting ready for the future life. Our Lord is coming with power and great glory. We are not to be surfeited and drunken with the cares of this life, but we are to keep our minds uplifted; and if we do this we shall see of the salvation of the Lord. Our hearts will be all light in the Lord and we shall talk of His love and tell of His power and reveal Him to all around us. *6LtMs, Ms 3, 1889, par. 11*

It is our privilege to go on from strength to strength and from glory to glory. Do not think that because we have a glimmer of the light of God that we have it all. It will soon leak out of your hearts as water out of a leaky vessel if your eyes are not fixed on “the mark [of the prize] of the high calling [of God] which is in Christ Jesus.” [Philippians 3:14.] Unless you work with earnestness, the devil will sow doubts in your mind. *6LtMs, Ms 3, 1889, par. 12*

When you start out, the enemy may put into your minds some cheap, common, sensual thoughts, but lift your souls to Jesus Christ and think of His purity, and they will not long remain. Talk of His glory; think of His love; and when affliction comes to you, let it prove you to be God’s workmen, working out “a far more exceeding and eternal weight of glory.” [2 Corinthians 4:17.] Then talk of His glory, and let your souls be full of the love of Jesus and your hearts be uplifted to God every morning and noon and evening; and if we fight the good fight of faith, we shall come off victorious. *6LtMs, Ms 3, 1889, par. 13*

## Ms 4, 1889

Sermon/Preparation for Christ's Coming.

Ottawa, Kansas

May 14, 1889

This manuscript is published in entirety in *1SAT 102-104*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### Talk at the Ministers' Meeting

We take the words of Brother Olsen in regard to the coming of the Lord, and we think how it has been presented to us in a striking manner that the end of all things is at hand; the Lord is at the door. What influence has it had to solemnize our minds and arouse in us an earnestness to separate from us everything that is offensive to God? Then to think that, after [all], He is nearer now than when we first believed. The day of the Lord is right at hand, and it is not safe for us to delay His coming. *6LtMs, Ms 4, 1889, par. 1*

Do you think that any of us, when He comes, will be brought before the great Judge and will feel that we have devoted too much time to preparation? Will such thoughts come into our minds? Shall we think that we have been altogether too sympathetic, that we have devoted too much time in winning souls back to Christ and binding up the brokenhearted? No indeed, our thoughts will be these, as we look back to those who stand before the Judge: "Why didn't I help them at such a time when I ought to?" or, "Oh, I am glad I did deny myself and help them to stand on the solid rock." These are the very thoughts that will come up to us in the judgment when everyone is judged according to the deeds done in the body. *6LtMs, Ms 4, 1889, par. 2*

And as many are weighed in the balance, they will be found wanting. Then they will proclaim their sins upon the housetop. They will not be afraid to have everybody know their sins, if they can only



make restitution for them and save one soul. But let us thank God today that we are not yet before the judgment seat of God but we have an Intercessor, one who has loved us so that He gave His own precious life for us individually, just as though there was not another soul in the universe. He died for us and we are of infinite value to Jesus Christ. How can we measure the sacrifice He has made for us? Then we should feel how we have wounded and bruised the Son of God and put Him to an open shame when we deny Him.*6LtMs, Ms 4, 1889, par. 3*

It is not that you come out in words and deny Him, but in your actions you deny Christ so that He is ashamed to call you brethren. We want everyone <that there is of us> to be <consecrated to God.>*6LtMs, Ms 4, 1889, par. 4*

Let the plowshare go deep, and uproot all this Pharisaism and <let this> self-righteousness be torn all to pieces. The very best way to have this done is to fall on the Rock and be broken. Just as soon as you see there is nothing in you <that is righteous,> just as soon as you have a dread of sin, you will fall on the Rock, and then it is that Christ can take you and mold you and fashion you into a vessel of honor. But just as soon as you allow your thoughts and feelings to be turned against one another, this is unlike Christ, and just so sure it is that you are not vessels unto honor, but dishonor. You don't give God a chance; you are trying to fashion yourself after a mold of your own imagination, but you want to take that out of your mind and keep Christ before you every day, when you rise up and when you sit down, when you go out and when you come in.*6LtMs, Ms 4, 1889, par. 5*

You want to exercise all that Christian politeness and respect, because you are the purchase of the blood of Christ and He has died upon Calvary's cross that we might live. Christ Himself has bridged the gulf for us. It is our duty to help those who are downcast. Recollect what their privileges are, and don't talk of the difficulties, but go right to them, and try to bind up the brokenhearted. These are right in the church all around us. It was this spirit of surmising that brought all the weakness into the Jewish nation.*6LtMs, Ms 4, 1889, par. 6*

We want to learn in the school of Christ meekness and lowliness of heart, and from whom are we to learn these lessons? Jesus says “I am meek and lowly of heart.” “Learn of Me.” [*Matthew 11:29.*] Now, if there is anything [in] us like self, then Christ cannot dwell there. We want to represent Christ to the world. We must have self hid <with> Christ in God, and when this is the case, we will represent Christ to the world. O, there is something wonderful about it. He loves us as He loves His Son. Just think of it! Loves us as He does His Son! This is wonderful, wonderful. In Him we have all heaven presented to us, and the more we see in Jesus the less we see that is good in self.*6LtMs, Ms 4, 1889, par. 7*

You know, just as soon as the heavenly messenger came from heaven and revealed Himself to Daniel, he said, “My comeliness was turned into corruption.” [*Daniel 10:8.*] He had such a view of the glory of God that he fell as one dead. He could not talk; he could not see, but the angel took him and set him upon his knees, and yet he could not look at Him.*6LtMs, Ms 4, 1889, par. 8*

Then what did he have to do? Veil His glory and come to him just as Christ came to this world. He took upon Him humanity, then He could talk with Daniel. Brethren, the more we see in Jesus, the less we will see in self, and the more self-esteem we have, the more we are puffed up by the devil. May God help us to put away self and cling to Jesus; then we will spring up and bear fruit to the glory of God.*6LtMs, Ms 4, 1889, par. 9*

## Ms 5, 1889

Sermon/Christ and the Law

Rome, New York

June 19, 1889

This manuscript is published in entirety in *1SAT 105-119*.

(*Matthew 5:14-16*): “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” *6LtMs, Ms 5, 1889, par. 1*

We read in the following verse, (*verse 17*), “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, yet they could not get it out of their minds that it was the law, the law, the law, that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have. *6LtMs, Ms 5, 1889, par. 2*

Here He shows the exceeding breadth of the law of Jehovah—its extended character—and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it, it was in a different setting, and they could not harmonize this with their misconceived ideas. *6LtMs, Ms 5, 1889, par. 3*

Christ reads their thoughts, and their thoughts were that He did not make the law as prominent as they had done. He takes up their thoughts and says, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. ... Whosoever

therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” vs. 17, 19. And He makes it still more plain: “For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” v. 20. Now they had built over that law and around it exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible. *6LtMs, Ms 5, 1889, par. 4*

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God’s law. *6LtMs, Ms 5, 1889, par. 5*

When Christ came into the world He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, “Ye do err, not knowing the scriptures, nor the power of God.” *Matthew 22:29*. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth. *6LtMs, Ms 5, 1889, par. 6*

One part of Christ’s great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don’t know but you have heard me say it in years past, “I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion.” *6LtMs, Ms 5, 1889, par. 7*

There was one who came to me and said, “Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent

of them?" "Yes, I can. I point you to Calvary, to the dying Saviour upon the cross." There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sin. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified. *6LtMs, Ms 5, 1889, par. 8*

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord'?" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner. *6LtMs, Ms 5, 1889, par. 9*

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Saviour, and He says, 'I am not come to call the righteous, but sinners to repentance'" *Matthew 9:13*. Thus you arm yourself with the whole armor of Christ's righteousness. How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world; but He came here because it was impossible for man to redeem himself, and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our Substitute and Surety. *6LtMs, Ms 5, 1889, par. 10*

Before He came they were under a yoke, but Christ was above law. He was the originator of the law, so there was no yoke upon Him, and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ

cried out, “It is finished” [*John 19:30*], He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave. As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it. *6LtMs, Ms 5, 1889, par. 11*

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. *6LtMs, Ms 5, 1889, par. 12*

He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today—what these lawless principles will lead to. The enemy has worked, and he is working still. He is come down in great power and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown. He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the very close of this earth’s history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect. *6LtMs, Ms 5, 1889, par. 13*

What is God going to do for His people—leave them with no new light? “Ye are,” says He, “the light of the world.” [*Matthew 5:14.*] Then we are to get more light from the throne of God, and have an increase of light. Now we do not tell you in the message that has been given to you here and in other places that it is a grand new

light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms, he began to understand who the great I AM was, that there was a power above whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go." [*Exodus 12:31.*] *6LtMs, Ms 5, 1889, par. 14*

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts. *6LtMs, Ms 5, 1889, par. 15*

Just prior to the coming of the Son of man there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour, and why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption. *6LtMs, Ms 5, 1889, par. 16*

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." [*Matthew 5:18.*] Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law they are the ones that

God condemns, because we are not left in uncertainty. *6LtMs, Ms 5, 1889, par. 17*

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped. *6LtMs, Ms 5, 1889, par. 18*

Now the test is coming between the sabbath which the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day. *6LtMs, Ms 5, 1889, par. 19*

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, One that can save to the uttermost all that come unto God by Him, then you would have that faith that works. *6LtMs, Ms 5, 1889, par. 20*

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." [*John 12:32.*] *6LtMs, Ms 5, 1889, par. 21*

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all



men unto me.” *John 12:32.6LtMs, Ms 5, 1889, par. 22*

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe.*6LtMs, Ms 5, 1889, par. 23*

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah.*6LtMs, Ms 5, 1889, par. 24*

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. [*Acts 20:20, 21.*] What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah.*6LtMs, Ms 5, 1889, par. 25*

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ’s righteousness. Then he can, through the righteousness of Christ, stand acquitted before God.*6LtMs, Ms 5, 1889, par. 26*

O, I am glad I have a Saviour! We must have the Holy Spirit to combine with man’s human effort. We can do nothing without Christ. “Without Me, ye can do nothing.” [*John 15:5.*] “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” *Revelation 3:20.* I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory—even your faith, feelings, and good works?—Is that it? No; “This is the victory ..., even your faith.” *1 John 5:4.6LtMs, Ms 5, 1889, par. 27*

What is faith? It “is the substance of things hoped for, the evidence

of things not seen.” [*Hebrews 11:1.*] Then what? “Faith, if it hath not works, is dead, being alone.” *James 2:17.* Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God’s love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ. *6LtMs, Ms 5, 1889, par. 28*

Now there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it. “And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” *Revelation 3:14-16.6LtMs, Ms 5, 1889, par. 29*

What is the matter? They have left their first love. “So then because thou art lukewarm, ... I will spue thee out of my mouth.” What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that He will not take their names into His mouth to present them to the Father. *6LtMs, Ms 5, 1889, par. 30*

“I know thy works.” “Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” *v. 17.6LtMs, Ms 5, 1889, par. 31*

Now what is the difficulty? “Tried in the fire.” [*Verse 18.*] Christ had such love for us that He could go through all that trying of the crucifixion and come off conqueror. And the white raiment, what is that? Christ’s righteousness. “Anoint thine eyes with eyesalve”—spiritual discernment, that you may discern between true righteousness and self-righteousness. Now here is the work. The

heavenly Merchantman is passing up and down before you saying: “Buy of Me. Here are heavenly goods, buy of Me.” Will you do it? It is Me you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness. *6LtMs, Ms 5, 1889, par. 32*

Then He says, “Be zealous and repent.” [*Verse 19.*] That message is to us. We want that the brethren and sisters in this conference shall take hold of this message, and see the light that has been brought to us in new settings. *6LtMs, Ms 5, 1889, par. 33*

God had opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: “For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” *Isaiah 9:6*. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self-esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel’s God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them. *6LtMs, Ms 5, 1889, par. 34*

Brethren, do not let any of you be thrown off the track. “Well,” you say, “what does Brother Smith’s piece in the *Review* mean?” He doesn’t know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God’s commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God’s law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. *6LtMs, Ms 5, 1889, par. 35*

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very

principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart.*6LtMs, Ms 5, 1889, par. 36*

Now we want to be a people who carry with us the joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." [*Isaiah 49:16.*] O, if this does not fill us with hope and gratitude, what will?*6LtMs, Ms 5, 1889, par. 37*

I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.*6LtMs, Ms 5, 1889, par. 38*

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hidden treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.*6LtMs, Ms 5, 1889, par. 39*

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself

where you may have a knowledge of the truth as it is in Jesus.*6LtMs, Ms 5, 1889, par. 40*

He wants you to attend the school where Biblical lectures are being given. “Well,” says one, “I will go to the school in Battle Creek.” But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those who will be able to teach and stand at the head in giving Biblical lectures.*6LtMs, Ms 5, 1889, par. 41*

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. You would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God’s work. God wants you to learn, and the angels will be right by to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice and learn to teach as God commanded Timothy—that he was to take the things He had given him and commit them to faithful men who would be able to teach others also [*2 Timothy 2:2*—now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the ministers will not be worked to death, and you can take them and drill them in the truth, and their hearts [will] be burning with it and they [will] want to tell it to others.*6LtMs, Ms 5, 1889, par. 42*

Now, you have had light here, and what are you going to do about it? Are you going home to sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. O how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. “A city that is set on a hill cannot be hid.” [*Matthew 5:14.*]*6LtMs, Ms 5, 1889, par. 43*

Now, brethren, go to work. Parents, send your children to these schools. Those near to South Lancaster can go there, and those

near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes.*6LtMs, Ms 5, 1889, par. 44*

## Ms 6, 1889

Counsel Regarding Matters Discussed at the 1889 General Conference

Battle Creek, Michigan

November 4, 1889

This manuscript is published in entirety in *1888 471-497*.

There have arisen in our [General] Conference questions that need to have careful attention, whether the Sabbathkeepers in the Southern States, where they are liable to feel the oppressive power of their State laws if they labor on Sunday, shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbathkeeping brethren liable to imprisonment and fines to refrain from labor on that day. Such resolutions should not be placed before this conference, requiring their action. *6LtMs, Ms 6, 1889, par. 1*

There are questions about which it is far better to have as little notoriety given as possible, in either case—for, or against. And our brethren would be wise in not bringing questions of this character to the front, to obtain decisions from the conference in regard to them. They can be understood and adjusted in a more private way. There are many things that should be conducted in a silent, unobserved way, which would have altogether a better influence upon all minds. *6LtMs, Ms 6, 1889, par. 2*

Some minds are so constituted that they cannot treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of heaven, though they may receive the sanction of the General Conference—for the reason that the Lord gives light and knowledge just when it is most needed. *6LtMs, Ms 6, 1889, par. 3*

I am afraid of these many resolutions. One year ago resolutions were brought into the [General] Conference for adoption that, had

they all been accepted, would have bound about the work of God. Some resolutions were urged, by young, inexperienced ones, that never should have received the consent of the conference. Human traditions, and permits and non-permits, have been of a character that would have bound them about with restrictions that were wholly unnecessary, out of God's order, and that would have created a condition of things that would have been detrimental to the progress of the work.*6LtMs, Ms 6, 1889, par. 4*

If some resolutions that were accepted had not been proposed, it would have been better, for those who presented them were in darkness and not in the light. Had they been laid upon the table, it would have been far more in accordance with the will of God because all these many resolutions, voting what shall be and what shall not be, are not after God's order. What this man shall do and shall not do, making laws that God has never made, has created principles which should not prevail among us. As reformers, if we had less talk and more of Christ, there would be far greater modesty and humility and we would do far more good.*6LtMs, Ms 6, 1889, par. 5*

There are many things that require the wisest and most careful counsel, and should be done without making any noise about it; but there is want of wisdom in throwing every action open to all. Many things are kept reserved through the year for the General Conference to act upon which should be faithfully carried by the state conferences—a mass of matter that need not be brought before the conference at all.*6LtMs, Ms 6, 1889, par. 6*

Many things had better never see the light of day. They are originated by minds that are not under the light of the Sun of Righteousness. It increases the work of the [General] Conference and it might just as well be acted upon in their several churches and councils and take [from] off the conference a large amount of perplexing questions with which they should not be burdened. Let them be faithful stewards, to pray much, to work diligently and act discreetly.*6LtMs, Ms 6, 1889, par. 7*

In General Conference, many things are rushed through without being duly canvassed. All have not had opportunity to think and



pray over these things, and those who do have the opportunity do not improve it and use their brain power. They devise and execute without God's counsel. There are councils that should be held, of less importance and less expense, [and] with less weariness to our leading, responsible men. All minor matters should be settled in the state conferences, thus dealing with many questions that will save time and care and burdens that have greatly taxed the General Conference. *6LtMs, Ms 6, 1889, par. 8*

The question of the great need of the soul deserves, in these meetings of the [General] Conference, far more attention. Many questions that are tossed into the [General] Conference should never appear, but be worked out in your state conference. It has become habit to pass laws that do not always bear the signature of heaven. The question of the color line should not have been made a business for the [General] Conference to settle. It is a question which involves principles needing much careful, prayerful thought. *6LtMs, Ms 6, 1889, par. 9*

The question that has been before the conference, whether the brethren where oppressive laws exist should be advised not to work on Sunday, is not a question to be brought before an open conference. It could not be voted upon without misunderstanding and mismoves and bad results. *6LtMs, Ms 6, 1889, par. 10*

I am led to inquire with pain of soul, What do our brethren mean by presenting questions of this order before an open conference? If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now, when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. Then to toss these questions into the conference without the prayerful consideration of the subject would be the greatest folly. *6LtMs, Ms 6, 1889, par. 11*

This is the third angel's message to our world and men [had] better

keep their hands off the ark. There has been revealed the disposition to cavil over some questions that are plainly revealed in the Word of God. Let not any move, in their blindness, to make decisions on so momentous subjects. Do we receive the Bible as the oracles of God? In every state there should be wise instructions given on this point, and [they] can be better given in these states more silently, giving as little notoriety to these points as possible, but advising, counseling in the fear of God after much prayer and fasting and seeking counsel from the unerring Counselor. *6LtMs, Ms 6, 1889, par. 12*

No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. This is a time for much praying and less talking. This subject is not a matter to which to give an off-hand assent or dissent. It is wonderful, sacred, solemn ground on which we stand, and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter. *6LtMs, Ms 6, 1889, par. 13*

While all Sabbathkeepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperaments should treat it wisely. There will ever be danger of going to extremes. Christ says, "Ye are my friends, if ye do whatsoever I command you." *John 15:14*. Then to your knees in prayer; have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God, there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour. *6LtMs, Ms 6, 1889, par. 14*

He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be found going to

extremes and furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God, a man that prays and does not pray in vain: "Hold up my goings in thy paths, that my footsteps slip not." *Psalm 17:5.*6LtMs, Ms 6, 1889, par. 15

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South? The decision is to be a universal one. If it comes to the light of day, as it will in degrees, and there will be concessions and servile bowing to an idol god by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them.6LtMs, Ms 6, 1889, par. 16

If we counsel them not to respect the idol sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way, and encourage no defying of the law powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. There is a self-deluded enthusiasm in this, bringing in an elevation of Sunday that it will be difficult to handle, because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*]6LtMs, Ms 6, 1889, par. 17

The counsel to be given is, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand"—in harmony, in outward appearance with? No; but "against the wiles of the devil." [*Verses 10, 11.*]6LtMs, Ms 6, 1889, par. 18

There are some trying testimonies to be manfully borne by Sabbathkeepers and some bitter persecution finally endured, for, says Christ, "Ye are my witnesses." [*Isaiah 43:10.*] Yes, witnesses for God, standing in defense of His holy law. We are a light to reveal the moral darkness, and the reward will be given to the

overcomer. *6LtMs, Ms 6, 1889, par. 19*

Let no resolutions be passed here which will encourage halfhearted service or cowardly hiding our light under a bushel or under a bed, for we will certainly be tried and tested. The Bible heroes of faith are to be our example. The Bible readers and Bible workers, if truly on the Lord's side, will be earnest, whole-souled, humble, meek, and lowly of heart, and God will teach them. *6LtMs, Ms 6, 1889, par. 20*

We need not make any special rules for those who are not dyspeptic Christians. On the other hand, should resolutions be passed that, because of the trials and inconveniences that arise because of our faith, such ones should cease their labor on Sunday, bowing to the idol sabbath, will it give those who do this vigorous, spiritual sinew and muscle, or will they grow into cowards and be swept away with the delusions of these last days? Leave these precious souls to God's dictation. Be sure the Sabbath is a test question; how you treat this question places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual. *6LtMs, Ms 6, 1889, par. 21*

The position taken by some is that this civil enactment has no relation to the present observance of the Sabbath. Here again great blindness is shown to be upon them. In this they are not correct, for from the first, every move made by Satan, [from] the beginning of his work [and] to continue to the end, was to exalt the false [sabbath] to take the place of the genuine Sabbath of Jehovah. He is just as intent now and more determined to do this than ever before. He has come down with great power to deceive them who dwell on the earth with his satanic delusions. His work has a direct reference to the Sabbath of the fourth commandment. *6LtMs, Ms 6, 1889, par. 22*

[If] the enactment of laws of the state shall compel Sunday observance, God would certainly be dishonored should the resolution be passed that, because of inconveniences and loss of property, imprisonment and fines, all must obey these laws. And the lesson given to those who need better advice shall be of a character to open the way and make it easy for souls to be carried

away with the bold, swift current of evil. They will be tempted strongly, because of the universal scorn which they see thrown upon the law of God, to think slightly of it and to place the laws of men on an equality with the laws of God and give less and less reverence to the laws of Jehovah. Shall the overseers of the flock work with the great deceiver to make apostasy from God easy? *6LtMs, Ms 6, 1889, par. 23*

We have all the way along known that this battle must come. The two great powers, the prince of darkness and the Prince of Light, will be in close battle, and not one of God's people who understand the truth, if in the light where God would have them to stand, will teach by precept or example any soul to shirk now. Give them strengthening Bible diet and Bible duty to strengthen and brace the soul for the coming conflict. But there will be need, at this time of men, who have been leaders in this work, keeping step where Jesus leads the way. If they do not walk in the light as Christ leads the way and advance with the increasing light of the third angel's message, they will surely become blind leaders of the blind. *Exodus 31:12-17. 6LtMs, Ms 6, 1889, par. 24*

It is a time now when God calls for brave men having on the whole armor of God, presenting a united front to the foe. And as we meet the emergency, the law of God becomes more precious, more sacred, and as it is more manifestly made void and set aside, in proportion should arise our respect and reverence for that law. David said, "They have made void thy law; therefore I love thy commandments above gold; yea, above fine gold." *Psalms 119:126-127. 6LtMs, Ms 6, 1889, par. 25*

The Lord will be constantly leading and guiding His people to meet this emergency if they ask the help of God. It is a high point of spiritual advancement they have reached [when] the love of God's commandments grows with the contempt which is manifest to that law by those around them. There are great principles in the reformation which must not be overlooked or disregarded. God forbid we should be self-made invalids in this great crisis. Paul prayed for the removal of the aggravating thorn, but God sees this is not the best and sends the blessed promise, "My grace is sufficient for thee." *2 Corinthians 12:9*. The Lord does not remove

the trial, but gives him all that is needed, that he can endure it. *6LtMs, Ms 6, 1889, par. 26*

In the exercise of the long-suffering of God, He gives to nations a certain period of probation, but there is a point, which if they pass, [when] there will be the visitation of God in His indignation. He will punish. The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, "It is time for thee, Lord, to work; for they have made void thy law." *Psalm 119:126*. In answer to this prayer ere long the wrath of an offended God will be poured out without mercy; then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf. *6LtMs, Ms 6, 1889, par. 27*

This was a terrible thing for him to do because all Israel looked up to him as their leader, a good man. If he had given his voice against this in a certain, decided manner, this wicked worship of an idol would not have been to disgrace the people of God. We do not want to repeat Aaron's cowardice or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. We must be wise as serpents and harmless as doves. *6LtMs, Ms 6, 1889, par. 28*

Let all be careful what they say and what they do; be careful to move in God's order. Keep step with the Captain of the Lord's host. Let not anyone make any proud boast, either by precept or example to show that he is defying the laws of the land. Make no resolutions as to what persons in different states may do or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people. *6LtMs, Ms 6, 1889, par. 29*

Let Christ be seen in all that you do. Let [all] see that you are living epistles of Jesus Christ. Let the soft fillings in the life of character

appear. Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others. There [have] been some who have, in speaking to the people, felt like making a raid on the churches. They sour minds by their censoriousness. We want our hearts mellowed by the love of Jesus. That is in God's order. If not presented in the most pleasant, acceptable form, truth will be unpalatable to many. While we must present the truth in contrast with error, let it be presented in a manner that shall create as little prejudice as possible.*6LtMs, Ms 6, 1889, par. 30*

While we cannot bow to an arbitrary power to lift up the Sunday by bowing to it, while we will not violate the Sabbath, which a despotic power will seek to compel us to do, we will be wise in Christ—Christ's wisdom—and not in our own spirit. A consistent, substantial, lovable Christian is a powerful argument for the truth. We must say no words that will do ourselves harm, for this would be bad enough, but when you speak words, and when you do presumptuous things that imperil the cause of God, you are doing a cruel work, for you give Satan advantage. We are not to be rash and impetuous, but always learning of Jesus how to act in His Spirit, presenting the truth as it is in Jesus.*6LtMs, Ms 6, 1889, par. 31*

Do not, in this critical time, mark out ways for God's people, for how do you know what God designs to do with and for His people? He means to make exhibitions of His power before our enemies. The salvation of the righteous is of the Lord, and His wisdom and His strength are their present and sufficient help in every time of need. He can work for them whatsoever seemeth good in His sight, and nothing can be done for or against them, other than His providence shall permit to be done. The children of light are wise and powerful, according to their reliance upon God, and the wisdom and help of men may defeat the very purpose of God.*6LtMs, Ms 6, 1889, par. 32*

The world is against the disciples of Christ but they will obtain help of God, and then, God working for them, they will enlighten and bless those who are not in the truth. In all ages the righteous have obtained help from God, and the enemies of His people can never

put down those whom God would lift up. How often has Satan sought to destroy those whom God is leading and guiding. The faithful disciples of Jesus need not be terrified by the rulers of darkness of this world, because the power of the enemy is limited and beyond his limits he cannot go.*6LtMs, Ms 6, 1889, par. 33*

Great and precious promises are to be kept before God's people, that they may have every confidence in God. Then let no decision be made by this conference to get in the way of the work of the Lord, [or] give Satan's agents a chance to be provoked and present the rash ones as the representatives of our people. They will have power to present these matters in an exaggerated light, that in the place of these persons removing prejudice and enlightening minds, the prejudice is strengthened and deepened, and the case of God's people made far worse, and our means of bringing the truth before the people who are in darkness is cut off.*6LtMs, Ms 6, 1889, par. 34*

One indiscreet, high-tempered, stubborn-willed man will, in the great question introduced before us, do much harm. Yes, he will leave such an impression that all the force of Seventh-day Adventists could not counteract his acts of presumption because Satan, the arch deceiver, the great rebel, is deluding minds to the true issue of the great question, and its eternal bearings. He is an accuser of the brethren. Then let everyone be careful and not step off from the ground where God is, on[to] Satan's ground.*6LtMs, Ms 6, 1889, par. 35*

Many did this in the ranks of the reformers of past ages. Luther had great trouble because of these elements. Rash persons stepped out of their place, when God did not send them, and rushed heedlessly forward to do a very objectionable, impulsive work. They ran ahead of Christ and provoked the devil's wrath. In their untimely, misguided zeal, they closed the door to great usefulness of many souls who might have done great good for the Master.*6LtMs, Ms 6, 1889, par. 36*

We have all kinds of material to deal with. There are those who will, through hasty, unadvised moves, betray the cause of God into the enemy's power. There will be men who will seek to be revenged, who will become apostates and betray Christ in the person of His



saints. All need to learn discretion; then there is danger on the other hand of being conservative, of giving away to the enemy in concession. Our brethren should be very cautious in this matter for the honor of God. They should make God their fear and their dread. Should this conference make resolutions, and pass them, that it would be right and proper for Seventh-day Adventists to rest on the first day of the week, in order to avoid arrests and what might probably arise if they did not obey the laws, would this be showing that we stand in right relation to God's holy law? *Exodus 31:12-17.6LtMs, Ms 6, 1889, par. 37*

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth, as their voice, to respect the idol Sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath is disloyal to God, and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from conviction of duty inscribed on our banners. *6LtMs, Ms 6, 1889, par. 38*

If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbathkeeping people of God? How shall we show that the Sabbath is a sign? *6LtMs, Ms 6, 1889, par. 39*

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying

accusations brought against them, but they must stand firm as a rock to principle, and the promise is, “As thy days so shall thy strength be.” *Deuteronomy 33:25*. You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. *Luke 21:8-19.6LtMs, Ms 6, 1889, par. 40*

An intelligent knowledge of His Word has been given to prepare men and women to contend zealously for the law of Jehovah, to reestablish the holy law; make up the breach that has been made in the law of God and; restore the tables of stone to their ancient, exalted, honorable position. And God’s faithful servants when brought into straight places should not confer with flesh and blood. *6LtMs, Ms 6, 1889, par. 41*

There will be, even among us, hirelings and wolves in sheep’s clothing who will persuade the flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any emergency. “The love of Christ constraineth us.” *2 Corinthians 5:13*. Youth who are not established, rooted and grounded in the truth will be corrupted and drawn away by the blind leaders of the blind. The ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves—these will be agents in Satan’s hands to corrupt the faith of the unwary. *6LtMs, Ms 6, 1889, par. 42*

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying, “Woe, woe, woe, to the inhabitants of the earth.” *Revelation 8:13.6LtMs, Ms 6, 1889, par. 43*

I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has

come when men who exalted the man of sin in the place of Jehovah in worshipping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for He is a consuming fire.*6LtMs, Ms 6, 1889, par. 44*

We say to our brethren, Do not for Christ's sake get in the place of God before the people. Enough of this kind of work has been done. Let God work human minds. Do not hinder the workings of God for His people in this important period of time, when tremendous interests are being enacted among God's people. Do not in your human wisdom fix up things too much bearing the human imprint. Leave God something to do. Let the hand of God appear in molding and fashioning men's minds and character, and let man walk softly and humbly with God. Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to Calvary. Do not cast burdens upon any class that He would have them released from.*6LtMs, Ms 6, 1889, par. 45*

Satan's work is constantly to perplex, to mix up things, to confuse, to get things into a tangle that is hard to straighten out. It is not a desirable job to be engaged in, to take the work out of God's hands into your own finite arms. It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people.*6LtMs, Ms 6, 1889, par. 46*

If the servants of God will patiently instruct them by precept and example, to patience, to faith, and to look to God for themselves, to understand their own duty as God would have them, then many, in trying circumstances would obtain a rich experience in the things of God. Teach men to ask wisdom of God. There should be precept and example in lessons given, that God is our only trust and wisdom, and we must pray to Him without ceasing for light and knowledge.*6LtMs, Ms 6, 1889, par. 47*

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self-love, and to bring them to know God and to

become acquainted with Jesus Christ by walking with Him as did Enoch. *6LtMs, Ms 6, 1889, par. 48*

Prayer, united with living faith, now sleeps among us. That which is called praying morning and evening, according to custom, is not always fervent and effectual. It is, with many, sleepy, dull, and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise. *6LtMs, Ms 6, 1889, par. 49*

I know that very much depends upon every action of ours now, and none of self and all of Jesus will bring us into unity of the faith. We must have [such] love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself indicting our prayers, it is now. And the promise is to be brought before every church and the simplicity of truth dwelt upon. "Ask and ye shall receive." *John 16:24*. It is faith, living faith that we need, continuing instant in prayer. *6LtMs, Ms 6, 1889, par. 50*

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need. Said Christ, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." *John 14:12-13. 6LtMs, Ms 6, 1889, par. 51*

In the name of the Lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith. *6LtMs, Ms 6, 1889, par. 52*

God wrought through Elijah when He destroyed the prophets of Baal, which kindled the fires of hell in the heart of Jezebel to

avenge the blood of the priests of Baal. Such a triumph had been gained to the God of Israel that it stirred up the powers of darkness, and she resolves, yes swears by her gods, that Elijah shall die; but she does not consider there is a God who is above her, who will only permit the agent of Satan to work out her own ruin.*6LtMs, Ms 6, 1889, par. 53*

In her passion she sends word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." *1 Kings 19:2*. Elijah is awakened roughly from his slumber by a messenger. He hears the startling message; his senses are confused. What does it mean? Is this to be the end of all this burden, the zeal he has had for God in his labors to restore the true worship of Jehovah? Is it to end in his disappointment and death? Is this the conversion of apostate Israel? Never could man be more disappointed in his expectations. The reaction has come, but O, how bitter. The Lord suffers obstacles to arise, disappointments to follow on the heels of signal victory, that His wisdom and power shall be revealed, and that His name shall be exalted above all rulers and kings. "When Elijah saw that, he fled for his life." [*Verse 3.*]*6LtMs, Ms 6, 1889, par. 54*

What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No; the dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed and paralyzed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps he knew not whither.*6LtMs, Ms 6, 1889, par. 55*

A little before, in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord, directing him to take the course he had taken, and there was no purpose to his steps. Distracted by doubts and uncertain whither his way was

tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for His servant. He inquired of him, "What doest thou here Elijah?" [*Verse 9.*]*6LtMs, Ms 6, 1889, par. 56*

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust, not in the wisdom of men, but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power if we wait patiently and prayerfully for Him, and have confidence in God.*6LtMs, Ms 6, 1889, par. 57*

God works in a mysterious way, His wonders to perform. But too often the wisdom of men is brought in to do something themselves, which gives God no room to work for individuals, by others shouldering their burdens that God means they shall bear. Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life.*6LtMs, Ms 6, 1889, par. 58*

Teach every soul to lean heavily on the arm of infinite Power. There is an individuality in Christian experience that must be preserved in every human agent, and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul; and God has lessons for each to gain for himself that no other one can gain for him.*6LtMs, Ms 6, 1889, par. 59*

In Elijah we see the natural elements of his character revealed amid the spiritual life, commingling together in strange confusion, the grace of God and the impulses and passions of the natural man each striving for the supremacy. The human is being tried in the furnace and the dross is revealed, impurity is brought to the surface, but the trial of Elijah was a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold is published in his character, the dross is lost sight of and consumed.

This must be our individual experience in God's own way. *6LtMs, Ms 6, 1889, par. 60*

All are not tried in the same way. Some will meet more severe trials than others, but "cling to God" is the encouragement to give to each and all. The registered experiences of believers of former days is to be an encouragement to us living down near the close of time. We may gather up the hereditary trust of light and knowledge and individual dealings of God with His people for centuries. We have the benefit of their spiritual experiences which is of great value to us. We have no new, strange path to tread, in which others have not had a similar experience. *6LtMs, Ms 6, 1889, par. 61*

The Lord's ways are unchangeable. He will do in our days as He has done in earlier days. They had less light in their day than we have in our day. With the Scriptures in our hand, and the example and blessing of those who were tempted and tried, we are nerved for the victory, expecting the same mercies from the same God as had the ancients. *6LtMs, Ms 6, 1889, par. 62*

When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him because of his Christian profession of faith, it is human nature to contemplate the consequences and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's Word that Christ never failed His children as their safe Leader in the hour of their trial, for we have the truthful record of those who have been under the oppressive powers of Satan, that His grace is according to their day. God is faithful who will not suffer us to be tempted above that we are able. *6LtMs, Ms 6, 1889, par. 63*

Our heavenly Father measures and weighs every trial before He permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions

God had abundantly in store for him. Christ never failed a believer in his hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure. *6LtMs, Ms 6, 1889, par. 64*

There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He [the believer] must not be making ample provisions for himself to shield himself from trial, for he is only God's instrument, and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day, that he will not sacrifice one principle of his integrity; but he will make no boasts, issue no threats, or tell what he will or will not do, for he does not know what he will do until tested. He will just go forward in a contrite spirit with an eye single to the glory of God, depending on the Word of God and the grace promised through Christ, and the mountains may become molehills. *6LtMs, Ms 6, 1889, par. 65*

Supposed difficulties, that seemed so large at a distance as to be unbearable, have proved to be the greatest blessings. When oppressed, light from heaven has come in clear rays, and the reality of the promise of the sufficiency of Christ is a continual strength and defense. God means that His people, many of whom are ready now to refer to the experience of others, can refer to their own individual experience. Like the Samaritans who received the words of the woman as she testified of the words of Christ, they can say, We have heard Him ourselves, we know that this is indeed the Christ the Saviour of the world. *6LtMs, Ms 6, 1889, par. 66*

To every soul who meets difficulties in the strength of Jesus and is not overcome; who faces enemies and opposers, and in the strength of Christ stands firmly, who undertakes and discharges duties in the meekness of wisdom, not calculating the results, knowing that none of these things can be met in human strength, his experience becomes knowledge that Christ is faithful that hath promised. He is an all-sufficient Helper. He will be convinced that he cannot in his own ability obey the law of God, but he has taken hold of the surety, Jesus Christ the Mighty One. He reposes in the fulness and strength of Christ, and knows by experience that Christ is his righteousness, and that He can be touched with the feelings



of his infirmities. Although he may be enclosed in prison walls, he may believe it is for the truth's sake. Jesus is by his side. We are not to be rash, bold, presumptuous, defiant. In Jesus we may trust; having faith in His power to save, we may be conquerors.*6LtMs, Ms 6, 1889, par. 67*

There should be a constant walking in all humility. There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies.*6LtMs, Ms 6, 1889, par. 68*

If there is the acceptance of the principles of the inworking of the Holy Ghost which he [the Christian] must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. The process of sanctification is constantly going on in the heart, and his experience will be, "Christ ... is made unto us wisdom and righteousness and sanctification and redemption." [1 *Corinthians 1:30.*] He knows that Christ by His Spirit is dwelling in his heart by faith.*6LtMs, Ms 6, 1889, par. 69*

Oh, there is a great work to be done for the people of God, ere they are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified. When each believer is to the very extent of his knowledge obeying the Lord, and yet seeking to give no just occasion to his fellow men to oppress him, he should not fear the results, even though it be imprisonment and death.*6LtMs, Ms 6, 1889, par. 70*

After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth.*6LtMs, Ms 6, 1889, par. 71*

Our whole attitude must be the saving of the souls of those surrounding us—souls for whom Christ has died. The largest class

have never heard anything about the seventh day being the genuine Sabbath of Jehovah. They are uneducated in the Scriptures, and the position and work of the Seventh-day Adventists to cling to their faith brings resistance in the highest degree. The Christian world is ignorantly bowing down to an idol. Every soul, ministers and laymen, should consider the world their missionary field, that should be educated as to the reason of our faith, and these reasons should be presented in the demonstration of the Spirit and the power of God. Through God alone can they reach the hearts of the people.*6LtMs, Ms 6, 1889, par. 72*

We must lose no time in becoming thoroughly versed in the Scriptures, for we must come to the people not merely with flimsy arguments, neither alone with sound logic, to convince them that that which they have been taught as truth by their fathers and that which has been preached to them from the pulpits is untrue, for the opposition you create by this kind of labor will be like scattering seeds of darkness. You will be called apostates for publishing that which causes distraction; but if you have the attractiveness of Christ, if you are balanced in all you do by the wisdom of Christ, your own heart imbued with the Spirit of Christ, you will accomplish a good work for Christ.*6LtMs, Ms 6, 1889, par. 73*

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish his voice from that of a stranger.*6LtMs, Ms 6, 1889, par. 74*

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." [2 *Timothy 1:12.*] Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overcome by the apostasy because they have the evidence in their own heart that they have the truth. The most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a

doubt or fear that they are themselves in error.*6LtMs, Ms 6, 1889, par. 75*

Let every soul consider his responsibility to give an account before God for the influence he has exerted over the souls of those brought under the sphere of his influence. When this undying love to save souls takes possession of heart and mind, there will not be any rash move made.*6LtMs, Ms 6, 1889, par. 76*

Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.*6LtMs, Ms 6, 1889, par. 77*

Then let every soul not be afraid with any amazement. The tender compassion of God is toward His people. Faith, wondrous faith—it leads the people of God in straight paths. Without this faith we shall certainly misunderstand His dealings with us, and distrust His love and faithfulness. Whatever may be the trials and sufferings caused by our fellowmen, we need more faith. Let there be no faintheartedness, no peevish repining, no complaining thoughts respecting the providence of God and the hardships we are called to endure. Let faith lay hold upon the unseen, and the evidences we have of the forgiveness of God.*6LtMs, Ms 6, 1889, par. 78*

A single ray of the evidences of the undeserved favor of God shining into our hearts will overbalance every trial of whatever character and however severe it may be. And how trustful is the soul. There is no disposition to murmur. The heart in contrition reposes in God. The carnal security is broken up and we have peace through our Lord Jesus Christ.*6LtMs, Ms 6, 1889, par. 79*

While efforts are being made to educate the youth to occupy positions of trust, unless the same persons shall feel that above all they must learn in the school of Christ the lessons which He must teach them, God has no use for them to declare His Word. Let not the uneducated in any way become discouraged and think that there is no use or room for them. There is abundance of work in this world of ours. If men and women will unite themselves to Christ, the Source of all wisdom, and learn of Him, they may become Bible students, improving their talents to the very best account, and learning from the greatest Teacher the world ever knew. They can bear a testimony to the faith, We have not followed cunningly devised fables. Christ will do everything for those who receive Him in their hearts.*6LtMs, Ms 6, 1889, par. 80*

When profligacy and heresy and infidelity fill the land there will be many humble homes where prayer, sincere and contrite prayer, will be offered from those who never heard the truth; and there will be many hearts that will carry a weight of oppression for the dishonor done to God. We are too narrow in our ideas, we are poor judges, for many of these will be accepted of God because they cherished every ray of light that shone upon them. There are thousands who are praying as did Nathanael for the light of truth. Christ's lightbearers must not be unfaithful. There is work to do in our world for many souls, and God calls us to labor for souls who are in the darkness of error, but praying for the light, for the revealings of God's Holy Spirit.*6LtMs, Ms 6, 1889, par. 81*

Let not side issues take the mind and the affections. We want to make the most of our present opportunities. We want to work while it is day, for the night cometh when no man can work. There are many men of influence who are to have a knowledge of the truth, and we must be sure not to hedge up the way. The knowledge of truth is ever increasing. It is not a new truth that opens to the mind; it is not a new principle but a new discovery, or a forcible application or revival of that which existed before. The Lord is prepared to present His light to our minds as fast as we will receive it. Open the door and let Jesus in.*6LtMs, Ms 6, 1889, par. 82*

## Ms 7, 1889

### Neatness and Order at Camp Meetings

NP

1889

Portions of this manuscript are published in *1BC 1119*.

Brethren, in our camp meetings everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. Wherever they are located, our camp meetings are preaching louder than do the ministers.*6LtMs, Ms 7, 1889, par. 1*

The regulations observed in the encampments of the Israelites are an example to us. It was Christ who gave those special directions to Israel, and He intended them for us also, upon whom the ends of the world are come. We do not need a new revelation on these points, but should study carefully the specifications in God's Word, and practice these directions as the will of God. Let everything connected with the encampment be pure, wholesome, and cleanly. Special care should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment.*6LtMs, Ms 7, 1889, par. 2*

Some of our leading workers are in danger of becoming careless in these matters, forgetting that when the Lord has seen it a necessity to speak once on these things, it should be enough. We know His will, and any departure from it to follow ideas of your own is a dishonor to His name, a reproach to His sacred truth. Everything that relates to the worship of God on earth is to bear in appearance a striking resemblance to heavenly things. There must be no careless disregard in these things if you expect the Lord to favor you with His presence. He will not have His work placed on a level with common, temporal things.*6LtMs, Ms 7, 1889, par. 3*

Humble yourselves, purify your souls through sanctification of the Spirit and belief of the truth, but do not in any sense degrade the

truth and put Christ to shame before the world. The most solemn obligation rests upon the church to maintain the elevated character of the gospel of Christ.*6LtMs, Ms 7, 1889, par. 4*

## Ms 8, 1889

Advancing in Christ's Training School

Kalamazoo, Michigan

August 20, 1889

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We left Battle Creek for Kalamazoo. We were pleased with the location of the camp, and were surprised to see so large a number assembled at this meeting. We felt deeply in earnest that our ministering brethren should make an advance move, and to this end ministers' meetings were held. We felt sad as we saw so few prepared to give the trumpet a certain sound in this solemn time. We knew that it was not God's will that it should be thus. Many more workers should be in the harvest field, and most earnest efforts should be put forth by all connected with our schools, our publishing houses, and our sanitariums to qualify men and women to engage in earnest work to spread the light of truth. Day and night we mourn that as a people we are so far behind the opening providences of God. We realize that many who preach the Word have not been in the training school of Christ, and therefore the work coming from their hands cannot be carried on to perfection. Shall we not individually arouse to the emergencies of the time?<sup>6</sup>*LtMs, Ms 8, 1889, par. 1*

The Lord expects far more from the teachers of truth than they give Him. The end of all things is at hand. The Lord is at the door, and He will not accept shiftless, halfway work. Human effort alone cannot accomplish the work of fitting a people to stand in the great day of God. Daily we are to learn in the school of Christ, that we may know how to work. Critical examination of self is called for. God's holy law is the great standard of character, and we are to obey that law. This it is impossible for us to do in our own finite strength. Our dependence must be in Christ. Self-deception, self-sufficiency, and discouragement will constantly arise to hinder the

advancement of the truth; but when the soul is consecrated to God, when by faith we lay hold of the provision made for every one, we shall have a constant and increasing sense of peace and rest.*6LtMs, Ms 8, 1889, par. 2*

The mind is to be stored with precious treasures, both new and old. Each thought is to be brought to its rightful place, and held there by persistent effort. Then the heart can be sanctified through the truth, and precious gems be stored in the mind for the time of need. Those who ask in faith will never fail of receiving the rich blessings of God.*6LtMs, Ms 8, 1889, par. 3*

The ministers have a certain kind of knowledge, but like the priests and Pharisees in the days of Christ, they do not comprehend the work and mission of the world's Redeemer. They do not call men to behold the Lamb of God, which taketh away the sin of the world. Christ tried to show the rulers in Israel the difficulties that lay in the way of their receiving the truth. He sought to show them that a man needs to be taught of God in order to understand the things of God, that the errors and misconceptions they held concerning the Scriptures came because they trusted in their own finite wisdom. The Lord is waiting to be gracious. He has a work for His ambassadors to do, and He has made every provision that they may do it intelligently and with farseeing judgment. He is waiting for them to show forth the praises of Him who has called them out of darkness into His marvelous light.*6LtMs, Ms 8, 1889, par. 4*

If the delegated servants of God fail to do this work, what can be expected of the people? Our earnest prayer should be, "Open thou mine eyes, that I may behold wondrous things out of thy law." [*Psalm 119:18.*] We cannot afford to be spiritually blind. A man who is physically blind cannot enjoy God's beautiful light. He cannot admire the many colored flowers or any of God's handiwork in the things of nature around him.*6LtMs, Ms 8, 1889, par. 5*

But the man who is spiritually blind does not realize the loss he sustains daily in not being able to discern heavenly things. Content with a form of righteousness, he does not understand how the name of the Lord Jesus Christ may be glorified in him, according to the grace of God. Because of his spiritual blindness he misses the



way to heaven. The mind, blinded by unbelief, refuses the very things that are essential to a growing Christian. Ways that appear pleasing are accepted instead of the right way, and he walks in this mistaken path, rather than in the way the Lord has pointed out. *6LtMs, Ms 8, 1889, par. 6*

This is the condition of many who minister in Word and doctrine. The fruits of righteousness are not discerned by them. For some cause they have become blind. The light of the Sun of Righteousness is shining, but it does not reach their minds, and their fruits do not appear in righteousness, meekness, long-suffering, patience, and love. These need to be brought into the upper chamber, into heaven's marvelous light. Many of the lay members of the church are in a better condition spiritually than are some of the ministers. They realize their destitution, as the shepherds of the flock do not. Unless these shepherds reach a higher standard in experimental godliness, their sentence will be, Thou are weighed in the balances, and found wanting. The people are starving for the bread of life, and they must be fed with pure provender, thoroughly winnowed from the chaff of false theories. *6LtMs, Ms 8, 1889, par. 7*

There has been a great need of genuine earnestness in the churches. We read that the first seven churches did not keep their garments white, restraining the purity and simplicity of their faith. This is truly the condition of our churches in Michigan. Form has taken the place of inward piety, and the work which should have been done is left undone. This state of things has come in gradually, growing out of doubt and unbelief. The light in these churches should have been growing brighter and brighter unto the perfect day. Then poor souls who are in darkness and sin would have been convinced of the truth. It is because the church has not been led onward and upward and improving the light the Lord has graciously given, that many are in moral darkness and inefficiency. O that God's people had fulfilled His design, gathering the light from Jesus Christ, and sending forth its bright rays to a crooked and perverse generation, leaving the things that are behind, we need to go forward to perfection. A faithful improvement of the talents entrusted and privileges conferred will place the church on vantage ground, and inscribe on her every work, Holiness unto the

Lord. *6LtMs, Ms 8, 1889, par. 8*

Sabbath was a day of great importance, from its commencement to its close. The Lord was in our midst, moving upon the hearts of the people, and a large number came forward for prayer. On such occasions all my being is put into the work. The judgment of the great day seems to pass before me. I see these souls as they will stand in the day when the judgment shall sit and the books be opened, and everyone is judged according to the deeds done in the body. Before my mind's eye there seem to stand those who will share the curse of Meroz: "Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." [*Judges 5:23.*] The pages of their history, as far as God and heaven are concerned, is one mournful blank. They are trees without fruit. They bring no sheaves to the Master. *6LtMs, Ms 8, 1889, par. 9*

There were also present impenitent sinners. How sorry we felt for them. A living testimony must be borne in order to save these souls. They have not been using their God-given powers to honor and glorify their Maker. Recipients of the mercy and love of God, they have stood in rebellion, saying by attitude and word, We will not have this man to reign over us. Their influence has been to scatter from Christ. Stubborn, hardhearted, cruel, they have refused to leave the black banner of the prince of darkness. *6LtMs, Ms 8, 1889, par. 10*

How we hoped that the Spirit of God might move upon the hearts of those who have long stood in stubborn resistance. But they would not yield to the Holy Spirit's pleading. They would not fall on the Rock and be broken. Their spirit was not right when they came to the meeting, and it was unchanged when they left. God pity them, for they have turned their back and not their face to Christ. So will they reap darkness. They grieved away the Spirit of truth, and wrapped their souls in a pall of darkness so dense that the rays of the Sun of Righteousness could not find entrance. *6LtMs, Ms 8, 1889, par. 11*

In this meeting, all that could be done was done to arouse the people to seek the Lord by individual effort. But the time for this

work was limited. A large number did not come on the ground until Friday, and left again on Monday. Some of these lost the message the Lord sent them, because they did not place themselves in the channel of light. I was sorry that many more did not make a decided effort to be at the meeting. There were some in Battle Creek who I knew ought to have been present, but were not. But I felt thankful that some determined to be on the Lord's side. Quite a little army left the banner of Satan and took their position with the loyal and the true. From very many we heard the testimony, I know now what to do. I shall return to my home to work for my own soul and for my family as I have never done before. I see the mistakes I have made in the past. I must have the Holy Spirit in my heart and revealed in my character. *6LtMs, Ms 8, 1889, par. 12*

This movement caused rejoicing in the heavenly courts. Those who appreciated the opportunities and privileges and sought the Lord earnestly received old truths set in a new framework, and were won to their first love. I felt anxious that all who had a knowledge of the truth should be benefited by the instruction given upon justification by faith. The minds of some had become confused, but when the truth was presented to them in clear, distinct lines, when they saw that their only hope was in receiving the righteousness of Christ, that He wished them to accept by faith the precious gift of His love, His pardon, His abundant righteousness, they sought the Lord, and the treasures of His wisdom and knowledge were given them. The way of holiness was plainly marked out. Many grasped God's precious promises, and hope and courage sprang up in their hearts. The power and grace of Christ was accepted by faith, and freedom and peace in Him was the result. *6LtMs, Ms 8, 1889, par. 13*

**Ms 9, 1889**

Behold the Lamb

Formerly Undated Ms 83. Duplicate of *Lt 135, 1898*.

## Ms 10, 1889

The Excellence of Christ

NP

October 1889

Formerly Undated Ms 129. This manuscript is published in entirety in *1888 447-449*.

I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say He has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year. *6LtMs, Ms 10, 1889, par. 1*

We are having most excellent meetings. The spirit that was in the meeting at Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct—justification by faith, Christ our righteousness. The experiences have been very interesting. *6LtMs, Ms 10, 1889, par. 2*

I have attended all but two morning meetings. At eight o'clock Brother Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before, but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time, and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in. *6LtMs, Ms 10, 1889, par. 3*

We have a feast of fat things, and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and

Finisher of our faith. Christ is the great pattern; His character must be our character. All excellence is in Him. Turning from man and every other model with open face we behold Jesus in all His glory and their minds are filled with the grand and overpowering ideas of His excellency. Every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to His image. I see heights and depths that we may reach, accepting every ray of light and going forward to a greater light. The end is near, and God forbid that we shall be asleep at this time.*6LtMs, Ms 10, 1889, par. 4*

I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, stirring the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His Holy Word. Well, I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message.*6LtMs, Ms 10, 1889, par. 5*

We may expect at any time new and startling claims from Satan through his agents, and shall not the people of God be wide awake, shall they not become strong in the strength of the Mighty One? Wise in the wisdom of God?*6LtMs, Ms 10, 1889, par. 6*

A crisis has arrived in the government of God in which something great and decisive must be done. The delay will not be prolonged long. The wrath of God will not be long withheld. Justice has only to speak the word and in a moment what confusion there will be. Voices and thunderings, and lightnings and earthquakes, and universal desolation. Now is our time to be good and to do good, while with wideawake senses we watch every movement in the government of God with apprehension. But if our life and character is after the divine model, we shall be hid with Christ in God.*6LtMs, Ms 10, 1889, par. 7*

The world is full of evidences of God's love for fallen man. How much He loved us we can never with our finite minds measure, we have no line with which to fathom, no standard with which to compare it, but with John we may say, "He so loved the world that

he gave his only begotten Son,” that through Christ He might confer on us everlasting life. [*John 3:16.*] This subject fills my mind, and it is so grand, so elevating, that I am entranced as I think of it. *6LtMs, Ms 10, 1889, par. 8*

This is a conference where advancement will be made, but O, the want of workers! How my heart aches as I think of it. Calls for help come from every quarter. The Macedonian cry is coming in, “Come over and help us.” [*Acts 16:9.*] We need to offer up most earnest prayer that the Lord will send laborers into His vineyard. He can Himself make a selection in His divine wisdom that will put our wisdom in the shade, but whatever God does we want to accept willingly. It is a solemn time; we are trying to the best of our ability to impress the people with the weight of their responsibility. Oh, for the baptism of the Holy Spirit to come upon the workers that they may represent Jesus Christ in all their labors. Oh, why is there so great weakness now when we need strength and power to save souls that are perishing around us. There is a world to be reached, a world to be tested, and who shall be able to stand? *6LtMs, Ms 10, 1889, par. 9*

We have had very pleasant weather here since the meeting. It has been very mild today. We could not have had a more favorable time for the conference. *6LtMs, Ms 10, 1889, par. 10*

The popular doctrines of this age cannot correctly represent Jesus. Our Saviour represented the Father. He rolled away the thick darkness from the throne of God, the hellish shadow which Satan had cast to hide God from sight and from knowledge. Christ reveals the throne of God and reveals to the world the Father as light and love. His clothing His divinity with humanity brings that love in clear evidence of light that humanity can comprehend it; that will indite the petition in the heart to pray as did Moses, “I beseech thee, show me thy glory.” [*Exodus 33:18.*] *6LtMs, Ms 10, 1889, par. 11*

Remember, the ear of the Lord is open to our prayers. “Ask and ye shall receive, seek and ye shall find.” “If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?” [*John 16:24; Luke 11:9, 13.*] Then why not take God at His word? Why not

believe with all the heart and mind and soul? Why not by faith take hold of the divine nature? It is our privilege. All things shall be done for him that believeth. *6LtMs, Ms 10, 1889, par. 12*

I am so grateful this morning that I have a living Saviour. Praise God from whom all blessings flow! How can we dishonor God more decidedly than [to] distrust Him? We must never be discouraged. We must be patient [and] kind. We must by faith be receiving that abundant supply as God is willing to bestow and wait by faith on the Lord, believing He will do the things we ask Him. This waiting on the Lord by faith needs to be cultivated, for it leads to great spiritual grace, and renews our strength as the eagles. He shall mount up with wings, that is by faith. God help us is my prayer. We must rise higher and nearer to heaven in our aspirations. Seek things that are above. We must rise from the lowlands of earth to a higher power, lovelier light. We must love higher, and live higher. *6LtMs, Ms 10, 1889, par. 13*

No Christian reaches the highest point of attainment that overloads himself with worries about this world or in carrying his pet sins along with him. We can and should breathe a purer atmosphere and taste more heavenly joys. We need Jesus every day and with His strength we may gain strength, yes grow in grace for heavier conflicts and obtain inspiring views of heavenly things. The pierced hand of our divine Master holds the signal for us to come up higher. "This one thing I do, forgetting the things that are behind, and reaching forth unto those [things] which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [*Philippians 3:13, 14.*] Oh, that we might arise and shine for our light has come and the glory of the Lord hath arisen upon us. The more closely we copy the Pattern the more wisdom and intelligence we will have of His matchless loveliness. *6LtMs, Ms 10, 1889, par. 14*

I have just returned from five o'clock morning meeting. The spirit of supplication was imparted to us for a larger blessing, and that the men in responsible positions might have the presence and the power of God. Many are sick, compassed with infirmities, and God will lift them up as He has lifted me. He has given me health and strength and grace, and He will give the same to all His workers. *6LtMs, Ms 10, 1889, par. 15*



Oh, that everyone in responsible positions of trust in our institutions may know that Jesus is to them a present help in every time of need. They want to be drawn up from themselves near to God, that they may comfort others with that consolation wherewith they are comforted.*6LtMs, Ms 10, 1889, par. 16*

We want to get such views of the wondrous love of God in sending His Son into the world to die for sinners that the heart is broken at the glory of the cross uplifted. The hearts are melted! Praise the Lord, O my soul, and all that is within me praise His holy name. May the Lord by His grace bless you, my sister, abundantly, is my prayer.*6LtMs, Ms 10, 1889, par. 17*

## Ms 11, 1889

Testimony to Leaders

Harbor Heights, Michigan

August 10, 1889

Previously unpublished. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

During the special crisis in Minneapolis, light was given to me upon many things which I was not permitted to mention. The two years that I stood in Battle Creek to bear my testimony, the conflict was most severe, but light was constantly given me. I copy something from an article read before the council in Battle Creek. *6LtMs, Ms 11, 1889, par. 1*

There is need to take heed just now. There is need of examining the evils existing in our institutions, especially in the Review and Herald office. These evils seem scarcely to be noticed, yet men who are not right with God are deviating from the principles which God has defined. Any deviation from these principles will be followed by the sure result. The seed sown will produce a harvest of the same kind. *6LtMs, Ms 11, 1889, par. 2*

The principles of truth are unchangeable. Enshrouded in the pillar of cloud, Jesus Christ gave Moses truth, which is to be respected and obeyed. The Lord is our Judge, Lawgiver, and King. All are under His watchcare and are to be ruled by Him. There can be no sinless departure from the principles He has laid down. We are to appreciate these principles, for they flow from the heart of Infinite Love. Naught but blessings follow those who reverentially obey. But God is not brought into our plans as He should be. Truth and righteousness are being perverted. Human wisdom is crowded in, and God's wisdom is being made to stand aside, to be cavilled at. *6LtMs, Ms 11, 1889, par. 3*

In our homes and institutions faith and works must be combined. God's wisdom must permeate all lines of business. A great

reformation must take place. God desires everything pertaining to His service to be conducted on right principles. There is not to be one standard for those bearing responsibilities and another for the workmen. It is thought that the workmen are under control, and will do just as they are told. But there must be no tampering with the conscience. Duty must be faithfully done by all. Those holding high positions must work with conscientiousness and fidelity. God expects them to set a right example, seeking to train others in right lines. Said Christ, "For their sakes I sanctify myself, that they also may be sanctified through the truth." [*John 17:19.*]*6LtMs, Ms 11, 1889, par. 4*

If those in positions of trust have the love of God in the heart, and the fear of God before them, they will be kind, considerate, patient. By precept and example they will show that when dealing with their erring fellow creatures, they follow Christ's example. Superiors, inferiors, and equals are all amenable to one law, the Ten Commandments. Old and young are to fear God with the whole heart. For master and servant the standard is: He will keep the way of the Lord, to do justice and judgment. The curse of God and not His blessing will be upon those who do not meet this standard.*6LtMs, Ms 11, 1889, par. 5*

Proud, reckless actions are to be excluded from the practices of the teachers in our schools and the managers in our institutions. But this is not being done, and God is displeased. But the way in which some men have disregarded and will continue to disregard Bible principles, because they are not willing to be worked by the Holy Spirit, is no criterion for us. We are not to ask, What will man think or say of me if I pursue this or that line of conduct? We are to ask instead, What has God said?*6LtMs, Ms 11, 1889, par. 6*

The Word of the eternal God is our guide. Through this Word we have been made wise unto salvation. This word is ever to be in our hearts and on our lips. "It is written" is to be our anchor. Those who make God's Word their Counsellor realize the weakness of the human heart, and the power of the grace of God to subdue every unsanctified, unholy impulse. They are almost constantly in prayer, and they have the guardianship of holy angels. When the enemy comes in like a flood, the Spirit of God lifts up a standard for them.

There is harmony in the heart, for the precious, powerful principles of truth bear sway. The faith that works by love and purifies the soul is revealed.*6LtMs, Ms 11, 1889, par. 7*

Men in positions of responsibility have concealed facts and made misstatements in their dealings with authors. Fraud is practiced. Advantage is taken of those who do not understand the secret plottings. Every such transaction is recorded in the books of heaven. Every dollar thus gained means a financial loss five times greater; for God accepts nothing gained in this way. Men have been selfish and dishonest. Certain ones have confederated together, while refusing to unite with other brethren in the most holy faith. The Lord declares, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all those to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread." [*Isaiah 8:9.*]*6LtMs, Ms 11, 1889, par. 8*

God calls upon His people to guard one another's interests, to be true and faithful to each other, to be as frank and open as the day, refusing to defraud. This is Christian principle and true brotherhood. The Lord will work with those who are true hearted. But no one can enjoy the blessings of the covenant without exercising repentance toward God and faith toward our Lord Jesus Christ. "Without holiness no man shall see the Lord." [*Hebrews 12:14.*] Men and women are the channels through which God's grace flows to the world, and He calls upon all to put on Christ and reveal His attributes.*6LtMs, Ms 11, 1889, par. 9*

A daily converted man is a vessel unto honor. He keeps the Lord's will ever before him. His constant aim and object is to serve God, and the Lord marks the sincere desire to serve Him. Let the cry go forth from unfeigned lips, "Search me, O God, and know my heart; try me, and know my reins, and see if there be any wicked way in

me, and lead me in the way everlasting.” [*Psalm 139:23, 24.*]  
“Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off.” “The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever. Forsake not the work of thy hands.” [*Psalm 138:6, 8.*]*6LtMs, Ms 11, 1889, par. 10*

Those who walk in crooked paths, turning away from the light given by God, are deceived by the enemy. Unless they search earnestly to know the will of God, they can never enter the kingdom of heaven. God cannot bless them while they grasp every advantage for themselves. Some to whom responsibilities have been entrusted have spoken in an improper manner, exalting self, and speaking vainly of their accomplishments. Do these men realize the meaning of Christ’s words, “For their sakes I sanctify myself, that they also may be sanctified through the truth”? [*John 17:19.*] He who searcheth the heart and trieth the reins requires truth in the inmost parts. Profession is nothing with God. He looks for fruit.*6LtMs, Ms 11, 1889, par. 11*

Christ stands at the head of humanity to win men back to their allegiance. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [*John 1:12-14.*]*6LtMs, Ms 11, 1889, par. 12*

I am constrained to address the men to whom God has entrusted sacred things. Regard God with holy fear. Pray that you may be born again. If you have this new birth, you will not delight yourself, as many of you have been guilty of doing, in the crooked ways of your own desires, but in the Lord. You will desire to be under His authority. You will strive constantly to reach a higher standard. Be not only Bible readers, but earnest Bible students, that you may know what God requires of you. You need an experimental knowledge of how to do His will. Christ is our teacher. He is made unto us “wisdom and righteousness and sanctification and redemption.” [*1 Corinthians 1:30.*] Let every teacher in our schools

and every manager in our institutions study what it is essential for them to do in order to obtain pardon, comfort, and hope.*6LtMs, Ms 11, 1889, par. 13*

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” [*Verses 26-31.*]*6LtMs, Ms 11, 1889, par. 14*

## Ms 12, 1889

Establish the Work in Many Places

[Battle Creek, Michigan]

1889

This manuscript is published in entirety in *PH151 6-8*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, on which schools can be built up, and where the youth can be instructed in agricultural and mechanical lines of work. *6LtMs, Ms 12, 1889, par. 1*

The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work all in one place, they are in favor of crowding <many> things together in one locality. Great evil is the result. Places that should be helped are left destitute. *6LtMs, Ms 12, 1889, par. 2*

What can I say to our people that will lead them to follow the course that will be for the present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success? *6LtMs, Ms 12, 1889, par. 3*

It is not the Lord's plan, but human devising, for our people to crowd into Battle Creek. God says, "Go work today in My vineyard." [*Matthew 21:28.*] Get away from the place where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call. *6LtMs, Ms 12, 1889, par. 4*

God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums where the sick and afflicted can be cared for, and schools where the youth can be educated in right lines. *6LtMs, Ms 12, 1889, par. 5*

If our people had the spirit of the message, they would reveal it by being laborers together with God. How many understand what it means to work together with God? We cannot see God as Christ desires us to see Him until we labor with much greater self-sacrifice. *6LtMs, Ms 12, 1889, par. 6*

Let us take up the work lying nearest us, and day by day labor earnestly, zealously, perseveringly, with full faith in God. *6LtMs, Ms 12, 1889, par. 7*

Oh, that our people in Michigan would see the work to be done, and take hold of it with earnestness and determination! Unreserved consecration always leads to humility, to kindness, to forbearance and patience, to prayer for wisdom from above. The divine resources are at the command of those who believe. Angels are sent to minister to us, that our minds and hearts may be raised to heaven. God gives to us that we may give to others. "Freely ye have received; freely give." [*Matthew 10:8.*]*6LtMs, Ms 12, 1889, par. 8*

There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them—the power that they received on the day of Pentecost, when like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere preaching the Word,



and thousands were converted.<sup>6</sup>*LtMs, Ms 12, 1889, par. 9*

## Ms 13, 1889

Standing by the Landmarks

NP

1889

Formerly Undated Ms 35. This manuscript is published in entirety in *1888 516-519*.

While the [General] Conference was in session at Minneapolis, there was coming over the wires from Battle Creek decided messages from Brother Butler to bring the people to a decision then, at that meeting, on the controverted point of the law in Galatians. *6LtMs, Ms 13, 1889, par. 1*

This matter was treated as though there was no one or ones at that meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate? *6LtMs, Ms 13, 1889, par. 2*

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds. *6LtMs, Ms 13, 1889, par. 3*

Now, at that meeting were many different characters and as many different temperaments. There was a striving about words to no profit, and the spirit manifested was uncourteous, ungentlemanly, and not Christlike. I know that hearts were spotted and stained with sin, yet they were the most zealous and vehement in spirit in that meeting. Then how could there have been any fairness in decisions made at that meeting? I have been shown that it was the same ruling spirit that was revealed in the condemnation of Christ. [And] when the papists were in controversy with men who took their stand on the Bible for proof of doctrines, they considered it a matter that only death could settle. I could see a similar spirit cherished in the hearts of our brethren and I would not give room to it for an hour. "Out of the abundance of the heart the mouth speaketh." [*Matthew*

12:34.]*6LtMs, Ms 13, 1889, par. 4*

I know Satan was just as busy among some of those assembled to make false impressions, and to lead the people to arrive at false conclusions, and to misapply and wrest the Scriptures from their true meaning, as he was in the days when the Saviour was upon the earth. Then what kind of a condition was that people in to decide what is truth?*6LtMs, Ms 13, 1889, par. 5*

At that meeting, in rooms where the brethren were accommodated and congregated, there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. I heard the jesting, the sarcastic remarks in regard to the messengers and the message—that doctrine that differed from their ideas of truth. I was told there was a witness in every room as surely as the witness was in Belshazzar's palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of spirit they were of.*6LtMs, Ms 13, 1889, par. 6*

There was opened to the minds precious light that should have been a blessing to them, but God could not do many mighty works in that conference because of their unbelief. There should have been at that meeting patient study of the Scriptures with fasting and earnest prayer before God that we might see eye to eye. This is the only way. There can be no safety in contention of spirit in investigating points of truth, as it must be done in the spirit John had when he said, "He must increase, but I must decrease"—more of Jesus, less of self. [*John 3:30.*] And as the investigation continues in the spirit of Christ, it will be at last all of Jesus, none of self.*6LtMs, Ms 13, 1889, par. 7*

There is a bracing of the mind, an opposition of the soul, brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in

rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error, removing the “old landmarks,” when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. *6LtMs, Ms 13, 1889, par. 8*

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also] the first and second angels’ messages and the third, unfurling the banner on which was inscribed, “The commandments of God and the faith of Jesus.” [*Revelation 14:12.*] One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary. *6LtMs, Ms 13, 1889, par. 9*

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work of the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. *6LtMs, Ms 13, 1889, par. 10*

The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not

know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others. *6LtMs, Ms 13, 1889, par. 11*

The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light as He wanted them to be. The knowledge they should receive of God, that they might be a light and blessing to others, they refuse to accept, and thus become channels of darkness. The Spirit of God is grieved. Never can the heart be stirred up with envy, with evil-surmising, with evil reports, but the intellect becomes unbalanced and cannot decide correctly any controverted point. The attributes of Satan which have found entrance to the soul cannot harmonize with truth. *6LtMs, Ms 13, 1889, par. 12*

## Ms 14, 1889

### The Elevating Character of True Religion

NP

1889

This manuscript is published in entirety in HM Extra 12/1889.

True religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven, brings angels near, and separates more and more from the spirit and influence of the world. It reveals to man an infinite and all-wise Creator, a protector, a redeemer from sin, a comforter in sorrow, a light in darkness, a guide in obscurity. It invites man to become a son of God, an heir of heaven. It fills the soul "with joy unspeakable and full of glory." [*1 Peter 1:8.*]6LtMs, Ms 14, 1889, par. 1

This precious gift of heaven is freely offered to all who will accept it. Our brightest hopes, our loftiest aspirations, can ask nothing more complete, more noble, more exalted. The tokens of infinite love, the pleadings of divine mercy, are ever wooing us to turn to God. The prophet says, "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live." [*Isaiah 55:2, 3.*]6LtMs, Ms 14, 1889, par. 2

Truth has power to elevate the receiver. If Bible truth exerts its sanctifying influence upon the heart and mind of its recipient, it will make him more intelligent. A Christian will understand his responsibilities to God and to his fellow men if he is truly connected with the Lamb of God, who gave His life for the world. It is only by the improvement of the intellectual as well as the moral powers that we can hope to answer the purpose of our Creator.6LtMs, Ms 14, 1889, par. 3

The Redeemer of the world has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, and said, "Consider the lilies of the field, how

they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.” [Matthew 6:28, 29.] *6LtMs, Ms 14, 1889, par. 4*

“The path of the just is as the shining light, that shineth more and more unto the perfect day.” [Proverbs 4:18.] But light becomes darkness to all those who will not walk in it. In order to be accepted and blessed of God as our fathers were, we must be faithful as they were faithful. We must improve our light as the ancient, faithful prophets improved theirs. God requires of us according to the grace He bestows upon us. He will not accept less than He claims. All His righteous demands must be fully met. In order for us to meet all our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us. *6LtMs, Ms 14, 1889, par. 5*

But few have a true sense of what is comprised in the word Christian. It is to be Christlike, to do others good, to be divested of all selfishness, and to have our lives marked with acts of disinterested benevolence. Our Redeemer places souls in the arms of the church, for the members to care for unselfishly, and train them for heaven, and thus be co-workers with Him. But the church too often thrusts them away upon Satan’s battlefield. One member will say, “It is not my duty,” and bring up some trifling excuse. And another will say, “It is not my duty;” and finally it is no one’s duty, and the soul is left to perish. It is the duty of every Christian to engage in the self-denying, self-sacrificing enterprise of saving souls, and every man’s work is to be tested, and brought into judgment, and he is to be rewarded as his works have been. *6LtMs, Ms 14, 1889, par. 6*

The good works of God’s people have a more powerful influence than words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced such good fruit. He is charmed with the power of God which transforms selfish human beings into the divine image, and God is honored and His name glorified. *6LtMs, Ms 14, 1889, par. 7*

The Christian must be like the palm tree of the desert. The sky may be brass, the desert sand may beat about the palm tree’s roots, and

pile itself in heaps about its trunk; yet the tree lives as an evergreen, fresh and vigorous. If you remove the sand till you reach its roots, you will discover the secret of its life—it strikes down deep beneath the surface, to secret waters hidden in the earth.*6LtMs, Ms 14, 1889, par. 8*

Many profess to come to Christ, while they yet cling to their own ways, which are a painful yoke. Selfishness, covetousness, ambition, love of the world, or some other cherished sin, destroys their peace and joy. They are restless, impatient, dissatisfied; their spirits chafe under the weight of care and responsibility, all because they have not made a complete surrender to Jesus, but are seeking to carry their burden without His aid. If He were by their side, the sunshine of His presence would scatter every cloud; the help of His strong arm would lighten every burden.*6LtMs, Ms 14, 1889, par. 9*

Jesus said to His disciples, “Learn of me; for I am meek and lowly of heart.” [*Matthew 11:29.*] I would plead with those who have accepted the position of teachers, to become humble learners, and ever remain as pupils in the school of Christ, to receive from the Master lessons of meekness and lowliness of heart. Humility of spirit, combined with earnest activity, will result in the salvation of souls so dearly purchased by the blood of Christ. We may understand and believe the theory of the truth, and be able to present it to others, but this is not all that is required. “Faith without works is dead.” [*James 2:26.*] We need that faith that works by love, and purifies the soul. A living faith in Christ will bring every action of life and every emotion of the soul into harmony with God’s truth and righteousness.*6LtMs, Ms 14, 1889, par. 10*

God can make the humblest followers of Christ more precious than fine gold, even than the golden wedge of Ophir, if they yield themselves to His transforming hand. They should be determined to make the noblest use of every faculty and opportunity. The words of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the perfect Pattern set before them in the gospel, should be studied with deepest interest. The one lesson essential to learn is that goodness alone is true greatness. May God deliver us from the philosophy of the worldly-wise. Their only hope is in becoming fools,



that they may be wise indeed. *6LtMs, Ms 14, 1889, par. 11*

The weakest follower of Christ has entered into an alliance with Infinite Power. In many cases, God can do little with men of learning, because they feel no need of leaning upon Him, who is the source of all wisdom. Therefore, after a trial, He sets them aside for men of inferior talent who have learned to rely upon Him, whose souls are fortified by goodness, truth, and unwavering fidelity, and who will not stoop to do anything that will leave a stain upon the conscience. *6LtMs, Ms 14, 1889, par. 12*

Brethren, if you connect your souls with God by living faith, He will make you men of power. If you trust in your own strength and wisdom, you will surely fail. God calls for complete and entire consecration; and anything short of this He will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth, to the high honor of being next the king: and this exaltation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain height. There are many men whom God could have used in poverty—He could have made them useful there, and crowned them with glory hereafter—but prosperity ruined them. They were dragged down to the pit, because they forgot to be humble—forgot that God was their strength—and became independent and self-sufficient. *6LtMs, Ms 14, 1889, par. 13*

Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next to the throne as when in the prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. As a representative of Christ, you must have the all-pervading power of godliness. You must hide in Jesus. You are not safe unless you hold the hand of Christ. You must guard against everything like presumption, and cherish that spirit that would rather suffer than sin. No victory you can gain will be so precious as that gained over self. Selfish ambition, desire for supremacy, will die when Christ takes possession of the

affections. *6LtMs, Ms 14, 1889, par. 14*

The true spirit of the Christian is one of self-sacrifice; self-denial is required at every step. Jesus came down from heaven to teach us how to live; and His life was one of toil and self-denial. He went about doing good, and those who are truly His representatives will follow His example in working for the good of others. They will delight to advance the interests of the cause of God, both at home and abroad. They will be seen and heard, and their influence will be felt in the prayer meeting. Yet they do not seek to exalt self, or to receive the credit of doing a great work, but labor humbly, meekly, faithfully, doing small errands if they are called for, or a greater work if necessary, to testify their love and gratitude to Christ who has done so much for them. *6LtMs, Ms 14, 1889, par. 15*

A genuine Christian experience unfolds day by day, bringing its possessor new strength and earnestness, and leading to constant growth in spiritual life. The Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led, and are satisfied with their own righteousness. *6LtMs, Ms 14, 1889, par. 16*

The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine in order to yield fruit. *6LtMs, Ms 14, 1889, par. 17*

Christ is our refuge; and it is only through faith in Him that we form characters that God can accept. We may add knowledge to knowledge, strength to strength, virtue to virtue. But we shall fail in the soul-testing conflict just before us if we do not make Christ our strength and righteousness. All who have not experienced the regenerating power of the Holy Spirit are like chaff among the wheat. Our Lord has His fan in His hand, and He will thoroughly

purge His floor. In the coming day He will discern “between him that serveth God, and him that serveth him not.” [*Malachi 3:18.*] *6LtMs, Ms 14, 1889, par. 18*

Keep the spirit humble as that of a little child. Pride, envy, worldly ambition, cupidity, and love of ease must be sacrificed upon the altar of duty. In the simplicity of love, be like those little ones whose angels do always behold the face of our heavenly Father. But unite with these virtues the courage of a tried warrior. We want faithful Calebs who will raise their voices fearlessly in defense of the right, who are the first to press into the front of the battle, and plant the banner of truth in the heart of the enemy’s camp. *6LtMs, Ms 14, 1889, par. 19*

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love, habitually exhibited, are the lights which shine forth in the character before the world, revealing the contrast with the darkness which comes of selfishness and unrestrained passion of the natural heart, into which the light of life has never shone. The grace of God can accomplish this for you. *6LtMs, Ms 14, 1889, par. 20*

O love and grace of God! O precious grace, more valuable than fine gold! It elevates and ennobles the spirit beyond all other principles, and sets the affections upon heaven, whence we look for our Saviour. Converse with God and contemplation of things above transform the soul into the likeness of Christ. *6LtMs, Ms 14, 1889, par. 21*

Like seeks like; like appreciates like. Christ recognizes His own spirit and image in His followers. As they become more like Him, they seek a closer association with Him. His character shines with new attractions. They see matchless charms in their Redeemer, and He becomes “the chiefest among ten thousand,” and “the one altogether lovely.” [*Song of Solomon 5:10, 16.*] His ways are precious to them, and it is their delight to do His will. *6LtMs, Ms 14, 1889, par. 22*

When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ’s followers, they will have a powerful influence. Light will emanate from them, dispelling the

darkness around them, refining and elevation all who come within the sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened and willing to follow in the humble path of obedience. *6LtMs, Ms 14, 1889, par. 23*

“Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” [*Psalm 24:3, 4.*] “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [*Psalm 15:1-5.*]*6LtMs, Ms 14, 1889, par. 24*

When the judgment shall sit and the books be opened, there will be many astonishing disclosures. Men will not then appear as they now appear to human eyes and finite judgments. Secret sins will then be laid bare to the view of all. Motives which have been hidden in the dark chambers of the heart will then be revealed. Designing ambitions, selfish purposes, will be seen where outward appearances told only of a desire to honor God and to do good to all men. What revelations will then be made! Men of pure motives and true and noble purposes may now be neglected, slandered, and despised; but they will then appear in their true character, and will be honored with the commendation of God. *6LtMs, Ms 14, 1889, par. 25*

God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most. The beautiful mansions are opened to those who have practiced self-denial, who have brought their will into subjection to the will of God, and in life and character have conformed to the divine standard. They may have by nature fierce tempers and grave faults, and these may have been fostered and increased by wrong methods of training; but if through the

grace of Christ they subdue these unlovely traits, and fight the good fight of faith, they will receive the overcomer's reward. *6LtMs, Ms 14, 1889, par. 26*

Our work is to copy the divine Pattern. We must rely in loving confidence upon the merits of Christ and take hold of His strength. Day by day we must subdue the evil traits that strive for the mastery. Earnest faith and loving obedience will bring us into close relationship with Christ, as was the beloved John. Those who are faithful in this appointed work will be acknowledged heroes in the heavenly courts. They reflect a bright light to the world now, for the power of divine grace is made manifest in them; and by and by they will shine forever as stars in the kingdom of heaven. *6LtMs, Ms 14, 1889, par. 27*

## Ms 15, 1889

Counsels to Our Colporteurs Regarding Carefulness in Diet

NP

1889

This manuscript is published in entirety in *16MR 173*.

If you are a Bible doer as well as a Bible reader you must understand from the Scriptures that swine's flesh was prohibited by Jesus Christ enshrouded in the billowy cloud. This is not a test question. Directions have been given to families that such articles as butter and the eating largely of flesh meats is not the best for physical and mental health. Fruits and grains and vegetables would, if cooked properly and eaten in moderate quantities, be proper articles of diet. *6LtMs, Ms 15, 1889, par. 1*

No eating should be allowed between our meals. I have eaten two meals each day for the last twenty-five years. I do not use butter myself, but some of my workers who sit at my table eat butter. They cannot take care of milk; it sours on the stomach, while they can take care of a small quantity of butter. We cannot regulate the diet question by making any rule. Some can eat beans and dried peas, but to me this diet is painful. It is like poison. Some have appetites and taste for certain things, and assimilate them well. Others have no appetite for these articles. So one rule cannot be made for everyone. *6LtMs, Ms 15, 1889, par. 2*

You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor, that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning. *6LtMs, Ms 15, 1889, par. 3*

## Ms 16, 1889

### The Discernment of Truth

NP

January 1889

This manuscript is published in entirety in *1888 257-262*.

Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine.*6LtMs, Ms 16, 1889, par. 1*

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human—Sister White's opinions. They make of none effect the counsel of God by their tradition.*6LtMs, Ms 16, 1889, par. 2*

Brother Butler is on the wrong track. God has not given the work into his hands to set up his human wisdom to put his hand on the sacred ark of God. When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what is inspired in the Word of God and what is not inspired? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? Whatever may be his thoughts in these things, if they are kept to himself they will not harm other souls.*6LtMs, Ms 16, 1889, par. 3*

Did God put the burden upon him? I answer, No; He never gave any such burden to any mortal man. And if he had not become exalted he would never have dared to put his hand on sacred things

to cut and carve the sacred Scriptures as he has ventured to do.*6LtMs, Ms 16, 1889, par. 4*

The words spoken to Joshua are applicable to Elder B. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." *Joshua 5:15*. You are led astray by the enemy, and while you have been doing a work the Lord has never committed to mortal minds to do, you have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.*6LtMs, Ms 16, 1889, par. 5*

God is not pleased with your work. His condemnation is upon it. These skeptical ideas that undermine all inspiration have been taught in our college and have been printed in our church paper. The seeds have been springing up and you must reap the harvest. These sentiments should never have seen the light of day. They should never have been put into the paper. Have God's people put out their eyes, that they cannot distinguish between truth and error, the sacred and the profane? Elder B. you will never want to meet your harvest in the day of God.*6LtMs, Ms 16, 1889, par. 6*

I am pained to the heart, for I have been shown that if our brethren had stood in their proper place, seeking counsel of God and trusting in God, they would not have placed Elder B. in the place of God and Elder B's judgment would not have been considered as the judgment of God.*6LtMs, Ms 16, 1889, par. 7*

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing. And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder \_\_\_\_\_ thought he had better not be invited to speak, for he took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the



school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source.*6LtMs, Ms 16, 1889, par. 8*

When your pen traced those lines, [I said,] Elder B. does not half understand the Scriptures. New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God's Word to the understanding.*6LtMs, Ms 16, 1889, par. 9*

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.*6LtMs, Ms 16, 1889, par. 10*

There are most precious truths which the lapse of time and separation from God, the Source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew.*6LtMs, Ms 16, 1889, par. 11*

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and

the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will. *6LtMs, Ms 16, 1889, par. 12*

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been incased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole. *6LtMs, Ms 16, 1889, par. 13*

Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the divine. Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth. *6LtMs, Ms 16, 1889, par. 14*

He used the natural things with which they were familiar to make divine instruction clear to their understanding, thus preparing the way for the seeds of truth to be dropped into the prepared soil of the heart. He made them feel that He was identified with their nature and their interest. At the same time they were favored with opportunities of contrasting His superior excellencies with the most honored and acceptable rabbinical teachers. His excellence in all His teachings was revealed in a simplicity, dignity, and power that had an attraction for all who listened to His words, with the exception of the priests and rulers, who hated Him for the very

graces which influenced the people to leave them and go to Jesus to hear His teachings.*6LtMs, Ms 16, 1889, par. 15*

What shall we say to present this matter as it is, and make it comprehensible to the minds of the teachers of truth as well as the minds of the hearers of truth? What can ignorance and finite powers do to this subject? Christ lifted His eyes to heaven and in a voice made pathetic by pity and sympathy for the ignorance of fallen man, He prayed, "O righteous Father, the world hath not known thee." *John 17:25*. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." *Matthew 11:27*. "I have manifested thy name unto the men which thou gavest me out of the world." *John 17:6.6LtMs, Ms 16, 1889, par. 16*

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized, by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!*6LtMs, Ms 16, 1889, par. 17*

God has heretofore spoken to men at sundry times and in divers manners. Notwithstanding He has given to men precious views of the divine character, this light did not save them. Solomon at one time, as he entered upon his work, had remarkable manifestations of divine power. He was employed to build the temple of God and he offered a most remarkable prayer at its dedication, and yet he could and did forsake the very temple to worship idols. *1 Kings 9:2-10.6LtMs, Ms 16, 1889, par. 18*

**Ms 17, 1889**

Diary, January 1889

NP

January 1-31, 1889

Portions of this manuscript are published in *3Bio 423, 425, 427; FBS 2*.

Tuesday, January 1, 1889

[Battle Creek, Michigan]

We enter upon another new year today. I devoted time to writing. Met the laborers in the office and after giving them a New Year's greeting, I spoke to them with much freedom. I took dinner with Edson and Emma at Frank Belden's. Dr. Kellogg put his horses and carriage at our disposal and we rode out about one hour. Attended meeting in the tabernacle. *6LtMs, Ms 17, 1889, par. 1*

Wednesday, January 2, 1889

[Battle Creek]

I feel thankful to the Lord this morning for the health He has given me. I praise His holy name! Visited Sister Golden in her little home. She is quite lonely since her daughter's death. *6LtMs, Ms 17, 1889, par. 2*

Visited Brother and Sister Lucas. He has been far separated from God. He has put his money in a farm at Lansing and will without doubt lose on it. But he promised the Lord that if he made \$1,000 he would put it into the cause of God; if he lost one thousand he would put in one thousand into the cause. The case is not yet decided. He has paid no tithe for two years and he was becoming a changed man in spirituality because he was robbing God. He gave me a note for the treasury of God for five hundred seventy one dollars and a half. He recounted up all the interest, and faithfully paid an honest tithe. Then he was happy. *6LtMs, Ms 17, 1889, par.*

I visited Brother and Sister Haughey. They had paid no tithe for years; had been robbing God. They gave their note for three hundred dollars. Sent a letter of reproof and warning to Orin Frisbie. He had been robbing God.*6LtMs, Ms 17, 1889, par. 4*

Thursday, January 3, 1889

[Battle Creek]

We have a very beautiful day. No snow; and the weather is clear and mild. I feel thankful to God this morning. He is moving upon the church. Last night we had a precious meeting. We called them forward for prayers and the Lord did work. Many made confessions of backsliding from God, and that they had robbed God in tithes and in offerings.*6LtMs, Ms 17, 1889, par. 5*

This morning I visited some who needed help. Orin Frisbie and his wife are returning to the Lord. He gave his note last night for 1,000. This morning I had a praying season with them. They broke all down and confessed their backslidings. The Lord helped me to give them words of counsel and encouragement.*6LtMs, Ms 17, 1889, par. 6*

Attended meeting with the workers in the office. They are making decided advancement in coming to the light. Many precious testimonies were borne. In the evening we had a precious season in the tabernacle. Increased offerings were made, in back tithes and additional gifts, amounting to two thousand dollars. All must go to the European Mission.*6LtMs, Ms 17, 1889, par. 7*

Friday, January 4, 1889

[Battle Creek]

I arose at three o'clock. Had not been able to sleep since the clock struck two. Fannie Bolton, who has worked for me the past year, came from Chicago. We were glad to meet her again. I had visitors all day Friday. Was too much exhausted to attend meeting in the evening. Brother and Sister Prescott called, and we had a good

long talk.*6LtMs, Ms 17, 1889, par. 8*

Sabbath, January 5, 1889

[Battle Creek]

I praise God for His goodness. I was able to sleep until half past four, which is not usual with me. I feel like urging my petitions to God for a deeper measure of His Holy Spirit.*6LtMs, Ms 17, 1889, par. 9*

Spoke at the tabernacle at half past ten. It is a solemn sight to see the house filled with our people. The Lord gave a message to His people. I was greatly blessed while speaking. Hearts were melted with tenderness. In the afternoon we had a goodly congregation. The good work had been going on in their hearts and 185 testimonies were borne in quick succession. Oh, there is a purer, clearer atmosphere. The Lord seems very near. Many testify to a new conversion. They are happy in God and in His light and His love, and are determined to profit by the words from God to them in the morning, and to show forth the praises of Him who hath called them out of darkness into His marvelous light. This has been a precious day to my soul; a good day to the church.*6LtMs, Ms 17, 1889, par. 10*

Merritt Kellogg came today.*6LtMs, Ms 17, 1889, par. 11*

Sunday, January 6, 1889

[Battle Creek]

Arose at four and engaged in a season of prayer. This is my custom every morning. I receive comfort and encouragement as I claim the promises of God. Had a talk with Elder Corliss in regard to the proper persons to be associated as elders of the church. Was visited by the committee, and we had a pleasant talk together upon the management of the church in reference to its prosperity.*6LtMs, Ms 17, 1889, par. 12*

Wrote five pages to Mary White. Sent eight pages. Wrote four pages to Sister Ings. Wrote eight pages to Brother Francisco. Wrote

six pages for *Sabbath School Worker*. Took dinner at Frank Belden's. The Lord gives me strength for which I praise His holy name. *6LtMs, Ms 17, 1889, par. 13*

Monday, January 7, 1889

[Battle Creek]

Arose at half past four. I am thankful for the precious night's sleep. I can seldom sleep over five hours and have slept six. I received comfort in prayer. *6LtMs, Ms 17, 1889, par. 14*

Wednesday, January 9, 1889

It is a rainy day; sleet and wind all day. I had a visit with Elder Fargo, Elder Van Horn, and Elder Miller. Had a call from Brother Prescott, and afterward from his wife. I have written several important letters that could not be safely delayed. *6LtMs, Ms 17, 1889, par. 15*

At eight o'clock went to the train and found the cars delayed. The cars came at last and we went on board. It was a stormy night. It was with difficulty the heavy boat crossed the water from Detroit to the Canada side. The cars rocked considerable. In the morning we looked at the new suspension bridge. The water seemed to be very high and rough at the Falls. *6LtMs, Ms 17, 1889, par. 16*

Thursday, January 10, 1889

We felt grateful to our heavenly Father that we were preserved from accident and harm upon the journey. We looked for the first time upon the new suspension bridge. It proved to be for the last time, for in a short time after we looked upon it, it was cut off from both sides of the chasm and fell into the water. This is a great loss. In Buffalo we came into the shelter of the covered depot sheds, and there remained several hours waiting for trains from Cleveland which did not come. It was impossible to pursue the course we were then on, for a bridge had been swept away. The engine was fastened to the other end of our car. *6LtMs, Ms 17, 1889, par. 17*

Friday, January 11, 1889

We reached Boston at six a.m. Took a hack for the mission. Paid one dollar; and finding no mission, we were obliged to pay one dollar more to get to the Pittsburg depot where we could take the cars for Lancaster. Elder Haskell stepped on the train with us and we had an interesting visit. We reached South Lancaster at half past one p.m. We were warmly greeted. Met Willie. We had become anxious for him because of the severe storm. There is a Lord over all; He cares for His people. Sister Priest is near her end.*6LtMs, Ms 17, 1889, par. 18*

Sabbath, January 12, 1889

[South Lancaster, Massachusetts]

I spoke to the brethren assembled on Sabbath afternoon. Then we had a very interesting social meeting.*6LtMs, Ms 17, 1889, par. 19*

Sunday, January 13, 1889

[South Lancaster]

Attended meeting at half past five a.m. and was surprised to see a house full at that early hour. We had a good meeting. I spoke in the forenoon with much freedom. Brother Jones spoke in the afternoon. The house was crowded all day. There are many more out than we expected would be.*6LtMs, Ms 17, 1889, par. 20*

Monday, January 14, 1889

[South Lancaster]

Sister Priest died last night at half past four p.m. Her funeral was attended this afternoon at two o'clock. Elder Haskell preached an excellent discourse. Elder Jones spoke in the evening.*6LtMs, Ms 17, 1889, par. 21*

Tuesday, January 15, 1889

[South Lancaster]

Attended early morning meeting. There seems to be an interest to get out, and the house was well filled. I read to them an important



article. Elder Jones spoke a short time. Social meeting followed. At 9 a.m. Elder Jones led a Bible class. Questions were asked and answered. We had a business meeting. Officers were chosen.*6LtMs, Ms 17, 1889, par. 22*

Wednesday, January 16, 1889

[South Lancaster]

We had an early morning meeting. I spoke to those assembled in regard to their having faith and in regard to their confessing their sins. Some very direct confessions were made. We decided to make thorough work of the matter in these meetings. The school is giving up and the attention of all is called to the work of seeking God with all the heart, confessing their sins.*6LtMs, Ms 17, 1889, par. 23*

Rode to Clinton with Elder Haskell, Sister Harris, and Fannie Bolton. Brother Jones held meetings all day. At half past five p.m. we had a meeting devoted to seeking the Lord. It lasted till within ten minutes of evening meeting. Elder Jones spoke upon forgiveness of sins and faith in Christ Jesus.*6LtMs, Ms 17, 1889, par. 24*

Thursday, January 17, 1889

[South Lancaster]

Attended morning meeting at half past five; it continued until eight o'clock. Souls are really pressing their way to the light. Oh, how I long to see them in freedom as sons and daughters of God! Meetings have been held all day. I have had a long and profitable conversation with Brother Haskell. His mind has been troubled, for he thought I was no his friend as I have been in times past. I convinced him that all these surmisings were without a particle of foundation.*6LtMs, Ms 17, 1889, par. 25*

Friday, January 18, 1889

[South Lancaster]

I attended the early morning meeting which continued from half past five a.m. until nearly eight o'clock. It was difficult to close the meeting. We had a heavenly sitting together, for Jesus was in our midst. The work has been steadily advancing for one week. No one seems to be indifferent and careless, but otherwise—deeply interested partakers of the heavenly grace.*6LtMs, Ms 17, 1889, par. 26*

Elder Haskell, Sister Harris, and I rode about fourteen miles to a woolen mill manufacturing establishment. We called upon a brother and sister residing in Stow. Promised to return and take dinner with them. When we returned we had a precious season of prayer.*6LtMs, Ms 17, 1889, par. 27*

Again we attended evening meeting at commencement of Sabbath. This seemed to be the most precious meeting we had yet attended. The Lord was in our midst and that to bless. It commenced at half past five and could not be closed until nine o'clock. There was a meeting of the school conducted by the teachers in the school. It was a most refreshing season to them. It closed before the meeting in the church, and all came with the blessing of the Lord upon them. Oh, how good the Lord is! How precious is His truth!*6LtMs, Ms 17, 1889, par. 28*

Sabbath, January 19, 1889

[South Lancaster]

Elder Jones spoke in the forenoon with great power. It was meat in due season. In the afternoon I spoke to the people with great freedom. Many not of our faith were present. We then had a social meeting, and testimonies were borne full of praise and thanksgiving that the Lord had blessed them. Their sins were forgiven. Light and happiness had come to their souls and they never knew what it was to love Jesus as they did now. They could now see how much they had lost in indulging in unbelief, which kept their souls in perpetual darkness. This was a most precious Sabbath to our souls. We felt that we were breathing in an heavenly atmosphere, and Christ was indeed found of all those who sought for Him.*6LtMs, Ms 17, 1889, par. 29*

This is indeed a wonderful outpouring of the Spirit of God, testifying to us what the Lord is willing to do for His people who will believe in Jesus for themselves. *6LtMs, Ms 17, 1889, par. 30*

Sunday, January 20, 1889

[South Lancaster]

Meetings for canvassers and business meetings occupied the forenoon. In the afternoon I again spoke to the people and the Lord came very near to me. I was greatly blessed and the Lord did indeed grace the meeting with His presence. There is no diminishing of the interest. The work moves steadily forward and truth and light and grace seem to pervade the hearts of the people. *6LtMs, Ms 17, 1889, par. 31*

Last night there was a snowstorm. Snow fell about one foot deep but it did not cool the ardor and interest of the people. The church was full. Up to this time we had been favored by the Lord with pleasant, sunshiny days and beautiful, clear, moonlight nights. *6LtMs, Ms 17, 1889, par. 32*

Monday, January 21 1889

[South Lancaster]

The last general meeting was held Monday morning. It was a precious meeting. My time was occupied through the day with giving counsel to visitors and in writing out important matter. *6LtMs, Ms 17, 1889, par. 33*

This day was devoted to packing up our things to go on our journey. We had many callers. I made several visits, giving personal labor to those who needed help. We had profitable conversation upon the truth and the soul's interest, and prayed with each family. *6LtMs, Ms 17, 1889, par. 34*

Tuesday, January 22, 1889

Left South Lancaster at eight a.m. Waited at Worcester for about one hour, then had no more change of cars until we reached New

York City. Took cars for the Mission and met Brother and Sister Kilgore, and the same night went over to Brooklyn Mission, managed by Brother and Sister King. Brother Johnson and his family were there. Would leave for Europe on the steamer next Saturday.*6LtMs, Ms 17, 1889, par. 35*

Wednesday, January 23, 1889

[Brooklyn, New York]

Devoted the day to writing and to doing some shopping. Spoke in the evening to a room well filled. I had much freedom in speaking.*6LtMs, Ms 17, 1889, par. 36*

Thursday, January 24, 1889

We left Brooklyn, New York, for Baltimore, where we were to change cars for Washington. We found the train we designed to take was all drawing room chair cars, which would cost Fannie and me five dollars extra. We could not afford this extra expense, and took a later train where we had good accommodations and had to make only one change more. My son Willie could not accompany us. He was obliged to do business in Philadelphia.*6LtMs, Ms 17, 1889, par. 37*

We arrived all right in Washington City. There was no one to meet us, and we took a streetcar which conveyed us within a few blocks of the mission. We were glad to meet our friends. They had been to depot for us but were not successful in finding us as we were on a later train.*6LtMs, Ms 17, 1889, par. 38*

Friday, January 25, 1889

[Washington, D. C.]

Raining. We met here at Brother [Saxby's] mission, Sister Eaton, who called to see when we would go to Battle Creek. Her daughter is to accompany us to attend the college. Sister Eaton and her daughter have embraced the truth. Mr. Eaton, the husband and father, is much opposed to his wife. When he heard that his daughter was giving instruction to the younger children in regard to

the Sabbath, he became very angry, and stormed around considerably.*6LtMs, Ms 17, 1889, par. 39*

The mother had been seeking earnestly that he should give his consent for the daughter to go to Battle Creek to school, but he refused decidedly to think of such a thing. When he learned that the eleven-year-old daughter had taken her position with the mother and sister, his anger knew no bounds. He said he would not have his daughter in the house. She could go at once, the sooner the better. He would not have his children misled. He tamed down a little and was very kind in offering to get her suitable clothing. All things work together for good. The mother's wishes are to be gained in a way she little expected.*6LtMs, Ms 17, 1889, par. 40*

Sabbath, January 26, 1889

[Washington, D. C.]

I spoke to the people Friday night with much freedom. We met here Elder Cornell and wife. He looks considerable aged. She bears her age well. We met Sister Chamberlain, called Dr. Chamberlain. She has spent the last year with her daughter who lives in Washington. We met Mr. Frost and wife here. They will keep the Sabbath.*6LtMs, Ms 17, 1889, par. 41*

It seems that this people have much to learn. Several keep the Sabbath but still belong to and act a part in their several churches. They feel more decided now to break loose from the churches of which they are members and unite with Seventh-day Adventists as soon as our organization is perfected. There is a great work to be done, and we plead with God to send laborers into the vineyard. We had an excellent social meeting. I spoke again in the evening with great liberty.*6LtMs, Ms 17, 1889, par. 42*

Sunday, January 27, 1889

[Washington, D. C.]

I devoted time to writing and the entertaining of those who called upon me. There was a meeting in the forenoon. Elder Corliss spoke with acceptance.*6LtMs, Ms 17, 1889, par. 43*

Sunday evening I spoke, with the blessing of the Lord resting upon me. Many not of our faith were at the meeting and listened with interest. Oh, that the Lord would open their understanding to see and know the truth! Spoke with many after the meeting. My heart is filled with praise to God for His great love to the children of men.*6LtMs, Ms 17, 1889, par. 44*

Monday, January 28, 1889

[Washington, D. C.]

We called at the dentist's to have work done on my teeth. I concluded to have a new set of teeth. Impression was taken. We visited the art gallery. As the doors were not open we walked up the street a short distance and went into a small store. Bought a trifle and asked for the privilege of remaining until the art gallery opened. We had a very pleasant conversation and soon talked of our faith. We believe those people are children of God. I sent them *Volume 4 [The Great Controversy]* and tracts. Met my son and Elder Corliss in the art gallery.*6LtMs, Ms 17, 1889, par. 45*

Attended meeting in the evening. I had freedom in speaking. The Lord blessed me, and many outsiders expressed their gratification in hearing the words spoken.*6LtMs, Ms 17, 1889, par. 46*

Tuesday, January 29, 1889

[Washington, D. C.]

Visited the dentist; the work on my teeth was going forward as rapidly as possible. Rode out with Brother Saxby, viewing the city. We had opportunity to speak to the people again. Some fine-appearing people come out to hear, and they listen with interest and seem anxious to speak with me after meeting. Several introduced their friends not of our faith.*6LtMs, Ms 17, 1889, par. 47*

Wednesday, January 30, 1889

[Washington, D. C.]

Had an interview with Sister Eaton, who is a very interesting lady.

She has embraced the Sabbath. Her eldest daughter is with her in the faith. The husband and father is very much opposed. A daughter eleven years old has received the Sabbath. This enraged the father to high degree. He found the eldest daughter had been giving the reasons for the seventh-day Sabbath. He said she could have a week either to promise to give up the Sabbath or never say one word to the children in regard to the Sabbath, or she must leave home. She could not promise, and prepared to leave home and come to Battle Creek and attend the college here.*6LtMs, Ms 17, 1889, par. 48*

W.C. White left for Williamsport after meeting closed. There he will meet Elder Brown, and a consultation will be held in regard to the work in New York.*6LtMs, Ms 17, 1889, par. 49*

Thursday, January 31, 1889

[Washington, D. C.]

We devoted most of the time today to talking with Brother and Sister Saxby and packing up, ready to leave the place to meet Willie in Williamsport en route to Syracuse, New York.*6LtMs, Ms 17, 1889, par. 50*

Elder Corliss was designing to speak in the evening, but he was taken suddenly ill, making it impossible. He had chills and fever. Dr. Howard attended him. I was obliged to fill his appointment. We had a good meeting, bade adieu to many warm friends, and took the streetcar for the depot. The daughter of Sister Eaton and a young man, Theo Harris, accompanied us to Williamsport. Here we had a precious meeting in the evening. The Lord blessed us. I would have been pleased to remain longer. Fannie Bolton, Sister Eaton, and young Brother Harris left in the afternoon to go direct to Battle Creek.*6LtMs, Ms 17, 1889, par. 51*

**Ms 18, 1889**

Diary, February 1889

NP

February 1-25, 1889

Portions of this manuscript are published in *9MR 93-94*.

Friday, February 1, 1889

Early Friday morning before day we took our breakfast and were taken to the cars which were to take us to Syracuse. Arrived in Syracuse some hours before the Sabbath. Our party was separated. Willie was entertained in another house. Part of the family were Sabbathkeepers and part were not in the faith. We were treated well indeed. *6LtMs, Ms 18, 1889, par. 1*

Sabbath, February 2, 1889

[Syracuse, New York]

Sabbath. Spoke in the afternoon. Brother Lane spoke in forenoon. After speaking we had an excellent social meeting. The Lord gave me freedom in speaking and many excellent testimonies were borne. It was a good meeting. In the evening we had a long season of counseling together in regard to the best way to prosecute the work. This was a profitable period and we hope that it will result in much good. *6LtMs, Ms 18, 1889, par. 2*

Sunday, February 3, 1889

[Syracuse, New York]

Brother Lane talked in the morning. I spoke at four o'clock in afternoon. We learned as I was about to enter the meeting that there was no train leaving Syracuse at seven o'clock as we supposed. Unless we left at about five we could not go until next morning. The meeting rooms were crowded as full as possible. There was scarcely standing room. I spoke about forty minutes,



then urged my way from the house with my bonnet and cloak in my hand. We soon had our things together and were taken in a hack to the depot just in time to get baggage checked and seated in the cars.*6LtMs, Ms 18, 1889, par. 3*

Monday, February 4, 1889

We reached Battle Creek about two o'clock Monday.*6LtMs, Ms 18, 1889, par. 4*

Sabbath, February 9, 1889

[Battle Creek, Michigan]

Spoke to the large congregation from *1 Peter 3:12*. It made a deep impression on my mind as I saw from fifteen to twenty hundred assembled in the house of worship—all judgment bound, all to render an account to God around the great white throne. The Lord gave me special freedom for which I praise His holy name. I walked to the meeting again in the afternoon and talked a short time twice. We had a good meeting.*6LtMs, Ms 18, 1889, par. 5*

Sunday, February 10, 1889

[Battle Creek]

Had many letters to write. Was visited by Professor Prescott. We had interesting conversation upon the religious interest in the school. We were glad to see Brother and Sister Olsen at breakfast. He is better since his wife has come. Called on Emma White. She does not look well. Had interviews with several today.*6LtMs, Ms 18, 1889, par. 6*

Talked to patients in evening and my words were well received. Several thanked me for the good words spoken and begged me to speak to them again. I think it is the best class of patients I have yet addressed at the Sanitarium.*6LtMs, Ms 18, 1889, par. 7*

Thursday, February 14, 1889

Left for Hillsdale. We had to wait in depot above two hours. Brother

Sisley accompanied Emma and me. At the depot we were met by Brother Alleny, who took us to his house. I was pleased to find so pleasant a family. They have a good home, well managed.*6LtMs, Ms 18, 1889, par. 8*

Friday, February 15, 1889

[Hillsdale, Michigan]

I spoke to the company assembled with much freedom, but I had a troublesome tooth which kept me awake most of the night.*6LtMs, Ms 18, 1889, par. 9*

Sabbath, February 16, 1889

[Hillsdale]

Sent for a dentist who pulled the tooth. I cannot be tormented with a troublesome tooth when I have a message to give to the people, but I must, I suppose, feel the effects of the suffering my nerves have endured. I spoke to the people Sabbath, with the blessing of the Lord resting upon me. The congregation were deeply affected.*6LtMs, Ms 18, 1889, par. 10*

There was a Universalist minister present who listened with deepest interest. There were deacons of other churches present. All seemed to listen with great interest. We had a social meeting and many good testimonies were borne. Confessions were made and so many said their hungry souls were fed with the bread of life. Brother Miller talked in the evening. His discourse, they said, was excellent.*6LtMs, Ms 18, 1889, par. 11*

Sunday, February 17, 1889

[Hillsdale]

There was a business meeting in forenoon and discourse from Brother Miller. In the afternoon I again spoke to the people. The Lord blessed me and the house was crowded. Many of other churches were in. Nearly the whole body of the house was occupied by those not of our faith. Some of the leading men and

women of the churches came to the platform and spoke to me with much feeling, saying how pleased they were to listen to the words spoken. I thank God that a favorable impression is left on minds. If the seeds of truth sown will only spring up and bear fruit, I will rejoice. Rain has removed the snow so that the sleighing is gone.*6LtMs, Ms 18, 1889, par. 12*

Monday, February 18, 1889

[Hillsdale]

I was persuaded to remain till Monday afternoon and speak to the people in the forenoon. I called on an aged sister, ninety-three years old. She had kept the Sabbath alone in the family for about thirty years. I had a very pleasant conversation with her. She is a sweet, comely, aged daughter of Abraham. I prayed with her. She is not hard of hearing. Says she heard every word and should never forget that prayer.*6LtMs, Ms 18, 1889, par. 13*

Attended the social meeting. Spoke about twenty minutes upon faith. Then took the stand and talked one hour. Closed the meeting, but it was a good meeting. There were many outsiders in. There was a very rich lady in the meeting. Oh, that some word may produce fruit to the glory of God. We stepped on board the train for Battle Creek. Arrived at Battle Creek about six o'clock. It was a very blustering day.*6LtMs, Ms 18, 1889, par. 14*

Tuesday, February 19, 1889

[Battle Creek, Michigan]

I was much exhausted and very weary. Could not write and could not find much rest. I was glad to be at home. I find preparations being made to move from hospital to the Miller house. I had several callers and my head was almost too weary to give counsel.*6LtMs, Ms 18, 1889, par. 15*

Wednesday, February 20, 1889

[Battle Creek]

Took up my abode in Miller cottage. I feel reluctant to give up my good room, for it has been a pleasant home for me and very comfortable. But we have rooms nicely fitted up and I am well satisfied. Emma White lives in the same house. They have three rooms. But somehow I am all broken up.*6LtMs, Ms 18, 1889, par. 16*

Thursday, February 21, 1889

[Battle Creek]

I am able to attend to some writing. Can't get ready to go to Indiana today. I must go, however, early in the morning. Had teeth attended to today. I was solicited to talk to the ministers' institute. Brother Jones is absent. I did so and all seemed pleased with the subject brought before them, which was the necessity of laboring in the churches, and educating all to do something—to bear some part.*6LtMs, Ms 18, 1889, par. 17*

Friday, February 22, 1889

At seven we took the hack for Indianapolis. We were assured that the freight train would connect with the train leaving South Bend, Indiana, but it did not, so we were until one o'clock getting to Granger and learned by telegraph the train had gone on its way from South Bend. This was a disappointment, for we could not possibly get through before half past ten p.m. We took dinner in depot. Edson White accompanied Sarah McEnterfer and me. Brother Henry came at half past four o'clock and worked to secure us half fare. He succeeded in getting off one quarter, which was a saving of near ten dollars on our three tickets. We were very weary when we arrived at Indianapolis. We took the streetcar for the mission, two miles from depot. Brethren were waiting for us at depot. We did not get to our church till half past twelve p.m.*6LtMs, Ms 18, 1889, par. 18*

Sabbath, February 23, 1889

[Indianapolis, Indiana]

I spoke with much freedom Sabbath forenoon.*6LtMs, Ms 18, 1889,*

*par. 19*

The people seem to be hungering and thirsting for the bread and water of salvation. The Lord gave me much of His Holy Spirit. I was very free in the Lord. Hearts were touched, for the Spirit of the Lord rested upon the people. We had a very excellent social meeting which lasted until after sundown. This was indeed a good day for this church. Confessions were made by some, very humiliating to the soul, but essential for them, that the fruits might appear unto righteousness. *6LtMs, Ms 18, 1889, par. 20*

Sunday, February 24, 1889

[Indianapolis]

Spoke at half past ten o'clock for two hours, with the power of God resting upon me in large measure. I also spoke in early morning meeting about thirty minutes. I was then requested to speak in afternoon, for some were coming in from quite a distance to hear me. I spoke about forty-five or fifty minutes. *6LtMs, Ms 18, 1889, par. 21*

I feel quite weary, but the people seem to be starving for the bread of life, and I know not how to withhold it. Brother Jones has just come from Washington to fill an appointment made for him in this place in a large, expensive hall—twenty dollars for one evening. A.T. Jones spoke in the hired hall upon the religious amendment question. Had a good hearing. *6LtMs, Ms 18, 1889, par. 22*

Monday, February 25, 1889

[Indianapolis]

Attended early morning meeting and occupied about one hour's time. Spoke again at half past ten and again, about one hour, in the afternoon. *6LtMs, Ms 18, 1889, par. 23*

We left Indianapolis—Brother Henry, Edson, Sarah McEnterfer, and myself—for Battle Creek. Arrived home about nine o'clock. *6LtMs, Ms 18, 1889, par. 24*

## Ms 19, 1889

Diary, March 1889

NP

March 2-28, 1889

This manuscript is published in entirety in *1888 269-273*.

Sabbath, March 2, 1889

[Battle Creek, Michigan]

Spoke in the tabernacle in the forenoon from *Revelation 3*. I urged upon the people the necessity of religion in their homes, and of educating and training their children to have well-balanced characters that the Lord can approve. *6LtMs, Ms 19, 1889, par. 1*

In the afternoon I spoke about thirty minutes, then we had a social meeting. Again I urged the necessity of thorough work in the home life. While these duties so essential were neglected we need not expect the blessing of God. The Lord will work with our efforts, but all will not do the work He has given us to do. *6LtMs, Ms 19, 1889, par. 2*

Sunday, March 3, 1889

[Battle Creek]

Devoted my time to writing important letters to Dr. Maxson and wife and Brother T. in Oregon in regard to investing money in an institution in Fresno. The past course of Dr. Maxson does not appear straight in leaving the Health Retreat as he did. *6LtMs, Ms 19, 1889, par. 3*

Met with the ministers in the college chapel. Spoke about forty minutes with great freedom, then the ministers spoke in their turn. We had a refreshing season. *6LtMs, Ms 19, 1889, par. 4*

Visited Elder Olsen. *6LtMs, Ms 19, 1889, par. 5*

Monday, March 4, 1889

[Battle Creek]

This day I have had very threatening symptoms of the heart. This alarms me. There are some things that trouble me in regard to my writings—how much to write and how much to let alone.*6LtMs, Ms 19, 1889, par. 6*

Attended meeting in the evening and spoke to a good congregation upon the duty of parents to their children, laying before them the state of things which brings the frown of God upon us. There were many testimonies borne, but as yet they do not see or sense their wicked course in neglecting to properly train their children.*6LtMs, Ms 19, 1889, par. 7*

Tuesday, March 5, 1889

[Battle Creek]

We had Dr. Kellogg's team and rode out to Richard Godsmark's. Emma White and Sister Whitney went with me. Found the roads not very bad. Sister Godsmark was at Battle Creek. Otho, who was with his wife and wife's sister at Brother Godsmark's, went to Battle Creek for his mother and we took dinner together.*6LtMs, Ms 19, 1889, par. 8*

Wednesday, March 6, 1889

Rode down to see Sister \_\_\_\_\_ and her husband in regard to Sister Klose's money. Sister Klose is dying.*6LtMs, Ms 19, 1889, par. 9*

At five p.m. received news of Sister Klose's death. Visited Henry Miller and had some talk with him that I think was profitable. Called and saw where Mary Stewart was at work, preparing in books all that I have written which has been put into print. At seven p.m. took electric bath. Visited Aunt Mary. Listened to the reading of manuscript for *Volume 1 [Patriarchs and Prophets]*.*6LtMs, Ms 19, 1889, par. 10*

Thursday, March 7, 1889

[Battle Creek]

Mailed letters to Elder Fulton. Listened to reading of manuscript for *Volume 1 [Patriarchs and Prophets]*. Conversated with Brother Hanson. *6LtMs, Ms 19, 1889, par. 11*

In evening attended meeting at Tabernacle. Spoke about one hour, then called for those who had backslidden to come forward for prayers. About thirty responded. Many of them spoke and some confessions were made. While praying for those who requested prayers, the blessing of the Lord rested upon me and I was comforted and encouraged. *6LtMs, Ms 19, 1889, par. 12*

I was in a perspiration when I left the meeting. It was past nine o'clock. My rooms were cold and I was chilled through. Could not sleep until midnight. *6LtMs, Ms 19, 1889, par. 13*

Friday, March 8, 1889

[Battle Creek]

I thank the Lord this morning that I am as well as I am. I feel no ill effects from the exposure last night. Surely the Lord is good and I will praise His holy name. *6LtMs, Ms 19, 1889, par. 14*

I had a profitable interview with Sister Rankin, matron of the college. Attended to some business in the city of Battle Creek. Was called from my visiting to have an interview with a young brother in the faith named Kellogg. He is in perplexity as to whether he shall study to be a doctor or a minister. I advised him to pray in faith that God would give him light, for His promise is sure: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally ... and it shall be given him. But let him ask in faith, nothing wavering." *James 1:5, 6.6LtMs, Ms 19, 1889, par. 15*

In the evening we had a consultation with Brother A. T. Jones and Brother Daniel Jones in regard to the work to be done in this church. We feel intensely anxious that the church as a whole shall recover herself from her lukewarm state. *6LtMs, Ms 19, 1889, par. 16*



Sabbath, March 9, 1889

[Battle Creek]

Elder A. T. Jones occupied the forenoon, speaking from the fifth commandment. The Lord gave him freedom in addressing the people. In the afternoon I spoke to the people from *Hebrews 2*. I felt a solemn burden upon me for the church and urged upon them the necessity of taking up their neglected duties in their families. Home religion is needed. The congregation were somewhat stirred. *6LtMs, Ms 19, 1889, par. 17*

We then called for backsliders and sinners to come forward and about one hundred responded, mostly young men and young women. We had a season of fervent prayer and then many excellent testimonies were borne. Many confessed their pride, their backsliding, their partaking of the spirit of the world, and their determination to live a different life. *6LtMs, Ms 19, 1889, par. 18*

Tuesday, March 14, 1889

[Battle Creek]

Spoke to the people assembled at the Tabernacle. Felt deeply over the condition of the church. The burden was heavy upon me. *6LtMs, Ms 19, 1889, par. 19*

Friday, March 15, 1889

[Battle Creek]

Sick all day. Had chills and quite a high fever. Had to keep my bed all day. *6LtMs, Ms 19, 1889, par. 20*

Sabbath, March 16, 1889

Sick Saturday; unable to attend meeting. *6LtMs, Ms 19, 1889, par. 21*

Sunday, March 17, 1889

Sick Sunday. I am weak and debilitated. *6LtMs, Ms 19, 1889, par.*

Monday, March 18, 1889

Thank my heavenly Father I am able to think and have a little strength to write today. *6LtMs, Ms 19, 1889, par. 23*

Thursday, March 21, 1889

I was very weak, but tried to be in the committee meeting today. But after being helped up the stairs I grew so faint W. C. White helped me down and home. *6LtMs, Ms 19, 1889, par. 24*

Friday, March 22, 1889

Again I tried to be at the committee meeting and succeeded, and said to them some very plain things in reference to the spirit that prevailed at Minneapolis. *6LtMs, Ms 19, 1889, par. 25*

Sabbath, March 23, 1889

[Battle Creek]

In afternoon attended meeting where the subject of the two covenants was presented by Elder A. T. Jones. I could not be pleased with the spirit that was manifested by Elder Underwood. He seemed to ask questions not for the sake of obtaining light, but of bringing confusion and perplexity by questions he did not believe himself. *6LtMs, Ms 19, 1889, par. 26*

I felt it my duty to state to my brethren that those who acted so unchristian a part at Minneapolis had a work to do in confessing the spirit which prompted them to action, and in seeking as far as lies in their power to remove the impression they have left on other minds that was misrepresenting their brethren and misrepresenting me. [Oh,] if all who commit wrongs would feel that Jesus loves us more dearly for the temptation that has been yielded to and confessed, than if there had been no error, no breach in the armor! *6LtMs, Ms 19, 1889, par. 27*

Wednesday, March 27, 1889

[Battle Creek]

Had a long talk with Brother Conradi, speaking plainly of the unchristlike spirit in which nearly all of our ministering brethren acted a part. When the questioning voice, full of earnest interest, should have been asking, "Watchmen, what of the night?" there were pale faces peering out into the darkness. The response comes, "The night cometh, and also the day." [*Isaiah 21:11, 12.*]*6LtMs, Ms 19, 1889, par. 28*

Thursday, March 28, 1889

Left Battle Creek at twelve o'clock p.m. in company with Fannie Bolton. Arrived at Chicago at half past seven. We met Brother Sisley in the depot and he accompanied us to the mission. We were above one hour in reaching our destination. We were welcomed, and a very nice room was prepared for us—a parlor and bedroom curtained off from the parlor.*6LtMs, Ms 19, 1889, par. 29*

## Ms 20, 1889

Diary, June 1889

NP

June 15-28, 1889

Previously unpublished.

Sabbath, June 15, 1889

[Rome, New York]

It is a cloudy, rainy day in Rome, New York. Elder Waggoner spoke in the forenoon. In the afternoon I was to speak. In coming from my dinner at Brother Roff's my ankle turned and caused me excruciating pain. I could but groan in agony. My son and a brother took me up in their arms and carried me into the tent, where hot water bandages were applied thoroughly. This removed the swelling and pain. All the afternoon Sarah worked over me faithfully. I rested well that night. *6LtMs, Ms 20, 1889, par. 1*

They reported an excellent meeting in the afternoon. A large number came forward for prayers. This was a good day to those assembled. *6LtMs, Ms 20, 1889, par. 2*

Sunday, June 16, 1889

[Rome, New York]

I find myself quite helpless, unable to walk. A pair of crutches was borrowed for me which helped me from tiring my feet. I spoke in the afternoon, my arm resting upon the top of a rocking chair and my right arm upon the desk. I tried to present the claims of the law and the work of parents to educate and train their children. *6LtMs, Ms 20, 1889, par. 3*

Saturday, June 22, 1889

[Battle Creek, Michigan]

Spoke in the Tabernacle in the afternoon. Elder Jones spoke in the forenoon with much power, and a deep impression was made upon the people. The Lord blessed me in speaking to the people in the afternoon.*6LtMs, Ms 20, 1889, par. 4*

Wednesday, June 26, 1889

At half past eleven o'clock we left Battle Creek for Grand Rapids, en route to the Wexford camp meeting. Cars were one hour behind time. We had close connection with the cars to Grand Rapids. They were telegraphed to hold the cars for the train from Battle Creek. We arrived at Grand Rapids about five o'clock p.m. Brethren McPherson and Moore met us at depot. We rode out with Brother McPherson three miles. They are very pleasantly situated. We had a long and profitable talk with them. We set forth plainly his danger. We told him it would be a snare to him to invest his money in houses and lands. He must now lay off the worldly business armor and put on the armor of Christ's righteousness. He and his wife were touched and softened. They both wept. The elder of the church came in and we visited and had a good season of prayer. We were very weary and were glad to retire and get some rest.*6LtMs, Ms 20, 1889, par. 5*

Thursday, June 27, 1889

Rose at four o'clock. It is cold and cloudy. We had a heavy thunderstorm with sharp flashes of lightning. I wrote four pages of important matter for Addie Walling. We took breakfast at half past five, prayed with the family, rode three miles into the city and took the cars en route for Wexford. We changed cars. Rode ten miles and then left the cars. Found brethren waiting for us with teams. We rode thirteen miles to the campground and were very weary. Tarried in the reception tent until the baggage was brought, which had our tent in it. We found a good place in a beech grove. About one hundred campers are on the ground. We met many old friends on the ground, whom we were glad to meet.*6LtMs, Ms 20, 1889, par. 6*

Our tent was pitched and we took possession in it about dark. We are very comfortably situated. Our tent has a good floor and a good carpet on it; washstand, table, looking glass, two rocking chairs, and good bed. I am not sorry I came, for this people are poor and

need help. *6LtMs, Ms 20, 1889, par. 7*

Friday, June 28, 1889

I arose about half past four a.m. The bell rang for morning meeting. I spoke to those assembled about twenty minutes. I felt that they needed the bread of life. They received the words spoken by Brother Jones with gladness of heart. They grasp every morsel of spiritual meat with thankful hearts. There were canvassers' meetings. *6LtMs, Ms 20, 1889, par. 8*

Elder Jones spoke with great freedom upon the righteousness of Christ. The people drink in this heaven-sent message as the earth drinks in the rain which comes upon it. Mrs. White spoke in the afternoon to a good congregation that listened attentively to her words from *1 Peter 1:1-3*. She had clearness of thought and much freedom. The congregation listened as if spellbound. May the Lord water the seed that has been sown, for Paul can plant, Apollos water, but God giveth the increase. *6LtMs, Ms 20, 1889, par. 9*

## Ms 20a, 1889

Diary/Regarding E. P. Daniels' Family

Battle Creek, Michigan

August 23, 1889

Previously unpublished.

I have had marked exercises of mind in regard to our ministers. While we see some tokens of good, yet we see and sense many things that greatly burden my mind. Last night I was conducted to the families of some of our watchmen upon the walls of Zion. My Guide said, "I present these things before you that you may reprove, rebuke, and present these things before those who are, through their erroneous course, leaving crooked paths in their religious example which will ultimately prove the ruin of souls." *6LtMs, Ms 20a, 1889, par. 1*

Among these families, I was conducted through the home of Brother and Sister E. P. Daniels. These souls are walking in darkness. The sin of Eli rests upon them. They have neglected their solemn responsibilities. They will reap the harvest they have sown. They have not walked in the light. Reproof and correction have been given to them from God, but hereditary and cultivated tendencies have obtained the victory, and the counsels of God have been unheeded. Precept and example have not been in the order of God. Their children have had poor, defective material brought into their character-building. *6LtMs, Ms 20a, 1889, par. 2*

I said, Must they be among the unsaved? The answer came, "None of this class of minds and hearts will be among the saved, for their evil hearts are full of evil things. The result of this kind of training is always loss to the soul. Better, far better, had they never been born. Pride and indulgence have borne their sad fruits, which are briars and thorns. I have sent them warnings; they have been unheeded." *6LtMs, Ms 20a, 1889, par. 3*

While there has been a striving to avoid the consequences of disobeying the law of God, there is not a proportionate zeal and

wisdom manifested to avoid the cause that produced the effects. All the wisdom and tact and zeal will not be effectual to separate cause from effect. It is the cause that needs to be corrected. God's will has not been the will of parents or of children. [They have] been working counter to God's will; neither [parents nor children] are walking in the path that is narrow or entering the strait gate. Obedience [to] the will of God determines faith in Christ and all those who love God and keep His holy law with hearts of righteousness connect their hearts with the salvation of the souls of them that believe and unite the will, the purpose, the course of action, with the will of God.*6LtMs, Ms 20a, 1889, par. 4*

Disobedience permitted in children will make them candidates for perdition; of this no one needs to be ignorant. Abraham was commended because he commanded his children and household after him to keep the way of the Lord. The Lord is not pleased with the work coming forth from your hand, for it leads to transgression and death. Eli was cursed, and all his house, because his children were wicked and he did not restrain them. Parents have made a mistake. They did not have that wisdom which cometh from God in the training of their children.*6LtMs, Ms 20a, 1889, par. 5*

The pride of the mother, as well as of the father, has worked disastrously for their children. Something can yet be done, but it will require a most earnest, untiring, persevering effort. There is in you both an evil heart of unbelief. Deception and falsehood is the covering enshrouding your children. And what shall save them when the ideas of both father and mother are superficial and erroneous in regard to the precepts and examples brought into the education and training of their children? You are a great ways from being a model family such as angels of God can approve.*6LtMs, Ms 20a, 1889, par. 6*

"I relate this to you, My messenger, that it may be brought sometime before the parents. But they will not to do the works of righteousness. There are dishonest transactions, which I abominate."*6LtMs, Ms 20a, 1889, par. 7*

Again, I was brought around within the family circle. I had a decided testimony to bear in the name of the Lord. I said, Brother and Sister



E. P. Daniels, you are standing in slippery places. Your work must bear a different mould. Much of it originates from yourselves, not from the inspiration of the Spirit of God. You appear to have a power in your labor, but it is not all genuine. There are those who are moved, their emotions are stirred, they are brought into church capacity, but many are not as firmly united to Christ as they are to you. Shaky professors, they will be shaken out. Their religious life is ill-balanced, not an honor to the cause of Christ. They will not resist temptation because there is not underlying godliness based on Jesus Christ. *6LtMs, Ms 20a, 1889, par. 8*

When you see grave departures from righteousness in the experience of those who profess to be converted, be sure the foundation is at fault. Unless the soul is riveted to the Eternal Rock, sooner or later there is sure to be developed the seams and cracks in the daily life and the structure, revealed to [be] built on the sand, goes down. The storms and tempests and floods will test the matter as it beats about the house, for it falls. It makes every difference whether the structure is built upon quicksand or on solid rock. Many, many will find out at last that they have been building on the sand. The Lord has set before us, in the life of Christ who came to our world in humanity, a perfect Model who preached and practiced His own teachings. *6LtMs, Ms 20a, 1889, par. 9*

There is underhanded work done in your representations in trading. You have a knowledge of truth but do not practice [it]. You misrepresent in your dealings. You create sympathy and deceive souls. *6LtMs, Ms 20a, 1889, par. 10*

## Ms 21, 1889

Diary, September 1889

NP

September 6-29, 1889

Portions of this manuscript are published in *Mar 197*; *OHC 99*; *TDG 261, 279*; *11MR 150-152*.

September 6, 1889

We left Battle Creek, Michigan, [Wednesday,] September 4, 1889. We had a very prosperous journey. We did not have directions where the camp meeting was to be, and the hackman drove us many miles before we found where the camp was located in the city of Denver. We were becoming anxious and worried when the place was found, and we were welcomed. We arrived in Denver September 6.<sup>6</sup>*LtMs, Ms 21, 1889, par. 1*

Sabbath, September 7, 1889

Denver, Colorado,

Brother Owen preached in the forenoon. The subject was the coming of the Lord. In the afternoon I spoke from (*John 8:12*), "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."<sup>6</sup>*LtMs, Ms 21, 1889, par. 2*

I sought to impress upon the congregation the necessity of the light of Christ's righteousness shining in clear, steady rays in our homes. I tried to show them how sadly the work of training children is neglected, and the necessity of reform in this respect [so] that our children shall become members of the Lord's family, and parents and children be fully on the Lord's side, devoting all their entrusted talents to the service of the Master. Then when Christ shall come they will receive the heavenly benediction, Well done, good and faithful servants; enter thou into the joy of thy Lord.<sup>6</sup>*LtMs, Ms 21, 1889, par. 3*

We had a very interesting social meeting. Good, intelligent testimonies were borne. We were pleased to see so large a congregation, for the camp meeting proper would not commence before next Tuesday, September 10. *6LtMs, Ms 21, 1889, par. 4*

When we first visited Colorado, my husband was in feeble health. He fainted in the streets of Denver. He was brought to the depot, and blankets were laid upon the floor and he was compelled to lie down, while Willie walked the streets of Denver to find our friend, Mr. Walling, who, with his family, was living there. We knew not of a soul who was keeping the Sabbath in Denver. Now we have one hundred Sabbathkeepers in this city. This city has been very much enlarged since that day in 1872, and it is constantly enlarging. We expect our people will come in to the camp meeting the first of the week. A workers' meeting is now being held preparatory for the camp meeting. *6LtMs, Ms 21, 1889, par. 5*

September 8, 1889

Denver, Colorado,

Last night I had an ill turn. I felt somewhat weak and indisposed this morning, yet I had a desire to attend the morning meeting at half past five. It was a privilege to speak to the few assembled, upon the subject of faith. (*Matthew 7*); "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *6LtMs, Ms 21, 1889, par. 6*

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" *Matthew 7:7-11. 6LtMs, Ms 21, 1889, par. 7*

Here are promises rich and full. Then why shall we continue to mourn over our great need of spiritual nourishment, when the heavenly banquet is spread before us? Why not come to our heavenly Father with the simplicity and confiding trust with which a child comes to its earthly parent? The child expects its wants will be

regarded and that it will receive those things that it really needs.*6LtMs, Ms 21, 1889, par. 8*

Do we feel our great spiritual need? Do we hunger and thirst after righteousness? Then we are the very ones to whom the words of Jesus apply: "Ask and ye shall receive." [*John 16:24.*] The promise is to us individually. Then continue to pray with all perseverance. We have nurtured unbelief until it has become a power to bar our way, that we do not see the open door by which we may come to our heavenly Father in our great soul need.*6LtMs, Ms 21, 1889, par. 9*

Shall we cut away from us the unbelief which separates our souls from the only One who can save us and give us grace and strength, day by day? He is the Source of all power. He will do good to our souls. He will feed us with the bread of heaven if we will come in humble, trusting faith.*6LtMs, Ms 21, 1889, par. 10*

When we ask God for anything, we must not doubt His Word, but have faith that He will do those things for us that we desire so much, and faith to do His will that we may be daily growing in grace and in the knowledge of Jesus Christ. The Lord knows our every weakness. He knows all our discouragements and all our surroundings. There is not a perplexity that comes to us but the Lord will find deliverance for us. The Lord knows we are living amid the perils of the last days, when temptations and trials and conflicts will have to be met.*6LtMs, Ms 21, 1889, par. 11*

To meet the trials, perplexities, and persecution that are sure to come in various ways in regard to the Sabbath law, and to distinguish the path of duty clearly, will require intelligent knowledge of the Scriptures, much faith, and divine wisdom, for righteousness and truth will be darkened by error and false theories. We shall find that we must let loose of all hands except the hand of Jesus Christ. Friends will prove treacherous, and will betray us. Relatives, deceived by the enemy, will think they do God service in opposing us and putting forth the utmost efforts to bring us into hard places, hoping we will deny our faith. But we may trust our hand in the hand of Christ amid darkness and peril.*6LtMs, Ms 21, 1889, par. 12*

The Bible, the precious Bible, is indeed full of precious promises. It

may well be compared to a garden full of rich and fragrant flowers. We enjoy these flowers as a whole, we inhale their fragrance, but when we come interestedly nigh to them and examine them singly, then we discover their varied beauty and loveliness. Thus it is with the precious garden of God.*6LtMs, Ms 21, 1889, par. 13*

The Bible is rich with precious ore, but the mines must be worked diligently in order to find the hidden treasure. The love of God is revealed to us in new, rich lines as we search the Scriptures.*6LtMs, Ms 21, 1889, par. 14*

Our faith must be continually exercised in order to grow. We need to cultivate faith, for we shall need strong faith to stand the perils and pressure of the last days.*6LtMs, Ms 21, 1889, par. 15*

We do not want to manufacture a time of trouble before it comes, but it is essential that we cultivate faith and implicit trust in God. We want no idle, inactive faith, but faith that works by love and purifies the soul.*6LtMs, Ms 21, 1889, par. 16*

We must believe that Jesus is our personal Saviour, and that He has made provisions to save us individually. We want to become a part of God's great plan, and be learning more and more of the love and goodness of Jesus. He is willing to save me, even me, and to take me just as I am—not because I am righteous but because I am a sinner, and Jesus came to save sinners, and to make them righteous like Himself. "I came not," says Christ, "to call the righteous, but sinners to repentance." *Mark 2:17.6LtMs, Ms 21, 1889, par. 17*

Then what hinders us from believing the Word of God and not waiting for a special invitation or a special irresistible power, or a happy feeling? Look to Jesus; look and live. Think of Jesus, talk of Jesus, educate the thoughts, the voice, to dwell upon Jesus.*6LtMs, Ms 21, 1889, par. 18*

"Learn of me," said the divine Teacher, "for I am meek and lowly in heart: and ye shall find rest to your souls." *Matthew 11:29*. We must learn self-denial, we must learn courage, patience, fortitude, and forgiving love. We are not to despair, for if we have faith in Jesus as our helper, if our eyes of faith are directed to Him constantly, we

shall become like Jesus in character. He will abide in our hearts and we will abide in Christ. Being clothed with the righteousness of Christ, our lives are hid with Christ in God. He will be our Counsellor. If we ask Him in faith He will enlighten our understanding. *6LtMs, Ms 21, 1889, par. 19*

Let us at this meeting draw nigh by living faith to Jesus Christ, and exercise faith now and every day. When trials come you may know that Jesus will help you. You can confide in your Helper with full assurance of faith. Even here at this meeting you can say, "Hear what the Lord has done for me. He has put a new song into my mouth, even praise to God." [*Psalm 40:3.*] *6LtMs, Ms 21, 1889, par. 20*

September 9, 1889

Denver, Colorado,

I attended morning meeting and made remarks upon faith. I feel very sad when I see the want of practical religion in our very midst. Self is largely exhibited and the spirit of Christ is not discerned. We need the divine enlightenment. We want every day to renew our consecration to God. *6LtMs, Ms 21, 1889, par. 21*

Why do we not have the consciousness of sins forgiven? It is because we are unbelieving. We are not practicing the teachings of Christ and bringing His virtues into our lives. Should the joy and exaltation and hope imparted by the Lord Jesus Christ be given to many of us, it would administer to self-esteem and pride. When Jesus is abiding in the heart by faith, the lessons which Christ has given us will be practiced. We will have such exalted views of Jesus Christ that self will be abased. Our affections will center in Jesus, our thoughts will be strongly drawn heavenward. Christ will increase, I will decrease. *6LtMs, Ms 21, 1889, par. 22*

The mind must be trained to dwell upon heavenly things. Humility will come as the result of discerning the loveliness of Jesus Christ. Dwelling upon Christ's excellencies of character, we shall see the offensive character of sin and will by faith grasp the righteousness of Jesus Christ. We will cultivate the virtues that dwell in Jesus, that we may reflect to others a representation of His character. When

we look at the cross of Calvary, we will not exalt self, but keep constantly in view our unworthiness and how much our salvation cost heaven; we will discern Christ's matchless love.*6LtMs, Ms 21, 1889, par. 23*

Many allow their minds to dwell upon their unworthiness as though this was a virtue. It is a hindrance to their coming to Jesus in full assurance of faith. They should feel their unworthiness, and because of this—because of their sinfulness—should feel the necessity of coming to the Saviour who is their worthiness and who will be their righteousness if they repent and humble themselves. Their unworthiness is a self-evident fact. Jesus Christ's worthiness is a sure thing. Then let every doubting soul take hope and courage, because he has One who is worthy to be his Saviour. His only hope of salvation is to lay hold by faith of a worthiness which he has not but which will be supplied by Jesus Christ our righteousness. Then he will worship the Father in spirit and in truth and in the beauty of holiness.*6LtMs, Ms 21, 1889, par. 24*

“Whosoever drinketh of the water that I shall give him shall never thirst.” *John 4:14*. We have reason to understand that the Lord is working for His people who keep His commandments, for He has promised to be their helper. We must take everything to the Lord in prayer if we would understand His way, and then work just as hard as we can to accomplish the work, and be assured that the Lord will work with us. We want the fear of the Lord ever before us, and to inquire at every step, “Is this the way of the Lord?”*6LtMs, Ms 21, 1889, par. 25*

The words of Christ's prayer to His Father in (*John 17*) are full of instruction. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” *Verse 3*. This is the precious pearl, the knowledge of God. This is unto us wisdom, sanctification, and eternal life. We may seek her as silver and search for her as for hid treasures, and we will never be disappointed.*6LtMs, Ms 21, 1889, par. 26*

My dear daughter Mary White came on the cars from Boulder today. She is very cheerful but much poorer than when I last saw her. Dear child, my hearts yearns after her. I love her. I still cling to

the promises, "Ask and ye shall receive, seek and ye shall find," etc. [*John 16:24; Matthew 7:7.*]6*LtMs, Ms 21, 1889, par. 27*

September 10, 1889

Denver, Colorado,

Attended morning meeting. There was a larger number assembled and good testimonies were borne. I endeavored to present before them the work for the present time, and the large opportunities and privileges granted us. Light is shining from the Word of God. The messages of truth brought to us from the servants of God are scattering bright beams of light upon our pathway, and these rays of light are to be gathered up, improved, and reflected upon others.6*LtMs, Ms 21, 1889, par. 28*

There is a want of spirituality, because there has not been earnest following of Christ our Saviour. We want not to be deficient now, but to keep looking to Jesus, trusting in Jesus, for He is our only hope, our strength, our courage, our crown of joy and victory. Our light is not to decrease but to increase more and more unto the perfect day. All heaven has been opened to us, that we shall appreciate the gift and have full assurance of faith. We have something to seek for [that is] more precious than gold or silver or precious stones—a hope, the truth, which is sure and steadfast. We may have an experience that shines because the light of heaven is in it, a Christian character that is clear as crystal.6*LtMs, Ms 21, 1889, par. 29*

I spoke to a good congregation under the tent from the first verses of the *fifteenth chapter of John*. The Lord let His blessing rest upon me in large measure. All seemed to be deeply interested. Thank God, thank God for His matchless love! My heart is melted and I rejoice with the views I have of the great goodness and mercy and love of God to fallen men. In consideration of this, how feeble are our efforts, how weak our endeavors to be like Jesus and to glorify His holy name!6*LtMs, Ms 21, 1889, par. 30*

I cannot but have a burden of distress in these meetings when some dwell on dry theories. This has been done in our churches until the poor sheep are starving to death for spiritual food. Faith



and love are the gold tried in the fire. Said Christ, "Buy of me gold tried in the fire, that thou mayest be rich." [*Revelation 3:18.*] But few possess the heavenly treasure, and it is free for all, for all. Only consider this and fervently present the same. I am free when I present the love of Jesus to the people, and I see it touches their necessities and melts their hearts and encourages humility. They begin to confess their backslidings and to dwell upon the merits of Jesus.*6LtMs, Ms 21, 1889, par. 31*

Poor flock, poor, starving flock! My tears will flow when I consider how much joy and peace and happiness they have lost, because they have not been educated to look unto Jesus and live. They do not know how to exercise faith and have a firm confidence and hope. Oh, that they would come to Jesus and believe in Jesus and pattern their lives after Jesus! Then they would have the freedom and peace of Christ. Their hearts would be melted with His love.*6LtMs, Ms 21, 1889, par. 32*

While speaking to the people today my heart was filled with love to God and rich ideas of the matchless love of Jesus Christ, our Redeemer. I would not give away these precious glimpses of Jesus Christ and His matchless love for all the wealth of Denver. I know the Lord has strengthened me to bear my testimony to this people.*6LtMs, Ms 21, 1889, par. 33*

I have never spoken in Denver but once, when, on my journey from California, the cars we were on stopped in Denver a few hours. Our brethren were holding a tent meeting here; they learned of the delay in this place, and there was a hack waiting to take me to the tent. Appointments had been made for me to speak, and I spoke with freedom to those assembled, and they expressed their thankfulness for the benefit of the meeting. Then I was taken back to the cars and went on my way.*6LtMs, Ms 21, 1889, par. 34*

When I left Battle Creek it seemed impossible for me to endure the journey. But the Lord strengthened me and I have been much blessed in my labors. While refreshing others my own soul has been abundantly refreshed.*6LtMs, Ms 21, 1889, par. 35*

September 11, 1889

Denver, Colorado,

Attended morning meeting. Made remarks upon *Matthew 7:13, 14*. Let us strive to enter in at the strait gate. "Enter ye in at the strait gate," etc. *6LtMs, Ms 21, 1889, par. 36*

There was an excellent attendance and many hearts were deeply moved. Many good testimonies were borne. Several came from Las Vegas, New Mexico, where Brother Sharp has been laboring. They came yesterday in time to hear the afternoon discourse and said they were well paid, for coming so far, in that one discourse to which they had listened. *6LtMs, Ms 21, 1889, par. 37*

I know that the honor and glory of God are being revealed at this meeting. All your careless shortcomings are to be seen, repented of, acknowledged, and the Lord Jesus is to be in the thought, in the longing of soul, in the intensity of desire. Faith must be exercised, but faith without works is dead, being alone. The ministers may preach, and unless their own souls take hold with more intensity of desire and with a perseverance that they do not now possess, not one-hundredth part will be accomplished at this meeting that must be and should be realized. Let the inquiry come from convicted souls, What must I do to inherit eternal life? Read (*Luke 10*), Christ's recipe for such necessities as at this time. The ministers are in danger of preaching long discourses and putting the crib too high. *6LtMs, Ms 21, 1889, par. 38*

September 11, 1889

Denver, Colorado,

I attended ministers' meeting, and was impressed to talk with them in regard to having unity and harmony among themselves. [See *Ms 26, 1889* for the account of this talk.] *6LtMs, Ms 21, 1889, par. 39*

Spoke to a large company in the large tent from *Matthew 7:20*. "By their fruits ye shall know them." The people listened with deepest interest. I do believe that the Lord impressed minds with the truth and that the seed sown will take root and spring up and bear fruit to the glory of God. *6LtMs, Ms 21, 1889, par. 40*

My heart yearns for the people, that they may see how they can honor Jesus by not carrying their own self so much in view. I long to see those who have had great light and precious opportunities respond in good works to the advantages given them, and become fruitful trees in the Lord's garden. *6LtMs, Ms 21, 1889, par. 41*

This will make angels in heaven rejoice. It is My Father's good pleasure that ye bear much fruit. There are so many worthless professors, fruitless trees, in the garden of the Lord. The Lord's work is greatly retarded because the laborers are at ease and feel no burden, no travail for souls. I feel an intensity of desire that our brethren and sisters shall awaken out of their sleep and shall take hold of the work in earnest. Watch and pray, lest ye enter into temptation. *6LtMs, Ms 21, 1889, par. 42*

Will you church members read and understand and practice this *seventh chapter of Matthew*? Will you bear good fruit, so that you will be known by your fruit? Will you now stop your criticizing of the mote in your brother's eye, while you consider not "the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." *Matthew 7:3-5.6LtMs, Ms 21, 1889, par. 43*

It is these difficulties [which] unsanctified church members create for themselves that give so much sorrow to households and church members. If they would forever stop their criticizing and thinking evil, they would have some favorable chance to see the beams in their own eyes, and begin the work of having that faith that works by love and purifies the soul. Then the words of Christ in (*verse 12*) would be understood. Then the *13th verse* and the *14th verse* would be obeyed. *6LtMs, Ms 21, 1889, par. 44*

September 12, 1889

Denver, Colorado,

Attended morning meeting. Spoke a few minutes upon the necessity of close and thorough work for our own individual cases. I reminded the people of the words I spoke to them yesterday, in

reference to personal piety and home religion. No man or woman can be a Christian without true ministry in home religion. Your faith is vain, your prayers are vain. And if the grace of Christ is not brought into your home life, then you are not Christians, and unless you repent and turn to the Lord with contrition of soul you cannot see the kingdom of God.*6LtMs, Ms 21, 1889, par. 45*

After I had spoken to them yesterday in reference to the education and training of their children, the landlady whose rooms we occupy related to me an incident which took place close to her house, which filled her with great pain. She said her heart had ached every moment since she witnessed it. A mother from the campground was dealing with an unruly son. Probably he had been doing something wrong and needed proper correction, but not in the way and spirit it was given. She seized him by the ear and pulled his ear; he was screaming, "Oh, you will pull my ear off." She said, "I don't care if I do." That was a falsehood. She then struck him on each side of his head, blow after blow, pulled his ears, and struck him on the back of his head. He was screaming and crying, "You will kill me." She, insane with madness, increased in severity. She then sent him into the encampment.*6LtMs, Ms 21, 1889, par. 46*

Can it be that she was one who professed to believe the truth? This mother we do not know, but her wicked spirit was a chapter in her experience that pleased the satanic agencies. I have hope that she might have been an unbeliever who was upon the ground. I should feel deeply sorry if this mother was one who claimed to believe the truth, but hid the light of truth under a bushel. It was evident the sweet spirit of truth had not been brought into her life and character, but had been kept in the outer court, apart from her inner life experience. Her husband and her children had a miserable presentation.*6LtMs, Ms 21, 1889, par. 47*

I saw a similar exhibition while in Switzerland—only one, for generally there is not rough, harsh treatment of the children. While riding out, just as we passed the border of Switzerland and entered into Germany, I saw a mother with words of bitterness seize a four-year-old girl by the hair of her head, lift her from her feet, and shake her violently, then slap her on either side of her face, catch her again by the hair of her head as if she wanted to kill her, lift her from

her feet, and throw her violently into the open door of the house.*6LtMs, Ms 21, 1889, par. 48*

Could that woman have understood me I should have reproved her, but as I could not speak either German or French I passed on with an aching heart, meditating as I went upon what the future of society must be. If children are so unfortunate as to have mothers who have not self-control, but are coarse and rough and cruel, there is a bitter future before them. The less of such children brought into the world the better. They will be educated, by the course the mother pursues to follow her example, and in their turn will express the same harshness in dealing with their children as was practiced toward them. Thus the wicked, evil, satanic disposition will be perpetuated from parent to child, and the poor offspring of such parents will be a curse to the earth as long as time shall last.*6LtMs, Ms 21, 1889, par. 49*

When the lady, an unbeliever, related to me the scene transacted in her sight, she could not restrain her tears. She has two boys, one eight and the other six years old, kind, well-behaved, loving, generous children. They have been bound to the hearts of their parents by the tenderest cords, which are love.*6LtMs, Ms 21, 1889, par. 50*

I sincerely hope that the actor in this scene was not a Sabbathkeeper. If she was, I would say to that mother, You are ruining your child. He is the purchase of the blood of Jesus Christ. He is one of the younger members of the Lord's family, and in your treatment of the errors of your child you have revealed that you are unfit for the holy duties of motherhood. You have shown a temper and a cruel spirit that is satanic.*6LtMs, Ms 21, 1889, par. 51*

Will all mothers who pursue a similar course in dealing with their children take time to think, What am I, and what am I doing for the salvation of my children? Will they reason that either God or the devil has the control of their thoughts and their impulses? Who had the control of this mother in the act of correcting her child? Was it Jesus Christ? No, no. Was it Satan controlling her mind and perverting her judgment? She was insane, mad. Would such a course of action produce obedience? That mother was insane,

mad.6LtMs, Ms 21, 1889, par. 52

Now need this be? No, no; because Jesus has made every provision for us that strength shall be given the earnest seeker. If this mother should become Christlike such scenes would never be.6LtMs, Ms 21, 1889, par. 53

September 12, 1889

I spoke to the people at half past two p.m. There was a large congregation of Sabbathkeepers, and quite a representation of those from the city not of our faith. My text was *John 14:1-4*.6LtMs, Ms 21, 1889, par. 54

After the discourse I asked sinners and backsliders to come forward if they had decided to be on the Lord's side. About sixty came forward. Some of these had once been Christians, but through the devices of the enemy had been drawn away from the truth. Some had been very wicked men and confessed their sinfulness. They said they had feared that there was no mercy for them, that their sins were too grievous to be forgiven, but they would from this time give themselves to the Lord and seek with all their hearts to serve Him. I think all who came forward bore their testimony.6LtMs, Ms 21, 1889, par. 55

It was a most precious meeting to see strong men, intelligent men, coming to their right mind. They were deeply moved by the Spirit of the Lord, insomuch that they were constrained to break the fetters of Satan and be grieved in soul because they had so little appreciated the wonderful sacrifice of Christ in giving His own precious life to self-denial, reproach, shame, and death for their souls. They had stubbornly resisted His grace, despised His mercy, and dishonored His name, but now they desired to change their course of life and surrender all to God.6LtMs, Ms 21, 1889, par. 56

Some confessed to a very passionate temper. They would, when provoked, lose all control over themselves, and act like beings bereft of their reason. They had been in discouragement and despair over their perverse tempers. They had gained some precious victories but they were often overcome, and they wanted the prayers of the people of God that they might have the grace of

Christ and be converted.*6LtMs, Ms 21, 1889, par. 57*

Several came to me personally, begging me to pray for them. They wanted, they said, to be transformed in character, that they might reflect light to the world. Some confessed that they had once kept the Sabbath and then given it up; others that they had been stern, hard, and impatient in their families. They confessed their unchristlikeness in behavior to wife and children.*6LtMs, Ms 21, 1889, par. 58*

This meeting was more precious to me than all the stately edifices in Denver. With others of our company, I had, through the kindness of a brother, been taken in his hack through the wealthy part of the city and seen residences that had cost hundreds of thousands of dollars; but the saving of one poor soul was worth more to me than all the wealth of Denver and all the gold and precious ore in the mountains of Colorado. The value of the world sinks into insignificance in comparison with the value of one soul saved by the blood of Jesus Christ, one soul to live through the ceaseless ages of eternity.*6LtMs, Ms 21, 1889, par. 59*

Brother Farnsworth spoke in the evening upon faith. All that the people shall have given them upon this subject is greatly needed, for many have become faithless and, although believing the theory of the truth, are nearly Christless and in consequence make no spiritual advancement. I thank the Lord that He is awaking His people and that He is giving to His messengers a message which will strengthen faith.*6LtMs, Ms 21, 1889, par. 60*

But there are unclean spirits, "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." *Revelation 16:14.6LtMs, Ms 21, 1889, par. 61*

The children of God who have light on Bible truth must be wide awake to advance with the opening providence of God. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." *Verse 15.* The righteousness of Christ is the only garment that will do. *Revelation 3:18-22.6LtMs, Ms 21, 1889, par. 62*

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch” (against the devising of Satan), “I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” *Revelation 3:1-5.6LtMs, Ms 21, 1889, par. 63*

What a promise is this! It is rich and full of hope and encouragement to parents and to children, but only on conditions of faith and obedience to do the works of righteousness. We must not be deceived in ourselves. We must deal honestly with ourselves, and look unto Jesus, and by beholding become changed into His image.*6LtMs, Ms 21, 1889, par. 64*

The invitation has come from our Lord Jesus to all classes of people. *Luke 24:44-48. Acts 13:46-48.* “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” *John 20:23.* The meaning of this is, Ye shall prescribe and publish the terms on which the salvation of the soul rests.*6LtMs, Ms 21, 1889, par. 65*

Has the Lord placed this amazing power in the hands of finite men, and left them to exercise this power merely according to their own human judgment, and the strength of their own memory? Was their understanding or the understanding of any created being sufficient to have men left to their prerogative to prescribe and publish the terms of their obedience, which should be followed by forgiveness of sins, and disobedience which would prevent sin from being forgiven? The declaration of our Saviour is clear, the language plain. The very terms which they should prescribe as the proper foundation for the remission or retention of sin would be the terms according to which God would remit or retain them. This power was



spoken of as delegated to His chosen ministers, who acted in the place of Christ in church discipline.*6LtMs, Ms 21, 1889, par. 66*

September 13, 1889

Denver, Colorado,

By invitation I made some remarks in the ministers' tent, to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion. [See *Ms 27, 1889* for the rest of this entry.]*6LtMs, Ms 21, 1889, par. 67*

Sunday, September 15, 1889

Denver

The storm that had come down in steady rain Sabbath, the 14th, had passed and the weather was pleasant.*6LtMs, Ms 21, 1889, par. 68*

I spoke to a crowded tent upon the subject of temperance. "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*. I had freedom in speaking. Many outsiders were present and listened with apparent earnest interest.*6LtMs, Ms 21, 1889, par. 69*

We parted from our friends and dear Mary Sunday evening, to take the train en route for California the same night, leaving Denver at five minutes past nine o'clock.*6LtMs, Ms 21, 1889, par. 70*

September 16, 1889

En Route to California

We have excellent accommodations. There are but two parties beside ourselves in the car, and we have plenty of room. I am so weary I must keep my berth made up, for it seems as though it would be very difficult to sit up. I usually do some knitting, but I have no strength even for this. I am asking of my heavenly Father for the

strength required that I may do His will. I have a message to bear to the people, and although struggling against infirmities I am not comfortless. I have the blessed assurance, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] The peace of Christ is of highest value.*6LtMs, Ms 21, 1889, par. 71*

We reached Ogden September 16, at 9:45 p.m.—twenty-four hours from Denver. Although we had a first-class ticket and could have the privilege of the palace sleeping car, we decided the four in our party could save twenty dollars by putting up with some inconveniences on the emigrant train. Money at this time is an important article, for there are missions to be established, missionaries to be sent, and the truth to be carried to all nations, tongues, and peoples. This will require means, and this is ever before me, Save, save all you can save.*6LtMs, Ms 21, 1889, par. 72*

My own expenses are very large, to keep my many workers employed and pay them their wages, amounting to one hundred fifty dollars per month, for rooms, board, and wages.*6LtMs, Ms 21, 1889, par. 73*

At Ogden the car was filled with passengers. Some had been waiting over to take this train. They were obliged to wait hours on account of washed-out bridges.*6LtMs, Ms 21, 1889, par. 74*

September 17, 1889

En Route to California

The effects of the rain are not seen; it is dry and dusty. We eat and drink dust. Last night I was much afflicted for want of breath. I longed to breathe sweet, pure air that was not filled with dust and alkali and tobacco. All we can do is to exercise patience and look forward with joy to the time when the sagebrush plains are behind us.*6LtMs, Ms 21, 1889, par. 75*

September 18, 1889

Healdsburg, California

We reached Oakland between eleven and twelve. We were welcomed at the home of Brother Jones, had the luxury of a bath, and at half past two W.C. White, Brother Owen, and I started for Healdsburg. Arrived at home about eight o'clock, September 18. *6LtMs, Ms 21, 1889, par. 76*

September 19, 1889

Healdsburg, California

This morning we met the precious little ones, Ella May White and her little sister, Mabel White. Ella will be eight years old the 17th of next January, 1890. *6LtMs, Ms 21, 1889, par. 77*

Mabel will be three years old the first day of next November, 1889. Precious little ones! They are conscientiously striving to do right, receiving through judicious education and training the right ideas of temperance. And their moral powers are being strengthened to practice temperance in eating, drinking, and in all their habits, to conform to the requirements of God in His Holy Word, as far as they can in their childhood comprehend the way of the Lord. *6LtMs, Ms 21, 1889, par. 78*

September 20, 1889

Healdsburg

I am suffering with severe headache, caused by taking cold on my journey from Denver to Oakland, but my stay here is so short I must make the most of the precious time granted me of God. May the Lord strengthen me for my work. W. C. White left Healdsburg Friday for Oakland, to attend the workers' meeting. I am perplexed to know what I shall do with my real estate in Healdsburg. I wish to sell my property, pay my debts, and cut off this annual paying of interest. *6LtMs, Ms 21, 1889, par. 79*

I have no time to rest here. I must look over all my writings and make selections to transport across the Rocky Mountains. Oh, I long for physical strength, mental clearness, and spiritual power, and for these my prayer is ascending to God day by day! I must have increased faith that will rest with the assurance upon the

simple Thus saith the Lord, not on feeling, not on evidence that is seen, but faith which is the substance of things hoped for, the evidence of things unseen. I want to strive daily for complete victory through Jesus Christ, to glorify God.*6LtMs, Ms 21, 1889, par. 80*

Sabbath, September 21, 1889

Healdsburg

I am nearly sick, but I spoke to a good congregation Sabbath forenoon. I had much freedom. The Lord blessed me with His Holy Spirit. In seeking to feed the flock of God, myself was fed.*6LtMs, Ms 21, 1889, par. 81*

Sunday, September 22, 1889

Healdsburg

Spoke to a well-filled house in the evening with great freedom. The blessing of the Lord rested upon me in large measure. In Healdsburg Elder Canright, who has apostatized from the faith, has held me up before this people as a subject of ridicule, making many falsehoods his covert to secure his ends, but the Lord gave me a clear testimony to bear before those assembled. Many of the citizens of Healdsburg were present and listened with interest. I regret that I must leave California for the East again to attend the General Conference immediately after the camp meeting at Oakland. I would be only too pleased to labor in Healdsburg and in the different places that I would be called to, in the line of my work.*6LtMs, Ms 21, 1889, par. 82*

September 23, 1889

Healdsburg

I rode out to Brother Leininger's and had a pleasant interview with the family. They have a beautiful place. This, my old home, was always pleasant to me and I was very loath to part with it. I called to remembrance the many times my husband and myself sought the Lord for His blessing in the grove and in the humble little house that was on the place we purchased. This little house of only four rooms,

with its wide fireplace and cheerful wood fire, has been signalized by many, many precious seasons where the Lord has met with and blessed us abundantly. This was a retired spot for my husband in his affliction. *6LtMs, Ms 21, 1889, par. 83*

September 24, 1889

Healdsburg

We are made sad to hear of affliction and suffering in the families of several in the church, with diphtheria. Sister Holcomb's family seems to be much afflicted with sickness. The youngest daughter has lost a child with this dread disorder, which physicians called only the croup. Her sister attended her in her illness and communicated the diphtheria to her child, who is dangerously sick. Edith Sprague has the disease, and is quite sick. Prayer was offered to God in her behalf and the blessing of the Lord stayed the progress of the disease. Dr. Farrar [?] was called after this, and as she continued to improve the glory was all given to the doctor's efforts and skill. Thus it is. Poor suffering mortals do not rely upon God, but trust to earthly human aid, and man receives the glory that should be given to God. When will we disappoint the enemy and not let man be placed where God should be? *6LtMs, Ms 21, 1889, par. 84*

September 25, 1889

Oakland, California

We left Healdsburg September 25 for Oakland. A large company were with us on the journey. I was very weary traveling and changing from cars to boat and then from the boat changing again for the local train. We arrived at the encampment about eleven o'clock. We found tents conveniently arranged for us, but I was much exhausted and feared I could not remain upon the ground. My horse and carriage were brought across the water from Petaluma, that I could have every advantage of riding out when I felt the need of it. *6LtMs, Ms 21, 1889, par. 85*

We found a large encampment. There is a larger number of our people at this camp meeting than any previous camp

meeting.*6LtMs, Ms 21, 1889, par. 86*

September 26, 1889

Oakland Encampment

Today I have met many of our friends and received their words of kindly interest and their hearty welcome. We have had many things of interest to talk about in connection with the work of God, and the best manner of its advancement. This is the burden that weighs upon my soul every day. And now the danger in my case, as in many others, is of carrying a load which we should rest upon the great Burden-bearer.*6LtMs, Ms 21, 1889, par. 87*

Some way, before we are aware of it, we manifest little faith in Him who alone can lead and guide and bless us. We bend ourselves under a weight of care and perplexity, as if the whole weight and success of the cause depend on our finite efforts, when Christ has said, "Without me ye can do nothing." [*John 15:5.*] If we would bear this always in mind and work intelligently, yet trustingly, we would see how large things the Lord can do for us when we make Him our confidence and our all. I will not worry. I will be a willing instrument in the hands of the Lord and let Him work, let Him use me to His own glory.*6LtMs, Ms 21, 1889, par. 88*

Christ is our hope and crown of rejoicing. The Lord has sent Christ into the world as a pattern of holiness, a perfect character. Here is a model to which the renewed soul may conform. The character of man, under the devices and influence of the power of darkness, is depraved, deformed, and entirely unlike what it should be. Christ has made every provision that man may not remain thus, but be transformed. He says, "My love shall draw the sinner. I will change his pride into humility, his enmity and unbelief into faith, confidence, hope, and love. I will give the deformed soul beauty, excellence, and perfection."*6LtMs, Ms 21, 1889, par. 89*

Here is the honor conferred upon Christ. He is in God, reconciling the world unto Himself. He is made the Pattern after which the character must be fashioned. The Lord takes the things of Christ and shows them unto the soul, that it may catch His temper and likeness, that beholding as in a mirror the glory of Jesus Christ it

may be changed to the same image. Then the earthly mind is changed, the imprint and likeness of God are upon the soul, and the work of grace will continue until the work is complete and the soul completely conformed to the perfect Model.*6LtMs, Ms 21, 1889, par. 90*

September 27, 1889

Oakland, California

I spoke to the people at two p.m. There was a very large audience. The Lord gave me freedom before the people. I was called out to speak of the necessity of the deep and thorough work essential for every soul, that it may be strengthened with all might, and how there should be most earnest efforts made to help all with whom we are brought into connection, by precept and example, to strive for this thorough work to be done for them through Jesus Christ our Lord and Saviour.*6LtMs, Ms 21, 1889, par. 91*

A great many are likely to be deceived in regard to their spiritual condition. In Christ we shall have the victory. In Him we have a perfect Model. While He hated sin with a perfect hatred, He could weep over the sinner. He possessed the divine nature, while He had the humility of a little child. He had in His character that which we must have in our characters, undeviating perseverance in the path of duty, from which no obstacles or dangers could divert Him, while His heart was so full of compassion that the woes of humanity touched His heart with tenderest compassion. He could not pass them by, for He was the Great Physician to heal the maladies of the human race.*6LtMs, Ms 21, 1889, par. 92*

He was the Majesty of heaven, doing work for the future and yet taking up and adjusting matters for the present; neglecting not the smaller matters, yet working out the mightiest plans for the inhabitants of a fallen world.*6LtMs, Ms 21, 1889, par. 93*

Jesus, the precious Saviour, talked to His hearers in regard to their common duties of life, their care for dress, and their eating and drinking. He taught them that these things should not become a matter of absorbing interest, as though they must continually carry this burden. He pointed them to the birds and told them that their

heavenly Father cares for even the little sparrow. He sustains the worlds, yet cares for the little birds, and how much more will He care for those who are formed in His image. He pointed to the flowers of glowing beauty, invited them to consider these, and declared that in their naked simplicity they outvie the glory of Solomon; and yet they are cut down in a day. Are ye not much better than they?*6LtMs, Ms 21, 1889, par. 94*

Sabbath, September 28, 1889

Oakland, California

It is the holy Sabbath today, and we feel deeply the need of the special manifestation of the grace of Christ, the outpouring of the Spirit of God, that we may reach the people through God. My heart is oppressed, but this shall not make me gloomy or desponding, for I live by faith, not by feeling. Jesus lives, and because He lives I shall live also. I pray to my heavenly Father that this may be a meeting long to be remembered because of the bright beams of the Sun of Righteousness shining into our hearts. We must surely take hold of the strength of the Mighty One. We must be elevated above the earthly and temporal things to seek those things that are above, where Christ sitteth at the right hand of God.*6LtMs, Ms 21, 1889, par. 95*

The Sabbath of September 28, 1889, has passed into eternity with its burden of results. We shall not fully know what the Lord has wrought in behalf of His people and poor perishing sinners today until the judgment shall sit and the books shall be opened. After speaking to the people with the burden of souls upon me, I invited sinners and backsliders to come forward. About two hundred responded, and I never felt greater solemnity upon me than at this time. While these souls were coming to the front seats, my heart was making supplications to God that He would send His Holy Spirit to convict souls. I believed without a doubt the Lord was working upon human minds. I felt the power of God in large measure upon me. My heart was stirred with deep and tender compassion for these dear souls, and then what an assurance I felt! My heart was melted with tears for these poor needy souls. How much greater was the compassion and pitying tenderness of Jesus Christ, who so



loved them that He died to save them!*6LtMs, Ms 21, 1889, par. 96*

Oh, what a tender, pitying, loving Saviour we have, and how firmly we may trust in Jesus to do all these things for us that He has assured us He will do if we believe in Him, who is sufficient for all things. We united in earnest prayer to God that He would help these souls just now. We knew that many were seeking the Lord for the first time, and many who had backslidden from God were as the prodigal son, returning to their Father's house. The Spirit of the Lord rested upon us in large measure. After prayer special efforts were made in behalf of those seeking the Lord. This is a day long to be remembered, because of the deep movings of the Spirit of the Lord in our midst. The convicting power of God was working upon human hearts, and there was a turning unto the Lord with confession and contrition of soul, and none sought Him in vain.*6LtMs, Ms 21, 1889, par. 97*

Sunday, September 29, 1889

Oakland

I attended the early morning meeting and spoke to the large congregation assembled. I am pleased to see so general attendance at the morning meetings, and I know that Jesus is in our midst, and that to bless.*6LtMs, Ms 21, 1889, par. 98*

**Ms 22, 1889**

Diary, October 1889

Battle Creek, Michigan

October 16-31, 1889

This manuscript is published in entirety in *1888 452-468*.

[October 16,] 1889

Battle Creek, Michigan,

We left Oakland [Thursday,] October 10. We had a car all to ourselves, and there were thirty-two who composed our company. We came through without accident or harm. We were blessed of the Lord with good weather and pleasant company. W. C. White and his two children, Ella May White and Mabel White, their grandmother—Sister Kelsey—and their cousin Rheba Kelsey, left us for Colorado, Sunday at five o'clock a.m. We arrived at Battle Creek Tuesday, October 15, 1889. I had taken a cold and had not much rest because of a diseased tooth.*6LtMs, Ms 22, 1889, par. 1*

October 17, 1889

Battle Creek, Michigan

W.C. White arrived from Colorado. Sister McOmber and Sister McDearmon came with him. We were happy to meet these dear ones again and felt sad that Mary [White] could not be with them.*6LtMs, Ms 22, 1889, par. 2*

October 18, 1889

Battle Creek

There are many coming in to the conference. The meetings have opened well and we hope and pray that the dear Saviour will be our guest. Yes, the Master of assemblies, our Counsellor, our front guard and our rereward. We long to see the deep movings of the Spirit of God in our midst.*6LtMs, Ms 22, 1889, par. 3*

Sabbath, October 19, 1889

Battle Creek, Michigan

It is the holy Sabbath, and we greatly desire it shall be a most precious day to our souls. We know that the Lord is gracious and of tender pity for our weaknesses. If not, we might despair, but we have reason for constant gratitude, encouragement, and hope, because Jesus has given His precious life for us that we might have His grace, His power and divine strength. It is not His pleasure that we should go forward in weakness and in inefficiency when heaven is full of blessings for us. This thought should awaken in us gratitude and thanksgiving and praise that Christ is the center in heaven, the Lamb in the midst of the throne. *6LtMs, Ms 22, 1889, par. 4*

With Christ in view, can Christians doubt? Christ is the center of the church on earth, seen and acknowledged by faith. Shall we cherish doubts? Shall we, by our unbelief, dishonor God, who has done everything for us? God forbid. Jesus is very precious to my soul. *6LtMs, Ms 22, 1889, par. 5*

“I beseech you,” says Paul, “that ye walk worthy of the vocation wherewith ye are called.” “Endeavoring to keep the unity of the Spirit in the bonds of peace.” *Ephesians 4:1, 3*. We are amid the perils of the last days, and in this evil time everyone is held responsible by the Holy Spirit for his personal position before the church and the world. It is an individual work that each is required to do to cast himself upon the Lord. The name of Jesus is all powerful. It is accepted of the Father, always. No other name will He honor. It is through faith in His name that we are saved. We are complete in Him. Jesus will not sanction sectarianism or a legal religion, which is so prevalent even among those who claim to believe present truth. Christ and His righteousness is our only hope. Christ is our only hope, and He is everything to us. Self must die. Jesus must be to us all and in all. Let self be put out of sight. Let Jesus abide in our hearts by faith, and we will be strong in His strength. *6LtMs, Ms 22, 1889, par. 6*

There was a ministers' meeting in the morning. I was not present but report says it was an excellent meeting. Elder Farnsworth spoke

in the forenoon with much freedom. *6LtMs, Ms 22, 1889, par. 7*

The Lord gave me strength and freedom to speak to the large congregation in the afternoon from (*John 14:15*): “If ye love me, keep my commandments.” (*Verse 21*): “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” [Also,] *verses 23, 24.6LtMs, Ms 22, 1889, par. 8*

I felt solemn as I looked upon that large congregation and then considered my text. How many really evidenced their love for Jesus by keeping His commandments? Who will indeed war successfully against principalities, against powers, against spiritual wickedness in high places? Who will be among the favored ones? “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.” *Revelation 3:12*. Oh, that the Spirit of God may rightly divide the Word of truth to every hearer! Oh, that each soul may inquire, How much of my service has been really the result of close connection with God and communion with Him in heavenly places? Is my testimony and teaching like that of the beloved John, the outflow of a heart deeply impressed by what I have heard and seen with my eyes and looked upon and handled of the Word of life? *6LtMs, Ms 22, 1889, par. 9*

October 20, 1889

Battle Creek

I attended ministers' meeting. The Spirit of the Lord was in our midst. Several bore testimony of the blessings received during the past year, of the blessed light they had received and cherished, which was justification through faith. They were delivered from bondage and had realized the rich blessing of God in their labor. They had clearer and more distinct views of the love of Jesus, and their hearts were made joyful in God. *6LtMs, Ms 22, 1889, par. 10*

Oh, how precious are these testimonies! It was a feast to my soul to hear my brethren recount the mercies of God, and the advancement which they had made during the past year. This must be a great encouragement to all who love God and keep His

commandments. I had a testimony of thanksgiving to God to present to those assembled for His wonderful preserving care, His protecting care over me in all my journeyings, and His matchless love that I had felt in my heart.*6LtMs, Ms 22, 1889, par. 11*

I attended the eight o'clock meeting where the subject was discussed of having a ministerial institute to continue six months. Elder Olsen spoke. Professor Prescott spoke upon the subject, laying out the matter in clear lines. E. J. Waggoner spoke with clearness. W. C. White spoke upon the necessity of laborers being sent to all lands and illustrated on the map the work done in California and the territory to be worked and the advancement made the past year over the previous year. Brother Loughborough spoke on this point. I bore testimony to the necessity of special institutes for the education of ministers that they might work intelligently and with courage in the service of God. Elder Kilgore read a lengthy communication in regard to the color line in the South and how to conduct the work there.*6LtMs, Ms 22, 1889, par. 12*

October 21, 1889

Battle Creek

I attended early morning ministers' meeting in the Tabernacle. Some important things were said. I had a testimony to bear in regard to our having a living connection with God. In order to have our work effective, we must be daily learning in the school of Christ the lessons of meekness and lowliness of heart, and as we draw nigh to God His Word is fulfilled—He will draw nigh unto us. He will bless us, He will impart to us His grace and His power to work with our efforts. We feel that our morning meetings are precious, and none should allow themselves to be deterred from attending them.*6LtMs, Ms 22, 1889, par. 13*

I have had an interview October 21 with Elder Goodrich. We talked over some things that transpired at Minneapolis General Conference. I related some things which there took place that resulted in some taking a position to close the door to light, precious light, and from that time they have not walked in the light. I think our conversation was profitable.*6LtMs, Ms 22, 1889, par. 14*

The committee on nominations visited me to ask advice and counsel in regard to the men to be appointed as committee members the coming conference year. We had some profitable talk. Elder Olsen and W. C. White came in and there was a profitable interview.*6LtMs, Ms 22, 1889, par. 15*

October 22, 1889

Battle Creek

Attended morning meeting. Excellent testimonies were borne. All who spoke made special reference to the past year—that they had felt much more of the presence of God during the year past than they had ever done before.*6LtMs, Ms 22, 1889, par. 16*

Attended morning ministers' meeting. I had some things to say upon confessing. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *1 John 1:9*. Here is a work for individuals to do, not only to confess their sins but to put them away. Can they do this in their own strength? No, but this work of crucifixion of self can alone be done through Jesus Christ, our Sacrifice for sin. We must come to Jesus in faith and rely upon the merits of the blood of Christ.*6LtMs, Ms 22, 1889, par. 17*

I tried to bring before the minds of those assembled the necessity of confession and repentance and believing that the Lord for Christ's sake does pardon our sins that are confessed.*6LtMs, Ms 22, 1889, par. 18*

October 23, 1889

Battle Creek

The weather remains good.*6LtMs, Ms 22, 1889, par. 19*

I arose at half past three o'clock and devoted some time to seeking the Lord. I wish we all understood the experience of really seeking the Lord. Isaiah tells us when we call He will answer, "Here I am." *Isaiah 58:9*. We want to come into personal relation to our strong Helper, for He has said, "Let him take hold of my strength, that he

may make peace with me; and he shall make peace with me.” *Isaiah 27:5*. Then why not come, why not drink of the living fountain of life? Why not be refreshed by partaking of the blessed heavenly waters?*6LtMs, Ms 22, 1889, par. 20*

There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory’s halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God’s love. Every token of God’s care and goodness and mercy should be hung as imperishable mementos in memory’s halls. God would have His love, His promises written upon the tablets of the mind. Guard the precious revealings of God that not a letter shall become obliterated or dimmed.*6LtMs, Ms 22, 1889, par. 21*

When Israel obtained special victories after leaving Egypt, memorials were preserved of these victories. Moses and Joshua were commanded of God to do this, to build up remembrances. When the Israelites had won a special victory over the Philistines, Samuel set up a commemorative stone and called it Ebenezer, saying, “Hitherto hath the Lord helped us.” *1 Samuel 7:12.6LtMs, Ms 22, 1889, par. 22*

Oh, where, as a people, are our commemorative stones? Where are set up our monumental pillars carved with letters expressing the precious story of what God has done for us in our experience? Can we not, in view of the past, look on new trials and increased perplexities—even afflictions, privations, and bereavements—and not be dismayed, but look upon the past and say, “‘Hitherto hath the Lord helped us.’ I will commit the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed to His trust against that day. ‘As thy days, so shall thy strength be.’”*6LtMs, Ms 22, 1889, par. 23*

The covetous man becomes more covetous as he draws near his death. The man who all through his life is accumulating earthly treasure, cannot readily withdraw himself from his accustomed pursuits. Shall not he who is seeking a heavenly treasure become

more earnest, more zealous, and more intensely interested in seeking the treasure which is above? Shall he not covet the best and most enduring substance? Shall he not seek the crown of glory that is imperishable, the riches which moth and rust doth not corrupt, nor thieves break through and steal? The more ardent his hopes, the more strenuous are his efforts, and the more determined he is not to fail of the immortal treasure—the eternal substance. He has a soul longing for the heavenly riches, an intense desire which will not suffer him to be idle. His business on the earth is to secure eternal riches. He cannot, will not consent, after tasting of the heavenly gifts of God, to be a pauper, left in destitution for eternity. The soul passion is more, more. This is the real want of the soul. We want more of the divine grace, more enlightenment, more faith, more of the heavenly gifts. The longing soul says, I must have more of the heavenly gifts. *6LtMs, Ms 22, 1889, par. 24*

Oh, if all the misdirected energies were devoted to the one great object—the rich provisions of the grace of God in this life: What testimonials we could hang in memory's halls, recounting the mercies and favors of God, appropriating His promises registered in His Word for more of the transforming grace of Christ, enabling us to set our affections on things above, not on earthly things! Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things. *6LtMs, Ms 22, 1889, par. 25*

You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasure house of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God's love and tokens of His goodness, and He will not withhold these good and heavenly treasures from the true seeker. *6LtMs, Ms 22, 1889, par. 26*

The bent of the mind of every individual will show itself. If he feels rich and increased with goods and has need of nothing, he is spiritually bankrupt. Those who feel their spiritual necessities will show their soul eagerness, their ardent desires which extend upward and onward, above every earthly, temporal inducement, to the eternal. *6LtMs, Ms 22, 1889, par. 27*



Do not borrow anxiety for the future. It is today that we are in need. It is "while it is called Today," "if ye will hear his voice, harden not your hearts." *Hebrews 3:13, 15*. The Lord is our helper, our God, and our strength in every time of need. *6LtMs, Ms 22, 1889, par. 28*

October 24, 1889

Battle Creek, Michigan

Attended morning meeting. My heart was drawn out in supplication to God for the power of His grace and the pardon of our transgressions. I thank the Lord for the assurance of His grace that is for His people now, today. *6LtMs, Ms 22, 1889, par. 29*

We are to keep close to the Source of our strength day by day, and when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. The experience in God is daily becoming more precious. *6LtMs, Ms 22, 1889, par. 30*

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live. The promise of God is fulfilled if we educated the thoughts and heart to place entire dependence, day by day, upon Jesus Christ. The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord's arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men's necessity is God's opportunity. "As thy days, so shall thy strength be." [*Deuteronomy 33:25*.] The grace of God is never given to be squandered, to be misapplied or perverted, or to be left to rust with disuse. *6LtMs, Ms 22, 1889, par. 31*

Christianity at the present day should not be fainter in luster and feebler in power than in past ages. We must not be void of faith now. There are tremendous responsibilities that the ministers of Jesus Christ must carry if they are conscious of their appointed

work—to watch for souls as they that must give an account. Feed the flock of God, and while you are bearing daily responsibilities in the love and fear of God, as obedient children walking in all humility of mind, strength and wisdom from God will be given to meet every trying circumstance. *6LtMs, Ms 22, 1889, par. 32*

We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. The Lord proportions His grace to meet every emergency. We are to receive daily supplies of grace for each daily emergency. Thus we grow in grace and in the knowledge of our Lord Jesus Christ, and if persecution comes upon us, if we must be enclosed in prison walls for the faith of Jesus and the keeping of God's holy law, "As thy days, so shall thy strength be." [*Verse 25.*] Should there be a return of persecution, there would be grace given to arouse every energy of the soul to show a true heroism. But there is a large amount of nominal Christianity which has not its origin in God, the Source of all power and might. God gives us not power to make us independent and self-sufficient. We must ever make God our only dependence. *6LtMs, Ms 22, 1889, par. 33*

We had an excellent meeting. The presence of the Lord was with us. He breathed upon me His Holy Spirit and gave me the spirit of earnest supplication to God that I might be imbued with His Holy Spirit in all my labors, and that my ministering brethren might be endowed with power from on high to carry the solemn message to all parts of the world. I bore a decided testimony to the people assembled, and there were precious testimonies that followed. All related their experience the past year as being of a more spiritual character than they have had before, since embracing the truth. The light of justification through faith, and that the righteousness of Christ must become our righteousness, else we cannot possibly keep the law of God, is the testimony of all who speak, and the fruit is peace, courage, joy, and harmony. There is danger of making even these subjects a theory and not practicing the truth that is expressed. Those who bear this message must carry with them the pure character of Christ Jesus. *6LtMs, Ms 22, 1889, par. 34*

October 25, 1889

## Battle Creek

I arose at half past three and had a precious season of communing with God. I do claim the rich promises of God given us in His Word. Faith lays hold of the promises. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things unseen. We walk by faith and not by sight.*6LtMs, Ms 22, 1889, par. 35*

I attended early morning meeting. Notwithstanding we had a shower this morning, there was a good attendance. Again I felt the burden of supplication and the evidence that if we call upon the Lord in faith the promise would be verified, If ye seek the Lord with all your heart, He will be found of you. The whole being must be put on the Lord's side, under His control. There must be no reservation of mind, thoughts, or affections. Jesus requires all that there is of us—soul, body, mind, and strength. The Lord blessed me, and I felt like praising the Lord. I said a few words in regard to expressing our thanksgiving to God, and many precious testimonies were borne, expressing their thanks for the great mercy and love of God.*6LtMs, Ms 22, 1889, par. 36*

This day a fellow laborer was brought in his coffin from Ohio to this place to be buried in Battle Creek. Brother [J. E.] Swift died in Ohio October 23. The delegates, one hundred and thirty-two in number, walked in procession to Oak Hill Cemetery, while fifteen carriages slowly moved on their way to lay the body in the vault. It was a solemn sight to see this large number with the funeral badge, following their brother, now silent in death in his coffin. Oh, it is a sad thing that one of the earnest, faithful workers will no more be present at our General Conferences to bear his testimony!*6LtMs, Ms 22, 1889, par. 37*

But we are charged, "Write, Blessed are the dead which die in the Lord," for they will come forth to be united with all the saints when Christ shall call the dead from their graves. [*Revelation 14:13.*] Oh, I wish to be converted daily that I shall be a living witness on the earth to the saving grace of Christ! May the Lord bless and fit us to do His will, to live for Christ faithfully, to honor His name, and be a blessing to others while we shall live.*6LtMs, Ms 22, 1889, par. 38*

October 26, 1889

## Battle Creek

It is the Sabbath, and I shall not be required to speak today. Brother Smith will speak in the forenoon, and in the afternoon Brother Farnsworth will give the funeral discourse of Brother Swift. Business in the evening. I have been much pleased to have a day of rest.*6LtMs, Ms 22, 1889, par. 39*

I had conversation with Elder Olsen in regard to the best plans for managing the religious interests of the meeting. Conversed with E. J. Waggoner's wife in regard to the management of Christmas for the best good of the youth. Conversed with Elder Starr upon the same subject.*6LtMs, Ms 22, 1889, par. 40*

Sunday, October 27, 1889

## Battle Creek, Michigan

Did not attend morning meeting. I learned that they had a good meeting. I devoted my time to writing.*6LtMs, Ms 22, 1889, par. 41*

Attended the eight o'clock meeting. Elder Jones presented the Bible evidence of justification by faith. A large number attended the Bible study. I had some words to speak to the people assembled before the meeting closed in regard to coming to the light and walking in the light lest darkness come upon them.*6LtMs, Ms 22, 1889, par. 42*

Some who will gossip over the Bible subject of justification by faith, and cavil and question and throw out their objections, do not know what they are talking about. They do not know that they are placing themselves as bodies of darkness to intercept the bright rays of light which God has determined shall come to His people. And they will come; the third angel's message is to go forth with power, filling the earth with its glory. And what is man that he can work against God? He may choose the darkness, he may love the darkness and be left enshrouded in darkness; but the message is to go forward in power, even if some refuse to advance with it.*6LtMs, Ms 22, 1889, par. 43*

The Lord has shown me the light which shines upon our people is

no new light, but precious old light that has been lost sight of through the work of Satan to shut it away from God's people. But its rays are shining forth. Let us all realize the great blessing that the Lord has to impart to every soul who will serve Him with his whole heart.*6LtMs, Ms 22, 1889, par. 44*

I am charged to keep minds directed constantly to obtaining the higher education. I am impressed to charge our people to understand that Christ has given His most precious life to save a world, if they will be saved through copying the example of Jesus. Christ came to our world to give you a pattern of His life that you may make no mistake.*6LtMs, Ms 22, 1889, par. 45*

I had a long talk with Brother Henry upon the work at the Sanitarium. Decided changes are to be made in practicing the virtues of Christ.*6LtMs, Ms 22, 1889, par. 46*

Let none make a mistake as to the character they must positively form in this life. If they live righteously, they will have the evidence day by day that they have [Christ] formed within. They are the Lord's property.*6LtMs, Ms 22, 1889, par. 47*

October 28, 1889

Battle Creek, Michigan

Attended early morning meeting and engaged with our brethren in earnest prayer to God for His special blessing, which it is our privilege to have daily. I then spoke with great plainness in reference to some who were attending the meeting but had given no evidence they were partakers of the Spirit and power of God in the meeting. They did not seem to discern where God was at work. They seemed to be moving as if blindfolded. They were hearing the testimonies that God was giving to His people, but appeared as unconcerned and unmoved as the careless, impenitent sinners when the truth is brought before them.*6LtMs, Ms 22, 1889, par. 48*

I called upon some who have been working contrary to God for one year in a marked manner, because special, marked light has been given them and it will be uncommon stubbornness and wilfulness to turn from this precious light God has given. The darkness of every

individual will be in proportion to his unbelief and his resistance and contempt of the light which God graciously sends.*6LtMs, Ms 22, 1889, par. 49*

I have written to M. K. [Mary Kelsey] White and to Sister McCullagh. Brother Matteson leaves today for Colorado. Here we scatter personally to different localities, and yet the Lord is accessible to every soul, and we need to appreciate this grand possibility to obtain the higher education. Are we individually responding to light God has given?*6LtMs, Ms 22, 1889, par. 50*

I attended the eight o'clock meeting in the side room of the tabernacle, conducted by Elder Jones. There were a large number present and he presented the subject of justification by faith in a plain, distinct manner, in such marked simplicity that no one need to be in darkness, unless he has in him a decided heart of unbelief to resist the workings of the Spirit of God. Many were fed and others seem to be amazed, as though they did not know what justification by faith really meant. Certainly the lines of truth were laid out in a distinct manner. I was glad to hear this testimony.*6LtMs, Ms 22, 1889, par. 51*

I bore testimony that that which I heard was the truth, and those who would walk out upon the light given would be on the Lord's side.*6LtMs, Ms 22, 1889, par. 52*

October 29, 1889

Battle Creek, Michigan

Attended early morning meeting and my heart was melted by the Spirit of God. I was moved upon to pray most earnestly for our president, Elder Olsen, and Elder Dan Jones, who is his helper, that God would help them to overcome their bodily infirmities, and give them physical strength and mental clearness and spiritual power. I believe that the Lord has rich blessings for these men who have been placed in responsible positions if they will only come into the channel of clear light and that He will work mightily in their behalf if they will walk intelligently and humbly before Him. But a work is being done that neither of them comprehends fully. I thank God that we have a balm in Gilead and a Physician there who can heal our

maladies. We are too much inclined to be influenced by words of men, and not depend wholly upon God and have faith in God. Unless these men will walk with God as did Enoch, they will fall.*6LtMs, Ms 22, 1889, par. 53*

I bore my testimony in the meeting while my heart was broken in view of the great goodness of God to me. He has blessed me in a wonderful manner. I praise His holy name with heart and soul and voice. I presented before all those present the precious opportunities that we now have of confirming our Christian experience by deep, earnest searching of heart, confessing our sins, forsaking them, and opening the door of our hearts to Jesus Christ that His grace and love may abide in the heart by living faith, and confirm all our powers to His service that we may glorify God by showing forth the praises of Him who hath called us out of darkness into His marvelous light. The precious sayings of Christ are not half appreciated. We want that the Holy Spirit shall impress our minds with the same [meaning] our Lord attached to the Old Testament Scriptures. His interpretation of the Word was so distinct, so simple and spiritual, the heart was all aglow as the words were understood.*6LtMs, Ms 22, 1889, par. 54*

October 30, 1889

Battle Creek, Michigan

Wednesday morning. Attended the early morning meeting. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers being fitted up day by day with the baptism of the Holy Ghost before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith.*6LtMs, Ms 22, 1889, par. 55*

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a fullness of the blessing of God as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive just now and notwithstanding the most precious light given upon the importance of thorough sanctification through the truth; that they will not walk in the light but be wandering in darkness because they are not doers of the Word. Truth must be

practiced if we increase in knowledge. Then we shall not, when some strong temptation comes, be overcome by the enemy. *6LtMs, Ms 22, 1889, par. 56*

We may all gain a deep and rich experience here if we will seek for it with all our hearts, humbling ourselves under the mighty hand of God and letting God—not we ourselves—do the lifting of us up. Christ in the heart is the death blow to all our self-love. Selfishness and covetousness—which is idolatry—lead a man to wish to be his own saviour and to trust proudly in his own human, finite capability and merits for salvation. They will fail him every day if he does this and be to him eternal loss hereafter. He will be like the blind leading the blind; both will fall into the ditch. *6LtMs, Ms 22, 1889, par. 57*

The work of the Holy Spirit on the heart is to break down and expel this self-love, this lofty approval of self and this accusing spirit. The soul temple must be emptied and cleansed from its moral defilement that Jesus may find room to abide in the soul as an honored Guest, that [He], the pure, true Witness, may be the power exercised in a holy life. Then Christ is revealed in the heart by faith, and precious victories are gained. *6LtMs, Ms 22, 1889, par. 58*

October 31, 1889

Battle Creek, Michigan

Thursday morning. Attended the early morning meeting and bore a straight testimony. Invited Brethren Nicola [?] and Morrison to see me. Had a long interview with Brother Strong, whose son was killed in the Review office in a shocking manner by being struck with the elevator. His head was smashed to pieces. His father feels this blow keenly. We need to encourage him all we can. Oh, that God may bless this to his good and he not make it an occasion to use to do him harm. *6LtMs, Ms 22, 1889, par. 59*

The interview with Brethren Nicola and Morrison was not pleasant. I see in them that they are in blindness of mind, self-sufficient. They have yet to be converted, to be learning of Christ in His school. They have not opened the windows of the soul heavenward and have not closed the windows of the soul earthward. Oh, I am convinced that these men have drunk deeply of the murky streams



of the valley and have not an appetite for the high, pure waters of Lebanon. When will they see, and when will they be instructed?*6LtMs, Ms 22, 1889, par. 60*

They do not see that their spirit at Minneapolis was not the spirit of Jesus Christ. They justify their own course in everything. I am sorry to say they are not standing in a position to receive light and to see themselves. They are in darkness still. Faith in Christ alone can destroy selfishness and self-idolatry in the human soul. How long will the Lord bear with the perversity of man? How long will He be insulted by his self-sufficiency and rejection of His invitation to receive His call to come to the gospel feast?*6LtMs, Ms 22, 1889, par. 61*

I had no satisfaction whatever in this interview. If the flock of God is entrusted to such men, may the Lord pity His poor, poor people, the sheep of His pasture, and enlighten them and save them from being molded by the spirit and influence of these men of dark unbelief.*6LtMs, Ms 22, 1889, par. 62*

After they left, I felt that there had been a funeral in the house. My heart was as heavy as lead. Oh, what a work of death can individual influence exert upon souls who are starving for the light of life and do not know where to go for the knowledge they should have! The table loaded with the manna of heaven is set before them, but they will not eat it.*6LtMs, Ms 22, 1889, par. 63*

## **Ms 23, 1889**

Diary, November 1889

Battle Creek, Michigan

November 1-23, 1889

Portions of this manuscript are published in *OHC 211*; *3SM 360*; *11MR 109-113*; *12MR 57*.

November 1, 1889

Battle Creek, Michigan

I had an interview with Elder Van Horn. I agreed to meet the committee in council in regard to the refitting and making the meetinghouse a proper place wherein to worship God. Some were criticizing it as though it was extravagant. I laid open before these brethren what God required anciently of His people in all His service. He required the best offering they could give Him. We must not feel that anything in reference to the house where we worship God is good enough for this purpose. We must guard everything connected with the worship of God as sacred, and it must be kept pure, clean, and holy. *6LtMs, Ms 23, 1889, par. 1*

The same principles of cleanliness and order must be carried into our own homes. As God's own peculiar people, we should be neat and pure and clean, but not ornamental. We should be cleanly and pure and orderly in dress, and our houses and our premises should be clean and nice. We must not think that it is an evidence of pride if we do this. *6LtMs, Ms 23, 1889, par. 2*

If we are encouraging cheap and common ideas in our home life, we shall be inclined to do the same in our Christian life, in the service of God, and it will be the men who do this who will criticize and pick flaws when praise and commendation should be given to men who are doing their best to meet the directions given by the Lord to ancient Israel to make all that appertains to the service of God pure and sweet and tasteful in arrangements. Nothing of this kind is to be criticized. But there are those who are educated critics.

They think all must be coarse and rough and common, else we are not humble. Many the Lord change the hearts and opinions and manners of this class is our prayer. *6LtMs, Ms 23, 1889, par. 3*

Sabbath, November 2, 1889

Battle Creek

I spoke to the people on Sabbath afternoon. I think I never saw the house so crowded as on this occasion. The side rooms had to be opened, and they were filled. The galleries were filled. I spoke from *Revelation, 13th chapter*, laying out in clear lines the position of the people of God for this time in regard to Sunday laws. *6LtMs, Ms 23, 1889, par. 4*

Sabbath afternoon I read selections from the *Testimonies* and an address given November 13, 1883, in reference to these things. The house was crowded and the Spirit of the Lord set home the words spoken. *6LtMs, Ms 23, 1889, par. 5*

The very limited and earthly apprehension which the disciples had of the teachings of Christ made it difficult for the Great Teacher to lead their minds into an understanding of heavenly things and determined the measure of His divine communications. He declared to them, "I have yet many things to say unto you, but ye cannot bear them now." *John 16:12*. He had many precious things that He deemed it necessary to withhold. They had been so little acquainted with spiritual truths and divine things that should He lay them open before them, they would not be appreciated. His work was especially to reveal the moral excellency of character which, the Lord requires, to awaken in His hearers their great want of a power which they in themselves did not possess that He might give them the grace to supply this lack. *6LtMs, Ms 23, 1889, par. 6*

November 3, 1889

Battle Creek, Michigan

I arose at half past three and commenced writing. The first bell has rung for morning meeting. I must attend it. *6LtMs, Ms 23, 1889, par.*

7

I attended the morning meeting, although I had to go alone. Brother Olsen opened the meeting by prayer. He prayed in the Spirit. His importunities were earnest, dictated, we believe, by the Spirit of God. Brother Kilgore prayed fervently. A hymn was sung. Brother Kilgore spoke pointedly. I then read paragraphs from *Testimony* No. 32, [part of Volume 5,] which referred to our time, and then I urged our brethren to become acquainted with the teachings that are in the *Testimonies*. God has given us light that we cannot disregard or treat with indifference or contempt. He has let light shine upon us in reproofs, in warnings, that we may, if we will, take hold upon it and escape the dangers that beset our pathway. When temptations arise, we may be guarded, and we may discern them because the Lord has pointed them out to us that we shall not be deceived. *6LtMs, Ms 23, 1889, par. 8*

I was called from my room to have a visit with Aaron Hilliard's youngest daughter. She commenced to weep, and when more composed told her pitiful story. She said she married an unbeliever, and he had proved to be a drunkard. He was no religionist; he was a saloon keeper; and she had evidence he was not true to his marriage vows. I tried to comfort her as well as I could, but there was little that could be said or done in her case. She wanted advice whether she best leave him. Here seems to be the point of her perplexity. Sometimes she is determined to leave him; then she can scarcely get the courage to do this. He says he will take the child—their only child, two years old—if she leaves him. Such cases are hard to reach, hard to help. She went away weeping. *6LtMs, Ms 23, 1889, par. 9*

I was visited by Brother Prescott. His brethren wish him to be ordained, but he is undecided what is best to do in this matter. I could only say I could see nothing to hinder this move being made if he in his judgment considered it best. His duties as principal of the college were important and large and his responsibilities many. If he could serve the cause of God any better in receiving ordination and credentials, it would be best; but it must fall back upon himself to decide that matter according to circumstances and the dictates of his own conscience. He had several things to bring before me. One was the case of our brethren's and sisters' disrespectful irreverence manifest in the Tabernacle where we go to worship God—talking

and leaving the meeting before it is closed, and their children behaving disrespectfully in the church.*6LtMs, Ms 23, 1889, par. 10*

I had a conversation with Brother and Sister Starr in reference to Christmas offerings and in reference to Sister Lockwood, whose children need to attend school, but there is but little prospect of this unless they should receive assistance to do this, in point of means. We shall try to bring this matter to a favorable issue. Other points of interest were discussed.*6LtMs, Ms 23, 1889, par. 11*

I visited Elder Littlejohn and took dinner with him and his family. Sisters Josie Jones and Alice Bartlett were also visiting with us. We had a pleasant interview. Brother Littlejohn has sold out, and we tried to persuade him to go to California. He promised to think of it.*6LtMs, Ms 23, 1889, par. 12*

After returning home we had an interview with Dr. Hill's [?] wife and daughter. Took treatment and retired.*6LtMs, Ms 23, 1889, par. 13*

November 4, 1889

Battle Creek, Michigan

I awoke at three o'clock a.m. and commenced writing. It is a fair day. The stars are shining and the weather is very mild. I have rested well during the night and praise the Lord I am in good health.*6LtMs, Ms 23, 1889, par. 14*

November 5, 1889

Battle Creek, Michigan

I arose at four o'clock a.m. I realize I worked too hard yesterday. I wrote 40 pages for my soul was deeply stirred by the Spirit of the Lord.*6LtMs, Ms 23, 1889, par. 15*

I attended early morning meeting; made some remarks. Elder Olsen spoke a short time, then many excellent testimonies were borne. This ends our early morning meetings. Conference closes tonight.*6LtMs, Ms 23, 1889, par. 16*

I was called into the meeting this forenoon and read the matter which I had been writing. The burden of my mind was that many resolutions brought up in our General Conference were unnecessary to be brought before that body. Especially, the resolution advising the brethren in the South to refrain from labor on Sunday was not in the order of God, for it was recommending them to respect and reverence this child of papacy, and elevating and respecting it is a species of idolatry. We should be very careful in our counsels to our brethren at this time of peril, lest we should be found unfaithful servants, working contrary to God's will and His purpose, and acting the part of traitors, betraying sacred interests.*6LtMs, Ms 23, 1889, par. 17*

We should also be careful that we do not recommend our Southern brethren to defy the laws and show a presumptuous spirit. That kind of labor which would be the most striking should be avoided, such as sisters washing and displaying their clothes upon the line, when their neighbors surrounding them would be irritated, considering it a defying of the law of the State.*6LtMs, Ms 23, 1889, par. 18*

Noisy work should be left for another day. The most quiet work should be carried on in a quiet manner.*6LtMs, Ms 23, 1889, par. 19*

The writings were read and readily responded to and Brother Dan Jones proposed that the resolution be laid upon the table. The vote was put and unanimously carried. I had an interview with Brother Nicola. We parted in good feelings, and he invited me to come to their general State meeting. I visited Elder Littlejohn today.*6LtMs, Ms 23, 1889, par. 20*

November 12, 1889

Battle Creek

Sister Mark visited me. I was interrupted by Brother Amadon, stating Sister Cummings had sent for several to come to their house. Her mother was in great suffering. She especially desired that I should come. I had suffered much with my teeth, but I did not feel that I could resist this appeal. Brother Amadon and his wife, Sister Cummings' eldest daughter, Sara McEnterfer, and myself went out six miles to visit Sister Below and her afflicted

family. *6LtMs, Ms 23, 1889, par. 21*

We learned that Sister Below had for forty-eight hours been more or less unconscious, or her mind had given way. It was sad to see her sitting up in a chair, bloated with dropsy. The right side was more afflicted than the left. Her lower limbs and right arm were bandaged up. The skin had burst and the water was oozing through. Thus quarts of water were discharged daily. This daughter of Abraham was a great sufferer. I told her Sister White had come. She roused up and smiled as I took her left hand, which was free from the disease which afflicted the rest of her body. *6LtMs, Ms 23, 1889, par. 22*

She said, "I am so glad you have come. I did not think you would come." I spoke to her of the precious Saviour. She responded and said, "He is good. So good. He died for me. He is my only hope." I said, "You may trust Him fully." She responded, "Whom should I trust if I could not trust Jesus, who suffered and died for me?" She said, "I am so unworthy." "Yes, but your worthiness is in Christ Jesus. He has covered you with His own righteousness, and He has registered your name in the Lamb's book of life. He has pardoned your sins and will blot them out of the book of remembrance." Tears rolled down her face, and she said, "I trust only in Jesus. He has been good and gracious to me." *6LtMs, Ms 23, 1889, par. 23*

Then she seemed to doze, but interest would flash up occasionally through the clouded chambers of the mind, and she was ever ready to respond to that name, dearer to her than anything else in the world—Jesus, ever precious to the Christian's ears, Jesus, the world's Redeemer. Her customary habits were strong even in her dissolution. She dropped her handkerchief. I picked it up. She said quickly, "Don't trouble yourself, Sister White." Occasionally she would inquire, "Is Sister White gone?" I took my place where her eyes could rest upon me when she was not in her worn-out sleep. *6LtMs, Ms 23, 1889, par. 24*

She was reminded that she came to me after the birth of Willie White, thirty-five years ago, and took such excellent care of me, knowing just what to do. "Oh," she quickly responded, "It was poor

work that I did.” I assured her it was good work, and I had never forgotten it. *6LtMs, Ms 23, 1889, par. 25*

We knelt in prayer and Brother Amadon and myself prayed. The Lord seemed very near to us in that room of affliction. Sister Cummings was nearly worn out and was threatened with sickness. We prayed earnestly for her, that the Lord would sustain and comfort her. We said farewell to the sick soul. She said, “Will you come again?” I said I would, if I was able. *6LtMs, Ms 23, 1889, par. 26*

November 13, 1889

Battle Creek

I could not get off my mind the burden of the afflicted family at Sister Cummings’. I called upon Sister Amadon to consult with her in regard to going out again to visit the afflicted ones. She was not at home. Then I called upon Sister Mira Cornell. Found Brother and Sister Cornell at home and told them my anxieties, but it seemed because of other duties I could not well go. They said that they would go out, and did so, but the sufferer was at rest. She slept in Jesus. Her pain, her sorrows were forever at an end. The funeral is to be held at the house Friday, the 15th. *6LtMs, Ms 23, 1889, par. 27*

Friday, November 15, 1889

Battle Creek

The request was made that I should, if possible, be present at the funeral services of our Sister Below at the house at half past ten a.m. I complied with the request, and we found two rooms well filled with people from Battle Creek. One room was assigned to the special friends and the bereaved. Elder Smith spoke appropriate words for the occasion, and I also spoke about ten or fifteen minutes with much freedom upon the hopes, the faith, and the exemplary Christian character of our sister. We followed the procession to the burying place and then returned to our home. *6LtMs, Ms 23, 1889, par. 28*



I have written to Rural Health Retreat, four pages to Elder Fulton, and four pages to Sister Maria Loughborough. Visited Sister Mark from Washington, D.C., and we had a precious season of exchanging thoughts. I listened to a most remarkable experience.*6LtMs, Ms 23, 1889, par. 29*

Sabbath, November 16, 1889

Battle Creek

I spoke in the Tabernacle to a house well filled. What a solemn position to have before me about one thousand people, and I a weak child of God! Oh, that God would give me words to speak that shall reach hearts is my constant prayer. I spoke from *Colossians 3:1-4*. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."*6LtMs, Ms 23, 1889, par. 30*

The Lord gave me of His Holy Spirit while I sought to present before the hearers the high claims of God upon us and our possibility of meeting these claims through the merits of Jesus Christ. If we seek those things that are above we shall obtain the Holy Spirit of God, the very thing we need to arm us with the mind which was in Christ Jesus our Lord. The entire chapter contains lessons for every follower of Jesus Christ that no one need to be blinded or deceived. If we are fruit-bearing trees in the Lord's garden we will not bear evil fruit. We will bear rich clusters of precious fruit to the glory of God.*6LtMs, Ms 23, 1889, par. 31*

Christ's followers should be sanctified, soul, body, and spirit, through the grace of Jesus Christ. We are not only to claim to believe the words of truth, but we are to reveal to the world the works of righteousness as the fruits of that faith. Every soul claiming to be a follower of Christ is to bear fruit which testifies to the virtue of his faith in Bible truth which purifies the soul. This is living the higher life which Christ came to our world to demonstrate. He came to reveal, in His character, the truth which refines heart, mind, and body, even the whole man. Who, I ask, are walking and working out

before the world Christ's life, in truth and holiness?<sup>6</sup>*LtMs, Ms 23, 1889, par. 32*

November 17, 1889

Battle Creek

I arose at five o'clock. Slept more hours than usual last night, and I praise the Lord for His goodness and His love toward me. I had a season of earnest prayer that the Lord will strengthen my soul and give me His grace and bless me and make me a living channel of light to His people. Today I employed a portion of my time in preparing a scrapbook with appropriate pieces for my granddaughter Ella May White who is in Colorado<sup>6</sup>*LtMs, Ms 23, 1889, par. 33*

I rode out in the forenoon. There was a cold wind, but it did me good. I spoke at half past six o'clock at the sanitarium to the patients. There was a room well filled and many noble, intelligent faces. Some were lying on lounges, some were in wheelchairs, some were brought in on couches. They listened with apparent interest. I know the Lord Jesus was in that room.<sup>6</sup>*LtMs, Ms 23, 1889, par. 34*

I spoke from (*Isaiah 50:10*), "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." The Lord gave me freedom in speaking to these afflicted ones. *Isaiah 51*. The Word speaks to us in language that we should not disregard or misunderstand. Will we in our day seek the Lord? Will we make diligent work for repentance of all our sins and work righteousness? I am feeling deeply over the lack of faith that now endangers our people. The grace of Christ is so much needed in true virtue of character. I was glad to be able to speak to many a word of hope and courage.<sup>6</sup>*LtMs, Ms 23, 1889, par. 35*

November 18, 1889

Battle Creek

I arose at four o'clock a.m., built my fire, and offered to God my

prayer for His blessing, with thanksgiving for His mercies during the night past.*6LtMs, Ms 23, 1889, par. 36*

I thank the Lord for a dream that was given me. [See *Ms 28, 1889* for the rest of this entry.]*6LtMs, Ms 23, 1889, par. 37*

November 22, 1889

Battle Creek

It is the same dark and cloudy weather that we have had for the entire month with the exception of a few days—three, I believe, in all—of partial sunshine. But now we feel the need of making all the sunshine we can in our home because we have it not without. In our religious work we should never utter a discouraging word.*6LtMs, Ms 23, 1889, par. 38*

I received comfort and peace in asking my heavenly Father for His grace and for heavenly wisdom to conduct myself in a Christlike manner, that the religious life will not be repulsive but attractive. I prayed most earnestly that the Great Physician would relieve me of physical infirmities that I might do better work for the Master. If it is His will, I must patiently wait on the Lord for His blessing and submit to being unable to work because of physical infirmities; I will not repine. God has a place and purpose for us all, and in His good pleasure He will give me strength and grace to do His will and to honor His name by active service again. Although I feel it impossible, yet strength cometh to me.*6LtMs, Ms 23, 1889, par. 39*

At about half past eleven o'clock a.m. Brother Prescott called. He is the president of our school and we have had many precious seasons of communion together in regard to the best plans to uplift the students religiously. We believe Brother Prescott is a man fitted for the work in which he is engaged. The question is constantly arising and has to be met and treated with great wisdom: Are we, as Seventh-day Adventists, doing what we should do in combining religious education—which is science—with the education of science in our schools?*6LtMs, Ms 23, 1889, par. 40*

We conversed together upon this matter and could not arrive at any other conclusion than that our former position on this question is

correct. We cannot go back upon this important subject of keeping the education of every faculty equal. Each is to be improved by all the advantages within our reach, always making the most of our opportunities that all the powers of our being may be consecrated wholly to the service of God. The teachers in our colleges may do a high, noble, holy work in educating the youth that they may reach the highest standard in intellectual acquirements. There is no danger of their soaring too high, if balanced by the sanctification of the Holy Spirit. *6LtMs, Ms 23, 1889, par. 41*

The fear and knowledge of God are to be combined with all their education. The knowledge of God, the understanding of His will in His Word as far as finite minds may grasp it, incorporated into the thoughts, interwoven in the character, will make efficient men. The study of the Word of God will give knowledge as to how to do the work of God intelligently and acceptably. The mind will become sanctified through watchfulness and prayer and will be enriched, enlarged, and broadened in comprehension. There will be constant self-improvement, constant going forward and upward to meet the highest standard, because they are seeking to be made partakers of the Divine nature. *6LtMs, Ms 23, 1889, par. 42*

Daniel was closely connected with the Source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training equal with the advantages which were within his reach of becoming a wise and learned man in the sciences. Daniel worked with his entrusted capital of talent. He was aroused by the situation in which he found himself in the king's court of Babylon. He cooperated with God to use every power God had given him that he should not be second in anything. And we read, "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." *Daniel 1:17*. Because Daniel was connected with God, the secrets of the Lord were opened to him, for they are "with them that fear Him." *Psalms 25:14. 6LtMs, Ms 23, 1889, par. 43*

"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 inquired of them, he found them ten

times better than all the magicians and astrologers that were in all his realm." *Daniel 1:19, 20.6LtMs, Ms 23, 1889, par. 44*

If the Lord God of heaven and earth will become the teacher of men, will they not have the very best kind of knowledge for this world, as well as for the next? This world is our preparatory school.*6LtMs, Ms 23, 1889, par. 45*

Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the business transactions pertaining to the kingdom of Babylon.*6LtMs, Ms 23, 1889, par. 46*

The schools, the colleges, and the seminaries for the educating and developing of the mind are essential for the formation of character. Natural and mental resources come alone from a knowledge of the laws which God has established in nature and in our own human structure, and obedience to these laws must be observed or our lives will prove a failure.*6LtMs, Ms 23, 1889, par. 47*

Under the controlling influences of Jesus Christ, the human intellect can achieve wonderful things. If ten righteous persons would have saved ancient Sodom from destruction, of what value is righteousness for every nation! The cultivation of the intellect alone, disconnected from moral and religious education and training, would have a baleful influence.*6LtMs, Ms 23, 1889, par. 48*

Christ came to our world to destroy nothing but the works of the devil. In this age the Lord can better impress His children in forest homes and in the wilderness to do service for Him than in the bustle and confusion of city life. The Lord understood all about the settlement of America, and He moved upon the oppressed Pilgrim Fathers to make that land their retreat from religious persecution. In the wilderness in this strange land the exiles found want, deprivation, and terrors by day and night.*6LtMs, Ms 23, 1889, par. 49*

November 23, 1889

Battle Creek, Michigan

It is the holy Sabbath. I arose in the early hours of the morning and presented my humble request to my heavenly Father for the grace and Spirit of God which I so much needed today. I then put my heart in a trusting frame, believing I find peace and quietude in committing my soul to God as unto a faithful Creator. I must be a whole-hearted, decided Christian in all things. I must be persevering. I must not trust in myself alone as capable of perfecting a Christian character. If I do, I shall certainly fail. While it is my privilege and duty to grasp and improve as a blessing every gracious opportunity, every means possible for the improvement of my mind and the strengthening of my soul, I look alone to Jesus who is the true Source of all power to mold my character after the divine Pattern. While I will look to Jesus, who is the Author and Finisher of my faith, catching the divine rays of light from heaven, I am daily pressing forward toward the mark for the prize, believing that what grace has begun, glory shall crown in the kingdom of God.*6LtMs, Ms 23, 1889, par. 50*

Friday, November 22, 1889 Elder Prescott, who is the principal of our college, made request for me to meet with them Sabbath afternoon in their social meeting in the college. I had been suffering with infirmities and thought it not prudent to do this. But my heart was turned toward the students and my great interest and desire for the welfare of their souls made me earnest to go. We found a large number of the students assembled. It was not only a precious occasion but a blessed sight to see the attentive, earnest, intelligent countenances.*6LtMs, Ms 23, 1889, par. 51*

Professor Prescott spoke most appropriate words in regard to the lesson of Christ in the figure of the vine and the branches—appropriate words indeed and so applicable to the individual cases of all present.*6LtMs, Ms 23, 1889, par. 52*

I then spoke for about thirty minutes in regard to the importance of Bible and religious education combined with the education in all the sciences. I tired to present the importance of a living connection with God as essential for all their education. The elevation of man is because of the cultivation of the superior faculties with which God has endowed him.*6LtMs, Ms 23, 1889, par. 53*

**Ms 24, 1889**

Diary, December 1889

Battle Creek, Michigan

December 4-27, 1889

Portions of this manuscript are published in *TDG 364, 368*.

Wednesday, December 4, 1889

Battle Creek, Michigan

We have purchased a cow. She is a noble animal, very gentle.*6LtMs, Ms 24, 1889, par. 1*

Have completed a long letter to the church in Lemoore. Was visited by Elder Corliss. We conversed for more than one hour. I was very weary. Ate dinner, then Sister Marks from Washington, D.C., desired an interview. My head ached. There was much heat in my head which made it difficult to concentrate my thoughts.*6LtMs, Ms 24, 1889, par. 2*

Willie [White] came at noon and I was glad to see him. He thinks it was well that I did not go to the meeting in Penfield. It was very difficult to reach. Elder Olsen and W. C. White attended the meeting.*6LtMs, Ms 24, 1889, par. 3*

I paid ten dollars for a sleigh. Purchased it of Brother Gardner.*6LtMs, Ms 24, 1889, par. 4*

Sister McCullagh's daughter visited me and I gave her some motherly advice.*6LtMs, Ms 24, 1889, par. 5*

December 5, 1889

Battle Creek

Arose at three o'clock and commenced writing a letter to Elder Daniells. Wrote 22 pages during the day.*6LtMs, Ms 24, 1889, par. 6*

Brother and Sister Wessels visited us. They took dinner with us. We had a pleasant interview. They are from South Africa, seeking to learn the truth more fully, to return to South Africa prepared to work more intelligently. *6LtMs, Ms 24, 1889, par. 7*

Visited Fred Walling. *6LtMs, Ms 24, 1889, par. 8*

The carriage has gone for Edson White, my son. It will be pleasant to have both my children at home at the same time. If dear Mary, Willie's wife, and children, could only be here it would be gratifying indeed. *6LtMs, Ms 24, 1889, par. 9*

December 13, 1889

Battle Creek

I could not sleep this morning after two o'clock a.m. I devoted some time to earnest pleading with God that He will give me of His Holy Spirit. *6LtMs, Ms 24, 1889, par. 10*

I want the spirit of wisdom, an intelligent knowledge of His will. I am placed in circumstances where I do not know what to do or which way to turn. I press my petition to the throne for the Lord to be my Counsellor. I see I need more grace. *6LtMs, Ms 24, 1889, par. 11*

Letters come to me from persons who have been in trial and in difficulty over some course pursued by their brethren, which is contrary to their ideas. If I express an opinion, ever so guarded, not designing to reflect upon my brethren and sisters at all, my words are misinterpreted, misstated and misapplied, and the one who sought my counsel understood and reported the matter as he wanted it should be and not according to the real facts as presented. *6LtMs, Ms 24, 1889, par. 12*

They wrest my words as some wrest the Scriptures, and letters come to me asking me if I did say thus and so when they thought I was kind and tender and true to them. Amid the cares and burdens of labor in conference and in much writing, I cannot call to mind the exact words uttered, and the only answer I can return is, I had no reason to speak to the detriment of any one of these mentioned. I had no ideas concerning these matters of the character which



would leave any such impression upon the minds of the persons I was conversing with, to the injury of any one.*6LtMs, Ms 24, 1889, par. 13*

These things cause me to come to the conclusion that it cannot be my duty to have private interviews with individuals who have trials and difficulties to bring before me. They say it is for the good of the cause of God that they desire my counsel, not that they have any personal trial themselves, but they use my words frequently to give strength to their own personal feelings, to sustain their own ideas, and to vindicate themselves as being in the right and others in the wrong.*6LtMs, Ms 24, 1889, par. 14*

This is a matter that troubles me much. If I do not have these private interviews with my brethren and sisters, I am troubled, fearing I have neglected to give help, to reflect light and knowledge when I had opportunity and prevent discouragements and close a door to temptations. And if I do consent to counsel, a use is made of my words that is very unwise, and things are repeated to me that have never entered by mind. They will, in their difficulties or in a strait place, vindicate their position, catching hold of a word that may have been spoken that they interpret altogether differently than I meant it to be or that I had ever thought or intended. I decide I will not talk with my brethren and sisters in regard to their difficulties, but refuse to do this to all. I am perplexed to know whether this is the course Jesus would have me pursue. I pray to the Lord for wisdom that He will give me His Holy Spirit in all my speech.*6LtMs, Ms 24, 1889, par. 15*

I am inclined to think, in regard to counsel had with Brother Owen of Kalamazoo, that he has not used with wisdom the words spoken to him. He has brought a burden upon my soul, using my influence, my name—"Sister White said this," "Sister White said that"—to carry out his ideas. I am thoroughly convinced from the light given me of the Lord that Brother Owen is a man who pursues a course to great difficulties in seeking to benefit himself. If Brother and Sister Owen would seek to crucify self in the place of crucifying others and would work to create harmony in the place of being at variance with their brethren, even if there were some things that they could not see clearly as just right, they would be in harmony with the teaching

of Jesus Christ. *6LtMs, Ms 24, 1889, par. 16*

The cause of God in Kalamazoo is wounded, marred, and bruised by the indiscretion of those who claim to believe the truth and who claim to want to save souls when they are hurting souls in every church they connect with. Why do they not put self out of sight? Why do they pursue a course that will lead to variance, to emulation and strife? As I contemplate this matter, as the Lord has presented it to me, I am fully decided that there is much selfishness with this family, which is excused under the cover of conscientiousness. Oh, it is a strange thing that they do not change by being converted, and learn of Jesus Christ, His meekness and lowliness of heart! It is a great work to understand one's own heart and one's own motives that prompt to action. If self were hid in Jesus, if there were not a persistent effort to carry out one's own thoughts and plans and ideas, how changed would be the influence, the spirit, the thoughts, and the practices of some! *6LtMs, Ms 24, 1889, par. 17*

I shall advise Brother Owen to move out of Kalamazoo and go into a church that will have a strong, decided influence over him to keep him level. If he is in a small church where he can have the lead and carry things after his own mind and his own judgment, it will be the worst thing for him, and the leaven of dissension will follow him. He may honestly think himself all right, when his spirit is not right with God. He is weighed in the balance and found wanting. His own heart is poisoned with envy, jealousy, and evil surmisings, and this spirit will be diffused through his family and extend to the church and corrupt and taint the whole lump. If Brother Owen would be transformed in character he would be a peacemaker in the place of stirring up strife. He will not work for the prosperity or growth of any church until he has a different spirit. *6LtMs, Ms 24, 1889, par. 18*

I was called from important work in writing to answer the letter from Sister Strong. I have felt the deepest interest that Brother and Sister Strong should come to the full freedom of the children of God, and I have also felt the deepest sympathy for their terrible bereavement. My heart has ached for them. I have longed to pour into their hearts the oil of Christ's love, to heal the wounds of this terrible affliction in the death of their only son in so awfully sudden a manner and in so terrible a form. I felt that they should be tenderly treated and that

the temptations which have assailed them should be overcome, and they feel that we were their friends.*6LtMs, Ms 24, 1889, par. 19*

Injudicious words and actions may counteract the painstaking efforts that have been made because doubt, questioning, suspicion, and criticism have been doing their baleful work upon their souls. I felt so anxious to disappoint the enemy, to save them as a brand plucked from the burning. Now if, through injudicious words spoken, they receive the impression I am not their true friend, I can do nothing to help them to save their souls. I am cut off because of wrong impressions left upon their minds—which never should be—and because I am presented in a false light before my brethren and sisters. The purchase money of Christ's blood has been paid for their ransom, and I would be a laborer together with God to save them and to be a comfort and consolation to them.*6LtMs, Ms 24, 1889, par. 20*

December 14, 1889

Battle Creek

I arose at three o'clock and commenced writing in regard to the church, preparing for the Week of Prayer. Brother Bollman from Oakland has been making his home with us for a few days. Brother Corliss called to see me, and afterward Brother Jones, to counsel with me in reference to many things.*6LtMs, Ms 24, 1889, par. 21*

I have been awake many hours in the night. I have felt so great need of the endowment of the Holy Spirit. The work is large and important and far-reaching. Christ has said, "Without me ye can do nothing." [*John 15:5.*] We must have Jesus; we must have His grace. I spoke to the large assembly in the Tabernacle in regard to the material to be laid upon the foundation stone and the necessity of all being laborers together with God. I felt very solemn on that occasion. Who, I inquired of myself, of this large company here assembled, will be overcomers and wear the crown of life?*6LtMs, Ms 24, 1889, par. 22*

December 15, 1889

Battle Creek

Slept quite well the past night until half past three. Oh, how my soul is drawn out in deep, earnest prayer for myself and for the church! How difficult to arouse a sleepy church—a church that have had great light and do not carry the light with them to enlighten the world. We want, and must have, deeper piety. We want a spirit of supplication. We need the presence of God, and He will work with our efforts. *6LtMs, Ms 24, 1889, par. 23*

Monday, December 16, 1889

Battle Creek

Rose at half past three o'clock. Pleaded with God for His grace and for heavenly wisdom. I must have this special blessing of heaven, else I cannot do the work for others that I so much desire to do. *6LtMs, Ms 24, 1889, par. 24*

December 17, 1889

Battle Creek

This day our Week of Prayer and labor commences. Meeting was held in the Tabernacle vestry. An excellent meeting is reported. In the evening I spoke in the Tabernacle. "Draw nigh to God and He will draw nigh to you." [*James 4:8.*] *6LtMs, Ms 24, 1889, par. 25*

I have presented to my brethren that less time needs to be occupied in sermonizing. Let companies be broken up and several meetings be held for testimony and prayer and confession of sins. Let more time be given to earnest labor for the reformation of souls of youth and for the church generally. *6LtMs, Ms 24, 1889, par. 26*

We called for those who wished, before the old year should roll into eternity, to separate themselves from the service of Satan and give themselves to God making an unreserved surrender, to manifest the same by coming forward to the front seats. Sixty-five came forward, mostly students of our school. We then united in prayer for them. The Spirit of the Lord was in our midst. Certainly Jesus was our Guest that night. He has said, "I am with you alway, even unto the end of the world." [*Matthew 28:20.*] *6LtMs, Ms 24, 1889, par. 27*

December 19, 1889

Battle Creek, Michigan

I arose at half past three and had a season of prayer. I could not sleep well, for after speaking in the evening I did not sleep until after eleven o'clock, but I arose feeling much better than I had done for several weeks. The Lord is blessing me. I testify to His grace and His love. He shall have all the strength He has given me in willing service.*6LtMs, Ms 24, 1889, par. 28*

While engaged in writing I heard a tap upon my door and Professor Prescott entered. He said he hardly thought to find me up so early, but he wished me to come and speak to the students at five p.m. We consulted together as to the best methods to be employed in arousing the interest of the students and the teachers in the college. Our interview was profitable.*6LtMs, Ms 24, 1889, par. 29*

At eleven a.m. I met with the workers in the chapel of the Review and Herald Office. There were about 150 present. Brethren Olsen, A. T. Jones, and Corliss were present. I spoke to them about twenty minutes with much freedom. Then there was opportunity given for others to speak, and excellent testimonies were borne. Many referred to the meetings held one year ago. Since that time they had been advancing spiritually. It was the best year they had every had. There was an excellent spirit in the meeting, but oh, we do want the blessing of the Lord to rest upon some in positions of responsibility who will not yield their self-will and live unto Christ Jesus to rich abundance. We asked those to arise who desired special prayer in their behalf, who wanted to place themselves on the Lord's side. Several responded, about twelve, and as I offered up an earnest prayer to God, the Lord was gracious and His goodness and His mercy was toward us. We were blessed.*6LtMs, Ms 24, 1889, par. 30*

At five o'clock p.m. I met with the teachers and students of the college. There must have been two hundred assembled. After singing and prayer, I spoke to them for about fifty minutes with great freedom.*6LtMs, Ms 24, 1889, par. 31*

Professor Prescott then said a few words and gave those who

wished to become Christians an opportunity to come forward. There were about twenty who responded. The Spirit of the Lord was in our midst. How we longed to see every youth in the chapel fully decided to be on the Lord's side! We do not feel satisfied with our present attainments. We must drink deep of the wells of salvation. By request I prayed for those who had come forward, and the Lord did indeed draw nigh, and that to bless. Brother Prescott followed in prayer. He remained at the close of the meeting to converse with these students and help them in their endeavors to be on the Lord's side.*6LtMs, Ms 24, 1889, par. 32*

December 20, 1889

Battle Creek

I slept until four a.m. The clock struck nine as I retired to rest. I thank the Lord that I can obtain six hours of sleep. I sought the Lord in prayer and believe He will hear my petitions for physical strength and mental clearness and spiritual power. My trust is in the Lord.*6LtMs, Ms 24, 1889, par. 33*

Sabbath, December 21, 1889

Battle Creek

I plead earnestly with God for His grace. My soul desires His salvation, with unutterable longings. Oh, to see His grace and power and glory revealed to His people is the greatest desire of my soul! I long to see the church arise to a full sense of their responsibility and accountability before God, to let their light shine forth to the world in clear, steady, bright rays. The light of many is too flickering, fitful, and uncertain. It will at times blaze forth in bright rays and then it becomes almost extinct. The Lord God of Israel cannot be glorified unless the light shines steadily amid the moral darkness as well as in the light. The light of the Sun of Righteousness is never dim. It is constantly shining upon us. Notwithstanding Satan casts his hellish shadow athwart our path, the light shineth beyond!*6LtMs, Ms 24, 1889, par. 34*

Then why should not the followers of Jesus walk in His light, reflecting the bright beams of the Sun of Righteousness? They may

do this. Christ has enjoined upon them to do this, and He makes it possible for them to do this, for He would never enjoin them to do that which it is not possible for them to do. What is possible should be done, not only for their own happiness and peace, but for the good of the world. *6LtMs, Ms 24, 1889, par. 35*

We need daily to uplift the soul heavenward, catching the bright beams of light from the Sun of Righteousness. Hath God forgotten to be gracious to His people who fear Him, who love Him? No. Hath He shut up His tender mercies that they can no longer reach His tried and tempted ones? I tell you nay. Look up, trembling, doubting souls. Look up to the face of Jesus Christ, beaming with love upon the purchase of His blood, and doubt no more. *6LtMs, Ms 24, 1889, par. 36*

Jesus lives as your Advocate, your great High Priest. He is your representative before the Father in the courts of heaven. His mediation secures you everything that your faith claims. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] Who has said it? The Everlasting Father, the Prince of Peace. He is your Saviour. Never will He fail to prove true to His Word. Never will He falsify Himself. God hath promised. Let faith claim the promise. *6LtMs, Ms 24, 1889, par. 37*

Sabbath, December 21, 1889

I spoke in the Tabernacle to nearly two thousand people. What a congregation was before me! And while I looked upon the human faces, I knew also that the Master of Assemblies was present. Jesus, the Majesty of heaven, full of grace and truth, was invisible to human eyes, but He was there. I can have no power of myself. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] I cease not to keep in mind that I am in the presence of Jesus Christ. The words are not mine but His that sent me. Oh, that I may so speak that the will of Christ shall be manifest to His people. *6LtMs, Ms 24, 1889, par. 38*

My text was *Deuteronomy 32:1-6*. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the

grass: because I will publish the name of the Lord: ascribe ye greatness unto our God.*6LtMs, Ms 24, 1889, par. 39*

“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.*6LtMs, Ms 24, 1889, par. 40*

“Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?” [*Verses 4-6.*]*6LtMs, Ms 24, 1889, par. 41*

I was led to speak of the sin which rests upon the souls of those who have had great light, for whom Jesus has done so much, and who do not appreciate or respond to the manifest love bestowed. They are losing ground, and Satan is gaining victories over them.*6LtMs, Ms 24, 1889, par. 42*

How can anyone remain in impenitence, how can he withstand so great love and remain cold, unimpressible, unthankful, and unholy in a world that God has created? How can he look upon His wondrous works in nature, and receive day by day His gracious bounties which liberally supply our temporal necessities and yet not render to God that obedience, that gratitude and praise and continual, willing service which He requires, and which is His due? How can the universe of God look upon such detestable ingratitude? And to think that while we were sinners, estranged from God, enemies to Christ, He gave Himself to humanity in an offering to save these very enemies from eternal ruin! Yes, He clothed His divinity with humanity and came to a world all seared and marred with the curse. “And being found in fashion as a man, he humbled himself.” *Philippians 2:8*. What a life to pass on the earth! Not in riches; for our sakes He became poor, that we fallen sinners might through His self-denial and poverty be made rich with eternal treasures. Heaven looks with disfavor upon the despisers of His mercy and the exhibition of His matchless love.*6LtMs, Ms 24, 1889, par. 43*

I wish we could all see the hateful thing that sin is, and hate it with that intense hatred it deserves. Oh, that the sinner might see and understand that if his righteousness is based upon any other than



the righteousness of Christ, he has missed his golden opportunity and is lost. Well may the true believer rejoice. The truth to him is glorious, a priceless treasure, precious every hour. His faith is firm. He sees in the blood of Christ, his atoning sacrifice. His faith rests in the righteousness of Christ which he accepts as a free gift. All that he needs, as a guilty and lost sinner, he finds in Jesus Christ. Christ's righteousness fully acquits him from the condemnation of the law. *6LtMs, Ms 24, 1889, par. 44*

December 22, 1889

Battle Creek, Michigan

I make supplication to God for His mercy and His grace while the house is locked in slumber. I urge my petition to the throne of grace for more of a sense of the holiness of Jesus. I want my soul filled with His love. I want to have a continual abiding sense of the presence of God. I want the streams of blessing from the Fountainhead. Who can question for an instant the love of Christ for fallen man? When we look upon the Son of God, wounded and bruised on Calvary's cross, can we marvel that heaven wonders at our ingratitude? Or that the world is astonished at the want of earnest zeal and enthusiasm in His church, which He has purchased at infinite cost—even His own blood? "I have loved thee," saith the Lord, "with an everlasting love." [*Jeremiah 31:3.*] He has chosen us that we should be holy and irrevocable in His presence. *6LtMs, Ms 24, 1889, par. 45*

Elder Corliss came to see me for counsel. Two intelligent young men, one twenty, the other twenty-eight, have just been released from the prison at Jackson, Michigan. They have served out their sentence for a term of four years for horse-stealing. The younger stated that his career of crime commenced in reading the published life of Jesse James. It had an influence upon him that was almost irresistible to follow his criminal course. He was completely infatuated and taken captive by Satan. Thus two men went into horse-stealing. They were arrested in their crime, were condemned, and sentenced. Then came their awakening. Shamed and penitent, they began to look to the Lord for help and strength to endure their just sentence. *6LtMs, Ms 24, 1889, par. 46*

They were truly converted in the prison, and they worked over hours, earned money, and sent for *Signs of the Times, Review and Herald*, and *Thoughts on Daniel and Revelation*, and then they studied. Other prisoners also had access to these publications, and some accepted the truth. After their release they came straight to Battle Creek and solicited baptism. Then they were going back to the place of their sin and crime and show their repentance and what the Lord had wrought for their souls. There were some objections raised to baptizing them, and my advice was by all means not to forbid water that these should be baptized, but with joy and rejoicing perform the rite of baptism, thanking the Lord that these sheep which had been lost were found. *6LtMs, Ms 24, 1889, par. 47*

This afternoon I attended meeting in the vestry of the Tabernacle. I spoke about twenty minutes. Many excellent testimonies were borne. The young men from prison were baptized, also one woman, Brother Aaron Hilliard's daughter. She married against the wishes of her parents and brothers and sisters. She was headstrong. Her life proves to be very unhappy. She has one child. Her husband is a drunkard, a saloon keeper. She has bitterly repented that she was heady and high-minded, a lover of pleasure more than a lover of God. She looks prematurely old, and how hard she finds it to live a Christian life! Poor soul! She talked with me and cried as if her heart would break. She earnestly solicited baptism and the rite was administered this afternoon. *6LtMs, Ms 24, 1889, par. 48*

I had a long talk with Elder Corliss upon church matters. Had an interview with Elder Van Horn in reference to his visit to Ohio. *6LtMs, Ms 24, 1889, par. 49*

December 24, 1889

Battle Creek

Arose early, and my heart goes out to God in prayer for the church. Every member of this church ought to awake; all should be faithful sentinels for God, realizing the work that is devolving upon them to do for the salvation of souls and the upbuilding of the cause of God in Battle Creek. Oh, may the Lord imbue me with His Holy Spirit that I may speak words in season and out of season that will bring courage and hope to the souls that are striving for the victory. All

will have severe trials to endure, for this is the portion of God's people. There is no safety for any soul except in Jesus Christ. The individual members of the church may be strong and of good courage.*6LtMs, Ms 24, 1889, par. 50*

I long continually for greater wisdom, humility, and the meekness of Christ that I may have the very best influence upon the church. I plead with the Lord for Christ's sake to mold and fashion my character after the great Exemplar. I must be right with God. I feel deeply humbled under a sense of the great goodness of Jesus Christ. Jesus, the world's Redeemer, humbled Himself and became a man of sorrows and acquainted with grief that He might lift me up. He endured shame and reproach, insult and mockery, and a shameful death, that I might not perish, but have everlasting life. Being lifted up upon the cross, He draws all men unto Him. All will not be drawn to Him; but they may come, they may accept that great gift—the precious gift, so immeasurably greater than any gift ever bestowed, the Just for the unjust. He came to reinstate man before the world and to vindicate the holiness of the divine law.*6LtMs, Ms 24, 1889, par. 51*

He came to vindicate God's glory, to keep all of God's commandments. Shall we bear our end of the yoke? Shall we lift His burdens? Shall we harmonize with Christ who came to make an end of transgression which had become deep and broad as the world? Shall we show that all this great sacrifice of Christ is not in vain? Shall we, in short, cease to sin? He came to bring in, through His own merits, everlasting righteousness for fallen man. Will we accept His righteousness? Will we cooperate with Jesus Christ?*6LtMs, Ms 24, 1889, par. 52*

Had not Christ made a full atonement for sin there would have been no hope for the transgressors of law. He died for the ungodly. He opened a fountain for Judah and Jerusalem to wash away all their uncleanness. And if we are not washed and cleansed from all the defilement of sin, whose fault is it? Heaven has done all that can possibly be done to lift us from the degradation of sin. In shedding His blood, and in this very act redeeming man when it was his sentence to die, Christ magnifies the claims of Jehovah's law. He makes it honorable, to stand forth without a mar, full of power and

majesty. *6LtMs, Ms 24, 1889, par. 53*

December 25, 1889

Battle Creek, Michigan

Last night the Christmas celebration was held in the Tabernacle, and it passed off well—modestly, solemnly, and with gratitude expressed in everything done and said, because Jesus the Prince of Life had come to our world a babe in Bethlehem to be an offering for sin. He came to fulfill the prediction of the prophets and seers which He had instructed them to utter, to fulfill the counsels of heaven, and in this great mission and work verify His own Word. And for this every soul is under the most solemn obligation and gratitude of God that Jesus, the world's Redeemer, has pledged Himself to accomplish the full salvation of every son and daughter of Adam. If they do not accept the heavenly gift, they have only themselves to blame. The sacrifice was ample, wholly consistent with the justice and honor of God's holy law. The Innocent suffered for the guilty, and this should call forth gratitude full and complete. *6LtMs, Ms 24, 1889, par. 54*

At half past ten I spoke to those assembled at the Tabernacle. The Lord gave me most earnest words to speak. I tried to present the matter in the light of God's Word, that the work of labor for the salvation of souls does not rest alone upon the delegated minister, but that to every man God had given his work. *6LtMs, Ms 24, 1889, par. 55*

The Lord's work is to be carried forward by the living members of Christ's body, and in the great divine appointment of God each one is to be educated to act a part in the conversion of souls. He has enlisted in the army of the Lord, not for ease, not to study his own amusement, but to endure hardships as a faithful soldier of the cross of Christ. Every private must act his part, be vigilant, be courageous, be true. After I had occupied about fifty minutes, many excellent testimonies were borne. *6LtMs, Ms 24, 1889, par. 56*

We returned home and called to our dinner Fred Walling, my niece's son, his wife, his wife's mother, and they came with their two little ones, a babe of three months, and a boy of six years.

These were strangers and poor and needed this little encouragement. None of them at the present time keep the Sabbath.*6LtMs, Ms 24, 1889, par. 57*

Edson White came home Wednesday evening. He was sick, having taken cold. We were glad to meet him and enjoy his society again in the home circle.*6LtMs, Ms 24, 1889, par. 58*

December 26, 1889

Battle Creek, Michigan

I was awake at three o'clock and my earnest prayer to God was for His people that they might be awakened to a sense of their obligations to God. I can see no help for ministers and people except in the Lord God of Israel. There is no hope for Israel except in Jesus Christ. "Other refuge have I none, Hangs my helpless soul on Thee." I can go to human sources, I can speak of my fears, I can tell of my perplexities, but they generally meet me with their own deep needs and their trials, which they think greater than mine. Oh, indeed, I get no help leaning upon broken reeds. Others may regard me with a careless eye and meet me with a cold response.*6LtMs, Ms 24, 1889, par. 59*

A friend, with all his affection and love in Christ Jesus for me, cannot make my case his own. The cup so bitter, so trying to me, he has not tasted. He is not able to be touched with the feelings of my infirmities. But is there no help for us? Yes, there is. Help has been laid upon One that is Mighty, One who has been trained in the school of suffering and trial, One who, though Captain of my salvation, was made perfect through suffering.*6LtMs, Ms 24, 1889, par. 60*

I have received visitors today. I have made a call today upon Professor Prescott. I have been burdened to see the course a member of the church is pursuing. There is a Dr. Lusk who claims to be a wonderful physician, and ministers and church members and students are going to this physician in the place of patronizing our own physicians, who are of our faith. This I cannot approve.*6LtMs, Ms 24, 1889, par. 61*

There should be a much greater number of physicians of the best material, educated thoroughly and adapted to work and ready to do efficient service for all those who are connected with the church. This is essential, and when there are calls made for sanitariums to be established in other places in the United States and in foreign lands, there will be men whom our people will not be afraid to place in these positions, for this will surely be required. There is a large church in Battle Creek, and this church should be sound and true to the principles of hygienic methods and work in harmony with the light that God has given upon this subject. The course that Sister B is pursuing in Battle Creek is not at all after God's order. She is not working in the light.*6LtMs, Ms 24, 1889, par. 62*

December 27, 1889

Battle Creek

I am deeply grateful to my heavenly Father for one complete night's rest. I retired at half past eight o'clock and awoke at half past four o'clock. This has given me two hours more sleep than I usually can obtain. I offer up my gratitude offering to God for this precious blessing. My head is so weary, and has been for weeks; but then I have clearness of mind and great freedom when before the people, so I know that I have a Helper by my side and His grace and His power come through the weak instrument to the people. I am thankful for every favor from my heavenly Father. I am full of comfort and peace for I am assured my name is written in the Lamb's book of life. This is my consolation. Take this away and I am joyless.*6LtMs, Ms 24, 1889, par. 63*

## Ms 25, 1889

Resume of Travels and Labors Between the Conferences of 1888 and 1889

NP

1889

This manuscript is published in entirety in *3Bio 417-418*.

After the General Conference [of 1888] I journeyed to Battle Creek and commenced labor in Battle Creek. Visited Potterville by invitation, to attend the State ministers' meeting. Spoke five times in Potterville. Returned to Battle Creek, and the same week felt urged by the Spirit of God to go to Des Moines, Iowa. Attended the Iowa ministers' meeting; spoke six times. *6LtMs, Ms 25, 1889, par. 1*

Returned to Battle Creek and labored in speaking to the institutions in this place, the Sanitarium, especially during the Week of Prayer in the early morning. I also spoke on other occasions to patients and helpers. Spoke to the workers in the office of publication. Spoke in the tabernacle. *6LtMs, Ms 25, 1889, par. 2*

Attended the South Lancaster meeting. Spoke there eleven times. Stopped on our way to Washington, D.C. and spoke in the evening to a goodly number assembled in the Brooklyn Mission. Spoke six times in Washington. Spoke on our returning route one evening in Williamsport. Spent Sabbath and First Day in New York. Spoke three times and was several hours in important council. *6LtMs, Ms 25, 1889, par. 3*

Returned to Battle Creek and labored earnestly. Attended two-weeks' meeting in Chicago. Spoke there many times. Returned to Battle Creek, attended special meeting for ministers in Battle Creek, and spoke several times. Continued to labor in Battle Creek until the Kansas camp meeting; was three weeks in that workers' meeting and camp meeting. Labored to my utmost strength to help the people assembled. Attended meeting at Williamsport. Spoke ten times, including morning meetings. *6LtMs, Ms 25, 1889, par. 4*

Attended camp meeting in New York and labored as God gave me strength. Returned worn and exhausted to Battle Creek and was obliged to refrain from speaking for a time. Attended camp meeting at Wexford, Michigan, and the Lord strengthened me to speak to the people. After the meeting I was again prostrated through over labor.*6LtMs, Ms 25, 1889, par. 5*

Attended the camp meeting in Kalamazoo, and the Lord strengthened me to speak and labor for the people. Returning home to Battle Creek, I was again prostrated, but the Lord helped me. I attended the meeting in Saginaw, and to the praise of God He raised me above my feebleness, and I was made strong when before the people.*6LtMs, Ms 25, 1889, par. 6*

After the meeting I was again greatly prostrated but started on my journey to attend camp meeting in Colorado. The Lord greatly blessed me in these meetings as I bore my testimony. I then continued my journey to California.*6LtMs, Ms 25, 1889, par. 7*

I spoke twice to the people in Healdsburg. Attended Oakland meeting and was very sick, but the Lord raised me up and strengthened me with His Spirit and power, and I spoke to the people eight times and several times before committees and ministers and in morning meetings. Then I came across the Rocky Mountains to attend the [1889] General Conference.*6LtMs, Ms 25, 1889, par. 8*



## **Ms 26, 1889**

Counsels to Ministers: An Appeal for Unity and Harmony

Denver, Colorado

September 11, 1889

Portions of this manuscript are published in *RC 277*; *UL 268*.

Colorado, September 11, 1889

Denver

I attended ministers' meeting and was impressed to talk with them in regard to having unity and harmony among themselves. If suspicions and envy and jealousies and evil surmisings are cherished, these will exclude the blessing of God, for Jesus cannot dwell in a heart where these things are cherished. The soul temple must be cleansed of every defilement. *6LtMs, Ms 26, 1889, par. 1*

Brother Pegg had a question to ask. If his heart was softened and warmed by the testimony borne by his brethren, would it be lasting upon his heart when he left the company of these brethren? Or was the light and blessing which he enjoyed on this occasion merely the sparks of another's kindling? *6LtMs, Ms 26, 1889, par. 2*

I answered that this was a difficult question. He must look beyond the instrument to Christ, the Life, the true Minister of the church. The minister appointed of God is in Christ's stead. He delegates men to preach the Word, and men are to practice the Word they present to others. They are the undershepherds. They are to watch for the sheep, and to feed the sheep. They have the treasures of truth in earthen vessels, but God must superintend the ministry, for He is the true source of power. The words spoken find lodgment in the heart because we recognize that the Lord Jesus is speaking to the hearers through the human instrumentality. Christ with His energizing presence is there. The true messenger of God is not to be regarded as merely a public speaker delivering a lecture. He is Christ's ambassador, deriving his authority from the great Head of the church. *6LtMs, Ms 26, 1889, par. 3*

The great evil prevailing among us is that the Chief Minister is lost in the one visibly officiating, and many seem to think that they cannot be benefited unless the instrument shall in all things be patterned according to their ideas. Christ is always sending messages through His appointed agencies to all those who listen to His voice. *6LtMs, Ms 26, 1889, par. 4*

As ministers of Christ, we need to be vitalized by His Holy Spirit. As we seek the Lord most earnestly in these meetings, we are sorry that ministers do not bring Christ, and a Thus saith the Great Teacher, into their discourses more than they do. They say many things, and there are many Christless sermons preached. The true followers of Christ will find portions of meat in these discourses which seem barren and without the Spirit and grace of Christ, but the discourses ought not to be barren. *6LtMs, Ms 26, 1889, par. 5*

First, talk with God in prayer. Lay right hold of His promises. Plead with Christ. When He was ministering in this world He spent many hours in prayer—the hours long before day, and entire nights. Then He was ready to meet His disciples. *6LtMs, Ms 26, 1889, par. 6*

Some souls find water where the fountain is apparently dry because these faithful hearers look beyond the minister, the living agent, to feed by living faith on Jesus Christ. The great Head of the church is the reservoir of power, the fountain of living waters. They see Jesus, their atoning sacrifice, able to save to the uttermost all who come unto Him, for He liveth to make intercession for us. But the minister is in need, great need, of Jesus to sanctify his own soul. Then he can bring fresh, living food from the Word. *6LtMs, Ms 26, 1889, par. 7*

There is need of Christ's ambassadors putting away their evil surmisings. Their companions can help them in this work, or they can prove to be their tempters, ever suggesting ideas that are of Satan's own originating. Thus they become agents for the wicked one. They set things in a wrong light before their own husbands. The husbands in turn are not clear in spiritual discernment, catch at suggestions just as Satan hoped they would, and begin to imagine that they are neglected and slighted by their brethren or brother ministers. It may be purely false imaginings. There may be no

intention on the part of their brethren to demerit them or to slight them, or to show the least discourtesy to them, and yet Satan has made an estrangement. *6LtMs, Ms 26, 1889, par. 8*

How does the Lord Jesus look upon this? The Spirit of the Lord is grieved. The words spoken by his brothers in messages of warning, reproof, and correction, have no influence because enmity against them is cherished in the heart; and yet the word spoken is just what he needs to correct the evil surmising and jealousies that exist. *6LtMs, Ms 26, 1889, par. 9*

Christ foresaw the danger of all these things, and just prior to giving His life for the world He prayed to His Father that His disciples might be one with Christ as He was one with the Father. He prayed that His disciples might be sanctified through the truth—"thy word is truth." [*John 17:21, 17.*] *6LtMs, Ms 26, 1889, par. 10*

There has been too much child's play even among men who claim to be sent of heaven to bear a message of God to the people, and they bind themselves away from the Source of their strength by their own perversity of will. They feel in no harmony with their brethren engaged with them in the same work of leading souls to Jesus Christ. But will the Lord send His divine power to work with human agencies that are at variance one with another? Nay, He will not do this. The Lord Jesus Christ will not work in power for His people until they will cooperate with Him by casting out of their hearts and minds evil thoughts and imaginings which separate them from their fellow laborers and defile the soul temple. *6LtMs, Ms 26, 1889, par. 11*

Our Saviour has said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them." *Matthew 18:19*. Their prayers will be heard. Nothing can grieve the Spirit of God more than variance among those who are engaged as laborers in His vineyard because the same spirit they entertain is diffused among the churches. Such seed, once sown, is difficult to eradicate. It required time and labor and distress of soul to adjust things and bring in a state of harmony and peace. All heaven is laboring for the unity of the church, and the professed followers of Christ are working at cross purposes with God, because they will

not heed His instruction but will bring in dissension.*6LtMs, Ms 26, 1889, par. 12*

God's ambassadors must be an example to the unbelieving world and to the flock of God in words, in spirit, and in character. They must be one in heart. Christ prayed to His Father that this might be, and they are to answer that prayer in doing God's will, in loving one another, in esteeming one another—not continually looking for slights and watching to find something to which they can take exception.*6LtMs, Ms 26, 1889, par. 13*

If they are looking to Jesus, who is the Author and Finisher of their faith, they will not be regarding their precious selves with so much solicitude. They will be waiting and diligently hearkening to receive their orders from the Captain of their salvation, and they will not be saying, as did Peter, "Lord, and what shall this man do?" Christ said to Peter, "What is that to thee? follow thou me." *John 21:21, 22*. We must not take our eyes off Jesus. We must be constantly receiving the gift of His grace, the baptism of the Holy Ghost, or we shall not be able to resist temptation or to strengthen the things that remain that are ready to die.*6LtMs, Ms 26, 1889, par. 14*

There are men who are self-sufficient. They will lay plans and seem to see what needs to be done in devising plans and in executing [them]; but if they are not especially requested to do these particular things, they stand back on their dignity and take considerable satisfaction if they can see any deficiencies in their brethren because of their neglect to come in at the right time and do that which they should have felt they must do for Christ's sake, as faithful soldiers on duty.*6LtMs, Ms 26, 1889, par. 15*

Self has interposed between them and God. They thought their discernment was superior, but alas, they could not discern the influence of their own spirit and could not discern that they had hindered the work by allowing Satan to use their words, which ought to have been used to build up the Redeemer's kingdom; [and this was] all because of the perversity of their own spirit and disposition, and because they fancied their own judgment and capabilities were not sufficiently appreciated.*6LtMs, Ms 26, 1889, par. 16*

This, I have been shown, is becoming quite general among the workers in the cause of God at this present time; and the Spirit of our Saviour is grieved, and the work hindered, because men who ought to be a blessing become a curse, to retard in the place of advancing the work. There is inward, concealed strife for the supremacy. There is manifest strife to be first in our ranks. The Lord cannot work, manifesting His power and His grace, until all this unsanctified element is cleansed from the soul temple. The Lord Jesus gives all professed Christians this lesson in *Matthew 18.6LtMs, Ms 26, 1889, par. 17*

If it is indeed so—that brethren do not appreciate the ability and capabilities of a brother laborer—is this any excuse for him to throw himself like a balking horse and refuse to draw or to do his work? Who has given man his work? Was his commission of man, or did he receive it of man? Has not God called him to do His work? If his orders have been given him of God, then how dishonoring to God it will be for him to act like a rebel and refuse to work because he thinks his brethren have misused him and underrated his talents and abilities!*6LtMs, Ms 26, 1889, par. 18*

Who has given us our talents? Did we not receive them of God, to be improved to His glory? If you really desire to stand in a true light before your brethren, then do your work for Christ's sake, work stimulated by doing your duty as to God, and not merely to men. Work with an eye single to the glory of God. Work as valiant soldiers of the cross of Christ.*6LtMs, Ms 26, 1889, par. 19*

The one running in a race will surely lose his victory if he keeps looking behind him or from side to side to see if his fellows are coming out ahead of him. He must run to win the crown of immortal glory, looking unto Jesus, who is the Author and Finisher of his faith.*6LtMs, Ms 26, 1889, par. 20*

This work in which we are engaged is a grand, a holy, a sacred work. We cannot for a moment be off our guard. The crown, the crown, the imperishable crown to be won, is to be kept before the one running the race. So run that ye may obtain.*6LtMs, Ms 26, 1889, par. 21*

“Behold, I come quickly: hold that fast which thou hast, that no man

take thy crown.” *Revelation 3:11*. Let not the doings and sayings of men, finite erring men, place their own interpretations upon your work to your discouragement. Has not God given you your work? Has not God entrusted you with the work of a shepherd to care for the flock? Look not to man. Your responsibility is to God, and He will render to every man according as his work shall be. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (*verse 12*), which is Christ Our Righteousness. *6LtMs, Ms 26, 1889, par. 22*

God has given to every man his work. When He gives to His servant a special work to do, what a pity it is that he will take up so many burdens that God has not appointed to him, but to some others to bear, and go on grumbling and complaining. *6LtMs, Ms 26, 1889, par. 23*

What tongue can tell, what pen can trace and unfold the mighty moral results of looking with earnest believing hearts unto Jesus, our Helper? “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” *2 Corinthians 3:18*. What a grand victory! Beholding, you become a changed man. Consider this. We behold, and catch the bright beams in the face of Jesus Christ. We receive as much as we can bear. Let us not stop to quarrel over circumstances, but keep Christ in view. Through the transforming power of the Holy Ghost we become assimilated to the image of the blessed Object we behold. *6LtMs, Ms 26, 1889, par. 24*

Do not murmur nor find fault. Looking unto Jesus, the image of Christ is engraven upon the soul and reflected back in spirit, in words, in true service for our fellow beings. Christ’s joy is in our hearts, and our joy is full. This is true religion. Let us make sure to obtain it, and to be kind, to be courteous, to have love in the soul—that kind of love which flows forth and is expressed in good works, which is light to shine to the world and which makes our joy full. Why will so many carry their own image and testify that they are not lovable, self-denying, and steadfast? *6LtMs, Ms 26, 1889, par. 25*

## **Ms 27, 1889**

Counsels to Ministers: The Need of a True Concept of Righteousness by Faith

Denver, Colorado

September 13, 1889

This manuscript is published in entirety in *3SM 183-189*.

September 13, 1889

Denver, Colorado

By invitation I made some remarks in the ministers' tent to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion. *6LtMs, Ms 27, 1889, par. 1*

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, "Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness?" You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. *6LtMs, Ms 27, 1889, par. 2*

In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved; we hate sin, that which Christ hated. These things must be talked of, dwelt upon. *6LtMs, Ms 27, 1889, par. 3*

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see

Jesus as He is—see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law. This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour. *6LtMs, Ms 27, 1889, par. 4*

We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position—coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain. *6LtMs, Ms 27, 1889, par. 5*

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." *Philippians 2:5. 6LtMs, Ms 27, 1889, par. 6*

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted—yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live." [*Numbers 21:8.*] *6LtMs, Ms 27, 1889, par. 7*

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." *1 Timothy*



3:16.6LtMs, Ms 27, 1889, par. 8

“Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross ... that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” *Philippians 2:5-11.6LtMs, Ms 27, 1889, par. 9*

“In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” *Colossians 1:14-17.6LtMs, Ms 27, 1889, par. 10*

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name, so powerful, so essential, should be on every tongue.*6LtMs, Ms 27, 1889, par. 11*

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*6LtMs, Ms 27, 1889, par. 12*

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.” *Colossians 1:25-29.6LtMs, Ms 27, 1889,*

*par. 13*

Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment. *6LtMs, Ms 27, 1889, par. 14*

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people—a message which is not a new truth, but the very same that Paul taught, that Christ Himself taught—it is to them a strange doctrine. They begin to caution the people—who are ready to die because they have not been strengthened with the lifting up of Christ before them—“Do not be too hasty. Better wait, and not take up with this matter until you know more about it.” And the ministers preach the same dry theories, when the people need fresh manna. *6LtMs, Ms 27, 1889, par. 15*

The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit think if they hold to the good old theories and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers off that self-satisfied ground. *6LtMs, Ms 27, 1889, par. 16*

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the

gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life. *6LtMs, Ms 27, 1889, par. 17*

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth and meditate upon the mysteries of redemption, especially the mediatorial work of Christ for this time. *6LtMs, Ms 27, 1889, par. 18*

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity. *6LtMs, Ms 27, 1889, par. 19*

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy. *6LtMs, Ms 27, 1889, par. 20*

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be

opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines.*6LtMs, Ms 27, 1889, par. 21*

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value."*6LtMs, Ms 27, 1889, par. 22*

Oh, that it might be said of ministers who are preaching to the people and to the churches, "Then opened he their understanding, that they might understand the scriptures"! *Luke 24:45*. I tell you in the fear of God that up to this time the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is divine, like its Author.*6LtMs, Ms 27, 1889, par. 23*

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die?*6LtMs, Ms 27, 1889, par. 24*

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit—the Comforter—to combine with man's human effort. What promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew.*6LtMs, Ms 27, 1889, par. 25*

Oh, why do our church members stop short of their privileges? They

are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say, "They have taken away my Lord, and I know not where they have laid him." *John 20:13.6LtMs, Ms 27, 1889, par. 26*

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle. *6LtMs, Ms 27, 1889, par. 27*

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted and its position given it in the third angel's message. *6LtMs, Ms 27, 1889, par. 28*

Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. Divest yourselves of all pride, and, as representative guardians of the churches, weep between the porch and the altar, and cry "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people." [*Joel 2:17.*] Pray, oh, pray for the outpouring of the Spirit of God! *6LtMs, Ms 27, 1889, par. 29*

## **Ms 28, 1889**

A Significant Dream

Battle Creek, Michigan

November 18, 1889

Portions of this manuscript are published in *TDG 331*.

I arose at four o'clock a.m., built my fire, and offered to God my prayer for His blessings, with thanksgiving for His mercies during the night past.*6LtMs, Ms 28, 1889, par. 1*

I thank the Lord for a dream that was given me. I was giving directions in regard to the grading around my premises. The house was white, standing upon a rise of ground. The building looked very attractive among trees that were growing at a little distance from the house. Men were at work removing every unsightly thing and enriching the ground, that flowers would grow in healthfulness and beauty around the premises.*6LtMs, Ms 28, 1889, par. 2*

There were quite a number of spectators. One was in an official position in the place, but what a specimen of humanity! He was a drunken bloat. He was finding fault and grumbling, and was directly in the way of the workmen. He said, "Mrs. White, I think you are taking great pains with these premises. Is this in accordance with your faith?" Then quite a number of the church members, our brethren, drew near to see if I would not be confused by this question.*6LtMs, Ms 28, 1889, par. 3*

I answered, Gentlemen, a little expense will make my premises neat and attractive, and it is because of my faith in the Word of God that I want it thus. Can you point to one extravagant thing about my premises? The location is good; the soil needs some improving; the barn and outbuilding are good. I have secured as perfect sewerage as I can possibly have. I am now making a neat yard and completing the fences. You say that because of my faith I am doing too much. I say, Because of my faith I can do no less. I am trying to present the fruits of my faith that it may have a correct influence upon others.*6LtMs, Ms 28, 1889, par. 4*

God is not glorified by those whom He has called out of darkness into His marvelous light being untidy, careless, and slovenly. We want to copy the heavenly Pattern as far as order and neatness are concerned, and, if heaven is desirable and attractive, I want that my premises shall be attractive in their simplicity and order. We all need to consider that thoroughness, neatness, and order should prevail among those who love and fear God, for in this we are recommending our faith. *6LtMs, Ms 28, 1889, par. 5*

We are making an impression upon the beholders. Our connection with God will increase our desire to be cleanly in our houses and about our premises. Fruit trees, ornamental trees, and flowers cultivated about our dwellings, pay in more ways than one. *6LtMs, Ms 28, 1889, par. 6*

The Lord is a lover of the beautiful for He has made the lofty trees, the spears of grass, the beautiful shrubs, the delicate flowers, and all these have a softening, subduing influence upon the beholder, and as their senses are charmed they are involuntarily drawn from nature to nature's God. If the Lord is mindful of us in giving us this expression of His love in the variety of beautiful flowers growing in their natural loveliness, shall we not be grateful to Him? Shall we not do just as Jesus told us to do: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." *Matthew 6:28, 29*. Here the Lord contrasts the artificial with the natural. *6LtMs, Ms 28, 1889, par. 7*

The Lord would have every man stand in a position free from every temporal dependence, looking to God, listening for His voice. It is not the Lord that has brought so many into financial straits; it is the enemy. He has done this to discourage them and to drive them to positions where God would not be glorified. They will know the will of God if they wait patiently for Him to work. *6LtMs, Ms 28, 1889, par. 8*

The Lord has laid upon me a work to do. He says, You are to occupy a position that will give character to the work. You are not to be influenced or controlled by the sentiments or the plans of anyone. God would have you where you will not be dependent on

any one. There is a large degree of hereditary and cultivated tendencies in men who are in responsible positions. They love to make their power and authority felt, and they have not the spirit of Christ to take in the situation of those who are in varied positions. God would have you stand in a position of independence, of prosperity, for there are many enemies who are watching that they may find something to publish to the world that God's hand is not favoring you, that your brethren have not confidence in you and cannot trust you. God has given you light to give to the people, which light shall go everywhere, bringing to you means to give more light. You are responsible for the means it shall call into use as God shall direct you. Will you look to God for guidance and study His Word?*6LtMs, Ms 28, 1889, par. 9*

The bloated, disgusting object passed away, looking sour and dissatisfied. I said to our brethren, Should that poor man use the means he now employs to make himself a loathsome object, in having his house and premises attractive, he would himself be more agreeable. He would not spend his money for that which is naught, except to make himself objectionable.*6LtMs, Ms 28, 1889, par. 10*

I drink no tea from China nor coffee from Java. I eat simple food, and I expend wisely some means to have God's precious things in my sight and to have everything healthful about my premises. I do this that all may see we do not, because of our faith, descend to commonness and become lax and loose and untidy, and that those not of our faith may have no occasion to point to us as a low, rough, ignorant people, who do not care for anything about them.*6LtMs, Ms 28, 1889, par. 11*

Let all see that because you believe the Lord is coming you are preparing for a pure and holy heaven by being pure and cleanly and holy here. Then you will be at home when called to the holy mansions above. What saith the Lord to us through His inspired apostle? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."  
*1 Peter 2:9.6LtMs, Ms 28, 1889, par. 12*

I was presenting to my brethren the plain facts in regard to my



position that the Lord had given me, that I should stand where I could control the means which should come through the books that God has bid me write. I should not hesitate or fear to connect those with me in my work who have the fear of God and ability. *6LtMs, Ms 28, 1889, par. 13*

## Ms 29, 1889

Love and Consideration in Worker Relationships

Battle Creek, Michigan

November 18, 1889

Previously unpublished.

I dreamed that there were a number of our leading brethren assembled together. There was some contention, and I was seeking to bring before them light which had been given me of God.*6LtMs, Ms 29, 1889, par. 1*

I next was in a room standing upon my feet talking to many of our brethren. I said, Brethren, the Lord has presented before me that we greatly dishonor Him by our lifeless, faithless prayers. God has given us His pledged Word, and we do not manifest faith that He will fulfill His Word. We grow away from God and separate ourselves from Him in our very prayers, because whatsoever is not of faith is sin, and our cold attitude toward God makes us bodies of darkness to the world.*6LtMs, Ms 29, 1889, par. 2*

The story of Calvary must be meditated upon, appreciated, and then acted upon. Repeat it. But then do not think the mere theory of salvation is going to work out your own salvation. Theoretical knowledge will only increase your condemnation unless you carry out its witness in your daily life. You must live and practice the truth you claim to believe. The love of Jesus that was evidenced for fallen man was so great, so full, so entire, that the Father says, "The sacrifice is ample. I will accept every sinner that will accept the salvation wrought out for him at such infinite cost."*6LtMs, Ms 29, 1889, par. 3*

That love was full and broad and deep, becoming more and more intense, embracing and filling the whole world. The sinless Son of God endured the wrath of His Father, suffering in His own body and heart the penalty of the transgressor—the Innocent in the place of the guilty. This is the mystery that angels cannot comprehend, but desire to look into.*6LtMs, Ms 29, 1889, par. 4*

When our sluggish souls are stirred to their utmost capacity, when we love Jesus to the fullest extent of our powers and are profited by that great love wherewith He loved us, then we will love one another. By revealing this love to others we are impressing them with that faith which works by love and purifies the soul. We will forget the things that are behind.*6LtMs, Ms 29, 1889, par. 5*

I urged my brethren to open their hearts to Jesus and to pray with earnest supplications mingled with faith and breathing out gratitude and fullness of joy for the heavenly gift. The love of Jesus is a sweet, delightful, glorious gift.*6LtMs, Ms 29, 1889, par. 6*

Talk the faith in earnestness. Direct all your enlightened, converted, sanctified energies, to convert other souls. Never, no, never, cease to labor for the sinful. With words of scriptural truth, present in the most earnest manner the hope of the gospel, never feeling it safe to let your interest flag. Be instant in season, and apparently out of season, to be wise, to let words of light shine forth from the Book of Life—the words of Scripture—in as winning a way as possible. Let your words of entreaties be heard. Call your brethren to follow your interested appeals. Words spoken in the past to a few are not enough. Ye are God’s messengers to cry, “Repent, repent and be converted, that your sins may be forgiven.” Cease not your earnest appeals to all whom you can reach.*6LtMs, Ms 29, 1889, par. 7*

When one fails for any cause, close up the ranks zealously. Be soundly converted to urge the souls around you to take heed and act their part in being laborers together with God.*6LtMs, Ms 29, 1889, par. 8*

While we see the old soldiers weary and worn, let the younger stand by the sick and the worn soldiers, and with encouraging words lift up the banner, you that are younger and hold up the banner, “Here are they that keep the commandments of God and have the testimony of Jesus Christ.” [*Revelation 12:17; 14:12.*] When the aged warriors are weary with the continual strain, and apparently the banner is held firmly in his enfeebled hand, put your own hand, linked in his, to hold the banner more firmly. That will vindicate the truth and the honor of Jesus Christ, and with the struggling soldier at your side, you give forth the battle cry of

victory. *6LtMs, Ms 29, 1889, par. 9*

There are many ministers who are constantly advancing side by side with the ones who are aged. Never let that hard-working, toiling one be spoken to thus: "Your wages must be cut down." Why, he has borne the strain again and again when he knew his hands were freezing and that he might have to give up the battle; but angels of God renewed the faithful one and he passed the crises. I have seen angels of God put life into the yielding muscles of the one holding the banner, and he never knew how near the life forces were to giving up and dropping the banner for the want of strength to hold it. *6LtMs, Ms 29, 1889, par. 10*

I have seen angels of God bracing up the old, faithful warriors and the ones who had overworked, and I have heard words spoken by younger, stronger men: "Your wages must be lessened." They themselves were bearing no particular strain, but angels of God were compassionately helping the aged, weary ones. *6LtMs, Ms 29, 1889, par. 11*

## Ms 30, 1889

### Experience Following the Minneapolis Conference

NP

late June 1889

This manuscript is published in entirety in *16MR 212-241*.

We found when we reached Battle Creek that some of our brethren and sisters had been preceding us with letters from the meeting, of the same character that we had met at the meeting, evidencing that those who made these reports had not received at that meeting the benefit that the Lord designed they should have. There were also a number of delegates who returned to Battle Creek before us, who were forward to make reports of the meeting at Minneapolis, giving their own incorrect version of the matter, which was unfavorable to Brethren A. T. Jones and E. J. Waggoner, W. C. White and myself, and the work I had been compelled to do at that meeting. Some who had not seen me since the General Conference in Oakland, California, met me as almost a stranger. *6LtMs, Ms 30, 1889, par. 1*

I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made these impressions upon his sick mind been as zealous to remove them as they were to make them? Let them answer this to God, for they must be met in the judgment and answered to there. *6LtMs, Ms 30, 1889, par. 2*

I met with the brethren in the tabernacle, and there I felt it my duty

to give a short history of the meeting and my experience in Minneapolis, the course I had pursued and why, and plainly state the spirit which prevailed at that meeting. I told them the position I was compelled to take at that meeting, which was not in harmony with my brethren, and the efforts I there made with select brethren to convince them that they were not moving in the counsel of God, that the Lord would not sanction any such spirit as that which prevailed at that meeting. *6LtMs, Ms 30, 1889, par. 3*

I told them of the hard position I was placed in, to stand, as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil surmisings, the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated. It was the very order in which the church had treated my father's family and eight of us—the entire family living in Portland, Maine, were excluded from the church because we favored the message proclaimed by William Miller. *6LtMs, Ms 30, 1889, par. 4*

I had been writing out Volume 4 of *The Great Controversy*. It was fresh in my mind how those men, upon whom the Lord was moving to bear to the world a message of light and of truth, were treated, and because it did not coincide with their opinions men closed their eyes and ears to the message sent of God. What effect did this resistance and opposition have upon those to whom God had given light to be flashed amid the moral darkness that had been gathering over the church like the pall of death? Did they cease their efforts? No. The Lord had placed the burden upon them: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." *Isaiah 58:1. 6LtMs, Ms 30, 1889, par. 5*

The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren was not as heretofore. I had felt that when a call came to me, "We want you at our meeting, Sister White; your influence is needed," I should not consult my choice or my feelings but would

arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor but look in a large degree to the men they have set before them in the place of God.*6LtMs, Ms 30, 1889, par. 6*

I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, "I am with you, Sister White. I will stand by you."*6LtMs, Ms 30, 1889, par. 7*

After the meeting several shook hands with me and stated, "I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came of positions Sister White took and what she had said at the conference that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore."*6LtMs, Ms 30, 1889, par. 8*

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me as though these reports were too precious to be given up, although they had not one real vestige of evidence that I had changed. It seemed to be their preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth.*6LtMs, Ms 30, 1889, par. 9*

I was invited to speak the next Sabbath in the tabernacle, but afterwards—because the impressions were so strong that I had

changed—I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning and I was asked by one what I was going to speak upon. I said, Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him.*6LtMs, Ms 30, 1889, par. 10*

The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, “Then do this at once, for time is precious and there is a message to come to this people, and the Lord requires you to open the way for the light to come to the people of God.”*6LtMs, Ms 30, 1889, par. 11*

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. The answer was, “I have consulted Brother Smith, and he has decided it would not be best to ask him because he took strong positions and carried the subject of national reform too far.”*6LtMs, Ms 30, 1889, par. 12*

I then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried at Minneapolis and stated the position I had taken, that Pharisaism had been at work leavening the camp here at Battle Creek, and the Seventh-day Adventist churches were affected; but the Lord had given me a message and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ.*6LtMs, Ms 30, 1889, par. 13*



I was confirmed in all I had stated in Minneapolis that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the “unity of the Spirit” in the bonds of peace, we will not with pen or voice cease to protest against bigotry.*6LtMs, Ms 30, 1889, par. 14*

We see a people whom God has blessed with advanced light and knowledge, and will the people thus favored become vain of their intelligence, proud of their knowledge? Will men who ought to be more closely connected with God think it better to trust in their own wisdom than to inquire of God? There are ministers who are inflated, self-sufficient, too wise to seek God prayerfully and humbly with the earnest toil of searching the Scriptures daily for increased light. Many will close their ears to the message God sends them and open their ears to deception and delusion.*6LtMs, Ms 30, 1889, par. 15*

Such a state of feelings as existed was painful to me. I labored with pen and voice, doing all in my power to change this order of things. A meeting was conducted at Potterville by the Michigan ministers. I was urged by Brother Van Horn to attend the meeting. I was glad to do this, hoping that the prejudice would be removed. The Lord gave me of His Holy Spirit at that meeting. The Lord seemed to be close by my side, and I had freedom when bearing my message to the people. On this occasion, when only our brethren were present in the morning meeting, I spoke plainly, stating the light that the Lord had been pleased to give me in warnings and in reproof for His people.*6LtMs, Ms 30, 1889, par. 16*

In leaning upon man—placing so many responsibilities upon one man, as though God had not given intelligence of reason and spiritual strength to other men to bear responsibilities—there is not only danger that they themselves will become weak and inefficient, but they do a serious wrong to the one whom they treat in this manner. Human beings cannot endure this dependence placed

upon themselves. Their danger is great that human influence will stand where the Lord should be. *6LtMs, Ms 30, 1889, par. 17*

Our brethren separate themselves from God by reason of the homage they give to human beings. They may esteem themselves, they may esteem others, and look to themselves and to others with that confidence which should be given to the Lord of Israel. The remedy for these things is the heartfelt belief of Bible truth, taking the plainest declaration of the Scriptures. There is great need for all who are placed in positions of trust, who have an influence over other minds, to take heed that, in their positions of trust, they do not prove to be agents through whom the enemy can work to the detriment of souls. If the weak brother perish the blood of his soul will be required of your hand. *6LtMs, Ms 30, 1889, par. 18*

Has God given men places in His vineyard? Then let their talents be employed and let them increase in efficiency by consecrating soul, body, and spirit to God. The mind must be brought under control, its powers educated, disciplined, and strengthened in the same way that the physical powers are brought under control by right exercise. I warned our ministers to put to exercise every spiritual muscle, improving their talent and making the most of their acquirements in the service of God, for I had been shown that in their special meetings but little good was accomplished because they did not have such a living connection with God that He could impress them by His Holy Spirit. When not under the control of the Spirit of God, another spirit had control of their thoughts, words, and actions, and in place of growing in grace and in the knowledge of Jesus Christ they were becoming dwarfs in spiritual things. *6LtMs, Ms 30, 1889, par. 19*

There was a loose, haphazard way of doing the work of God. There was an atmosphere surrounding their souls that was not heavenly, but earthly, common, and cheap. In this atmosphere spirituality could not strengthen, but would decrease. There was laughing, jesting, joking. There seemed to be very little solemnity, very little appreciation of the sacredness of the work. There was much talk, but very little of the mind of Christ. And as long as they carried with them this atmosphere, the gifts and abilities given them of God were misused, and the enemy often employed them in his service.

In their blindness they could not discern spiritual things and under the influence of the great deceiver would take a position to oppose the most sacred things of God.*6LtMs, Ms 30, 1889, par. 20*

There must be no deifying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. All these preferences, these ardent attachments for individuals, are not after God's order. It is an injury to all parties, for one thinks he is bound to stand by him who is his fast friend.*6LtMs, Ms 30, 1889, par. 21*

But let my brethren consider, is this a sanctified union? I know that it is not. The power possessed over minds leads you to look to and trust in each other rather than to trust in the living God. It leads you to consult with each other when you should be on your knees pleading with God, the might Counsellor. It leads you to strengthen each other to find things you can question and construe in a way to encourage your unbelief. What one man would not think of by himself, another will supply with his suggestions.*6LtMs, Ms 30, 1889, par. 22*

I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God, and those who went all through that meeting and left with the same spirit with which they came to the meeting and were carrying on the same line of work they did at that meeting and since they had come from it would—unless they were changed in spirit and confessed their mistakes—go into greater deceptions. They would stumble and know not at what they were stumbling. I begged them to stop just where they were. But the position of Elder Butler and Elder Smith influenced them to make no change, but stand where they did. No confession was made. The blessed meeting closed. Many were strengthened, but doubt and darkness enveloped some closer than before. The dew and showers of grace from heaven which softened many hearts did not wet their souls.*6LtMs, Ms 30, 1889, par. 23*

I went on my way, returning to Battle Creek wearied but blessed of the Lord. I had repeated interviews with my brethren, explaining my position and the work for this time.*6LtMs, Ms 30, 1889, par. 24*

I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that State. I came near fainting in the cars, but the Lord strengthened me to bear my testimony to those assembled. I wished I had all the conference that I could address, for my heart was full of the Spirit of God just as it was at Minneapolis. The Spirit of the Lord came into our morning meetings, and many humble testimonies were borne with weeping. I will say to the glory of God that He did sustain me and hearts were touched. I did hope to see some who had taken an active part in Minneapolis bend their proud wills and seek the Lord with their whole heart. I believed this would be done, but although the Lord was manifestly at work upon hearts no thorough confessions were made. They did not fall upon the Rock and be broken so that the Lord could put His mold upon them. Oh, if they had only yielded their pride, the light and love of God would have come into their hearts!*6LtMs, Ms 30, 1889, par. 25*

There was Brother Leroy Nicola, whom the Lord has blessed with ability. If his will were subdued to God's will, then a work would be accomplished for him that would make him an instrument of righteousness; but just as long as he cherishes doubts, as long as he feels at liberty to criticize, he will not grow spiritually. The dark shadows will encompass him, uncertainty and discouragements will take possession of reason, and he who feels too proud to bend his will is found weak as a child in moral strength and often almost helpless. Why will he not be healed? He has not the consoling consciousness that he has the Spirit and favor of God. He is educating his mind to doubt and criticize.*6LtMs, Ms 30, 1889, par. 26*

How my soul longed to see these ministers walking in the footprints of Jesus, pursuing the path He trod, rough and thorny though it may be, but with the assurance that Jesus has traveled it before them and commanded them to follow in His steps. When the will consents to do this, when there is a crucifixion of self, then can they cheerfully take hold of every duty. Then how joyfully is everything begun, carried through, and finished in the name of the Lord God of hosts! Then they can run and not be weary, walk and not faint. Perplexed about the ways and works of God, a cloud of uncertainty hanging over them, and often grievously disappointed and almost

loosening the hands to let go, they have but little consciousness of the Lord's presence and are fitful, undecided.*6LtMs, Ms 30, 1889, par. 27*

Oh, what a blessed privilege to know that we are entirely submissive to the will of God, that we are walking at all times in the light of His countenance, hearkening to the words that He shall speak concerning us, and not venturing a step without His counsel and His direction! May the Lord move upon the minds of these brethren by His Holy Spirit, and may the thick darkness which has clouded their minds and hung over their souls be rolled back and the Sun of Righteousness arise in their hearts with healing in its beams.*6LtMs, Ms 30, 1889, par. 28*

I left Des Moines hoping and praying that these men in responsible positions would be wholly transformed by the grace of Christ that their labors would not be in vain in the Lord. I was disappointed that no reference was made to the meeting in Minneapolis, no word of retraction of the course pursued there. At the Des Moines meeting an invitation was made by a standing vote for me to attend their conference. I said if it was in the line of my duty, if I was this side the Rocky Mountains, I would gladly comply with their request. But after many months no line reached me from them, no word came that they desired me. I wrote them from the Kansas meeting that I had been disappointed that no word had come to me since the good meeting we had had in Iowa. I was much worn from labor. My heart had suffered so keenly since I left California, in passing through the trials of seeing my brethren in the condition they were in spiritually, that I felt every day that I might not be found alive in the morning; and yet I could not cease my labors of reproof, of standing firmly for that which I knew was right.*6LtMs, Ms 30, 1889, par. 29*

I asked my brethren in Iowa if they deemed it to be their duty to counteract my labors if I attended their meeting bearing the message the Lord should give me in case it did not coincide with their ideas. If they felt thus, I could do them no good. Letters were pressing me to go to Williamsport, [Pennsylvania, 1889]. I had promised them I would attend their camp meeting but did not know these meetings would be appointed at the same time. I had to

choose which meeting to attend. *6LtMs, Ms 30, 1889, par. 30*

As not one word came from Iowa, I had no chance to know that there had been any change of their feelings, and I decided it could not be my duty to place myself in the atmosphere of resistance and doubt and opposition when there were urgent entreaties for me to attend meetings of those who would receive the testimony given me of God and profit by it because they had not shrouded themselves in an atmosphere of unbelief and proud resistance to the light God had permitted to shine upon them. *6LtMs, Ms 30, 1889, par. 31*

I cannot believe it to be the will of my heavenly Father for me to tax my strength and lift burdens when those for whom I labor feel no responsibility to lift with me, but feel at liberty to criticize, if they think they can do so. We should ever seek to use our ability where we can accomplish the most good, where souls feel their need and are willing to be helped. *6LtMs, Ms 30, 1889, par. 32*

Oh, how interestedly is the universe of heaven watching to see how many faithful servants are bearing the sins of the people on their hearts and afflicting their souls; how many are colaborers with Jesus Christ to become repairers of the breach which the ungodly have made, and restorers of the paths which others have sought to obliterate! The path of faith and righteousness must be restored. Our salvation is not built upon works of righteousness which we have done, but upon God's mercy and love. We may put all the works of our own righteousness together, but they will be found to be as sliding sand. We cannot rest upon them. *6LtMs, Ms 30, 1889, par. 33*

It is God's purpose that we should be educated by providential experience and be habitual learners building securely on Jesus Christ, the only sure Foundation which will stand fast forever. The blood of Jesus Christ alone can atone for our transgressions. We must claim His righteousness by living faith and depend on Him and abide in Him alone. We are always to feel our continual dependence upon God. This will scatter our self-sufficiency, our pride and vanity to the winds. *6LtMs, Ms 30, 1889, par. 34*

[E.G.W. marginal note: "Letter to Elder Butler to stay after the week of prayer (December 15-22) comes in here." See E. G. White Letter

to G. I. Butler, December 11, 1888, *Lt 18, 1888.*] *6LtMs, Ms 30, 1889, par. 35*

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter. *6LtMs, Ms 30, 1889, par. 36*

Brother Ballenger became very much distressed in mind. He was almost in despair and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren, but he was not favored in this, and then he decided there was no help for him except in God. He began to see that without Him he was in a state of spiritual nakedness and in the dark midnight of despair. He went to the dear Saviour just as He had invited him to come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] He sought the Lord with earnestness of purpose, and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ. *6LtMs, Ms 30, 1889, par. 37*

He came into them full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and how he had received a view of Jesus and His love, and that this should be his theme in his future labors. *6LtMs, Ms 30, 1889, par. 38*

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years, but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And

as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you.”*6LtMs, Ms 30, 1889, par. 39*

During the week of prayer in Battle Creek [December 15-22] we labored earnestly, speaking at the sanitarium in the early morning and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew that those who had been in doubt had evidence for their faith if their hearts were open to receive the impression of the Spirit of God.*6LtMs, Ms 30, 1889, par. 40*

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirit of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive and to acknowledge the light God graciously gave them to heal them of their spiritual diseases.*6LtMs, Ms 30, 1889, par. 41*

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that which the Lord sent them, but which they refused to receive. This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith.*6LtMs, Ms 30, 1889, par. 42*

If my brethren had sensed their own weakness, their own inability,



and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing..." *Revelation 3:15-17*. All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved. *6LtMs, Ms 30, 1889, par. 43*

The message that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel's message—but the faith of Jesus which comprehends more than is generally supposed. And it will be well for the third angel's message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands. *6LtMs, Ms 30, 1889, par. 44*

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls. *6LtMs, Ms 30, 1889, par. 45*

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising contrary to God's Word, contrary to His will, in place of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the

days of Israel when they stubbornly wanted their own way and would not submit to God's way and God's will.*6LtMs, Ms 30, 1889, par. 46*

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel and had listened to the message God had given His servants to give them with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did receive the message were charmed with the presentation of the free gifts of Jesus Christ.*6LtMs, Ms 30, 1889, par. 47*

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they have become as little children? Their legal religion was seen as it is in its true light—worthless.*6LtMs, Ms 30, 1889, par. 48*

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest—cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and broken. Christ was being formed within, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do.*6LtMs, Ms 30, 1889, par. 49*

But those who close their eyes to evidence God is pleased to give—as did the Jews—and ask for miracles, will be passed by. The evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and self-righteous.*6LtMs, Ms 30, 1889, par. 50*

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as criticizers. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God.*6LtMs, Ms 30, 1889, par. 51*

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every Word of God, then the soul finds rest and peace.*6LtMs, Ms 30, 1889, par. 52*

A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they—like the Jews—were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end—the good of souls and the glory of God.*6LtMs, Ms 30, 1889, par. 53*

When we see men unconvinced and unchanged, notwithstanding

all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do—to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help roll the car up the steep ascent. *6LtMs, Ms 30, 1889, par. 54*

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord. *6LtMs, Ms 30, 1889, par. 55*

We attended meetings in South Lancaster, and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of me gold tried in the fire," "and white raiment," "and eyesalve." [*Revelation 3:18.*] Their testimony was, "I have found the pearl of great price." [*Matthew 13:45, 46.*] Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made. *6LtMs, Ms 30, 1889, par. 56*

We inquire, as Christ inquired of the Jews, The preaching of this

message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." *Matthew 11:25*. The Lord rejoiced that the plan of salvation was so plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could not see the beauty of the gospel, because it is spiritually discerned. But all who are honest, teachable, childlike, who desire to know the truth, will see the power of God when it is revealed and will acknowledge it. *6LtMs, Ms 30, 1889, par. 57*

Earnest discourses have been given in the power and Spirit of God by His servants in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians as a new revelation. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [*John 3:16*.] Oh, this is meat in due season from first to last! *6LtMs, Ms 30, 1889, par. 58*

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God's commandment-keeping people are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth that through the shedding of a Saviour's blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ? *6LtMs, Ms 30, 1889, par. 59*

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher's theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, "I did not know what he was aiming at." Spiritual things are spiritually

discerned. The things of the Spirit, the preaching of the cross, are “to them that perish foolishness; but unto us which are saved it is the power of God.” [*1 Corinthians 1:18.*]6LtMs, Ms 30, 1889, par. 60

We visited Washington, D.C., and labored there, and we saw the same fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.) [See *Lt 1, 1889.*]6LtMs, Ms 30, 1889, par. 61

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. ... This do and thou shalt live.” *Luke 10:27, 28.*6LtMs, Ms 30, 1889, par. 62

It is impossible for us to realize the far-reaching nature of God’s law unless we view Christ upon the cross of Calvary—the atoning sacrifice. Through the law is the knowledge of sin. God’s moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God’s moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world and by faith seizes and appropriates the righteousness of Christ as his righteousness can see the holiness, beauty, and glory in the law of God and exclaim with David, “O how I love thy law! It is my meditation all the day.” *Psalms 119:97.*6LtMs, Ms 30, 1889, par. 63

God’s law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and interests and purposes of the soul. A man may be guilty of sins which God alone knows. God’s law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the

great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden away, secret sins form character. *6LtMs, Ms 30, 1889, par. 64*

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have one no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant. *6LtMs, Ms 30, 1889, par. 65*

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound." *Romans 5:20. 6LtMs, Ms 30, 1889, par. 66*

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other." *Psalms 85:10*. God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord our Righteousness." [*Jeremiah 23:6*.] Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case—"the Lord my righteousness." *6LtMs, Ms 30, 1889, par. 67*

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has

been lost sight of, just as Satan made his masterly efforts that it should be. *6LtMs, Ms 30, 1889, par. 68*

The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs—in the third angel’s message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. “Wherefore the law is holy, and the commandment holy, and just, and good.” *Romans 7:12*. A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain—Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is—the sinner’s only hope. Faith takes hold of Christ, trusts Him. It says, “He loves me; He died for me. I accept the sacrifice and Christ shall not have died for me in vain.” *6LtMs, Ms 30, 1889, par. 69*

We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon the blood of Jesus Christ as the sinner’s only hope for eternal life. Tell the story of Christ’s leaving the heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away—their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all. *6LtMs, Ms 30, 1889, par. 70*

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, “Look and live!” [*Numbers 21:8*.] Study and practice Christ. “Thy gentleness,” said David, “hath made me great.” *Psalms 18:35*. Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love. *6LtMs, Ms 30, 1889, par. 71*

Bible religion is not made up of theological systems, creeds, theories, and tradition for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But



religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God—a personal experience of God's power transforming the entire man.*6LtMs, Ms 30, 1889, par. 72*

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables.*6LtMs, Ms 30, 1889, par. 73*

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the property of past ages shall receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this.*6LtMs, Ms 30, 1889, par. 74*

God has children, many of them in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light and to do [to] the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed.*6LtMs, Ms 30, 1889, par. 75*

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid.*6LtMs, Ms 30, 1889, par. 76*

The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the reformation counted not their lives dear unto themselves that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The faith once delivered to the saints. Then let the message go to all nations, tongues, and people.*6LtMs, Ms 30, 1889, par. 77*

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches—even the Catholic church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives.*6LtMs, Ms 30, 1889, par. 78*

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-

loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work. *6LtMs, Ms 30, 1889, par. 79*

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now in the struggle for religious freedom. Many were awakened to see what this religious amendment meant—turning from a “Thus saith the Lord,” the seventh day is the Sabbath of the Lord thy God. A spurious sabbath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man. *6LtMs, Ms 30, 1889, par. 80*

The persecutions of Protestants by Romanism by which the religion of Jesus Christ was almost annihilated, will be more than rivalled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earthquake when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith. *6LtMs, Ms 30, 1889, par. 81*

Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord’s side? Shall men cry, peace and safety, now, when sudden destruction is coming upon the world; when God’s wrath shall be poured out? *6LtMs, Ms 30, 1889, par. 82*

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points—

not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists—the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that, if possible, Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this. *6LtMs, Ms 30, 1889, par. 83*

Godliness, which the gospel enjoins, never bears briars and thorns, never—because all do not see exactly alike—breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit. *6LtMs, Ms 30, 1889, par. 84*

And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews—fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men. *6LtMs, Ms 30, 1889, par. 85*

## Ms 31, 1889

### Paragraphs and Diary Entries on Various Subjects

NP

1889

Portions of this manuscript are published in *3SM* 43; *VSS* 77-78, 131-132; *1BC* 1092; *3BC* 1156; *4BC* 1147; *5BC* 1083, 1089, 1135-1136; *6BC* 1076, 1111, 1118-1119; *7BC* 988; *17MR* 32; *CTr* 234.

‡NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

#### True Wisdom

“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than silver, and the gain of it than pure gold.” [*Proverbs* 3:13, 14.]*6LtMs, Ms 31, 1889, par. 1*

True wisdom is a treasure as lasting as eternity. Many of the world’s so-called wise men are wise only in their own estimation. Content with the acquisition of worldly wisdom, they never enter the garden of God to become acquainted with the treasures of knowledge contained in His holy Word. Supposing themselves to be wise, they are ignorant concerning the wisdom which all must have who gain eternal life. They cherish a contempt for the Book of God, which, if studied and obeyed, would make them truly wise. The Bible is to them an impenetrable mystery. The grand, deep truths of the Old and New Testaments are obscure to them because spiritual things are <not> spiritually discerned. They need to learn that the fear of the Lord is the beginning of wisdom, and that without this wisdom, their learning is of little worth.*6LtMs, Ms 31, 1889, par. 2*

Those who are striving for an education in the sciences but who have not learned the lesson that the fear of God is the beginning of wisdom are working helplessly and hopelessly, questioning the reality of everything. They may acquire an education in the

sciences, but unless they gain a knowledge of the Bible and a knowledge of God, they are without true wisdom. The unlearned man, if he knows God and Jesus Christ, has a more enduring wisdom than has the most learned man who despised the instruction of God.*6LtMs, Ms 31, 1889, par. 3*

### **On One Side or the Other**

Christ is the greatest teacher that this world has ever known. Truth never languished on His lips, never suffered in His hands. "He that is not with me is against me," He said, "and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Christ gives to every man his work. Every one is to exert an influence in the earth for the upbuilding of God's kingdom. The work of the Spirit in the heart is to produce a profound conviction that he who is not working for Christ is working against Him. Man cannot be an unconcerned spectator in the great conflict between the Prince of life and the prince of darkness. Each one must take a position for or against the Saviour.*6LtMs, Ms 31, 1889, par. 4*

### **A Rejected Saviour**

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not." [*Isaiah 53:1-3.*]*6LtMs, Ms 31, 1889, par. 5*

These words do not mean that Christ was unattractive in person. In the eyes of the Jews, Christ had no beauty that they should desire Him. They looked for a Messiah who would come with outward display and worldly glory, one who would do great things for the Jewish nation, exalting it above every other nation on the earth. But Christ came with His divinity hidden by the garb of humanity, unobtrusive, humble, poor. They compared this man with the proud boasts they had made, and they could see no beauty in Him. They did not discern the holiness and purity of His character. The grace

and virtue revealed in His life did not appeal to them. *6LtMs, Ms 31, 1889, par. 6*

### **Success the Reward of Persevering Effort**

Many are longing for special talent with which to do a wonderful work, and yet, notwithstanding their longing, their life is an apparent failure. Let such ones go to work, taking up the duties lying directly in their pathway. These duties may seem uninviting and uninteresting, nevertheless some one must perform them. Success does not depend half so much on talent as on energy and willingness. The mere possession of talent will avail nothing without earnest effort. Energy, patience, and perseverance are needed in applying talent. *6LtMs, Ms 31, 1889, par. 7*

If one has a fitness for a special line of service, this will be seen as he does his best in the work nearest him. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make is small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts on the surmounting of these obstacles. Persevere, and you will succeed. *6LtMs, Ms 31, 1889, par. 8*

**“And There Shall Be No More Sea.”** [*Revelation 21:1.*]

The sea divides friends. It is a barrier between us and those [whom] we love. Our associations are broken up by the broad, fathomless ocean. In the new earth there will be no more sea, and there shall pass there “no galley with oars.” [*Isaiah 33:21.*] In the past many who have loved and served God have been bound by chains to their seats in galleys, compelled to serve the purpose of cruel, hardhearted men. The Lord has looked upon their suffering in sympathy and compassion. Thank God, in the earth made new there will be no fierce torrents, no engulfing ocean, no restless, murmuring waves. *6LtMs, Ms 31, 1889, par. 9*

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March 18, 1889

The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind <when in perplexity> like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me, perhaps years in the past, has been recalled to my mind <forcibly.>*6LtMs, Ms 31, 1889, par. 10*

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### **Keeping Pace with God's Purposes**

April 17, 1889

Battle Creek, Michigan

"[So then] it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." [*Romans 9:16.*]*6LtMs, Ms 31, 1889, par. 11*

Let us no longer walk in our own finite strength, but trust in the living God. I see light and hope and comfort in committing the keeping of my soul to God as unto a faithful Creator. He will keep that which I have committed unto His care against that day.*6LtMs, Ms 31, 1889, par. 12*

How much weary struggling there is to find the light. To many God seems afar off. The thought of His holiness, His purity, His exaltation, arouses within the minds of men a weary hopelessness of ever attaining to perfection. Why do not such ones accept the invitation contained in the words, "Let him take hold of my strength, and make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] Why do they not cast away their own righteousness and accept the righteousness of Christ? Then the cry of



hopelessness and despair would no longer be heard. The beams of the Sun of Righteousness would shine into the darkened heart, and songs of praise would rise to heaven. *6LtMs, Ms 31, 1889, par. 13*

Recently we have been hearing the precious doctrine of justification by faith. This is not a new doctrine, for Paul declares, "The just shall live by faith." [*Romans 1:17.*] But it has been buried under the rubbish of error, and now, by diligent, persevering effort, it has been rescued, and placed in the framework of truth. *6LtMs, Ms 31, 1889, par. 14*

We find the Saviour when we seek for Him with the whole heart. Earnest, continuous prayer will give us humble hearts, ready to receive the truth as it is in Jesus and to teach the lessons learned in the school of Christ. *6LtMs, Ms 31, 1889, par. 15*

Satan's work is to misrepresent the Father and the Son. False, dishonoring ideas of God prevail in this world to a large degree. Of many who claim to know God, it may be said as it was of Cyrus, "I girded thee, though thou hast not known me." [*Isaiah 45:5.*] *6LtMs, Ms 31, 1889, par. 16*

The Lord will give light to His people. To those who are willing to discern spiritual things, He will give knowledge, and this knowledge they are to give to others. *6LtMs, Ms 31, 1889, par. 17*

To know the Father and the Son is the highest knowledge that man can obtain. The Lord is raising up men to proclaim the truth for this time. His Word is ringing out, "Go forward." [*Exodus 14:15.*] And yet I am pained to see that some who are standing in the front ranks are listless and faithless, waiting for an impelling power to move them against their own will. The Lord's providences are not discerned, and our people are far behind where they should be. *6LtMs, Ms 31, 1889, par. 18*

Providence is going before us, and infinite power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to His sheep. *6LtMs, Ms 31, 1889, par. 19*

The efforts of God's light-bearers are to be constant and earnest. A

living church will reflect light to all around, and God's name will be glorified. Those who open their hearts to the knocking of Jesus will understand how to reach those who are in the same condition as they themselves once were.*6LtMs, Ms 31, 1889, par. 20*

It makes my heart sad as I see our people repeating the history of the past. In my experience, since the Minneapolis meeting, I have been compelled to see the influence that prejudice exerts on the mind. It fills the chambers of the heart with the darkness of midnight, distorts the reasoning power, misapplies and misinterprets the Word of God, and leaves the mark of confusion on the mind. Under its guidance, the blind lead the blind.*6LtMs, Ms 31, 1889, par. 21*

Many search the Bible, not to discover truth, but with a desire to find something by which they can sustain their favorite theories. And as they present these theories, they wrench and twist the Scriptures out of their true meaning. The spirit of humility would lead them to read the Word of God with softened hearts, placing themselves in God's hands in entire willingness to receive the light shining from the Scriptures.*6LtMs, Ms 31, 1889, par. 22*

But when prejudice has closed the door of the heart to the light of truth, what will convince man? If our ministering brethren would take the Scriptures as their authority, asking the Lord to teach them what is truth, they would not make my work so hard, and the instruction given me would not have to be so often repeated. But like the Jews of old, many are saying, "Can any good come out of Nazareth?" [*John 1:46.*]*6LtMs, Ms 31, 1889, par. 23*

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### **True Religion**

The Saviour did not come to make men religious, but to make them Christlike. He came to reveal the nature and character of God. Man had distorted ideas of God. He had gods many and lords many. Christ came to represent the Father, to make men pure, holy, undefiled. He came to teach human beings the meaning of true religion.*6LtMs, Ms 31, 1889, par. 24*

A man's character is in harmony with the knowledge that he has of God. Then how important that we have right ideas of God. Those who look upon God as a hard master, reaping where he has not sown, will themselves be hard, exacting, denunciatory, cruel in their estimate of others.*6LtMs, Ms 31, 1889, par. 25*

There are those who claim to be holy, who talk of the mercy and love of God, but never of His justice. They regard the law of God with indifference and contempt while they exalt the laws of man as supreme. This testifies to their false ideas of God. They have no true sense of the holiness of His character. In their minds His commandments are vague.*6LtMs, Ms 31, 1889, par. 26*

From the beginning, false religion has bewitched and captivated minds, and the <more> false the religion, the greater man's devotion to it.*6LtMs, Ms 31, 1889, par. 27*

A religion is tested by what it does for the receiver. However boastful the claims of a religion may be, if it bears not the divine credentials, it is from beneath. No matter how many subscribe to it, or what wealth is lavished upon it, if it bears no fruit to God's glory, it is spurious, fit only to be consumed by the fire of God's wrath when He gathers His wheat into His garner.*6LtMs, Ms 31, 1889, par. 28*

The truth as it is in Jesus does not make men cold, unsympathetic, unforgiving. It does not lead men to say to an erring brother, I am holier than thou. God is not only just, He is a God of love. A religion that is from above will make men kind and loving. "The wisdom that is from above is first pure, then peaceable, [gentle, and] easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [*James 3:17.*]*6LtMs, Ms 31, 1889, par. 29*

Those who follow the Lord in humble trust will stand firm for His truth. He who is truly converted will be humble and truthful, for God is fashioning his character after the divine similitude. Many who claim to be followers of Christ deny their Lord by exhibitions of self. <Thus is God dishonored.> The true follower of Christ will give the heart and mind to Jesus in trustful, loving obedience, working out in the life the teachings of the Word. <God's ways are ways of pleasantness and all His paths are peace and surety.>*6LtMs, Ms*

31, 1889, par. 30

### **What Is Holiness?**

April 19, 1889

Holiness is wholeness to God. The soul is surrendered to God. The will and even the thoughts are brought into subjection to the will of Christ. The love of Jesus fills the soul and is constantly going out in a clear, refreshing stream to make glad the hearts of others. *6LtMs, Ms 31, 1889, par. 31*

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November 1889

Let us ask ourselves, How is it with my soul? Have I been born again? *6LtMs, Ms 31, 1889, par. 32*

In order for a man to be born again, there must be a transformation of the entire nature. A modification or an improvement of the former experience will not avail. *6LtMs, Ms 31, 1889, par. 33*

The Christian must draw his spiritual nourishment from the heart of Christ. All sin is an offence to God; therefore sin will be expelled from the soul as the hateful thing that it is. "The life that I now live, I live by faith in the Son of God, who loved me and gave himself for me." "I live, but not I, for Christ liveth in me." [*Galatians 2:20.*] "Ye are dead, and your life is hid with Christ in God. But when Christ, who is our life, shall appear, then shall we also appear with him in glory." [*Colossians 3:3, 4.*] *6LtMs, Ms 31, 1889, par. 34*

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April 19, 1889

I fear that the strangers and the youth who come to Battle Creek are not given all the thoughtful attention that Jesus would give them were He upon this earth. Every soul we meet is the purchase of the blood of Christ, and kind words and thoughtful attentions are due those who come among us. The youth need the help of kindly

words and deeds. There are those who come from homes where a watchful care has ever been exercised toward them, and when they are treated with indifference or totally passed by, they feel the neglect. Satan tempts them to think that no one cares for them, and they become discouraged and reckless. Christ said to Peter, "Feed my lambs." [*John 21:15.*] The lambs of God's flock are often neglected. Let those who are older in years and experience give special attention to the youth.*6LtMs, Ms 31, 1889, par. 35*

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April 20, 1889

The life of the Christian is not all smooth. He has stern conflicts to meet. Severe temptations assail him. "The flesh warreth against the Spirit, and the Spirit against the flesh." [*Galatians 5:17.*] The nearer we come to the close of this earth's history, the more delusive and ensnaring will be the attacks of the enemy. His attacks will grow fiercer and more frequent. Those who resist light and truth will become more hardened and unimpressible and more bitter against those who love God and keep His commandments.*6LtMs, Ms 31, 1889, par. 36*

It should be our aim to bring all the pleasantness possible into our lives and to do all the kindness possible to those around us. Kind words are never lost. Jesus records them as if spoken to Himself. Sow the seeds of kindness, of love, and of tenderness, and they will blossom and bear fruit.*6LtMs, Ms 31, 1889, par. 37*

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June 29, 1889

Wexford, Michigan

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." [*John 6:53.*] The Saviour explained this statement, which seemed greatly to offend His disciples, as requiring an impossibility. "When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was

before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”  
[*Verses 61-63.*] *6LtMs, Ms 31, 1889, par. 38*

Christ explained the meaning of His words so clearly that none need stumble over them. His statement regarding eating the flesh and drinking the blood of the Son of God is to be taken in a spiritual sense. We eat Christ’s flesh and drink His blood when by faith we lay hold upon Him as our Saviour. *6LtMs, Ms 31, 1889, par. 39*

Christ used the figure of eating and drinking to represent that nearness to Him which all must have who are at last partakers with Him in His glory. The temporal food we eat is assimilated, giving strength and solidity to the body. In a similar manner, as we believe and receive the words of the Lord Jesus, they become a part of our spiritual life, bringing light and peace, hope and joy, and strengthening the soul as physical food strengthens the body. *6LtMs, Ms 31, 1889, par. 40*

“After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews’ feast of tabernacles was at hand. His brethren therefore said unto Him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him.” [*John 7:1-5.*] *6LtMs, Ms 31, 1889, par. 41*

The brethren here referred to were the sons of Joseph, and their words were spoken in irony. It was very painful to Christ that His nearest relatives should so dimly understand His mission and should entertain the ideas suggested by His enemies. But the Saviour did not answer the cruel sarcasm with words of like character. He pitied the spiritual ignorance of His brethren and longed to give them a clear understanding of His mission. *6LtMs, Ms 31, 1889, par. 42*

“Then said Jesus unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full

come.” [Verses 6-8.] *6LtMs, Ms 31, 1889, par. 43*

He must go to the feast secretly, because in Judea Satan had aroused the prejudice and hatred of the people against Him. He must mingle secretly with the throng of worshipers so as not to be distinguished as the One whom the Jews desired to kill. *6LtMs, Ms 31, 1889, par. 44*

“When His brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.” “Then the Jews sought Him at the feast, and said, Where is He?” [Verses 10, 11.] They were watching for Christ, and were disappointed that they did not find Him among His relatives. They had determined that once the authorities should get possession of Him, He should never again have opportunity to speak boldly and as one having authority, reproving their sins and laying bare the secrets of their guilty hearts. *6LtMs, Ms 31, 1889, par. 45*

“And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people. Howbeit no man spake openly of Him for fear of the Jews.” [Verses 12, 13.] *6LtMs, Ms 31, 1889, par. 46*

Before these people Christ had spoken with the authority of heaven. He had done works that no other man had done or could do. The fruit of His work testified that it was wrought in God. Yet at this feast not one dared openly avow faith in Him. *6LtMs, Ms 31, 1889, par. 47*

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?” [Verses 14, 15.] *6LtMs, Ms 31, 1889, par. 48*

Those of the priests who had not given their hearts up to prejudice and hatred were charmed by the truths that the Saviour uttered. The Holy Spirit was impressing their hearts. The education that these men had gained in the schools of the rabbis consisted largely in a knowledge of the traditions with which men had loaded down the law of God. *6LtMs, Ms 31, 1889, par. 49*

“Jesus answered them, and said, My doctrine is not mine, but His

that sent me.” [Verse 16.] My words are in perfect harmony with the Old Testament Scriptures, and with the law spoken from Sinai. I am not preaching a new doctrine. I am presenting old truths rescued from the framework of error and placed in a new setting. *6LtMs, Ms 31, 1889, par. 50*

Christ came to this world just as the Old Testament Scriptures foretold that He would come, but notwithstanding this He was misapprehended and misjudged. The Pharisees were filled with a frenzy of hatred against Him, because they could see that His teaching had a power and an attractiveness that their words were utterly devoid of. They decided that the only way to cut off His influence was to pass sentence of death upon Him; and therefore they sent officers to take Him. But when these officers came within hearing of His voice, and listened to His gracious words, they were charmed into forgetting their errand. On their return, the plotters against His life asked them, “Why have ye not brought Him?” And they replied, “Never man spake like this man.” [Verses 45, 46.] In the presence of Christ, their prejudice had disappeared like ice before the sun. *6LtMs, Ms 31, 1889, par. 51*

“Are ye also deceived?” the elders asked. “Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, ... Doth our law judge any man, before it hear him, and know what he doeth?” [Verses 47-51.] *6LtMs, Ms 31, 1889, par. 52*

The lesson that Christ had given to Nicodemus had not been in vain. Conviction had fastened upon his mind, and in his heart he had accepted Jesus. Since his interview with the Saviour, he had earnestly searched the Old Testament Scriptures, and he had seen truth placed in the <true> setting of the gospel. *6LtMs, Ms 31, 1889, par. 53*

The question asked by him was wise and would have commended itself to those presiding at the council had they not been deceived by the enemy. But they were so filled with prejudice that no argument in favor of Jesus of Nazareth, however convincing, had any weight with them. The answer that Nicodemus received, was, “Art thou also of Galilee? Search, and look; for out of Galilee ariseth



no prophet.” [Verse 52.] *6LtMs, Ms 31, 1889, par. 54*

The priests and rulers had been deceived, as Satan meant them to be, into believing that Christ came out of Galilee. Some who know that he was born in Bethlehem, kept silent, that the falsehood might not be robbed of its power. *6LtMs, Ms 31, 1889, par. 55*

The facts were plain. There was no dimness of the light. But the work of Christ was interpreted by different ones in accordance with the state of their minds. The minds of some were warped by prejudice, by their hereditary tendencies and their education, and these misapplied the plainest Scriptures to suit their own ideas and wishes. Instead of bringing their own opinions to the Word of God, they used the Word of God to sustain their deceptive reasoning. *6LtMs, Ms 31, 1889, par. 56*

The scribes and Pharisees had taught the people that the Messiah was to come as a victorious conqueror to break from the neck of Israel the Roman yoke. They overlooked the prophecies which foretold that He was to come in humiliation, to be a man of sorrows and acquainted with grief. They declared that the Messiah was to shine before His ancients gloriously, to take the kingdom and to reign from sea to sea, and from the river to the ends of the earth. *6LtMs, Ms 31, 1889, par. 57*

When Christ came, just as prophecy had predicted that He would come, bearing no resemblance to the conqueror they had led the people to expect, they were bitterly disappointed and refused to receive Him. The truths that He uttered were not agreeable to their proud hearts. To accept the declaration of Christ that His kingdom is an everlasting kingdom was more than they could bring themselves to do. *6LtMs, Ms 31, 1889, par. 58*

Christ declared that those who should become His disciples must take up a daily warfare against sin. But the priests and rulers could talk of only one side of the subject—a triumphant Messiah reigning as a temporal prince on the throne of David. They closed their eyes to everything that did not harmonize with their own teachings. They closed their eyes to the prophecies of His life of humiliation and sorrow and the manner of His death. *6LtMs, Ms 31, 1889, par. 59*

For hundreds of years the Jewish nation had been offering sacrifices which foreshadowed the death of Christ. But it was too humbling a thought that the Messiah should die; and they rejected Him. They turned with contempt from the antitype of their sacrifices. They made the false assertion that He came out of Galilee, that Galilee was His birthplace. But the prophet Micah says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old." [*Micah 5:2.*]*6LtMs, Ms 31, 1889, par. 60*

The Prince of Peace came to proclaim truth that was to bring harmony out of confusion. But He who came to bring peace and goodwill to men started a controversy that ended in His crucifixion. Why was the messenger of peace called a deceiver? Why was it said that He performed His miracles through the power of Beelzebub? Because men with the Scriptures in their hands read them with the veil of unbelief over their eyes. They interpreted the Scripture according to their own preconceived opinions and traditions of men. And the common people accepted the decisions of the priests and rulers as the voice of God. They were deceived by their spiritual guides. Had they opened the Scriptures for themselves, had they used their God-given reason, they would not have believed a lie.*6LtMs, Ms 31, 1889, par. 61*

Christ declared, "I came not to send peace, but a sword." [*Matthew 10:34.*] Why? Because men would not receive the Word of life. Because they warred against the message sent them to bring them joy and hope and life.*6LtMs, Ms 31, 1889, par. 62*

We look upon the Jews as inexcusable because they rejected and crucified Christ. But today the messages that the Lord sends are often received in a manner similar to the way in which the Jews received Christ's message. If the instruction of the Lord does not harmonize with the opinions of men, anger takes control of reason, and men play into the enemy's hands by opposing the message that God sends. Satan uses them as sharp instruments to oppose the progress of truth.*6LtMs, Ms 31, 1889, par. 63*

But controversy is safer than lethargy. The controversy that breaks

up a deathlike stupor is preferable to stagnation. Notwithstanding the disputes that prevailed in the days of Christ because men wanted their own way and cherished pride of opinion, yet there were those who felt the convincing power of truth, and who, notwithstanding the opposition, said, "This is the Christ." [*John 7:41.*] Many are in danger of being deceived as were the Jews.*6LtMs, Ms 31, 1889, par. 64*

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### **Satan the Instigator of Evil**

Could human beings know the number of the evil angels, could they know their devices and their activity, there would be far less pride and frivolity. Satan is the prince of demons. The evil angels over whom he rules do his bidding. Through them he multiplies his agencies throughout the world. He instigates all the evil that exists in our world.*6LtMs, Ms 31, 1889, par. 65*

But, though the principalities and powers of darkness are both many in number and unceasing in activity, yet the Christian should never feel hopeless or discouraged. He may not hope to escape temptation through any lack of satanic efficiency. He who sent a legion to torture one human being cannot be repulsed by human wisdom or power alone.*6LtMs, Ms 31, 1889, par. 66*

Speaking of Satan, the Lord declares that he abode not in the truth. [*John 8:44.*] Once he was beautiful, radiant in light. But God's Word declares of him, "Thou wast lifted up because of thy brightness." [*Ezekiel 28:17.*]*6LtMs, Ms 31, 1889, par. 67*

Satan instigated others to rebel, and after they were cast out of heaven he bound them together in a confederacy to do all the evil possible to man, as the only means of striking God. Excluded from heaven, he resolved to be avenged by injuring the workmanship of God. Around the standard of rebellion that he planted, evil workers of all generations have rallied. Evil angels have united with evil men in a warfare against Christ's kingdom.*6LtMs, Ms 31, 1889, par. 68*

Satan's aim had been to reproduce his own character in human

beings. No sooner was man created than Satan resolved to efface in him the image of God and to place his stamp where God's should be. And he has succeeded in instilling into the heart of man the spirit of envy, of hatred, of ambition. In this world he has set up a kingdom of darkness, of which he, the leader in guilt, is prince. He desired to usurp the throne of God. Failing in this, he has worked in darkness, in crookedness, in deception, to usurp his place in the hearts of men. He has set up his throne between God and man to appropriate the adoration that belongs to God alone.*6LtMs, Ms 31, 1889, par. 69*

Christ came to our world to dispute Satan's sovereignty, to remove from the minds of men the false impressions that they had received of God. He came in human form that he might come close to the fallen race and through divine power break the hold that Satan had obtained over them.*6LtMs, Ms 31, 1889, par. 70*

When he came, vice in every form was popular. Demons were standing as sentinels over every soul. No sooner did Satan hear the announcement of the heavenly messenger to the shepherds on the plains of Bethlehem, than he began to lay his plans to destroy the Prince of life. The tempter saw in Christ a power that if not checked, would supplant his authority, and he went forth to meet him in the wilderness of temptation. He brought against him the three great temptations which to the close of time are to beset man. He asked the Saviour to bow to his authority, promising that if he would do so, the kingdoms of the world would be His. [*Matthew 4:9.*] He pointed Christ to his success in the world, enumerating the principalities and powers that were subject to him. He declared that what the law of Jehovah could not do, he had done.*6LtMs, Ms 31, 1889, par. 71*

But Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Verse 10.*] This was to Christ just what the Bible declares it to be—a temptation. Before His sight the tempter held the kingdoms of the world. As Satan saw them, they possessed great external grandeur. But Christ saw them in a different aspect, just as they were—earthly dominions under the power of a tyrant. He saw humanity full of woe, suffering under the oppressive power of Satan. He saw the earth defiled by hatred, revenge, malice, lust, murder. He saw fiends in

the possession of the bodies and souls of men. *6LtMs, Ms 31, 1889, par. 72*

Oh, it was this sight that had brought Christ from heaven to fight the battle with the apostate, to dispute his right to rule over the human race, and to wrench his spoil from him. *6LtMs, Ms 31, 1889, par. 73*

Satan called his agents and set them in array against Christ. He himself conducted the warfare. He declared that if Christ tried to limit his power, he would set in motion against Him the whole artillery of evil. *6LtMs, Ms 31, 1889, par. 74*

“The prince of this world cometh,” Christ declared, “and hath nothing in me.” [*John 14:30.*] In the heart of Christ, the enemy found no place to sow the seeds of evil. Christ’s life was hid in God, and Satan could obtain no advantage over Him. *6LtMs, Ms 31, 1889, par. 75*

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The Lord places men where He can use them as channels of light. He gives them wisdom and imparts to them divine grace. But often they abuse the mercy and loving kindness of their heavenly Father. They become self-inflated as if they were the originators of the gems of thought given them and of their ability to plan and execute. Forgetting the Lord of heaven, they take glory to themselves. With the example before them of the great apostate who fell from the courts above because of his pride, what folly this is! *6LtMs, Ms 31, 1889, par. 76*

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### **Instruments of Righteousness**

The times in which Elijah and Elisha acted their part were dark and troublous. Wickedness had reached a fearful pass. But notwithstanding the idolatry of Ahab and Jezebel, the Lord sent His prophets to the nation with messages of warning. He had then, as He has always had, men whom He used in fighting the battles of Zion. He sees the impiety of men, the violence and wickedness that curse the world, and He chooses men to be the bearers of divine

wisdom, to fight the battles of the Lord. He chose Elijah as a preacher of righteousness, a man who would be ruled and guided by the Holy Spirit. And working under God's direction, Elijah accomplished a grand and noble work. *6LtMs, Ms 31, 1889, par. 77*

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### **The Dangers of the Youth**

To the young, the world has many charms and is more dangerous because so pleasurable. Do what you can to lead the youth to Jesus, who knows their ignorance of Satan's snares. With a Christlike, loving interest, parents are to guard their children. Do not enshroud religion in gloom. Do not make the Christian life unattractive. There is no need of this; for in the service of God there is joy and consolation and happiness. God's people are to walk in the sunlight of Christ's righteousness. *6LtMs, Ms 31, 1889, par. 78*

A minister should pay special regard to the children and youth. He should watch for their souls as one that must give an account, teaching them that the grace of Christ will be freely and graciously given to help them in every emergency. Let him remember that the young man or the young woman whom he is trying to help may be chafing against the fetters of an unwise restraint in the home. It is right always that parents should control their children and that children should obey and respect their parents. But there are parents who exert in the home a compelling power that drives children away from the truth. The wise shepherd must think of all this and do all in his power to win children and youth to Jesus. *6LtMs, Ms 31, 1889, par. 79*

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Christ said to the Pharisees, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." [*John 8:56.*] How did Abraham know of the coming of the Redeemer? God gave him light in regard to the future. He looked forward to the time when the Saviour should come to this earth, His divinity veiled by humanity. By faith he saw the world's Redeemer coming as God in the flesh. He saw the weight of guilt lifted from the human race and borne by

the divine Substitute. *6LtMs, Ms 31, 1889, par. 80*

In the synagogue at Nazareth Christ declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [*Luke 4:18, 19.*]*6LtMs, Ms 31, 1889, par. 81*

Ambition did not enter into Christ's plans. When Satan took Him to the top of a high mountain and, showing Him all the kingdoms of the world, said, "all this will I give thee, if thou wilt fall down and worship me," Christ looked upon the scene as one who saw it not. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [*Matthew 4:10.*]*6LtMs, Ms 31, 1889, par. 82*

Christ could have opened before Satan the close of the conflict. He could have shown him the sinners He came to save, glorified saints in His kingdom. But He did not do this. His ears were open to the cry of misery rising from the earth. He heard the impenitent imploring mercy as they beheld the love of God revealed on the cross of Calvary. He saw a world under the mastery of the destroyer. In Him dwelt all the fullness of the Godhead, and His life was a sacrifice for the saving of the world. "I sanctify Myself," He said, "that they also may be sanctified." [*John 17:19.*] At the altar of God He consecrated Himself to the work of rolling back the clouds that covered the world. *6LtMs, Ms 31, 1889, par. 83*

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Somewhere I have read the statement that if truth were to come down from heaven and in its glory appear on this earth, all would fall down and worship it. But this is not so. Truth did come down from heaven. Christ declares, "I am the way, the truth, and the life." [*John 14:6.*] And at the Saviour's baptism, God declared, "This is my beloved Son, in whom I am well pleased; hear ye him." [*Matthew 17:5.*] "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not

anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” [John 1:1-5.] *6LtMs, Ms 31, 1889, par. 84*

“That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.” [Verses 9-11.] *6LtMs, Ms 31, 1889, par. 85*

The Jewish people rose up against Christ. Priests and rulers joined with the mob in shouting, “Away with him! Crucify him!” [John 19:15.] One who was a robber and a murderer was chosen before Him who is the truth itself. *6LtMs, Ms 31, 1889, par. 86*

God glorified Christ and presented Him to the world as the object of supreme adoration, one who was to be admired [by] all them that believe. Truth always unifies, and those who believe in Christ see distinctly that there never was and never can be any righteousness in the world but the righteousness of Christ. When the door of the heart is open to the truth, Christ enters, and receiving Him, we receive the Father. *6LtMs, Ms 31, 1889, par. 87*



## Ms 32, 1889

Sermon/Sermon at Kansas Camp Meeting

Ottawa, Kansas

May 10, 1889

This manuscript is published in entirety in *Topeka Daily Capital* 05/11/1889.

**[Sermon by Mrs. E. G. White, May 10, 1889, 2:30 p.m., transcribed from the *Topeka Daily Capital* of May 11, 1889].**

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” *Matthew 7:7-12.6LtMs, Ms 32, 1889, par.*

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We have a promise from God, and I wish everyone before me would believe it. “Whatsoever is not of faith is sin” [*Romans 14:23*], and if we come asking without faith, if God should bless us we would not recognize or appreciate it. We need a living, active faith, and entire dependence upon God as though we were little children, and then our requests will be granted.*6LtMs, Ms 32, 1889, par. 2*

“But,” says one, “I don’t feel as I want to feel. I want to feel this way.” This is well enough, and we do frequently have it, but you must not make feeling the criterion of faith, or you will lose many precious blessings. Feeling is not faith. I have sometimes myself felt this way and tried to make terms with God, if He would do so and so, I would do so and so. But, is feeling the emotional part, or is it the oracles of God that testify to us that we are the children of God?*6LtMs, Ms 32, 1889, par. 3*

If we show unlimited faith in God it will lift us up out of difficulties and perplexities. God has said it, and His Word is immutable. Come to Him believing He will do just as He says He will. We have it promised that good gifts will be given by our Father if we ask Him. Should we not present our cases then more frequently than we do and believe He will help us because He knows our helplessness and our want of righteousness and that He must come in and fill up the lack?*6LtMs, Ms 32, 1889, par. 4*

I want you to know what it is to have a living faith in God. Never can we know the depth of mire from which we have been lifted, only as we comprehend by living faith the length of the cord that was let down from heaven to draw us up—the living chain of mercy He has let down that we must, by faith, cast our whole weight upon. Then we can indeed be cured by the blood of Jesus Christ, and His righteousness become our righteousness.*6LtMs, Ms 32, 1889, par. 5*

What brought Him to earth to lay aside His royal robes, His crown of glory, His position as one with the Father, clothe His divinity with humanity, and come here to carry on the battle with the powers of darkness in our behalf? Why did He not leave us to do it? Because we had fallen, and divine power had to be added to our finite nature to make it successful, to give us any hope of everlasting life. An angel coming could not do the work. How could they understand the work to be done? Christ became a man to sympathize with men. So man, at every step, is overcoming where He did, Christ's work being to show that divinity combined with man would overcome.*6LtMs, Ms 32, 1889, par. 6*

When Christ came into the world, what a work had been going on! Satan had had his own way and man's mind had been clouded so that the precious gems of truth were buried. Christ's first work in the ministry was to gather up these precious gems and rid them of the superstition and tradition that covered them and restore them just as they had been given to the prophets and presented so little children can understand them. This is the work our Saviour came to do and also to represent the Father. Satan had been misrepresenting Him, His work and His spirit. So then He is a God of goodness, love and compassion. Satan shows Him as a God of

justice, visiting the transgressions of the sinner without mercy. *6LtMs, Ms 32, 1889, par. 7*

When Moses prayed that the Lord might go before him, the Lord said: "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." [*Exodus 33:19.*] And in (*Exodus 34:5*), God proclaims His own character. *6LtMs, Ms 32, 1889, par. 8*

After the Fall all communication between men and God came through Christ, so we have this presented before us in straight, pure lines that if man will confess his sins, the Father will pardon him. Notwithstanding all this, how few take the lessons home to themselves. *6LtMs, Ms 32, 1889, par. 9*

Now what are we to do? Why, represent Christ here upon the earth, the only way He will be represented. We can go to God for the things we need. Christ has said, "Enter into the strait gate," also, "Beware of false prophets." "Ye shall know them by their fruits." [*Matthew 7:13, 15, 16.*] What a man professes is no evidence that he is a child of God, but what he does. Does he manifest a proper spirit? Does he reveal Christ in His home life? *6LtMs, Ms 32, 1889, par. 10*

Christ revealed the Father. When Philip asked to see the Father, Christ said: "Have I been so long with you and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father." [*John 14:8, 9.*] Our work is now to teach men how to enter the strait gate, to tell men what they should do to be saved. We want to know what fruit is borne. Christ says: "I sanctify Myself that they may be sanctified." [*John 17:19.*] Have you a home religion? Do you speak kind, true words? Do you make home a place to plead with God and to teach your children to come to Him? That He bought them? Do you teach them constantly, the claim high heaven has upon them? If so, then the precious Saviour will save them. *6LtMs, Ms 32, 1889, par. 11*

"If I be lifted up I will draw all men to me." [*John 12:32.*] Present before your children that Christ is drawing them and that they are drawing away from Him. Christ is calling them to repentance, not

their repenting. No one can repent unaided. Christ calls you. How? Did He not erect His cross between heaven and earth? Whenever God the Father and the heavenly train look upon it, all bow to it and the angels prostrate themselves before it. Why? Because the plan of salvation has been carried out and the Father accepts it. Midway the cross is erected and sinners are to look upon it and be saved. It is this that brings sinners to repentance. *6LtMs, Ms 32, 1889, par. 12*

Men may talk of an eternally burning hell, but that does not do the work. It is the love of God. No one can repent except Christ move him. How is it done? Is it a special act for each? It is the Christ of Calvary hanging midway between heaven and earth, and then what? "Mercy and truth have met together; righteousness and truth have kissed each other." [*Psalm 85:10.*] I plead with God to show me this so clearly that I may present to others who have so much difficulty to comprehend that Christ is first and last, the Alpha and Omega, and has drawn man, by a love as broad as the world, to Him, and what then? It leads man to repentance and then comes the forgiveness. We want that the brethren and sisters should take hold of this for themselves. *6LtMs, Ms 32, 1889, par. 13*

When Peter had been put in prison the priests said, "Do not preach in His name," but the angel opened the prison door and bade him go forth and preach. This was a conflict between the two, and Peter, when rearrested said: "We ought to obey God rather than man." [*Acts 4:17, 18; 5:19, 20, 29.*] The love of God which is beyond comprehension is constantly drawing men to repentance. It is Christ that is the first and the last, the Author and Finisher of our faith. Now our faith must grasp this truth. *6LtMs, Ms 32, 1889, par. 14*

Man's nature is enmity against God. Christ came clothed with humanity and then humanity touched humanity, and by living faith men grasp Christ and repent that they have transgressed the law of God. As they repent He forgives their transgressions. So it is Christ from first to last. Now we want our brethren to see this. What is man to do? Have faith. What kind of faith? To believe that Christ is the propitiation for our sins, and that He brought immortality to light. But what are we to do? Why, this faith is a working faith. Will a farmer

fail to sow seed yet expect a harvest? No more will you unless you are active workers in the cause of God and put to the stretch every muscle, every energy. "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.*] What does that mean? He overcame in our behalf and we are to overcome in His strength.*6LtMs, Ms 32, 1889, par. 15*

Every evil and defect will shut us out of heaven if we do not overcome through the strength He has given us. Why then groan, "O, I wish I was a child of God?" If an angel told you, would it make it any stronger? You lack faith. Put your faith to the utmost stretch. If I promise you something, you would not require an evidence from me. It would be insulting to ask it. Yet we treat God in that way. He says if you ask you shall receive. Now what are you going to do? Ask for what you want. Claim His promise. Tell Him you are weak and cannot overcome unless you have His strength, and that you must have it. Do you suppose you would ask in vain; knock and not be heard? No. If you would have this faith you must be the happiest people on earth. Why? Because you have planted your hopes on these promises, and you go on your way rejoicing, knowing He will do exactly as He promises. This faith works by love, and our old, hard hearts fall upon Christ and are broken, and He fills us and molds us by His Spirit.*6LtMs, Ms 32, 1889, par. 16*

The trouble with us is that we have never fallen upon the Rock. We are wrapped up in our own self-righteousness. Had we not better believe and mix the truth with faith, having that faith which works by love? Shall we not, in all our connection with each other see Christ in all, and love one another as Christ loves us? Let us take Christ as our precious Saviour, and He will be to us a present help in every time of trouble.*6LtMs, Ms 32, 1889, par. 17*

I am so glad we need not go through life with our heads bowed down looking at our own imperfections. We misrepresent Christ in this way. Have we not everything to be grateful for? Christ has gone to prepare mansions for us. Let not your heart be troubled. Is not that enough to make us glad? Should we not go our way rejoicing, talking of His compassion, His love? Have you, brother or sister, put your mind on the right side of the question? Turn over a page and

look over the shadow of darkness to the love of Jesus Christ. “Unto us a child is born, unto us a son is given.” [*Isaiah 9:6.*] God has given us all that mightiness and power. Will we believe He will strengthen us and overcome for us as He overcame?<sup>6</sup>*LtMs, Ms 32, 1889, par. 18*

It is the humanity combined with divinity that will bring us through the strait gate. Don't dishonor Him any longer by your unbelief. Let us lay right hold of His promises. Open your heart to Him and let self break all to pieces. He will gather you. He will put His mold upon you. The Lord is coming. There is no time for indolence. There is a message to go to the world. We cannot present it to the world if we do not believe in Him. We are receiving precious things.<sup>6</sup>*LtMs, Ms 32, 1889, par. 19*

Brethren, will you take hold of this truth; will you, by work in your family, seek to bring them up in the nurture and admonition of the Lord and carry this spirit into your churches, so educating yourself that you can preach Christ to them that know Him not?<sup>6</sup>*LtMs, Ms 32, 1889, par. 20*

## Ms 33, 1889

Sermon/Sermon at Kansas Camp Meeting

Ottawa, Kansas

May 14, 1889

This manuscript is published in entirety in *Topeka Daily Capital* 05/15/1889.

[Transcribed from the *Topeka Daily Capital* of May 15, 1889.]*6LtMs, Ms 33, 1889, par. 1*

Text: *1 Peter 1:3, 4.6LtMs, Ms 33, 1889, par. 2*

Should not the old, old story of the resurrection of Christ from the dead be to us one of joy? Many professional Christians go about with their heads down as though Jesus were yet in Joseph's new tomb. He is not there, dear friends, He is risen, and we want to talk of Him, of His love and power to save us from our sins. The story of His love should be to us as much a song of joy as it was to the disciples of old, for we have as much reason to joy in their salvation which His death brought out for us as they.*6LtMs, Ms 33, 1889, par. 3*

If we take a right view of Jesus, we will not be found talking discouragement and gloom. We may gather and appropriate all the promises of God to ourselves. We go into a beautiful garden fragrant with lilies, roses, and pinks and, besides these, thistles and briars. We take our eyes from the roses and think of the briars, and complainingly ask, "What business have these here?" Well, I want to know what business you have to look at or touch them, when there are roses, lilies and pinks to feast the eye on. So the Word of God is a garden of beautiful flowers of promise. Let us look on these.*6LtMs, Ms 33, 1889, par. 4*

Take a flower. As you behold it in the distance it is beautiful. Draw nearer and you are delighted with its fragrance. Examine still closer and you are impressed with the delicacy of its tint and structure which nothing but a God could give it. So with the Bible. In reading

its prayers we should leave our minds open to receive new light and should constantly draw so near to God that we can seek for His mercies. We do not want to dwell on the dark side, but rather let memory's walls hang with the beautiful pictures of God's mercy and love. We should train our tongues to sing the praises of God. Have we not enough to praise Him for? He says, "What more could I do for My vineyard than I have done?" [*Isaiah 5:4.*] Sure enough! Has He not given His Son! We are not left to battle with the powers of darkness alone. *6LtMs, Ms 33, 1889, par. 5*

After Jacob had defrauded his brother of the birthright he was a wanderer. He was a discouraged man as he contemplated his deprivations with the blessings of home, mother—all. But as he lies with his head resting on his pillow of stone, he sees a ladder stretch from the earth to the highest heaven. He saw that in that ladder the gift of heaven was portrayed to man. He said, "This is indeed the gate of heaven." [*Genesis 28:17.*] It is by this ladder (Jesus Christ) only, that we can climb to heaven. *6LtMs, Ms 33, 1889, par. 6*

When Adam separated himself from his God it was Christ who bridged the gulf. Suppose the ladder did not connect humanity with divinity by one inch? All would be lost, for of ourselves we can do nothing. But we unite our humanity with Christ's divinity and are drawn up step by step by the cords of God's love. *6LtMs, Ms 33, 1889, par. 7*

Christ is our Substitute as One who will fight our battles for us. The human arm of Christ encircles the fallen race and with His divinity He grasps the throne of the Infinite. He says, "Come unto Me for My yoke is easy." [*Matthew 11:28, 30.*] We are to find the rest in bearing the yoke of Christ. Are we wearing the yoke of Christ or have we manufactured a yoke of our own? If you are groaning under your burdens you have not Christ's yoke upon you, for He says, "My yoke is easy and My burden is light." [*Verse 30.*] But if you wear a yoke of self-righteousness you will find it very heavy. *6LtMs, Ms 33, 1889, par. 8*

Mothers, are you wearing the yoke of Christ? Home religion is what we want. The fear of God should be taught to our children, and pity and love should circulate through the rooms at our home. Christ



touches humanity that He may help us how to be partakers of the divine nature. This is what the parents want in teaching their children to be obedient, respectful, courteous, for this is religion. If you teach them in this way it will train them to be respectful and obedient to their Heavenly Father. You can teach them from their boyhood to love Christ.*6LtMs, Ms 33, 1889, par. 9*

Consider the responsibility you bear in training your children. You must mold and fashion them through the aid of the grace of God that they may grow up honorable men and women. Instead of embroidering their dresses, show them that the best adornment is a heart of simplicity and love, that they may grow up with the spirit of Christ. They should be under the control of their parents and when they get older they will keep their temper under control. When I see the child that flings itself on the floor in anger my heart aches within me. If they were taken in hand by parents we would not hear the results of so many outbursts of temper in men; we would not hear of so many church trials.*6LtMs, Ms 33, 1889, par. 10*

The home should be made cheerful. The best room should not be shut away from the little ones. Make them realize that home is in the best, the cheeriest room in the house. Give them the benefit of sun and air, which is the best doctor. It takes much of the grace of God to raise children. Let them know the mother love in order to comprehend the love of God.*6LtMs, Ms 33, 1889, par. 11*

On the Sabbath do not tie them to the bed post for fear they will not keep the day properly and then sing, "Lord in Thy Sabbath I delight." Take them to walk among the trees and in the fields that show God's creative power, and thus lift them up through nature to nature's God. When 11 years old I was in despair, my education in regard to the love of God having been neglected. But when I got a view of His love I never forgot it. I cannot look upon the lofty tree, the spear of grass, or the flower of the field without thinking of the love of God.*6LtMs, Ms 33, 1889, par. 12*

It is Satan who has given the trouble and trials and wretchedness to the human family. He casts his hellish shadow athwart our path, but we are not to look at him. Take your eyes away and gaze on the lovely form of Christ and contemplate His power and love and all

will be right. *6LtMs, Ms 33, 1889, par. 13*

Christ said, "Consider the lilies..." [*Matthew 6:28.*] Carry your minds back to the glory of Solomon sitting on his throne flanked with golden lions and surrounded by gardens of flowers and all that could make a man happy. Was he happy? No. We hear him moan out: "Vanity, vanity, all is vanity." [*Ecclesiastes 1:2.*] It was not a lack of beauty that made unhappy the greatest king that has ever held a scepter. He was an idolater. His career shows him a disappointed man and that riches, power, glory and fame are not sufficient to make a happy man. No, he lacked the peace of God which brings contentment. So teach your children that the beauty of the lily should decorate their hearts. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [*1 Peter 3:3, 4.*] Teach them that it is not the beauty of face, dress, wealth, etc. but the beauty of character that elevates them in the scale of moral value with God. *6LtMs, Ms 33, 1889, par. 14*

We have solemn responsibilities in the education of our children that they may have Christian politeness. Then let us bring Christ into our own hearts so that our children may have an example of Christ in the home. Let us show tenderness and love and act with God in building up this home religion. Children do not seem to realize or have any sense of the respect due to God. But if you teach them to obey you they will respect you, and will respect and obey Jesus. *6LtMs, Ms 33, 1889, par. 15*

When the Sabbath comes to you, draw them about you and tell them of the undying love of Jesus. Point them to the necessity of entering upon the Sabbath without crowding its holy hours; the necessity of having the houses and faces clean and tidy for the Sabbath, for if the corners of your house are untidy there will be some dirty corners in the heart. If your children are thus trained they will not be found in saloons and around card tables when they are older. *6LtMs, Ms 33, 1889, par. 16*

God grant that you may seek to be a partaker of the divine nature.

Satan has divorced you from Christ and you think He is far off. The gates of heaven are open and the glory of Christ will shine on you if you trust Him. Let us get the simplicity of godliness. Let us sympathize with our children as Christ sympathizes with us. In this way you will win their love, and then you can place the hand of your child, with yours, in the hand of Jesus and give yourselves to Him. Let us be Bible Christians and have the salvation which is by faith in the arm of Infinite Love. We want our households to experience true conversion to Jesus Christ. Then we will talk of the love of God instead of gossiping about our neighbors. We will be educating ourselves to talk faith, to lift up Jesus who says: "They that honor Me I will honor." [*1 Samuel 2:30.*]*6LtMs, Ms 33, 1889, par. 17*

## Ms 34, 1889

Sermon/Sermon at Kansas Camp Meeting

Ottawa, Kansas

May 15, 1889

This manuscript is published in entirety in *Topeka Daily Capital* 05/16/1889.

[Transcribed from the *Topeka Daily Capital* for May 16, 1889.]*6LtMs, Ms 34, 1889, par. 1*

(1 *Peter* 2:9)—“But ye are a chosen generation, a royal priesthood, a peculiar people.”*6LtMs, Ms 34, 1889, par. 2*

There is very much said here to show that we should make our deportment correspond to the truth which we profess. The world has a right to expect this of us. All who profess truth should stand in the position where that truth places them. It is a crime before God for parents to bring into the world more children than they can properly educate and train. Children must be kept in purity and moral independence before God and man. If God has moved on you by His Spirit, it will show itself in your everyday life. This is religion.*6LtMs, Ms 34, 1889, par. 3*

Mothers and fathers having natural tendencies which are foreign to the leadings of the Spirit of Christ cannot properly arouse the interests of their children so they can sense their responsibility before God and man as they grow into maturity, unless they have their entire dependence upon God.*6LtMs, Ms 34, 1889, par. 4*

How many we can recall who claim to have religion but who are not genuine home Christians! The habits of the parents should be neat and orderly, as the children will form their characters largely from the example they set them. There are emanations from the body, constantly, which necessitate scrupulous cleanliness. Garments should be kept clean, and the little wearers be taught that to be untidy is a sin.*6LtMs, Ms 34, 1889, par. 5*

Parents have habits which not only defile their own lives but the lives of their children, and they grow up in wickedness and corruption. Parents, you must preoccupy the garden of your child's heart; you must sow it with seeds of truth and piety. Fence a corner from your garden and watch, for an example, the progress of vegetation. You sow no weeds and cultivate no flowers, but what will be the result in the fall? It will be full of weeds and thistles. Mothers should be, of all persons, the nearest to the heart of the child. You should keep your ears alert to catch their words, and your eyes open to notice their actions.*6LtMs, Ms 34, 1889, par. 6*

Eli was a priest, but though he was a good man, he was too easy with his children and he did not restrain his boys in their wickedness. What did God say? "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed. Behold the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." [*1 Samuel 2:30, 31.*] So the sins of these children lay at the door of their parents' soul. Brethren and sisters, may it not be so with us! You must look into the habits of your children if you expect to have households that God will honor.*6LtMs, Ms 34, 1889, par. 7*

Abraham was visited by angels that were on their way to destroy the corrupt city of Sodom. God said He would tell Abraham about the destruction because he had trained his children in a proper manner. [*Genesis 18:17-21.*] Abraham pled with God to spare the city for the honest inhabitants, of whom but ten could be found. Here we have an example of a city where the leaven of licentiousness had been at work, and that great city was destroyed. Brethren and sisters, we ought to be wide awake. We need not trust in our own wisdom or strength, but we can, by faith, lay hold on the infinite arm of God.*6LtMs, Ms 34, 1889, par. 8*

When you bow your heads about the table and offer thanks for your daily portion of food, call their minds to the fact that it is Christ who supplies all our necessities. They will then grow up with hearts that will respond in thanks to God for all His gifts and blessings.*6LtMs, Ms 34, 1889, par. 9*

Fathers, are you setting an example of kindness and Christian

courtesy before your child by showing your wife a husband's love? There are thousands of wives and mothers going to their graves every year whose lives have pined away for the lack of sympathy and love. How many husbands there are who come into the home as cold as ice, and if things are not right, just murmur and complain, and thus give license to their children to speak words of disrespect to parents. Now Satan is working on the minds of children in a special manner. The earliest principles are those which stay longest by the child. While we are getting our hearts right at this meeting let us not forget the foundation and neglect to bring these truths to the hearts of our children. *6LtMs, Ms 34, 1889, par. 10*

Another mistake which causes heart grief and sorrow to parents when children grow up is the failure to provide employment for the little hands. Satan works with the indolent, and if you do not see that they grow up in industry, Satan will prey upon their tender minds and they will grow up into wickedness. *6LtMs, Ms 34, 1889, par. 11*

Now when we have been studying about the righteousness of Christ, let the light gained shine into the family circles, and while the truths of God are coming to you in mercy and love, may we not appropriate them to our children? Bring the little ones to God and plead with Him for that wisdom which will guide you in molding the minds of the children, and bring religion into our home duties and responsibilities. *6LtMs, Ms 34, 1889, par. 12*

Do not praise your children by flattery. If praise is merited, use modest words of commendation. If they make mistakes, do not censure them. Mothers in the kitchen or sewing room and daughters in the parlor at the piano is a reversed order of things. Teach your daughters the pleasures of industry. Show them that exercise in youth will secure that health which is the index to happiness. *6LtMs, Ms 34, 1889, par. 13*

Do not copy after those who have no standard of morality and Christian worth. But this work must be done in patience and perseverance, with that living faith that takes hold on the strong arm of God. Bring genuine home religion into the lives of your family. If you have home religion you will have neighborhood religion. Your

homes may be places where the angels of God will love to dwell.*6LtMs, Ms 34, 1889, par. 14*

Let reverence be shown for the house of God. Teach Christian politeness and courtesy in the home and we will have churches fit for the indwelling of the Spirit of God, and if you have not this religion of the home, if your children are allowed to disgrace the religion of Christ, you are not fit to belong to the church of God.*6LtMs, Ms 34, 1889, par. 15*

Now let us take right hold of this matter in humility and love and draw these young hearts out to Jesus that they may see charms in Him. Weave the lessons of Christ into their young minds. When their little arms encircle your neck tell them the old, old story of Jesus' love. When they go astray go and pray with them and show them how the angels look upon them. But if you do, never go about it in apparent anger. Be what you want your children to be. If they are wilful and stubborn, gain the victory over them by gentleness, and conquer them by love.*6LtMs, Ms 34, 1889, par. 16*

## Ms 35, 1889

Sermon/Progress in the Work of Christ

Battle Creek, Michigan

November 16, 1889

Previously unpublished.

(A sermon preached at the Battle Creek Tabernacle, November 16, 1889, 11:00 A.M.)*6LtMs, Ms 35, 1889, par. 1*

(*Colossians 3:1-10* quoted). We are now called, in the words I have [just] read, to take away our minds from the world—also our affections—our hearts, minds, and intellect, to flow in another channel. This brings us into position where we can grasp hold of things of God. This is the work that is expected of us in the high calling in Christ Jesus.*6LtMs, Ms 35, 1889, par. 2*

The young man asked the Saviour what he should do to have eternal life. He called him to the obedience of the law and told him if he loved God with his whole heart he shall live. [*Luke 10:27, 28.*] If we do love with our whole heart, then we love as Christ loves. Oh, can we comprehend this wonderful love? In church capacity shall we do or say anything to discourage our brethren or, like Christ, build them up?*6LtMs, Ms 35, 1889, par. 3*

There are many representing Christ who falsely represent Him before the world. Our hearts should be going out after God constantly. Our soul's desire should be for Christ. Christ said, If I be lifted up, I will draw all men unto Me. [*John 12:32.*] You cannot afford to sin—not one of you. We say unto you who go forward in baptism today, give Christ all your heart.*6LtMs, Ms 35, 1889, par. 4*

I am so glad a few more have given their hearts and affections to Him. Oh, give your affections to Him who came to the world clothed in humanity that you may live. Will we clothe ourselves in darkness and doubts and unbelief, and then claim to be His child? Don't pretend you are Christ's and have no change [in your life]; don't offer your righteousness, but hold up His righteousness.*6LtMs, Ms*



35, 1889, par. 5

“By this shall all men know ye are My disciples if ye have love for one another.” [*John 13:35.*] If you are imbued with the love of Jesus, it will flow out from the heart. When we accept Christ, then we take on us the vows to become students in the school of Christ. Ye are dead, your lives are hid in Christ.*6LtMs, Ms 35, 1889, par. 6*

There is no such thing as instantaneous sanctification. Sanctify today and tomorrow not by trying to excel this fashion or that fashion or this hat or that dress, but adorn to excel in Christ. Go forward [from] victory to victory; press [on] to be Christlike.*6LtMs, Ms 35, 1889, par. 7*

May God help us to be baptized with the Holy Ghost. Christ is all and in all, the true Chain which binds every true child together. Let the peace of God rule in your hearts, then there will be spiritual courage and spiritual fortitude.*6LtMs, Ms 35, 1889, par. 8*

Thanksgiving is coming near. Are you fretting over the mercies of God to see what you can be thankful for? Is it for roast turkey, a sumptuous dinner? Do you say you have nothing to be thankful for? Then let me tell you what to be thankful for. Be thankful for Jesus. Oh, let us make it such a Thanksgiving as we have never had before in our lives. If you make a feast, call in the poor, the halt, not those who will make a feast in return.*6LtMs, Ms 35, 1889, par. 9*

Then we want to breathe in the atmosphere of heaven. Oh, let us have His blessing. He wants you to have it. He holds it out to you.*6LtMs, Ms 35, 1889, par. 10*

Brethren and sisters, let us seek earnestly for faith and the glory of God, and may God help us to cleanse ourselves from the filthiness of the flesh and spirit.*6LtMs, Ms 35, 1889, par. 11*

Christ is all, and in all. He is the first and last. He is everything. Then let us press to the high calling in Christ Jesus.*6LtMs, Ms 35, 1889, par. 12*

## **Ms 36, 1889**

The Ministry of Angels

NP

1889

Formerly Undated Ms 154. Previously unpublished.

“Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.” *Acts 19:19.6LtMs, Ms 36, 1889, par. 1*

This scene occurred at Ephesus, a celebrated city of Asia Minor, which contained the temple of the goddess Diana which was one of the wonders of that age. The Ephesians made curious arts a matter of study.*6LtMs, Ms 36, 1889, par. 2*

The gospel preached by the apostle Paul was successful in bringing many souls to accept Jesus Christ. God meets men where they are. The Ephesians were approached by the apostle in the line of the things with which they were most familiar. With men who had given themselves up to the study of witchcraft, they could be reached only in a certain way; for these were having unlawful intercourse with Satan, who could represent angels. The work, then, of Paul, was to show there were unseen agencies that he was connected with [who were] far superior to those [of] the Ephesians; for many possessed of evil agencies were dispossessed and healed by the power of God.*6LtMs, Ms 36, 1889, par. 3*

The magicians and sorcerers could not imitate these wonderful miracles [performed by] the power of the Lord God of Israel through the apostle Paul.*6LtMs, Ms 36, 1889, par. 4*

Not all that has passed by the name of sorcery can be explained as sleight-of-hand deception and trickery. There is a power that lies behind the scenes that we are looking upon. A man who is connected with God has the angels of God enlisted in his behalf, and these angels have a watchcare over those who are seeking to

love and to serve God.*6LtMs, Ms 36, 1889, par. 5*

Could our eyes be opened, we would see the angels of God guarding us. These angels are sent to minister unto those who shall be heirs of salvation. These angels Jacob saw in his vision, ascending and descending the ladder of shining brightness, the base of it resting upon the earth, the topmost round reaching to the highest heavens. God was above the ladder, and the beam of His light and glory shone upon the whole length of the ladder. Here the communication is kept up between the heavenly world and the fallen world, that man should not be left to the invisible foe, to be led into his snares and to be deluded and his spiritual and eternal interest imperiled.*6LtMs, Ms 36, 1889, par. 6*

The church at this present time may be determined in growth and success by the spiritual influences that seem to control her actions. Justification by faith must act a prominent part in the growth and healthful condition of any church. He who fails to recognize in all its fulness this point of scriptural doctrine fails to recognize in all humility that we are not sufficient of ourselves in the great combat with the powers of darkness.*6LtMs, Ms 36, 1889, par. 7*

We are not at any time to conclude that we can be independent of supernatural teaching and that we can of our own selves act a part in the justifying of ourselves by our own works. All the good works we may do are [done] directly under the heavenly influence, unable to be done without these influences; so it is not of ourselves, but of the Spirit of God through His divine agencies.*6LtMs, Ms 36, 1889, par. 8*

The Holy Spirit can alone guide into all truth. If it were not for the guiding and teaching of the divine, we would be led by the influences of deceptive spirits, evil angels claiming to be angels of light which lead not into truth but into error upon the important matter of the acceptance of a sinner with God.*6LtMs, Ms 36, 1889, par. 9*

Wherever the church is in a healthful, flourishing condition, the depth of piety will be manifested by the cherished faith in the divine agencies of the Spirit of God, and the professed follower of Christ will grow in grace in that proportion that he depends upon the

teaching and leading of divine agencies. There are angels, good or evil, that are continually acting upon us by power, secret but most efficient. Very much is lost, and coldness in the church seen because they do not set the Lord ever before them and recognize Him at our right hand to help us. They do not consider that angels of heaven are by their side beholding their works and their necessities, and bear the tidings up the shining ladder to the throne of God. Altogether too little has been thought and said of angelic ministrations. *6LtMs, Ms 36, 1889, par. 10*

God's Word has not left angelic ministrations in obscurity, or unimportant. Let us consider this matter attentively, for there are many who, if they considered this matter as it is, that heavenly messengers are by their side to guide them, to shield them from evil, to admonish them from yielding to temptation, would [not] commit sin so readily, would [not] degrade both body and soul with heavenly angels looking upon them. *6LtMs, Ms 36, 1889, par. 11*

The Word of God forces this matter upon us that we will not be betrayed into sin. God presents the matter to our minds, weaving it into one of His most encouraging promises, to show man that he is never alone, that a helper is at hand. Consider these words: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." *Psalm 91:9, 10*. The agencies in this work, though unseen, shall accomplish the work, "For he shall give his angels charge over thee, to keep thee in all thy ways." *verse 11. 6LtMs, Ms 36, 1889, par. 12*

Satan would put these things out of our minds, for in proportion as we lose sight of these things, and that good angels are round about us, ministering spirits, we will forget that our great adversary the devil, with his evil angels, is continually laboring to effect our destruction. *6LtMs, Ms 36, 1889, par. 13*

If all are keenly alive to the fact of their exposure to the assaults of malignant and invisible agents, [they] should [not] feel any degree of safety without having on their side the armies of [the] Lord's host. The evil angels would soon overcome with their destroying power if the angels of God did not meet them as their antagonists, that they

shall not obtain the ascendancy over the workmanship of God. If we all realize that we have heavenly angels engaged in the contest with us, ... [page torn] the fallen foe will voluntarily place themselves on the side of the Lord's enemies in the battle which is waged on their account and give themselves away to the powers of Satan. The subject of angelic ministration has not had the attention it deserves. *6LtMs, Ms 36, 1889, par. 14*

Ministers of Christ need to keep these matters before their congregations to strengthen the weak and to lead the strong to feel that it is dangerous to depend upon their own strength, for, says Christ, "Without Me ye can do nothing." [*John 15:5.*] *6LtMs, Ms 36, 1889, par. 15*

Every soul that is truly converted will hold in manifest abhorrence not only sins which are general, but sins [in] which [they] themselves have indulged. Those who provoked God by the practice of curious arts were no sooner led to a true belief in Christ, than they burned their magical books before all men. They knew that their only safety was in not only renouncing their arts, but the books which had initiated them into these mysteries of witchcraft. The costly books should not educate other minds. To retain the books would keep them constantly exposed to temptation. *6LtMs, Ms 36, 1889, par. 16*

Those who are guardians of youth, who have come out on the Lord's side, should teach their children to walk the clear, plain path of duty, to keep the way of the Lord, to hold fast their integrity. If anyone through his own choice of hardihood shall walk on the enemy's ground, the evil angels at once begin to bring his agency to bear upon him and angels of God withdraw from him and he becomes the sport of Satan's temptation. Through repentance and the converting power of God he may again turn with his whole heart to the Lord, feeling his feebleness and constant dependence upon a power above his own. *6LtMs, Ms 36, 1889, par. 17*

## Ms 37, 1889

Resisting Doubt

NP

1889

Formerly Undated Ms 155. Previously unpublished.

“The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” *1 Corinthians 1:18*. Scepticism of truth is rapidly increasing. Infidelity is growing bold and defiant in the land among those who boast of intellectual greatness. *6LtMs, Ms 37, 1889, par. 1*

The question is asked, “When the Son of man cometh, shall he find faith on the earth?” [*Luke 18:8*.] There is no dearth of a certain quality of faith at the present time. One claims superior faith in this heresy; another claims faith in that error; but the faith that was once delivered to the saints will be rare. There is marked out in the Word of God a fierce conflict between truth and error, between sin and righteousness, and the principal features of Christianity will become rare, so that when the great day of the second advent of Christ shall be ushered in, the mass of mankind [will be] in the same condition of impenitence and unbelief as marked the inhabitants of the old world who were destroyed by a flood. *6LtMs, Ms 37, 1889, par. 2*

Jesus describes the unbelief then prevailing. He says, “As it was in the days of Noah, so shall it be when the Son of man shall be revealed. They were eating and drinking, planting and building, marrying and giving in marriage, until the flood came and swept them all away. So shall it be when the Son of man shall be revealed” [See *Luke 17:26-30*]. *6LtMs, Ms 37, 1889, par. 3*

When Christ shall come the second time, the world will be engaged in desperate revelry. We see the greatest peril to the truth in becoming skeptical. There are agents of Satan constantly at work to unsettle the faith of the youth in various ways. This is an age when unbelief in the truth prevails everywhere. From pulpits and press are heard in this liberal and corrupt age insinuations in a greater or

less degree thrown out against Christianity. Sarcasms, sophistry, erroneous teachings, are met on every hand.*6LtMs, Ms 37, 1889, par. 4*

Satan is sharp to devise. He adapts himself to the various circumstances and dispositions of those whom he seeks to entangle. He can gain influence with the illiterate by the coarse and hollow, senseless jest, and he comes to the educated with science, falsely so-called, which militates against the Bible; and the young in [the] community are surrounded with an atmosphere of temptation to lightly regard the Scriptures and the faith of their fathers.*6LtMs, Ms 37, 1889, par. 5*

There are so large a number who do a great deal of boasting of their wisdom and their sharpness, while they are being deceived by the great adversary of souls and know not that their wisdom is foolishness. They are blind, and discern not that human wisdom is foolishness. They have a lofty opinion of the powers of their reason, and [believe] that they have strength of mind to discover the “fallacies,” as they call them, of divine mysteries. Satan all the time is weaving his entanglements about their feet, whispering his heresies continually in their unsanctified ears, and leading the minds of thousands to despise the blood of [the] atonement.*6LtMs, Ms 37, 1889, par. 6*

Children of pious parents listen to the devil’s temptations, as did Adam and Eve in Eden, and win to themselves a heritage of shame and confusion. They turn from God their Maker and scorn His mercies. Better would it be for such had they never been born, for they help to swell the list of apostates under the black banner of the powers of darkness.*6LtMs, Ms 37, 1889, par. 7*

Man, with all the learning he is able to gain, with all the wealth the world can bestow upon him, is ignorant and poor if he is not balanced with religious principles, and be [not] an heir of God and joint heir with Jesus Christ.*6LtMs, Ms 37, 1889, par. 8*

Blame not Christianity if skeptics can start a hundred questions that you cannot answer; for it may be you are deficient in information. All these questions have been refuted again and again. There are things in the Scriptures hard to be understood and harder to be

explained by many minds who have not drunk rich draughts frequently from the well of Bethlehem. A child may ask questions which the most learned cannot answer. *6LtMs, Ms 37, 1889, par. 9*



## Ms 38, 1889

Diary — Prayer and Entrusted Talents

NP

Circa September 1889

Previously unpublished.

### Prayer

Jesus, the world's Redeemer, was our example in all things. He spent much time in prayer. He oft separated Himself from His disciples, yet they heard His strong appeals to God. And if the Son of God deemed it needful for His work to pray to His Father, how shall we regard this matter? We are finite, erring beings in the world who feel no need of praying, [yet we are] subject to influences which are calculated to draw our minds away from God and intercept the thoughts and views of God. *6LtMs, Ms 38, 1889, par. 1*

The senses are in constant danger of being perverted with the sight of the eyes, the hearing of the ear, the influences that prevail, and common, worldly matters. How necessary it is for us to obey the invitation of Christ to come away alone and rest a while, [as He did] when crowds were following Him. Here was to be a little time for communication with God, that the mind and heart might be refreshed and strengthened to resist the temptations of Satan which overcome so many souls. *6LtMs, Ms 38, 1889, par. 2*

The Lord Jesus was tempted in all points like as we are, but Satan obtained no victory over Him, for He preserved His oneness with Infinite Power. Prayer to His Father strengthened Him for His work and for His conflicts, just as prayer will strengthen every soul who comes to the Father in faith. The world's Redeemer "rising up a great while before day, he went into a solitary place there prayed." [*Mark 1:35.*] On one occasion His disciples went to look for Him, and when they had found Him, said to Him, "All men are seeking for thee." [*Verse 37.*] Again, Luke makes the statement, "He withdrew himself into the wilderness and prayed." [*Luke 5:16.*] And again the

statement is made: “And when it was day, He departed and went into a desert place.” [Luke 4:42.] And again, “And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God; and when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles.” [Luke 6:12, 13.] *6LtMs, Ms 38, 1889, par. 3*

The Lord Jesus knew the necessity for prayer. The often repeated injunction was given to His disciples, “Watch and pray.” [Mark 13:33.] And Jesus bids His disciples to return to a closet for secret prayer. He says, “Men ought always to pray and not to faint.” [Luke 18:1.] There must be constant looking unto Jesus in all our perplexities. Simple faith takes hold on the promise and becomes, when exercised intelligently, a living reality—faith that works, that grasps the eternal efficiency. Satan will taunt and mock us when with mind and soul and will we begin to believe that Christ is indeed ours and we begin to enjoy the peace that [comes from] a reliable faith that grasps the sure promises. “Ask,” saith He that is Truth, “and ye shall receive” [John 16:24], [and then] we do drink of the living waters of life. *6LtMs, Ms 38, 1889, par. 4*

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### **Talents Entrusted**

All who are entrusted with capabilities and power will be beset with strong temptations to put their talents to a wrong use—to use them selfishly for the glorification of self. The Lord has promised all such who are thus tempted divine help to overcome these temptations. Jesus overcame every temptation of the devil. He resisted every thought of evil. He would not flatter the rich; He would speak peace when there was no peace. He taught forgiveness to their enemies when they were laying their plans for battle and conquest. *6LtMs, Ms 38, 1889, par. 5*

Jesus' temptations were no farce. He suffered being tempted, and therefore He presents to us the promise when we are pressed with temptation: “I know in whom I believe. The Lord is my Redeemer. Christ is my surety.” [He says,] “Come unto me all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] He is my

Redeemer. The praying, watching, believing soul is helped in every way when he cometh to Christ. He was wounded for our transgressions, bruised for our iniquities. He was a man acquainted with sorrows and my grief. *6LtMs, Ms 38, 1889, par. 6*

## Ms 39, 1889

Christ at Nazareth

NP

Circa September 18, 1889

Previously unpublished.

[Parts of this manuscript were used in *DA 237, 240.*]*6LtMs, Ms 39, 1889, par. 1*

The first sermon in the synagogue given by Christ was in His own native town, Nazareth, where He had passed His childhood and youth, in the synagogue where He had worshiped in the presence of His brethren in the manner and form of the Jewish religion. On the Sabbath day He was requested to take part in the service, to read a passage from the book of the prophets. Curiosity had been aroused concerning Him. Jesus looked upon familiar faces. His mother and His brethren and sisters were all there. Every eye was fastened upon Him in curious expectancy. And there was delivered unto Him the book, or parchment roll, of the prophet Isaiah. And when He had opened the book ... (see Bible [*Luke 4:17-20*]). There was a tenderness, a simplicity, and yet a remarkable distinctness and fervor in His utterance, for this was to Him a living reality. *6LtMs, Ms 39, 1889, par. 2*

He had announced His mission and then said, "This day is this scripture fulfilled in your ears." [*Verse 21.*] These words of appeal [were] freighted with heavenly love and yearning tenderness to heal them from bodily infirmities as well as the sin of the soul. And the Spirit of the Lord was moving upon the hearts of the audience, for they were impressed that these words were the words of God. With thrilling power they struck upon every heart and brought forth fervent response. Those [present] witnessed to the gracious words that proceeded from His lips. All the universe of God was looking upon and marking that scene, and when the cold and callous hearts were stirred as they had never been before, heaven rejoiced. *6LtMs, Ms 39, 1889, par. 3*

But evil angels were in that audience and were at work. One of the hearers whispered to his fellow-hearer to suggest unbelief and doubts, which were entertained. The heavenly impressions were discounted as unbelief came in. Who is this? (See *Vol. [2] Spirit of Prophecy, [ch. 7].*) A Saviour from sin, a Comforter of sorrow, who has come to adjust human wrongs? To deliver the oppressed, to heal the brokenhearted and preach the gospel to the poor meant work of altogether a different order for them. Their life and deeds might be investigated too closely and their works might not bear inspection. They considered themselves very exact in outward ceremonies. They wanted a mighty general, a military leader who with supernatural power should humiliate the Roman power and avenge their national wrongs, and place the Jewish nation where they thought they deserved to be—the exalted of the world. Hearing of the miracles of Christ, they thought this power would be to their advantage. *6LtMs, Ms 39, 1889, par. 4*

The words spoken had strangely stirred their hearts but unbelief was again cherished. The door of the heart was opened, and the spirit of envy and criticism filled their souls; their hard hearts became so much the harder after being momentarily softened. “Who is this Jesus?” was the question of their unbelieving hearts. “Is He not the carpenter’s son, working at the trade with His father? Are not His mother and brethren and sisters here with us? Let Him work some miracle.” [*Mark 6:3; Luke 4:22.*] Unspoken words, but the atmosphere around Him was felt. He read their hearts. He answered the feelings of the audience. He said, “Ye will say unto Me, Physician, heal Thyself. Do here in Nazareth the miracles we have [heard] that Thou hast done in Capernaum, and evidence Thy claims to Messiahship.” He then said, “I tell a truth, no prophet is accepted in his own country.” (See Bible, [*Luke 4:25-27.*].) *6LtMs, Ms 39, 1889, par. 5*

The moment He made reference to the favors and blessings given to the Gentiles, their national pride was at once escalated. Words were now spoken in no gentle manner and His words were drowned in a tumult there in the synagogue. They laid violent hands on Jesus, hurried Him to the brow of a hill, whereon the city was built, with the purpose to cast Him down headlong, but some were seeking to counterwork their purposes. Jesus stood in calm

majesty, while their wrath seethed around Him and they contended what should be done unto Him. Angels of heaven preserved His life and made a way out of the throng, and He went on His way. Nazareth refused and rejected Him.*6LtMs, Ms 39, 1889, par. 6*

Here were the people who prided themselves on keeping the law, but because their ideas were crossed, their fierce national spirit was aroused to commit murder. It is said by the prophets, "He shall not fail nor be discouraged till He have set judgment in the earth." [*Isaiah 42:4.*] Thank God for that saying. Here we can see the danger of misunderstanding and misinterpreting the Scripture.*6LtMs, Ms 39, 1889, par. 7*

## Ms 40, 1889

Diary — Thoughts on *Luke 10*

NP

Circa November 1889

Previously unpublished.

*Luke 10:25-37.* The lawyer who made this inquiry of Christ had been leavened with the spirit of unbelief which so largely came into the hearts of the Pharisees. With the priests and rulers he had become prejudiced against Jesus of Nazareth because He presented ideas that were not in harmony with their own teachings. In the place of coming to the Scriptures with a desire to understand the truth of these lessons given by our Lord, they came with a determination to make of none effect His words which did not harmonize with their practical life. *6LtMs, Ms 40, 1889, par. 1*

The lawyer, imbued with the spirit of controversy and determined to carry out this spirit of criticism [in order ] to get something out of the mouth of Christ which would give them an excuse to condemn Him, made this inquiry, "What shall I do that I may have eternal life?" Jesus placed the burden of answer upon himself. "What saith the law? how readest thou?" And he answered, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength; and thy neighbor as thyself." Jesus answered him, "Thou hast answered right; this do and thou shalt live"—that is, live eternal life. But he was not pleased; he had not succeeded in obtaining the real object of his inquiry. "This do and thou shalt live" condemned his practice, and he, willing to justify his course, said, "And who is my neighbor?" Then the Lord Jesus presented a case to make plain or explain who is our neighbor. *6LtMs, Ms 40, 1889, par. 2*

The Lord, the Searcher of human hearts, opened to this lawyer where he failed to keep the law of God. In his idea of seclusion and separation from those not in harmony with himself, he had neglected to carry out the very principles of the law of God. Christ reveals the far-reaching principles of the law of God: that it enjoins not merely formal services but the love of God to be practiced in

just such unselfish deeds as were done to the unfortunate man by the sect whom they despised, and that this work compassed both love to God and love to man. The answer of Christ, "This do and thou shalt live," awakened his conscience. [*Verse 28.*]6*LtMs, Ms 40, 1889, par. 3*

God is weaving the great events of human destinies. It is the Lord who brings men over the ground where they have opportunities to connect with their fellow men and do the works of mercy and love which are the true principles of the law of God. "And who is my neighbor?" brings out in the lessons of Christ the principles of the law of God which the Pharisees had ignored. A priest in holy office who, it is supposed, would have pity, "passed by on the other side." He did not seize the precious privilege of doing the work it was his privilege to do, but left the sufferer, it may be, to die. Then came a Levite, one who was peculiarly favored of God.6*LtMs, Ms 40, 1889, par. 4*



# 1890

## Letters

### Lt 1, 1890

Brethren

St. Helena, California

May 14, 1890

This letter is published in entirety in *1888 651-664*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren,

I have been deeply burdened in regard to the manner in which *Volume 4, [or] The Great Controversy*, has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people. *6LtMs, Lt 1, 1890, par. 1*

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of the Scripture: "The day of the Lord so cometh as a thief in the night." [*1 Thessalonians 5:2.*]*6LtMs, Lt 1, 1890, par. 2*

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of

God. I have shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted.*6LtMs, Lt 1, 1890, par. 3*

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself, of seeking repentance, faith, love, hope, and holiness for himself. I was assured that there was no time to lose. The appeals and warnings must be given; our churches must be aroused, must be instructed, that they may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them.*6LtMs, Lt 1, 1890, par. 4*

I was shown that much of my time had been occupied in speaking to the people when it was more essential that I should devote myself to writing out the important matters for *Volume 4*; that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.*6LtMs, Lt 1, 1890, par. 5*

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan, the false Christs that will appear—that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.*6LtMs, Lt 1, 1890, par. 6*

Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us.*6LtMs, Lt 1, 1890, par. 7*

You, my brethren, took the responsibility of seeing that it was put in circulation. But about the time when the new edition of *Volume 4* came from the press, the new work, *Bible Readings* was introduced. This book has had a great sale and has been permitted to swallow up every interest. Canvassers found it an easy book to handle, and *Volume 4* was kept out of the field. I felt that this was not right; I know that it was not right, because it was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until *Bible Readings* has had its run. Then we will take hold of *Volume 4*, and give it the field." Last fall I was promised that in the spring a special effort should be made to push *Volume 4*. My answer was, "Brethren, I dare not wait so long." I could not understand why such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds. *6LtMs, Lt 1, 1890, par. 8*

They said that the canvassers were unwilling to take *Volume 4*, because they could sell *Bible Readings* so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would not work for the book which ought to come before the world." *6LtMs, Lt 1, 1890, par. 9*

I groaned in spirit, for I knew from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them. [*Verse 3.*] *6LtMs, Lt 1, 1890, par. 10*

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now *Volume 1*, or *Patriarchs and Prophets*, is ready for circulation; but even for this book I will not allow *Volume 4*

to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?*6LtMs, Lt 1, 1890, par. 11*

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way, so that the light which He has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it?*6LtMs, Lt 1, 1890, par. 12*

It is now urged that only one book at a time should have a place in the canvassing field, that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense and therefore sold cheaply; other works that present truths essential at this time have involved greater expense; shall they therefore be kept from the people? *Bible Readings* is a good book to occupy its own place, but should not be permitted to crowd out other important works which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention.*6LtMs, Lt 1, 1890, par. 13*

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on which they can make the most money, to the neglect of others that the people need, I ask, "In what sense is theirs a missionary work? Where is the missionary spirit, the spirit of self-sacrifice?"*6LtMs, Lt 1, 1890, par. 14*

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser, any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book—placed before him, shall I say, as a temptation—on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of

things? *6LtMs, Lt 1, 1890, par. 15*

If there are reasons back of all this, if the publishing houses exert an influence to favor this state of things because they receive greater financial benefit thereby, this should be searched out. I have carried the burden as long as I can; it is wearing away my life. *6LtMs, Lt 1, 1890, par. 16*

Many have asked me if I was not getting rich by the sale of my books. Far from it. I invested about 3,000 dollars in the new edition of *Volume 4*. I own the plates, and it was agreed that I should receive fifteen cents a copy on the books. Then the publishers represented to me how little the publishing houses made in handling the books. I finally consented to accept twelve and a half cents, being assured that they would throw their interest and energy into circulating the book, and that the large editions sold would bring me back all that I had invested, and much more, to help pay the expense of publishing other works, which were in preparation. But soon after I consented to take twelve and a half cents, *Bible Readings* came from the press, and it was decided to carry that book almost exclusively until the market was supplied. Thus instead of giving *Volume 4* an equal chance with *Bible Readings*, the managers allowed it no place at all. *6LtMs, Lt 1, 1890, par. 17*

During my stay in Europe I spent freely my own means to advance the various interests of the cause. Since my return to America I have invested \$1,600 in various branches of the work, expecting that the sale of my books would supply the necessary means; but instead of this, I have been obliged to borrow the money to pay interest upon it. If I publish new books, I must have money to pay my helpers who assist in preparing the matter for the press. Then there is the cost of type-setting, making plates, illustrations, etc, etc. All these things require money. Now what am I to do? Shall I dismiss my helpers? Stop publishing? *6LtMs, Lt 1, 1890, par. 18*

The managers of the Review and Herald could not be ignorant of my financial situation, but what interest have they shown to change this order of things? I thank them for permitting me to draw money to carry on the work. But their course in regard to the circulation of my books has made it a necessity for me to speak. I cannot be

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Sr. White, why is every canvasser working for *Bible Readings*? I was canvassing for *Volume 4*, but the president of our conference advised me to take *Bible Readings*. I received a rich blessing in canvassing for *Volume 4*. I had success and thought I would throw my whole energy into the work of bringing that book before the people. Every one who bought it was pleased with it, and some purchased a second copy to give to their friends. But I was told that all the canvassers were working for *Bible Readings*, and as this seemed to be the order of things, I took that book. Would it not be pleasing to the Lord for me again to take up *Volume 4*?<sup>6</sup>*LtMs, Lt 1, 1890, par. 21*

It certainly [would be a] mistake [for] our canvassers, if with proper instruction [and] having the matter set before them in its true bearings, they would choose to give the field entirely to *Bible Readings*, to the neglect of *Volume 4*. If it should prove that they will not receive counsel, if they are unwilling to do the work so essential at this time—to bring before the people the very books that the world should have—then there is only one course left for me. That is, to raise and train a company of canvassers for this special work, men and women who shall work not merely to please themselves, not merely for gain, but to do the work of God, to bring before the people the warnings of God to them. This I proposed to do some time since, but was urged to wait a little.<sup>6</sup>*LtMs, Lt 1, 1890, par. 22*

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I speak to you who are engaged in the canvassing work. Have you read *Volume 4*? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the highways and byways, where are souls to be warned of the danger so soon to come.*6LtMs, Lt 1, 1890, par. 24*

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When I think of the end so near, and think that the light given me of God is not permitted to come before the people, I am in great distress of mind. When I awake at an hour of the night, my heart is filled with such grief that I cannot close my eyes to sleep. A feeling of anxiety, of remorse, has pressed upon me, as though this delay in the circulation of *Volume 4* was due to some neglect on my part. And my burden does not decrease, in the least, as time passes and nothing is done.*6LtMs, Lt 1, 1890, par. 26*

I seem to be bound about by rules or customs or something which I cannot define, so that I am powerless to do anything; and those who are in responsible positions are themselves taking no burden of the matter.*6LtMs, Lt 1, 1890, par. 27*

Brethren, you are urging me to come to your camp meetings. I must tell you plainly that the course pursued toward me and my work since the General Conference at Minneapolis—your resistance of

the light and warnings that God has given through me—has made my labor fifty times harder than it would otherwise have been. I find that my words have far less influence upon the minds of our people than upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which, at great cost and labor, I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in camp meeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice.*6LtMs, Lt 1, 1890, par. 28*

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I have been shown that men in responsible positions should be men who are not controlled by impulse, men whose conscience is quickened by habitual communion with Christ, men who bow in reverence to the divine standard of righteousness. Pure and undefiled religion should preside over their practice; they should honor God by honoring the light He sends them, by practicing the principles laid before them, and shunning everything unfair and unjust. Such men will not neglect important interests which are under their guardianship, and whose success or failure depends on their management. They will not, for the sake of immediate financial



advantage, let the light given of heaven be excluded from the people. They will be braced for duty to the truth of God, and no influence from any source, no entreaties or favor, can induce them to turn from the work which they know to be just and consistent.*6LtMs, Lt 1, 1890, par. 30*

I tell you in the fear of God, I have held my peace as long as I dare to do so. I shall no longer trust in your hands important interests which mean so much to me, if you continue to treat them with such indifference as you have manifested.*6LtMs, Lt 1, 1890, par. 31*

If you do not intend to work to get *Volume 4* before the people, why did you not say at the outset, "Sr. White, we do not regard the books you have written as of any great importance. We will handle books that bring more money to the publishing house, and will allow you to bring your books before the people the best way you can. We do not see any special need of hurry in getting them before the world." If you had done this, you would have dealt more honorably with me. You know I needed the money which the sale of my books would bring. You undertook to manage the sale for me, and if I have been justly dealt with I have yet to <learn what constitutes mercy and justice.>*6LtMs, Lt 1, 1890, par. 32*

I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for *Volume 4*?*6LtMs, Lt 1, 1890, par. 33*

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now, I ask my brethren, are matters to continue as they have been for the last two years? I wish to know now, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood at the outset the turn that was to be given to *Bible Readings*, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for someone to place *Volume 4* in the position it should be [in], until hope has died out of my

heart. *6LtMs, Lt 1, 1890, par. 34*

After carrying the burden of writing the book and getting it through the press, I trusted that I could then lay it in the hands of my brethren, that they would understand and appreciate its importance and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the Captain of my salvation and promptly obey. *6LtMs, Lt 1, 1890, par. 35*

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifested in our canvassing work. Show the canvassers that they should not carry things to extremes, that they should not drop the very books that the people are in suffering need of, and push a new work which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time. *6LtMs, Lt 1, 1890, par. 36*

I have evidence that the Lord impresses the hearts of those who read what is written in *Volume 4*, concerning those scenes of thrilling interest—the things that are and that shall be. If those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time as presented in *Volume 4*, and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the Word of God and the trying scenes just before us. *6LtMs, Lt 1, 1890, par. 37*

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul, The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than *Volume 4*, has been? My experience since the conference at Minneapolis has not been very assuring. I have asked the Lord for wisdom daily, and that I may not be utterly disheartened and go down to the grave broken-hearted, as did my

husband.6LtMs, Lt 1, 1890, par. 38

# 1890

## Letters

### Lt 1, 1890

Brethren

St. Helena, California

May 14, 1890

This letter is published in entirety in *1888 651-664*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren,

I have been deeply burdened in regard to the manner in which *Volume 4, [or] The Great Controversy*, has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people.*6LtMs, Lt 1, 1890, par. 1*

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of the Scripture: "The day of the Lord so cometh as a thief in the night." [*1 Thessalonians 5:2.*]*6LtMs, Lt 1, 1890, par. 2*

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of

God. I have shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted.*6LtMs, Lt 1, 1890, par. 3*

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself, of seeking repentance, faith, love, hope, and holiness for himself. I was assured that there was no time to lose. The appeals and warnings must be given; our churches must be aroused, must be instructed, that they may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them.*6LtMs, Lt 1, 1890, par. 4*

I was shown that much of my time had been occupied in speaking to the people when it was more essential that I should devote myself to writing out the important matters for *Volume 4*; that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.*6LtMs, Lt 1, 1890, par. 5*

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan, the false Christs that will appear—that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.*6LtMs, Lt 1, 1890, par. 6*

Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us.*6LtMs, Lt 1, 1890, par. 7*

You, my brethren, took the responsibility of seeing that it was put in circulation. But about the time when the new edition of *Volume 4* came from the press, the new work, *Bible Readings* was introduced. This book has had a great sale and has been permitted to swallow up every interest. Canvassers found it an easy book to handle, and *Volume 4* was kept out of the field. I felt that this was not right; I know that it was not right, because it was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until *Bible Readings* has had its run. Then we will take hold of *Volume 4*, and give it the field." Last fall I was promised that in the spring a special effort should be made to push *Volume 4*. My answer was, "Brethren, I dare not wait so long." I could not understand why such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds. *6LtMs, Lt 1, 1890, par. 8*

They said that the canvassers were unwilling to take *Volume 4*, because they could sell *Bible Readings* so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would not work for the book which ought to come before the world." *6LtMs, Lt 1, 1890, par. 9*

I groaned in spirit, for I knew from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them. [*Verse 3.*] *6LtMs, Lt 1, 1890, par. 10*

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now *Volume 1*, or *Patriarchs and Prophets*, is ready for circulation; but even for this book I will not allow *Volume 4*

to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?*6LtMs, Lt 1, 1890, par. 11*

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way, so that the light which He has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it?*6LtMs, Lt 1, 1890, par. 12*

It is now urged that only one book at a time should have a place in the canvassing field, that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense and therefore sold cheaply; other works that present truths essential at this time have involved greater expense; shall they therefore be kept from the people? *Bible Readings* is a good book to occupy its own place, but should not be permitted to crowd out other important works which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention.*6LtMs, Lt 1, 1890, par. 13*

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on which they can make the most money, to the neglect of others that the people need, I ask, "In what sense is theirs a missionary work? Where is the missionary spirit, the spirit of self-sacrifice?"*6LtMs, Lt 1, 1890, par. 14*

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser, any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book—placed before him, shall I say, as a temptation—on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of

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I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for *Volume 4*? *6LtMs, Lt 1, 1890, par. 33*

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now, I ask my brethren, are matters to continue as they have been for the last two years? I wish to know now, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood at the outset the turn that was to be given to *Bible Readings*, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for someone to place *Volume 4* in the position it should be [in], until hope has died out of my

heart. *6LtMs, Lt 1, 1890, par. 34*

After carrying the burden of writing the book and getting it through the press, I trusted that I could then lay it in the hands of my brethren, that they would understand and appreciate its importance and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the Captain of my salvation and promptly obey. *6LtMs, Lt 1, 1890, par. 35*

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifested in our canvassing work. Show the canvassers that they should not carry things to extremes, that they should not drop the very books that the people are in suffering need of, and push a new work which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time. *6LtMs, Lt 1, 1890, par. 36*

I have evidence that the Lord impresses the hearts of those who read what is written in *Volume 4*, concerning those scenes of thrilling interest—the things that are and that shall be. If those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time as presented in *Volume 4*, and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the Word of God and the trying scenes just before us. *6LtMs, Lt 1, 1890, par. 37*

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul, The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than *Volume 4*, has been? My experience since the conference at Minneapolis has not been very assuring. I have asked the Lord for wisdom daily, and that I may not be utterly disheartened and go down to the grave broken-hearted, as did my

husband.6LtMs, Lt 1, 1890, par. 38

# 1890

## Letters

### Lt 1, 1890

Brethren

St. Helena, California

May 14, 1890

This letter is published in entirety in *1888 651-664*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren,

I have been deeply burdened in regard to the manner in which *Volume 4, [or] The Great Controversy*, has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people. *6LtMs, Lt 1, 1890, par. 1*

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of the Scripture: "The day of the Lord so cometh as a thief in the night." [*1 Thessalonians 5:2.*]*6LtMs, Lt 1, 1890, par. 2*

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of

God. I have shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted.*6LtMs, Lt 1, 1890, par. 3*

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself, of seeking repentance, faith, love, hope, and holiness for himself. I was assured that there was no time to lose. The appeals and warnings must be given; our churches must be aroused, must be instructed, that they may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them.*6LtMs, Lt 1, 1890, par. 4*

I was shown that much of my time had been occupied in speaking to the people when it was more essential that I should devote myself to writing out the important matters for *Volume 4*; that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.*6LtMs, Lt 1, 1890, par. 5*

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan, the false Christs that will appear—that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.*6LtMs, Lt 1, 1890, par. 6*

Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us.*6LtMs, Lt 1, 1890, par. 7*



You, my brethren, took the responsibility of seeing that it was put in circulation. But about the time when the new edition of *Volume 4* came from the press, the new work, *Bible Readings* was introduced. This book has had a great sale and has been permitted to swallow up every interest. Canvassers found it an easy book to handle, and *Volume 4* was kept out of the field. I felt that this was not right; I know that it was not right, because it was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until *Bible Readings* has had its run. Then we will take hold of *Volume 4*, and give it the field." Last fall I was promised that in the spring a special effort should be made to push *Volume 4*. My answer was, "Brethren, I dare not wait so long." I could not understand why such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds. *6LtMs, Lt 1, 1890, par. 8*

They said that the canvassers were unwilling to take *Volume 4*, because they could sell *Bible Readings* so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would not work for the book which ought to come before the world." *6LtMs, Lt 1, 1890, par. 9*

I groaned in spirit, for I knew from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them. [*Verse 3.*] *6LtMs, Lt 1, 1890, par. 10*

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now *Volume 1*, or *Patriarchs and Prophets*, is ready for circulation; but even for this book I will not allow *Volume 4*

to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?*6LtMs, Lt 1, 1890, par. 11*

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way, so that the light which He has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it?*6LtMs, Lt 1, 1890, par. 12*

It is now urged that only one book at a time should have a place in the canvassing field, that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense and therefore sold cheaply; other works that present truths essential at this time have involved greater expense; shall they therefore be kept from the people? *Bible Readings* is a good book to occupy its own place, but should not be permitted to crowd out other important works which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention.*6LtMs, Lt 1, 1890, par. 13*

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on which they can make the most money, to the neglect of others that the people need, I ask, "In what sense is theirs a missionary work? Where is the missionary spirit, the spirit of self-sacrifice?"*6LtMs, Lt 1, 1890, par. 14*

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser, any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book—placed before him, shall I say, as a temptation—on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of

things? *6LtMs, Lt 1, 1890, par. 15*

If there are reasons back of all this, if the publishing houses exert an influence to favor this state of things because they receive greater financial benefit thereby, this should be searched out. I have carried the burden as long as I can; it is wearing away my life. *6LtMs, Lt 1, 1890, par. 16*

Many have asked me if I was not getting rich by the sale of my books. Far from it. I invested about 3,000 dollars in the new edition of *Volume 4*. I own the plates, and it was agreed that I should receive fifteen cents a copy on the books. Then the publishers represented to me how little the publishing houses made in handling the books. I finally consented to accept twelve and a half cents, being assured that they would throw their interest and energy into circulating the book, and that the large editions sold would bring me back all that I had invested, and much more, to help pay the expense of publishing other works, which were in preparation. But soon after I consented to take twelve and a half cents, *Bible Readings* came from the press, and it was decided to carry that book almost exclusively until the market was supplied. Thus instead of giving *Volume 4* an equal chance with *Bible Readings*, the managers allowed it no place at all. *6LtMs, Lt 1, 1890, par. 17*

During my stay in Europe I spent freely my own means to advance the various interests of the cause. Since my return to America I have invested \$1,600 in various branches of the work, expecting that the sale of my books would supply the necessary means; but instead of this, I have been obliged to borrow the money to pay interest upon it. If I publish new books, I must have money to pay my helpers who assist in preparing the matter for the press. Then there is the cost of type-setting, making plates, illustrations, etc, etc. All these things require money. Now what am I to do? Shall I dismiss my helpers? Stop publishing? *6LtMs, Lt 1, 1890, par. 18*

The managers of the Review and Herald could not be ignorant of my financial situation, but what interest have they shown to change this order of things? I thank them for permitting me to draw money to carry on the work. But their course in regard to the circulation of my books has made it a necessity for me to speak. I cannot be

clear and keep silent. I cannot have confidence to leave these matters, which to me involves so much, to their discretionary power when I am brought into constant embarrassment. I have less confidence in their management than I have had, for I cannot believe that the Lord leads them to pursue the course they have taken. *6LtMs, Lt 1, 1890, par. 19*

Letters have come to me with such questions and statements as the following: *6LtMs, Lt 1, 1890, par. 20*

Sr. White, why is every canvasser working for *Bible Readings*? I was canvassing for *Volume 4*, but the president of our conference advised me to take *Bible Readings*. I received a rich blessing in canvassing for *Volume 4*. I had success and thought I would throw my whole energy into the work of bringing that book before the people. Every one who bought it was pleased with it, and some purchased a second copy to give to their friends. But I was told that all the canvassers were working for *Bible Readings*, and as this seemed to be the order of things, I took that book. Would it not be pleasing to the Lord for me again to take up *Volume 4*? *6LtMs, Lt 1, 1890, par. 21*

It certainly [would be a] mistake [for] our canvassers, if with proper instruction [and] having the matter set before them in its true bearings, they would choose to give the field entirely to *Bible Readings*, to the neglect of *Volume 4*. If it should prove that they will not receive counsel, if they are unwilling to do the work so essential at this time—to bring before the people the very books that the world should have—then there is only one course left for me. That is, to raise and train a company of canvassers for this special work, men and women who shall work not merely to please themselves, not merely for gain, but to do the work of God, to bring before the people the warnings of God to them. This I proposed to do some time since, but was urged to wait a little. *6LtMs, Lt 1, 1890, par. 22*

Some of the leaders in the canvassing work felt that it would not be the right thing for me to have a separate canvassing company organized, that it would throw things into confusion. Then the promise was given that last spring the canvass for *Volume 4* should be pushed as that for *Bible Readings* had been. I believe that our

brethren meant to do just as they said; but why did they not do it? I waited, but nothing has been done. Now, if the leading brethren give it as a hopeless task, I will wait no longer for them to turn the tide. I still believe that those who are working in the canvassing field will see their duty when the situation is fairly placed before them.*6LtMs, Lt 1, 1890, par. 23*

I speak to you who are engaged in the canvassing work. Have you read *Volume 4*? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the highways and byways, where are souls to be warned of the danger so soon to come.*6LtMs, Lt 1, 1890, par. 24*

I spoke before our General Conference in regard to this matter. I spoke before the canvassing class, but as there was no one to take up the matter and carry it forward, nothing has been done. How long my brethren at headquarters at Battle Creek will deem it best to wait before doing anything I cannot tell. But I appeal to our brethren everywhere to speak abroad the light which God has given to His people.*6LtMs, Lt 1, 1890, par. 25*

When I think of the end so near, and think that the light given me of God is not permitted to come before the people, I am in great distress of mind. When I awake at an hour of the night, my heart is filled with such grief that I cannot close my eyes to sleep. A feeling of anxiety, of remorse, has pressed upon me, as though this delay in the circulation of *Volume 4* was due to some neglect on my part. And my burden does not decrease, in the least, as time passes and nothing is done.*6LtMs, Lt 1, 1890, par. 26*

I seem to be bound about by rules or customs or something which I cannot define, so that I am powerless to do anything; and those who are in responsible positions are themselves taking no burden of the matter.*6LtMs, Lt 1, 1890, par. 27*

Brethren, you are urging me to come to your camp meetings. I must tell you plainly that the course pursued toward me and my work since the General Conference at Minneapolis—your resistance of

the light and warnings that God has given through me—has made my labor fifty times harder than it would otherwise have been. I find that my words have far less influence upon the minds of our people than upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which, at great cost and labor, I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in camp meeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice.*6LtMs, Lt 1, 1890, par. 28*

The course pursued toward *Volume 4* has confirmed the word of the Lord which has been given me, that men were occupying responsible positions who were not working where God was working; that the testimony of the Spirit of God had no special sacredness to them unless it sanctioned their ideas and actions. Anything not in harmony with their ideas, they did not receive. Had they realized the importance of the light given me of God, would they have let the message of appeal and warning lie buried in the office of publication, while they only expressed regret, and did nothing to change the order of things? Brethren, you may think that your course in this matter does not justify me in speaking plainly as I do, but the time has come for me to speak, and I refuse to keep silent longer. I cannot but feel that the enemy has warped your conscience and beclouded your minds. My oral testimony will do you no good while you stand where you now are.*6LtMs, Lt 1, 1890, par. 29*

I have been shown that men in responsible positions should be men who are not controlled by impulse, men whose conscience is quickened by habitual communion with Christ, men who bow in reverence to the divine standard of righteousness. Pure and undefiled religion should preside over their practice; they should honor God by honoring the light He sends them, by practicing the principles laid before them, and shunning everything unfair and unjust. Such men will not neglect important interests which are under their guardianship, and whose success or failure depends on their management. They will not, for the sake of immediate financial

advantage, let the light given of heaven be excluded from the people. They will be braced for duty to the truth of God, and no influence from any source, no entreaties or favor, can induce them to turn from the work which they know to be just and consistent. *6LtMs, Lt 1, 1890, par. 30*

I tell you in the fear of God, I have held my peace as long as I dare to do so. I shall no longer trust in your hands important interests which mean so much to me, if you continue to treat them with such indifference as you have manifested. *6LtMs, Lt 1, 1890, par. 31*

If you do not intend to work to get *Volume 4* before the people, why did you not say at the outset, "Sr. White, we do not regard the books you have written as of any great importance. We will handle books that bring more money to the publishing house, and will allow you to bring your books before the people the best way you can. We do not see any special need of hurry in getting them before the world." If you had done this, you would have dealt more honorably with me. You know I needed the money which the sale of my books would bring. You undertook to manage the sale for me, and if I have been justly dealt with I have yet to <learn what constitutes mercy and justice.> *6LtMs, Lt 1, 1890, par. 32*

I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for *Volume 4*? *6LtMs, Lt 1, 1890, par. 33*

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now, I ask my brethren, are matters to continue as they have been for the last two years? I wish to know now, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood at the outset the turn that was to be given to *Bible Readings*, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for someone to place *Volume 4* in the position it should be [in], until hope has died out of my

heart. *6LtMs, Lt 1, 1890, par. 34*

After carrying the burden of writing the book and getting it through the press, I trusted that I could then lay it in the hands of my brethren, that they would understand and appreciate its importance and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the Captain of my salvation and promptly obey. *6LtMs, Lt 1, 1890, par. 35*

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifested in our canvassing work. Show the canvassers that they should not carry things to extremes, that they should not drop the very books that the people are in suffering need of, and push a new work which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time. *6LtMs, Lt 1, 1890, par. 36*

I have evidence that the Lord impresses the hearts of those who read what is written in *Volume 4*, concerning those scenes of thrilling interest—the things that are and that shall be. If those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time as presented in *Volume 4*, and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the Word of God and the trying scenes just before us. *6LtMs, Lt 1, 1890, par. 37*

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul, The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than *Volume 4*, has been? My experience since the conference at Minneapolis has not been very assuring. I have asked the Lord for wisdom daily, and that I may not be utterly disheartened and go down to the grave broken-hearted, as did my



husband.6LtMs, Lt 1, 1890, par. 38

**Lt 1a, 1890**

Abbey, Sister

Battle Creek, Michigan

July 6, 1890

Previously unpublished.

Dear Sister Abbey:

Trust thou in God. What can I say to you, Bro. Abbey? Have you been able by faith to grasp Jesus Christ? Can you fix your eye upon Him? Can you cast yourself all helpless upon His mercy? Make the effort; you cannot afford to lose heaven. Jesus is waiting to be gracious to you, although you have so long denied Him and pierced the Son of God and put Him to an open shame. You are now a prodigal. Will you come to your Father's house penitent? Will you during the little remnant of your life, give it to Jesus? Will you cease to do those things you know to be sin? Will you now turn to Jesus? Will you be saved by His cleansing blood?*6LtMs, Lt 1a, 1890, par. 1*

Your probationary time is very precious. Let not your own hand shorten it one hour. Jesus now waits to be gracious; He calls you to seek the Lord while He may be found, and call upon Him while He is nigh. Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon. [*isaiah 55:6, 7.*] It looks to you as though your sins are too great to be forgiven. The Lord answers you, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts." [*Verses 8, 9.*]*6LtMs, Lt 1a, 1890, par. 2*

The *first chapter of Isaiah* is full of importance. The Lord speaks through His prophet, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth

not consider.” [Verses 2, 3.] “Ah, sinful nation: A people laden with iniquity, a seed of evil doers, children that are corrupters. They have forsaken the Lord, they have provoked the holy one of Israel to anger. Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.” [Verses 4-6.] Read the rest of the chapter, especially mark the reading of the sixteenth verse, and seek to understand it. “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.” [Verses 16-20.] *6Lts, Lt 1a, 1890, par. 3*

Now, Bro. Abbey, will you take this lesson to yourself? Will you read the Word of the Lord appropriate to your case? “How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers.” [Verse 21.] The Lord is speaking to you; He will have mercy upon you if you will only humble your hearts in contrition before Him. Wait not a moment. Come with all your sins, however aggravated, to Jesus. Come while Jesus pleads in your behalf. Do not cast yourself soul and body voluntarily into the devil’s hands. Draw nigh to God and He will draw nigh to you; but you must take heed to the Word of the Lord; you must cease to do evil, you must learn to do well. Call a halt, for Christ’s sake, call a halt. Turn ye, turn ye, for why will ye die? Confess your sins and forsake them now while mercy lingers, and the Sun of Righteousness will shine upon you. Your conduct for years has been an offense to God, and therefore it is your duty, while you have reason left, to correct the evil of your ways. Hesitate not; Satan looms up before you difficulties that cannot be overcome, but would you with one stroke of your hand sever the last thread of hope of the salvation of your soul? Will you choose that Satan shall have you as his prey? Will you place yourself where you shall certainly suffer with the

wicked the pangs of the second death? And shall Christ have died for you in vain? I am making this appeal to you because I dare not let you alone. I hope that you will set your heart in order, for Christ will help you in the work. I hope that Arthur and Rosetta will set their hearts and their house in order before Satan shall have complete control of them, soul, body, and spirit. I hope and pray that salvation may come to your family without delay. Let there be no more trifling with eternal responsibilities. God is merciful, and will pardon even the crimson sin, if the sinner repents and comes to Jesus just as he is.*6LtMs, Lt 1a, 1890, par. 4*

My soul is burdened as a cart beneath sheaves. I am filled with remorse in your behalf. I know something of the value of the soul, and I cannot endure the thought that one of you whom I address in this letter shall fling away the last chance of eternal life. Now I entreat you while mercy's sweet voice is heard, listen and obey the gracious invitation, "Come, all ye that are weary, and heavy laden, Come." [*Matthew 11:28.*]*6LtMs, Lt 1a, 1890, par. 5*

I leave this with you. Take it, obey the warnings and entreaties, and God be with you.*6LtMs, Lt 1a, 1890, par. 6*

**Lt 1b, 1890**

Baker,. Br.

Duplicate of *Lt 5, 1890.*

## Lt 1c, 1890

Atwood, Brother; Pratt, Brother

Crystal Springs, California

May 28, 1890

Portions of this letter are published in *6MR 55-56*; *15MR 153-157*.

Dear Brethren Atwood and Pratt:

I have a few words to say to you, my brethren, in reference to the subject we were recently conversing about. I have had no conversation with Brother Rogers; for I have felt that it is best for those who are at variance to follow the Bible directions. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [*Matthew 5:23, 24*.] "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." *Matthew 18:15*. This kind of work requires the grace of Christ in the heart. There is alienation and division where none should exist—among those who profess to be the children of God; and the reason for this is that men are hearers, readers of the words of Christ, but not doers. *6LtMs, Lt 1c, 1890, par. 1*

How much suffering might be prevented if those who claim to know and believe the truth would practice its precepts. In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be followers of Christ were only obedient to the truth, the door that is now open, where Satan enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." *Matthew 18:14.6LtMs, Lt 1c, 1890, par. 2*

Let every member of the church try to save the souls of others, and not seek to discourage or destroy them through criticism or evil

reports. How many and how great evils would be extinguished in the church if men would follow Christ's rule of dealing with the erring instead of following the impulses and passions of their unsanctified hearts. If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves in the spirit of Christian love, the difficulty would in nearly every case be healed and the offending brother won. Misunderstandings have arisen that have been thus explained, in Christian tenderness, and the breach has been healed. *6LtMs, Lt 1c, 1890, par. 3*

When brethren come together in harmony with the directions of Christ, Jesus Himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the Word. "But if he will not hear thee, (in that private interview) then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." *Matthew 18:16*. The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with him, but bow in prayer, and with humble hearts seek the Lord. *6LtMs, Lt 1c, 1890, par. 4*

"And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church,"—if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken and that is a very sorrowful one—"Let him be unto thee as an heathen man and a publican." *Matthew 18:17*. "Verily I say unto you, whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." *Matthew 18:18*. When every specification which Christ has given has been carried out in the true Christian spirit, then and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth. *6LtMs, Lt 1c, 1890, par. 5*

Brethren, it must be made manifest that we are not only Bible readers but also doers of the words of Christ. Those who fully trust in the Lord Jesus will be obedient children and will have guidance from above. The mind and will of God are made plain in the Living Oracles. *6LtMs, Lt 1c, 1890, par. 6*

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us; the Lord has spoken to everyone in His Word, and that Word is luminous with light and weighted with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty: for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth and revealed in the precepts of His law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily lives have been made known. Those who turn from the path marked out in God's Word, because it suits their feelings better to do so than to walk according to the commandment, leave the light and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will. *6LtMs, Lt 1c, 1890, par. 7*

We are not to place our dependence upon man nor expect homage from our fellowmen. Jesus says, "Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." *Matthew 23:8, 9*. We should remember that the best and most intelligent of men have only a limited ability, and we should pray for discernment to understand what is each man's true place. *6LtMs, Lt 1c, 1890, par. 8*

We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see this, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident,



to be jealous of our own spirit and action. No living man should come in to take the place of God in our mind.*6LtMs, Lt 1c, 1890, par. 9*

“Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” *Matthew 23:9-12.6LtMs, Lt 1c, 1890, par. 10*

These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride that they act as though it were not enjoined upon them to live in harmony with the instructions of Christ.*6LtMs, Lt 1c, 1890, par. 11*

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ’s character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ, in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died.*6LtMs, Lt 1c, 1890, par. 12*

You will see, brethren, by the writing dated October 24, 1887, that I have called your attention to certain rules which the Lord requires us to observe. I have great sorrow of heart that these rules have been so strangely neglected by those who profess to be followers of Christ. Merely reading the Bible, believing the Bible, will not save any of us, for it is only the doers of the Word that shall be justified.*6LtMs, Lt 1c, 1890, par. 13*

I know of nothing more injurious to the soul than this habit of talking of one another’s errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother’s fault comes to your notice how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men. An infinite price has been paid to ransom the souls of men from the power of the

enemy, and how terrible it is for one who professes to love God to set forth the mistakes and errors of his brethren in high colors. He is doing a wicked work against Jesus in the person of His saints. The rebuke of God is upon all who engage in such work; they are doing the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:40.6LtMs, Lt 1c, 1890, par. 14*

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of the faults and failings of others, they plant roots of bitterness, whereby many will be defiled. It is through this kind of work that brother becomes suspicious of brother. Confidence is unsettled, and variance arises in the church. Love cannot exist where the conversation is largely upon the errors and mistakes of others. The words of Christ are thus treated with indifference and contempt as though frail, erring man had found some other way to heaven than that appointed by the Lord—the path of obedience to His commandments. We all hope to reach the same home in heaven, but if Christ is not formed within, if you have not the mind of Christ and do not practice the words of Christ, if you are fully satisfied with your own peculiar ways so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony upon the earth, how could you live throughout eternity in love and peace? Kindness, love, courtesy and delicate regard must be manifested toward one another even here and now. To practice the principle of love will not prevent us from dealing plainly with our brethren, in kindness pointing out wrongs and shortcomings when it is necessary to do so. But we must do this in harmony with the directions of Christ. When you are yourself connected with God you may speak plainly to those who by their crooked steps are turning the lame out of the path. The apostle directs, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." *Galatians 6:1.6LtMs, Lt 1c, 1890, par. 15*

Satan designs to keep the church in a state of wrangling, of envy, jealousy and evil surmising, so that brethren cannot pray or work in harmony. While thus at variance, they fail to bring the saving power

of the truth to bear upon the hearts of unbelievers; people become disgusted with religion when they witness the way in which a brother treats an offending brother. *6LtMs, Lt 1c, 1890, par. 16*

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." *John 13:35.6LtMs, Lt 1c, 1890, par. 17*

He told His disciples to tarry in Jerusalem until they should be endued with power from on high. "Without me," He said again, "ye can do nothing." *John 15:5.* But Paul declares, "I can do all things through Christ which strengtheneth me." *Philippians 4:13.6LtMs, Lt 1c, 1890, par. 18*

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples; the record says, "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." *Acts 2:1-4.6LtMs, Lt 1c, 1890, par. 19*

They were not assembled to relate tidbits of scandal, they were not seeking to expose every stain they could find upon a brother's character. They felt their spiritual need and cried to the Lord for the holy unction to help them in overcoming their own infirmities and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in the land. For, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." *2 Corinthians 5:17.* That which was objectionable in the character is purified from the soul by

the love of Jesus. All selfishness is expelled. All envy, all evil-speaking are rooted out and a radical transformation is wrought in the heart. *6LtMs, Lt 1c, 1890, par. 20*

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” *Galatians 5:22, 23*. “The fruit of righteousness is sown in peace of them that make peace.” *James 3:18*. Paul says that as touching the law—as far as outward acts were concerned—he was blameless [*Philippians 3:6*]; but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard he had abstained from sin; but when he looked into the depths of God’s law and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, “I had not known lust, except the law had said, ‘Thou shalt not covet.’ But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive with the law once: but when the commandment came, sin revived, and I died.” *Romans 7:7-9.6LtMs, Lt 1c, 1890, par. 21*

Sin then appeared in its true hideousness and his self-esteem was gone; he became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought to think and ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and His matchless love, and grew more and more into His image. *6LtMs, Lt 1c, 1890, par. 22*

He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every

church was dear to him; every church member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ.*6LtMs, Lt 1c, 1890, par. 23*

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to His glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God and He will lift you up. If a fountain that is rank and bitter loses its corrupt qualities, those who drink of it will recognize the change. The water will be pure and sweet and the streams that flow from it, wholesome and refreshing.*6LtMs, Lt 1c, 1890, par. 24*

The members of the church at St. Helena need a deeper work of grace wrought in their souls, or they will be found wanting in the day of God. We must be found faithful stewards of the grace of God, or we shall be represented by the parable of the foolish virgins, who took their lamps, but had no oil with which to fill them. We must have the oil of grace in our vessels, our lamps must be trimmed and burning, and be ready to go forth and meet the Bridegroom.*6LtMs, Lt 1c, 1890, par. 25*

In the past the Lord has signified that Brother Rogers should connect with the Health Retreat at Crystal Springs. This brother has made mistakes; he has been critical and has not always encouraged those who have been connected in the work with him. He has had experience and knowledge in treating the sick which is of value and which he might have used to the glory of God. He might have been far advanced in practical knowledge, so as to be a helper in the institution, if he had but gone forward and upward since his connection with the work.*6LtMs, Lt 1c, 1890, par. 26*

But I saw that the rebuke of God was upon him, because he has not stood at his appointed place of duty until he was honorably released. When trouble arose, he should have gone directly to Brethren Fulton, Baker, and Loughborough, and laid his case and all the circumstances connected with it before them, and let them know the true situation. But instead of doing this, he disconnected himself from the work, and some felt a sense of relief that he had

done so; but I can see no other way than for Brother Rogers to see his mistake and so far as possible, correct it. He has been at fault in criticizing others, and he should confess this, humble himself before God, and take any position that he can fill to serve the cause of God, by devotion and faithfulness endeavoring to redeem the failings of the past.*6LtMs, Lt 1c, 1890, par. 27*

If he has been falsely accused, he must take it as a Christian should and by his life prove the accusations to have been false. He must not feel that his dignity has been wounded and take himself away from his appointed work. If he had but stood faithfully in his place, he would have won precious victories, but he has need to humble himself as a little child before God, and in no way dishonor his Redeemer.*6LtMs, Lt 1c, 1890, par. 28*

Brethren, God would work for us if He could do it safely; He wants to do great things for His people, but the strife of tongues has dishonored God, weakened the hands of His professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be His followers?*6LtMs, Lt 1c, 1890, par. 29*

Brother Rogers, if you see the way open and are willing to do what you can at the institution in the meekness of Christ, the Lord will accept the efforts that you put forth for His cause. But self must be hid in Jesus. The Lord wants every soul in the church at St. Helena and at Crystal Springs to obey His Word, to learn His will, to give heed to His requirements. There must be a decided change in the church; in place of gossip and censure, there must be a spirit of sympathy, a willingness and desire to strengthen the hands that hang down and to confirm the feeble knees.*6LtMs, Lt 1c, 1890, par. 30*

You are to be constantly seeking for precious pearls of truth. There must be a dying to the world, no cowardice, no compromise. There must be a seeking for that wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you?"

let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” *James 3:13-18.6LtMs, Lt 1c, 1890, par. 31*

May the Lord give you wisdom that you may heed the words I now present to you in the name of Jesus of Nazareth.*6LtMs, Lt 1c, 1890, par. 32*

**Lt 1d, 1890**

Abbey, Ira

Battle Creek, Michigan

January 28, 1890

Portions of this letter are published in *TSB 142-145*.

Ira Abbey,

Today I have just received your response to my letter, and I cannot rest tonight without writing to you again and saying, Repent of your sins without delay. Your course has been opened before me—your management in business, your reckless expenditure of money, your associations with the vile and corrupt—and yet God is willing to pardon even you. I had hoped so much that when Nathan and Vernelia came from California to your house, things would be different. And had it not been for your unlawful, unholy connection with Miss Saterlee you would not have pursued so unnatural a course toward your own children. You have felt hard and unreconciled with Lucinda, but clung all the time to an harlot, and your commerce with her was of that character that your God-fearing children had none of your love, your sympathy. But my letter is not to condemn you, but to awaken you to repentance. I hear Anna has professed to be converted. This is the only time I dared to write to you or her, knowing it would not do a bit of good, for the hardness of both your hearts and your stubbornness to pursue an evil course has been marvelous. *6LtMs, Lt 1d, 1890, par. 1*

The bewitching power of Satan has been upon you. But make no delay; Jesus is at the right hand of God and mercy still lingers. “Come,” says the Lord, “and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be as crimson, I will make them like wool.” [*Isaiah 1:18.*] Yes, Jesus is the sinner’s only hope. “Ho every one that thirsteth, come ye to the waters, and he that hath no money (no goodness, no righteousness, nothing to recommend him to God) come ye, buy, and eat; yea, come, buy wine and milk, without money and without price.” [*Isaiah 55:1.*]*6LtMs, Lt 1d, 1890, par. 2*



Cannot you come just now, just as you are, saying, *6LtMs, Lt 1d, 1890, par. 3*

“In my hand no price I bring,  
Simply to Thy cross I cling.” *6LtMs, Lt 1d, 1890, par. 4*

“Wherefore do you spend money for that which is not bread? And you labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” [*Verses 2, 3.*] *6LtMs, Lt 1d, 1890, par. 5*

“Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts.” *Isaiah 55:6-9*. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.” *Isaiah 57:15*. I beseech you to come to God with contrition of soul. Break this hellish work that you have been carrying on, make decided movements now before it shall be forever too late. *6LtMs, Lt 1d, 1890, par. 6*

“Behold the Lord’s hand is not shortened, that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear, for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has uttered perverseness. None calleth for justice nor any leadeth for truth; they trust in vanity and speak lies, they conceive mischief and bring forth iniquity.” [*Isaiah 59:1-4.*] But notwithstanding the terribleness of their departure from God, the Lord speaks: “Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well.” [*Isaiah 1:16, 17.*] *6LtMs,*

*Lt 1d, 1890, par. 7*

“Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his evil way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also, thou hast delivered thy soul.” [*Ezekiel 3:17-21.*]*6LtMs, Lt 1d, 1890, par. 8*

Consider these words: “And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, and the dead were judged out of those things which were written in the books, according to their works.” [*Revelation 20:12.*] “And whosoever was not found written in the book of life was cast into the lake of fire.” [*Verse 15.*] Do not, I entreat of you, sit down in hopeless despair and do nothing. Do not heed any farther the great tempter [when he says] that it is no use for you to try. You could but perish if you came to Jesus just as you are, sinful and polluted, vile and depraved; but Jesus is amply able to save the very hardest and the most wicked and defiled sinner.*6LtMs, Lt 1d, 1890, par. 9*

You say you are tempted to cut the brittle thread of life, but if you do then your case is hopeless, for you add the sin of murder to all your other sins. But if you come just as you are, helpless and sin-polluted, and cast yourself at the foot of the cross, poor, miserable, blind, and naked, there is a Saviour to lift you up. I know that you have not for many, many years been in harmony with God. You have for a long stretch of years been following another leader, which is the prince of darkness; but if you will cast off the works of

darkness, if you will now look unto Jesus, you will live.*6LtMs, Lt 1d, 1890, par. 10*

But you must look in faith. The true Christian life you have known nothing of for years. But while your powers have been so wasted and you have served Satan with a high hand, the Lord has heard prayer in your behalf and has not cut you off in your sins, which He might easily have done if mercy were gone forever. Yes, God has heard the prayers of those whom you have refused to connect with, those who love God and keep the commandments. You have been utterly blind, deplorably deceived, deluded and ensnared by the devil.*6LtMs, Lt 1d, 1890, par. 11*

When years ago I warned you to flee from Brookfield as from Sodom, you did not obey the voice of God. You carried yourself, your appetite, your passions, unsubdued, with you, and God could not prosper and bless you. And you again made your home in Sodom, not, like Lot, to stand uncorrupted amid the moral pollution. I was shown that the moral atmosphere, the association of the inhabitants of Brookfield was dangerous to such an one as yourself who was weak in moral power. Now, year after year is gone, and God gives you, through His delegated servant, another chance. Will you repent? Will you confess your sins and forsake them? If you arouse your will power, relying wholly on the strength of Jesus, you will yet be an overcomer. But let the consequences be what they will, you must separate entirely from the class you have associated with.*6LtMs, Lt 1d, 1890, par. 12*

The mission and work of Christ, from beginning to end, is full of mercy to those who seek Him, confessing their sins, repenting, believing. There is help for the needy, light for the blind, redemption for the lost. Jesus comes to you, even you, in all the ministrations of His Spirit and His Word, to bring this freely offered grace. Your one opportunity, and the last, is now offered to you. He seeks the guilty and depraved outcast. Jesus of Nazareth passes by. Now, if ever, the pall of darkness must be lifted from you. How precious and valuable is the one opportunity presented to you by a long-forbearing Saviour!*6LtMs, Lt 1d, 1890, par. 13*

Now you may call upon Jesus as blind Bartimaeus, "Jesus, thou

Son of David, have mercy on me.” [Mark 10:47.] He was told that Jesus of Nazareth passeth by. He does not stop to calculate the chances of failure—the precious opportunity may be lost. He wastes no time in studying proprieties of speech or attitude, but cries in his last chance, “Jesus of Nazareth have mercy on me.” He was not only blind of natural sight, but he was a debased sinner; he asks for mercy, such as Christ is pleased to give the guilty. If he has that mercy, he knows that he has everything, and he is determined to have this mercy from Jesus, which means so much to him. When Jesus calls him to come, he does not wait a second bidding, he waits not to be led. He rushes in his blindness in the direction of the voice. He is ready to risk everything, only to hear the blessed words of sins forgiven. Jesus heard the request and answered it. Blind Bartimaeus received his sight and followed Jesus. The beams of righteousness shine into the darkened chambers of his mind, and light, happiness, [and] sight restored, he goes on his way rejoicing. The darkness of the long night of years is rolled back. A new world opens before him, and hope and consolation, so sweet and grateful, has come to his heart. He is made, through faith in Christ, a partaker of the divine nature. I present this case before you; I entreat of you to seize this opportunity, now, while it is called today. “If ye will hear my voice, harden not your hearts.” [See *Hebrews 3:15*.] There has been, by your wife, fasting and prayer and humiliation for many years. For notwithstanding her hereditary tendencies to complain and find fault, she has ever listened to the voice of God in chiding and reproof and humbled her soul in the dust at His feet. Others have hoped and prayed for you, Oh so earnestly, that God would restore to you the joys of His salvation; that you might be restored to sight, restored to yourself, rescued from the terrible blindness of sin which has blackened your soul. *6LtMs, Lt 1d, 1890, par. 14*

Now is your opportunity. There is no madness like that you express in your letter to me—you have given up to be lost. The destiny of your soul depends upon your immediate action. Delay not; hesitate not one moment. Fall upon the Rock and be broken. Jesus, unseen, is by your side. Yes, Jesus of Nazareth passeth by to administer to you of His grace and compassion and to rescue you from the destiny of despair. He hears every sigh of penitence. He knows the longings of the heart for peace, that peace which He alone can

give. Jesus puts to every soul the question, "What wilt thou that I should do unto thee?" [*Mark 10:51.*] O, how many souls are today groping in blindness for light, but delay the one chance, the last opportunity to obtain it. Blind to their real danger, they walk on the brink of perdition. Blind to their own happiness and eternal welfare, they lay up for themselves an heritage of woe; blind to their own interest they dishonor and disown the greatest Friend they have in the world, and leave their future eternal interest to take care of itself.*6LtMs, Lt 1d, 1890, par. 15*

I cannot give you up to be lost. You have been blind to all the higher interests of the soul, to all the blessed, glorious attractions of a heavenly life in the city of God. You have labored for that which is not bread; you have sacrificed peace and honor, and sacrificed the companionship of the children of God, even your own children, that you might walk without obstructions in your own way. You have striven to content yourself in the secrets of sinful pleasure and base gratifications, irrespective of God and heaven, and yet Jesus offers you that which you most need, that which is of infinite gain, even if it cost the toil and suffering of a whole lifetime. Now you have no hope, you are without God; and yet Jesus of Nazareth passeth by.*6LtMs, Lt 1d, 1890, par. 16*

Will you now cry to God with a broken, repentant heart, Jesus of Nazareth, have mercy on me? I press this matter upon your conscience. May God urge it upon your soul with arguments of mighty power. O, that the blind might see the solemnity of eternal judgment and deepen the appeal I make to you at this time. I am writing in the early morning hours, while all in the house are locked in slumber. Be not determined to be lost. You cannot comprehend what a terrible thing it is to be lost. Your conscience has become hardened in sin and transgression and unbelief; but you may, if you will, fall on the Rock Christ Jesus and be broken before it is utterly too late, crying, Jesus of Nazareth, have mercy on me. If you do this, God will not leave you to perish. If you will only come, not waiting for anything, not stopping to reason, [and] throw yourself, even at the eleventh hour, at the feet of Jesus, as did blind Bartimaeus. God alone can touch your heart with a new tenderness. God alone can lead you to a sense of your obligations to Him which you have so long perverted.*6LtMs, Lt 1d, 1890, par.*

Your senses have not recognized God's claims, but can you live any longer without a Saviour? Dare you die in the devil's hands? You have done yourself incalculable harm in separating your soul from God. Will you now break these bands of Satan, that your own wicked course of action has woven about you? This has made you afraid to come to the light, lest your deeds should be reprov'd. But risk everything, anything. Get out of Brookfield just as quick as you can, get away from the place where so great wickedness prevails. Will you, dare you, venture one step farther in the course you have been pursuing? Will you now commit still greater wrongs against yourself by submitting to be a bond slave to Satan? Will you decline to make one effort to grasp the crown of life? Jesus of Nazareth passeth by. Satan will make desperate efforts to keep silent your voice of supplication, What shall I do to be saved? But heed not the voice of the deceiver. Obey not Satan's suggestions; they can only be listened to at the peril of your soul and obeyed at the hazard of your life. You are on the very borders of the eternal world. I give you counsel from the Lord; I know your life, your sin; I know you have carried a heavy burden, and [are] at times troubled of soul, I know you have become sin-hardened, and yet I say, Go to Jesus without one moment's delay. Confess [your sins] to your long-abused wife, confess to God, make thorough work for repentance, whatever and whoever bids you hold your peace. Whatever suggestions Satan may make to keep your soul bound in sin and despair, I still say, go to Jesus, the sin-pardoning Saviour, without delay. And may the Lord who is mighty to save, rescue you out of the snare of the devil, is my prayer. *6LtMs, Lt 1d, 1890, par. 18*

## Lt 1e, 1890

Abbey, Ira

Battle Creek, Michigan

January 14, 1890

Portions of this letter are published in *TSB 133-137*.

Ira Abbey,

My poor, deceived, sinful brother, I will now address a few words to you for whom I have had so great a burden and interest for many years. Ira Abbey, for years your course has been a sinful course. I have written to you, but have received no response, and the reproof given has had no effect upon your course of action. Nathan and Vernelia were not retained because you were under the influence of evil advisers, accusers. You would part from your own children rather than from those who were ungodly. You needed the help of your children every day, but you were glad when you no longer had their presence and their restraining influence.*6LtMs, Lt 1e, 1890, par. 1*

You have a work to do for your own soul. Make haste, or it will be forever too late. God will now forgive the scarlet sin if you will do those things you ought to do to make your wrongs right. I do not say your case is hopeless, but you have certainly almost sinned away your day of grace, and yet Jesus is in the sanctuary. Jesus pleads in your behalf. Your brethren and your sisters have labored much for you; so much interest have they manifested for you that you have regarded crime and sins as a light matter. But Jesus loves you and I present, or lift up, Jesus before you.*6LtMs, Lt 1e, 1890, par. 2*

Satan tells you that it is not best for you to cease sinning, [that] you have gone so far in disobedience and transgression it is no use for you to try to come back to God. While I feel the full disgrace of your sins is upon you, while I would have you see sin as it is, I would all the time present Jesus as a sin-pardoning Saviour.*6LtMs, Lt 1e, 1890, par. 3*

The sands of your life are nearly run out, and now if you will come to God just as you are without one plea, but that He has died to save the chiefest of sinners, you will find pardon even in this, the eleventh hour. Man must cooperate with God. Christ did not die to have the power to cover transgression unrepented of and unconfessed. All sins are not to be confessed publicly, but some are to be confessed alone to God and the parties that have been injured. *6LtMs, Lt 1e, 1890, par. 4*

Righteousness of Christ imputed to men means holiness, uprightness, purity. Unless Christ's righteousness was imputed to us, we could not have acceptable repentance. The righteousness dwelling in us by faith consists of love, forbearance, meekness, and all the Christian virtues. Here the righteousness of Christ is laid hold of and becomes a part of our being. All who have this righteousness will work the works of God. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do because I go unto my Father. And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." [*John 14:12-15.*] "Little children, let no man deceive you: He that doeth righteousness is righteous. He that committeth sin is of the devil." [*1 John 3:7, 8.*]*6LtMs, Lt 1e, 1890, par. 5*

The imputed righteousness of Christ is a precious ore whose value is discovered by digging into the mines of truth. The Bible is of the highest value. The Lord Jesus has crowns and harps and white robes prepared for those who are seeking earnestly for them. "Who will render to every man according to his deeds." "To them who by patient continuance in well-doing seek for glory and honor and immortality and eternal life." [*Romans 2:6, 7.*] But the robes of Christ's righteousness never cover cherished sins. No one can enter into the marriage supper of the Lamb without the wedding garment on, which is the righteousness of Christ. Without holiness no man shall see God. God is waiting to give divine power to every soul to combine with human effort. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and do of his good pleasure." [*Philippians 2:12, 13.*] Christ is the perfection of divine character. He is the model we are to follow.



Peter's words are full of meaning: "As obedient children not fashioning yourselves according to the former lusts in your ignorance, but as he who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." [1 Peter 1:14-16.]6LtMs, Lt 1e, 1890, par. 6

We are not saved because we are sinless. Christ came into the world to make a propitiation for our sins. "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] "And this is the condemnation, that light has come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light that his deeds may be made manifest that they are wrought in God." [Verses 19-21.]6LtMs, Lt 1e, 1890, par. 7

John, in Revelation, in his description of the New Jerusalem says, "And there shall in no wise enter in anything that defileth, neither whatsoever worketh abominations or maketh a lie, but they which are written in the Lamb's book of life." [Revelation 21:27.] Well may you ask, "Is my name written there?" It is registered in that book of life if you have a character that is pure and holy like the character of Christ. Faith in the truth alone will not save us. We must be like Christ if we shall one day see Him as He is.6LtMs, Lt 1e, 1890, par. 8

"Every man that hath this hope in him purifieth himself even as he is pure." [1 John 3:3.] Any hope aside and separate from purity and righteousness is a snare of Satan's sophistry and fatal delusions. Jesus came to our world and graciously stands inviting us to come unto Him and learn of Him. Believe in Him, and as we come, He grafts us into His life and into His character. Our drawing nigh to Christ is faith, and the grafting process is adoption; and by this mutual act we become sons of God and joint heirs with Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust.6LtMs, Lt 1e, 1890, par. 9

This ingrafting in Christ separates us from the world. No longer will we love the society of the vile and contaminated and contaminating. We will be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Then rich clusters of fruit are borne. The graces of the Spirit are borne in love, joy, peace, long-suffering, gentleness, goodness. We have new affections, new appetites, new tastes; old things have passed away, and lo, all things have become new.*6LtMs, Lt 1e, 1890, par. 10*

Now I ask you, Brother Abbey, will you serve God with your whole heart, keeping all His commandments, or will you serve the devil? Will you, irrespective of consequences, put yourself on Christ's side? God will not force your service. It is life or death with you. If you come to Jesus, confessing your sins as an humble penitent, He will forgive you your sins and cleanse you from all unrighteousness. You can not turn from sin until you hate sin and love purity and truth and righteousness. I entreat you now to come, just as a little child, humbling your heart before God, and Jesus will pardon your transgression.*6LtMs, Lt 1e, 1890, par. 11*

I hope Annie will no longer hold the influence over you that she has. If she does, it is ruin, eternal ruin, to you both. You have much, altogether too much, sympathy to give to aliens, while your wife is wronged, deceived, robbed of the respect due her, [and] your children [are] robbed of that confidence which you should give them. You have a work to do, and that without delay, or the wages of sin will be your portion.*6LtMs, Lt 1e, 1890, par. 12*

Turn away from the society of the ungodly, devote every moment of your time in seeking the Lord while He may be found. You cannot live two lives, one for Christ and one for the devil. How long will you delight in sin itself, which is so abhorrent to God? All the sweet influences of the Spirit of God have become extinguished in your soul. Now change. I tell you not to be despairing, but to come to a merciful, sin-pardoning Saviour. Sever the links, disconnect from them.*6LtMs, Lt 1e, 1890, par. 13*

You tremble to do this because you fear exposure. You cannot but be exposed ere long, however much you may conceal your true condition. God has opened matters to me that I might encourage

you to make another trial for your soul. You must choose between selfishness and sin on the one hand, and Christ, His purity and righteousness on the other. If you surrender to God, heart, soul, and body, you will no longer be the servant of sin. O, I cannot endure the thought that one who has had so great light shall remain the servant of sin and of Satan.*6LtMs, Lt 1e, 1890, par. 14*

There is no hope for you [except] in an entire transformation of character. Then you will try to honor Christ and to be like Christ. His law will be the rule of your life. Make haste to turn your feet in the path of holiness. Save your soul by casting yourself at the foot of the cross. Then come to Jesus and be happy and go to heaven. Preaching is not all you need, but you need sins rebuked as Nathan rebuked David. "Thou art the man." [2 *Samuel 12:7*.] You must have godliness, a pure heart, a perfect life, or die in your sins and perish with the ungodly.*6LtMs, Lt 1e, 1890, par. 15*

May the Lord convince your soul, is my prayer.*6LtMs, Lt 1e, 1890, par. 16*

## Lt 1f, 1890

Brethren in Responsible Positions

Salamanca, New York

November 1890

This letter is published in entirety in *1888 720-731*.

To Brethren in Responsible Positions.

Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is now no time to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow watchmen in no sleepy terms, "The morning cometh, and also the night." [*Isaiah 21:12.*] If no response is made, then know that the watchman is unfaithful. *6LtMs, Lt 1f, 1890, par. 1*

It is now no time to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion that the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God to the very close of this earth's history; for eternal interests are here involved. *6LtMs, Lt 1f, 1890, par. 2*

We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." [*John 14:31; 10:18.*] In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with

humanity in Christ was to reveal to us God's purpose to bring man into the closest connection with Himself. We cannot possibly be happy without Him.*6LtMs, Lt 1f, 1890, par. 3*

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided. Their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. (*Romans 13:1-7; Titus 3:1, quoted.*)*6LtMs, Lt 1f, 1890, par. 4*

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help.*6LtMs, Lt 1f, 1890, par. 5*

There is a cause for the great weakness in our churches, and that cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in everyone who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the Spirit of Christ. Is it not fully time that we return to our first love and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united one to another. See *John 13:34; Romans 15:1-5.**6LtMs, Lt 1f, 1890, par. 6*

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." [*Revelation 3:16.*] God calls for men

who are whole hearted.*6LtMs, Lt 1f, 1890, par. 7*

There are those who have prided themselves on their great caution in receiving “new light” as they term it. But they are blinded by the enemy and cannot discern the work and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men, who might be of great use if they would learn of Christ and go on from light to greater light, are in some things positive hindrances, forever on the point of questioning, wasting much precious time and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world and a world as an atom.*6LtMs, Lt 1f, 1890, par. 8*

Many have trusted and gloried in the wisdom of men far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven’s large liberality. They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make man wise unto salvation. They strive to extend the gospel, but separate it from the very marrow—the life. They say, “Let the light shine,” but cover it up so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.*6LtMs, Lt 1f, 1890, par. 9*

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. But the light which is given to shine brighter and

brighter unto the perfect day, burns dimly. The church no longer sends out the clear bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.*6LtMs, Lt 1f, 1890, par. 10*

Watchmen on the walls of Zion are to be vigilant and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His Word. Let His truth be received into the heart that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.*6LtMs, Lt 1f, 1890, par. 11*

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and, with interested effort, labor to raise up the foundation of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [*isaiah 58:12-14.*] See *Isaiah 51:7-16; 62:1-4.**6LtMs, Lt 1f, 1890, par. 12*

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall

last. *6LtMs, Lt 1f, 1890, par. 13*

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. *6LtMs, Lt 1f, 1890, par. 14*

The Revelator says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." [*Revelation 18:1, 2.*] This is the same message that was given by the second angel, Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." [*Revelation 14:8.*] What is that wine? Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment and has repeated the lie Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [*Matthew 15:9.*]*6LtMs, Lt 1f, 1890, par. 15*

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches: the second angel's message, and the voice heard in heaven, "Come out of her, my people ... For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:4, 5.*]*6LtMs, Lt 1f, 1890, par. 16*

As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God by presenting this spurious sabbath to the world. The Christian world has accepted this child of the Papacy, and cradled and nourished it, thus defying God by removing His memorial and



setting up a rival sabbath. *6LtMs, Lt 1f, 1890, par. 17*

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, “Lo, here is Christ.” “Lo, he is there.” [*Mark 13:21.*] “This is truth.” I have the message from God. “He has sent me with great light.” And there is a removing of the landmarks, and an attempt to tear down the pillars of our faith—then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. *6LtMs, Lt 1f, 1890, par. 18*

This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come, foretold in the *Revelation*, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon, and call upon God’s people to forsake her. *6LtMs, Lt 1f, 1890, par. 19*

The Lord has presented before me that those who have been in any measure blinded by the enemy and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern light from heaven and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. *6LtMs, Lt 1f, 1890, par. 20*

The Lord declares, “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*] Jesus said, “For judgment I am

come into this world, that they which see not might see; and that they which see might be made blind.” [John 9:39.] “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” “He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.” [John 12:46, 48.] *6LtMs, Lt 1f, 1890, par. 21*

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God’s messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd. Their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God’s people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error. *6LtMs, Lt 1f, 1890, par. 22*

As the end approaches, the testimonies of God’s servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand—not in their own wisdom, but in God—and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse. *6LtMs, Lt 1f, 1890, par. 23*

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget his people in their struggle.

Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds. Where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God.*6LtMs, Lt 1f, 1890, par. 24*

We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life. They reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God.*6LtMs, Lt 1f, 1890, par. 25*

All the scenes of this life in which we must act a part are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building, for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly.*6LtMs, Lt 1f, 1890, par. 26*

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. ... And I will remember my covenant, ... and the waters shall no more become a flood to destroy all flesh." [*Genesis 9:13-15.*] In the rainbow above the throne is an everlasting testimony that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and make it honorable. Make it distinct that mercy

and truth have met together in Christ, and righteousness and peace have embraced each other.*6LtMs, Lt 1f, 1890, par. 27*

It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character and represent Christ to the world. You abide in Christ, and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes.*6LtMs, Lt 1f, 1890, par. 28*

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained, for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." [*Psalm 18:35.*]*6LtMs, Lt 1f, 1890, par. 29*

We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance and demands holiness, purity, in all who would see God.*6LtMs, Lt 1f, 1890, par. 30*

Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in

heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.*6LtMs, Lt 1f, 1890, par. 31*

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.*6LtMs, Lt 1f, 1890, par. 32*

**Lt 2, 1890**

Burnett, Brother

Battle Creek, Michigan

January 15, 1890

Previously unpublished.

Dear Brother Burnett,

I have written a letter to Brother Geo. Hutchings which I wish you to read. I learn that you have sold your place which you owned when we visited you. Could you not purchase this last twenty which I bought, which I know is desirable and would keep if I could do so with any hope of making my home in the valley. But the wants of the cause are such that I need every dollar that I have invested in the land to accommodate Bro. Joe Hutchings. I want to sell all, either together or separate. Cannot you buy this land, or sell it for me that I may have the money which I so much need?*6LtMs, Lt 2, 1890, par. 1*

I think Burrough Valley a beautiful place and a healthful place, and I would desire no better climate than Burrough Valley; but my work makes it necessary for me to locate near our publishing houses. I invested my means in the land in the valley to help your brother, that he should not lose all his property. I have felt a deep interest in your brother's family and do still, but I am sorry that they left the valley, for I am sure in my mind that the valley will be a choice place for a health resort for those who have lung difficulties. I am much pleased with the little valley and hope that unbelievers will not find a foothold there so as to control the school and other matters.*6LtMs, Lt 2, 1890, par. 2*

Will you, my brother, look to my interest and help me out in this my necessity? I thought you might want that twenty acres. Will you write to me as soon as possible? The letter with this, addressed to Bro. George Hutchings, will show you just how I regard these matters.*6LtMs, Lt 2, 1890, par. 3*

I have felt much burden because our brethren engage in this speculation. It has ruined souls, and I fear many will place themselves in spiritual blindness, and will not discern the preparation essential for this time, that they may stand the perils of the last days. We are nearing the end. We must all appear before the judgment seat of Christ and receive as our works shall be, whether they be good or whether they be evil.*6LtMs, Lt 2, 1890, par. 4*

May the Lord help us to be living channels of light, is my prayer.*6LtMs, Lt 2, 1890, par. 5*

**Lt 3, 1890**

Our Present Dangers

Refiled as *Ms 48, 1891*.



**Lt 3a, 1890**

Dunlap, Brother

South Lancaster, Massachusetts

October 28, 1890

Previously unpublished.

Dear Brother Dunlap,

I received your letter yesterday and will reply without delay. You state that your bill is fifty dollars. I wrote you November 30, 1889, that I would rent you the place for one hundred seventy-five dollars, and as I have heard nothing further from you about it, I supposed you had accepted of my offer. In your letter you say that Brother Thomas pays fifty dollars for his rent on the place and that [the] money will help build [a] fence round the orchard, which would cost seventy-five dollars. After your labor is taken out for what you have done, there would be yet seventy-five dollars, my due, which you do not mention. I would ask you to please give me the particulars of this matter. I do not understand it. Will you specify more clearly that I may understand the matter?*6LtMs, Lt 3a, 1890, par. 1*

Cannot there be a fence without so much outlay of means? Cannot there be posts set and a wire fence for the present? I have had no income for the last two years from the sale of my books and I am in a most disagreeable, cramped position, having to hire the means which I use and pay 7 percent. If I cannot have the rent money of the place to pay interest on the money invested, I must continue to hire. I am not so situated as to lay out more money on the place. If the place could now be sold without delay, I would sell for twenty-eight hundred. Cannot the twenty acres that joins Brother Hagar be sold for fifteen hundred? Geo. Hutchings said he was offered fifteen hundred for it. I much need the money that is invested in that, and it is considered the best land in the valley.*6LtMs, Lt 3a, 1890, par. 2*

Will you talk with Mr. Paddock in regard to the fence? I esteem his judgment [to be] good.*6LtMs, Lt 3a, 1890, par. 3*

Was my hay an entire loss? These things worry me. Was this last year's crop a volunteer crop?*6LtMs, Lt 3a, 1890, par. 4*

If anyone wants to hire the place for one hundred and seventy-five dollars, they can have it. I want no more renting it on shares, as before, and I pay for baling hay, for cover for the hay, expense [of] about fifty dollars, and not a cent income to me. I think someone in the valley might have looked out for my interest. Certainly Geo. Hutchings was not the man to do it, and Joe Hutchings has not done it. I thought I would see how I came out the last year. I am in want of money. I do not want the place on my hands and I get nothing in return for it. Please tell me what I can do. I am in perplexity to know what to do.*6LtMs, Lt 3a, 1890, par. 5*

I have just read a copy of the letter I wrote you, saying that I would rent the place for one hundred and seventy-five dollars, and that I would hire Brother Dunlap to set the trees and care for them, which would bring back money to him according to the amount of work done. You have not told me how much land you have put into fruit, how many trees you have put out. Have you put into orchard both of the twenties? Is the fencing to be on both twenties? Will not the tree you spoke of make the posts and a wire fence secure the trees at less cost to me?*6LtMs, Lt 3a, 1890, par. 6*

You see, the interest on three thousand at 7 percent would be \$210.00. I certainly ought to have the interest on the money invested, but I shall not get it at one hundred and seventy-five dollars.*6LtMs, Lt 3a, 1890, par. 7*

## Lt 4, 1890

Missionaries in Africa

Battle Creek, Michigan

March 9, 1890

This letter is published in entirety in *TSA 21-27*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren now laboring as missionaries in the field of Africa,

You have not all the same stamp of character, and each will be inclined to think that the work must be molded according to his <own ideas and> views. Unconsciously to yourselves, this spirit will be cherished, and you will seek to introduce methods of your own. The workers should first obtain the grace of Christ, so they will be enabled to sink self out of sight; then there will be unity, even among a diversity of dispositions.*6LtMs, Lt 4, 1890, par. 1*

Before any of you went to Africa as missionaries, it was shown me that there would be difficulty in your labors, <not necessarily> because the workers were so differently constituted, <but because of each esteeming himself above his brethren.> The <brethren> varied so evidently in organization and in their views of the work that each, instead of modifying his own strong traits of character, would be in danger of drawing away from the others, and this drawing apart would leave an influence among the new converts that would retard the work and dishonor God.*6LtMs, Lt 4, 1890, par. 2*

You are indeed laborers together with God, and will you seek most earnestly to answer the prayer of Christ that you may be one as He is one with the Father? Let there be no dissensions among you. When each wants to have his own way, disparaging the methods of others, the tendency is to bring great confusion into the work. Each becomes discouraged, and this leads to the discouragement of others who are quick to discern any variance. This is a bad example

to set, especially in a new field, where everything should move like well-regulated machinery, the work of one matching the work of another, thus manifesting that you are God's instruments. If you fully realize the importance of God's work, you will not work in opposition one to another. *6LtMs, Lt 4, 1890, par. 3*

Be careful how you build, for it is for time and for eternity. Counsel together, have your seasons of prayer together; make no move independently or in opposition to one another. Christ is our living head, and we are members of His body, and all dependent upon the head. It is not our Lord's plan that any member of His body shall suffer for want of proper exercise, for if one member suffers, all the members suffer with it. If one member is <enlightened and> honored <of God,> all rejoice. Every member derives his life and working power from the same source, "even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [*Ephesians 4:15, 16.*] "And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." [*1 Corinthians 12:21, 22.*] "For ye are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Each worker is to use his God-given ability to the utmost for the upbuilding of Christ's kingdom on the earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony. *6LtMs, Lt 4, 1890, par. 4*

The Lord Jesus Christ is the living vine, and all who are children of God are grafted into the parent stock, drawing sap and nourishment from the one root. The branches are not blended into one, but are diverse, separate branches, yet they all live from the same root. In the words of Christ we find an important lesson, which should have a more direct bearing upon the life, the motives, and the experience of those who claim to be children of God. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [*John 15:4, 5.*]

How essential it is that every one who claims to be a child of God should work in harmony with Christ, catching the divine illumination of His spirit, studying the manner of His labor, and working as He worked, putting self out of sight and <ever> making Christ prominent. We should bring our own ways into harmony with Christ's ways, manifesting the spirit of the Master-worker, that Jesus may appear in our work and in our character. *6LtMs, Lt 4, 1890, par. 5*

There should be no strife, no envying, no seeking for supremacy. The work is sacred <and> holy, and God forbid that you should give to those for whom you labor an example of coldness, selfishness, and avarice. If your work has been done in human wisdom, it will bear your mold, it is marred in your hands. Your work is of an exalted character, and should not be in any way so marred as to make it unacceptable and unattractive. Your discourses must be followed by a holy life. Precious lessons of love, confidence, respect for one another, must be given both in and out of the desk. You must live that which you teach. As laborers together with God, you must first come close to one another, for God's instruments must not work at cross purposes. Constantly educate yourselves to be one, as Christ was one with the Father, each improving his entrusted talents. *6LtMs, Lt 4, 1890, par. 6*

Brethren, let all see that you are living out the lessons of Christ. If any one of the workers thinks that his way is perfect, and that the brethren do not appreciate his wisdom and experience, it is a positive evidence that he is not learning meekness and lowliness of heart in the school of Christ. The transforming grace of Christ always leads to meekness and humility. The Lord is not dependent upon us to do His work; He has given us the great privilege of cooperating with Him. You may have diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results. In doing the Lord's work we cannot follow our own judgment and peculiar notions. We must work with an eye single to the glory of Christ. Do not talk about that which cannot be done, but of that which can be done through the strength given you of God. "The silver is mine, and the gold is mine, saith the Lord of Hosts," and "the cattle upon a thousand hills." [*Haggai 2:8; Psalm*

50:10.]6LtMs, Lt 4, 1890, par. 7

The Lord's resources are unlimited; we are only instruments in His hands, and great things can be accomplished through His name. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." [*John 15:7, 8.*] We are so familiar with our own peculiar traits of character that we often think too highly of self. We become satisfied and do not seek to improve as we should. Sanctification through the truth requires a daily improvement in manner, address, attitude, and spirit. If we are branches of the true vine, we shall bear fragrant blossoms and desirable fruit. In our feebleness and ignorance we cannot depend upon our-selves. We must not think that there are no improvements to be made, for we are to learn daily in the school of Christ, not how to reach the highest place, but to become meek and lowly of heart, pure and undefiled, rising above cheapness and the commonplace. We have intercourse with the eternal world, and we must reveal all the light which we have received from heaven. Our thoughts must not run in a low, narrow channel, but we must be learners, constantly receiving clearer views, and higher and holier aspirations.6LtMs, Lt 4, 1890, par. 8

Be sure to pray and counsel together before <coming to decisions and> laying your plans, and then, in the Spirit of Christ, push the work unitedly. If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God and resort to prayer, for you cannot <and must not attempt to> work at variance.6LtMs, Lt 4, 1890, par. 9

From any one who persists in stubbornness and self-will, God will remove His Spirit, and another will wear the crown that was for him. God accepts only those who will learn of Christ, those who study His Word, learning the lessons of meekness and lowliness of heart, lessons of obedience, willingness to do their work in <God's> way, not their <finite> way. The work that is wrought in God will bear the credentials of heaven, and will show marked results. Personal views should be kept subordinate in the work of God; you must in

all things put Christ foremost. To present the truth as it is in Jesus, is a work as enduring as eternity. The work coming forth as a perfect whole from the hands of various workmen, each acting his part, will bring the commendation of the Captain of our salvation. You have a work to do, and it is not best to keep ever before the mind the difficulties and the impossibilities. <Say continually,> “Through Jesus Christ who strengtheneth us, we can do this work.” [Philippians 4:13.]6LtMs, Lt 4, 1890, par. 10

The Captain of the Lord’s host cast down the walls of Jericho, and heavenly angels are ever ready to minister to the humble, the meek and lowly ones, to remove obstacles and to save souls. With true courage you can do a mighty work for the Master, a work, that when weighed in the scales of heaven, will be pronounced well and faithfully done. Do not bring <hay,> wood and stubble to lay upon the foundation stone, but bring the most precious of materials, gold, silver, and precious stones, which cannot be consumed. An independent judgment that will show no respect for the judgment of others, must not be cherished in the hearts of any of God’s workers. No one should feel that he is a criterion. No one should indulge in self-esteem, for God has told us in His Word that we should esteem others better than ourselves.6LtMs, Lt 4, 1890, par. 11

Love of self, pride, and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, “Press together, press together, be of one mind, of one judgment.” Christ is the leader, and you are brethren: follow Him. Walk in the light as He is in the light. Those who walk in the footsteps of Christ shall not walk in darkness but those who draw apart in unsanctified independence cannot have God’s presence and blessing in the work. Clean hands, a pure heart, and a right spirit are the gifts of God; seek for them with all diligence. Christ says: “Without me ye can do nothing.” [John 15:5.]6LtMs, Lt 4, 1890, par. 12

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. There is a right

way to work, and God will direct you therein. If you labor in perfect unity, with unselfish interest and brotherly love, angels of God will be with you. This is God's work, and He will make the rough places smooth; He will prepare the way before you.*6LtMs, Lt 4, 1890, par. 13*

The work which is to be done in foreign countries can never be done by mortal man unaided by divine wisdom. You must look to the Captain for orders, and then obey without questioning. As you go forward in the strength of Israel's God, in simplicity and faith, the difficulties which Satan will magnify into mountains will become as mole hills. Workers can easily place themselves where divine love, power, <and wisdom> cannot reach them, where they cannot have help in counsel, in difficulties and trials, because they would not understand and rightly appropriate heaven's rich treasure. They would glorify themselves, and think their own ways perfect, and become established in self-righteousness. Man's wisdom is counted foolishness. When self is put entirely away, then you can obtain a new and rich experience. You will discern your own imperfections as you lie low at the foot of the cross, and as you view the perfections of Christ, self will sink into insignificance.*6LtMs, Lt 4, 1890, par. 14*

Christ will appear to the discerning eye [as] the perfection of attractive loveliness; then His mold will be upon mind and heart, and will be revealed in the character. The impress of the divine mind should be made upon the heart and manifested in the life. Come to Jesus in your need, pray in living faith, hold fast to the hand of divine power. Believe, only believe, and you will see the salvation of God. If you will be taught, God will teach you; if you will be led, He will lead to fountains of living waters.*6LtMs, Lt 4, 1890, par. 15*

The Saviour invites you, "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Matthew 11:29.*] Some for whom you labor will wish to have the work done in their own way, thinking their way is best. But if you have the spirit, the meekness of Christ, if you show love and respect for one another, God will enable you to perfect the work in a manner that will please Him. Show that you yourselves are willing to be taught.*6LtMs, Lt 4,*



1890, par. 16

The most impressive lesson you can give to those whom you educate will be that of a Christ-like character. Let there be perfect harmony. This is the greatest evidence that you can present of the power of the truth upon the heart. Work for your own souls until self is subdued, until Christ recognizes His image in you. This is the duty of every worker in the Lord's vineyard. Those who are now advancing the truth of God are ranging themselves on the side of Christ, united in heart, mind and voice, speaking the same things in defence of the truth. *6LtMs, Lt 4, 1890, par. 17*

The Lord weighs our actions and our motives, and He will give great power to those who are His own. Christ is not divided; Christ in <one> worker will acknowledge Christ in a brother worker. Those who are exacting, who are fault-finding, who think evil of others, are advancing the work of the enemy, tearing down that which God would have built up. All these discordant elements represent the powers of darkness and show that Christ, the hope of glory, is not found within. *6LtMs, Lt 4, 1890, par. 18*

All who are in Christ will do the work of Christ, ever learning of Him. My brethren, you are missionaries, and may you be so transformed that your strong traits of character shall do no harm to the cause of God. The Lord has revealed many things to me concerning the manner in which the work should be carried forward in new fields, and has shown me that if a certain course were pursued, it would narrow the work and cause it to be marred. Perfect harmony can exist only through the abundant grace of Christ. Self-sufficiency is a hindrance to the work. Be an example to those who shall accept the truth. May the Lord give you light and wisdom and His righteousness, is my prayer. *6LtMs, Lt 4, 1890, par. 19*

**Lt 5, 1890**

Baker, Brother

Crystal Springs, California

May 24, 1890

See variant *Lt 5a, 1890*. Portions of this letter are published in *TSB 155-158; Ev 507*. †NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Baker,

I must say some things to you for your course is worthy of censure. You know what has been the course of Elder Rice and others connected with the Health Institution, and how difficult it has been to remove the impression once made. You know the history of the past and the reproach and disgrace that still clings to the institution, and the people at St. Helena are not ignorant of the great curse which fell upon it in consequence of the moral conduct of some who have been connected with it.*6LtMs, Lt 5, 1890, par. 1*

I cannot feel that it would be wisdom for you to act in the capacity of superintendent of the Health Institution, for you are not a wise man. You are here, away from your wife and family, when you should be with them; but if there are reasons to justify this separation, your course should be altogether different than it has been. If you had the sanctifying influence of the grace of Christ in your heart, you would take heed to your own ways and abstain from every appearance of evil.*6LtMs, Lt 5, 1890, par. 2*

Your work has been such as to open to many souls the door of temptation, and many will be lost in consequence. You may reform, you may see your mistakes, but you will never be able to remove the impression that has been made.*6LtMs, Lt 5, 1890, par. 3*

Brother Baker, you are watched with critical eyes. Your attention to young ladies is not called for. You are out of place in giving so much attention to the Chittenden family. Mrs. Chittenden has done

her work in ruining one good man. That matter was opened before me as an open book. I was told in the night season that you were not qualified to be entrusted with large, or even limited, responsibilities unless you repent and become a reformed man. God cannot be with you while you pursue this course. My guide told me to follow, and I was shown your boyish familiarity with girls and your particular sympathy toward Mrs. Chittenden and her daughters. The mother keeps [to] the bed much of the time when she should be engaged in some useful employment in the care of her family. Your familiarities with the mother and daughters were opened before me. Your attentions and your gifts speak louder than even your flattering words. You are displeasing God, and Heaven looks upon you with reproof. *6LtMs, Lt 5, 1890, par. 4*

You have made the most of the mistakes and defects of Brethren Biter and Rogers. But did you speak truthfully and frankly of your own weakness and errors? Could God, who reads the heart motives, be pleased with your tearing others down to uplift yourself? Dr. Burke looks upon you as a man in whom he can confide, but the cases of Brethren Rogers and Biter stand far more favorably in the heavenly records than your own. I was carried back to your experience in the State of Maine. You have things to make right, and do not delay for the end is near; you would not want to meet the record in the judgment as it now stands. *6LtMs, Lt 5, 1890, par. 5*

You have been planning to do the work devolving upon a superintendent, and Dr. Burke thinks you can be a great help to him; but his confidence in you is misplaced. God sees your weakness; Dr. Burke does not discern it; he cannot read your heart. If he leans on you, he will be leaning on a broken reed. You need a great work done for you. You, with others, were baptized under the labors of Elder Daniels. I was very sorry when I heard this, yet I hoped it was a good work and that the reformation had taken place. But the Lord has presented your case before me, and I have no confidence that it was the genuine work of the Spirit of the Lord which you felt in your heart. "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.*] Had you a new heart, your motives, actions, and course of conduct would be such that both believers

and unbelievers might have an example of a Christlike character. I have seen your case as God sees it, and I now present it to you. Better, far better, would it have been had you disconnected from the Health Retreat some months ago.*6LtMs, Lt 5, 1890, par. 6*

This freedom and gallantry toward young ladies is not the outgrowth of a tender, Christlike sympathy. There has been a decided neglect on your part to give due Christlike sympathy and Christian politeness toward those wholly deserving, whose cause you should have searched out, even at disadvantage and inconvenience to yourself. All these actions which should have remained undone, and this neglect of those for whom Christ died, are written in the books of heaven. If you look upon these matters as unworthy of mention, you will repeat them. Investigate your past life, and let moral taste be created by a purification of the soul temple. Put away your excuses, for you have none. Your ideas need a moral renovation, and then you will see things in a different light. God calls for men to do this work who are pure in heart and undefiled in thought, having an eye single to His glory. God sees the heart.*6LtMs, Lt 5, 1890, par. 7*

I was taken into some of your singing exercises, and was made to read the feelings that existed in the company, you being the prominent one. There were petty jealousies, envy, evil surmisings, and evil speaking. I saw that the influence of these parties had a tendency to demoralize. There were flirtations, coquetry, and undue familiarity; and a married man like yourself had better be on his knees in prayer to God, seeking wisdom how he may keep his soul unstained from the moral pollution of this degenerate age. The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display—not to praise God with the spirit and understanding. The state of the heart reveals the quality of the religion of the professor of godliness.*6LtMs, Lt 5, 1890, par. 8*

Brother Baker, the law of God must be written in the heart or, in truth, you will never obey it. Keep your soul with all diligence. Merely the commandments written on tables of stone could not guide the Hebrews. Neither can the truth of God profit or illumine the soul while it is merely assented to by the understanding and is not

graven on the soul by the Spirit of God. How few men know the guilt that lurks in the human heart ready to spring into action at the first favorable opportunity. The truth of God may be of no value to the one who claims to receive it unless it sanctifies the soul temple. Those who connect with the Health Retreat cannot retain selfish ideas and feelings and plan for the lifting up of self and the tearing down of others. God sees the heart, the deeds, and the purposes of the mind. It should be written on the conscience as with a pen of iron upon a rock, that the man who expects true success, in violating the eternal principles of right as written in the books of heaven, is not only foolish but wicked. Can men forget, "Thou God seest me"? [*Genesis 16:13.*] Will you, my brother, turn away from idols? Your moral sense is clouded. Pray to God to bring all things to your remembrance that you may see things in their true bearing. Wear not the religion of Christ as a cloak, but put on the Lord Jesus Christ. *6LtMs, Lt 5, 1890, par. 9*

The conversation of the man who claims to believe the truth for this time should be in heaven, not common, earthly, cheap, sensual. Holy maxims must be adopted or that man will walk contrary to Christ, deceiving the world, betraying the truth. Why, oh why, do professed Christians keep so low a level when they have so pure and perfect a gospel? Watch your religion with a jealous care, and let the word of God dwell in you richly. Let the question be asked, Am I a Christian? Do I love my neighbor as myself? Do I observe the golden rule to do unto others as I would that they do unto me? Can I be a Christian and taint and pollute my soul with sinful corrupting imaginings? It was sin that crucified the Redeemer of the world. Seemingly upright men do strange things, utterly contrary to the oracles of God. Their unrighteousness is a pretense before Him who looks into the heart. *6LtMs, Lt 5, 1890, par. 10*

We are not to study and plan for our own interest, but in keeping our souls pure give an example to the youth and to all with whom we associate. We must leave a bright track heavenward and block the path that leads to debasing sins, for we are accountable for all the souls for whom Christ died. We stand related to them in the web of humanity. We must follow the example of Christ, sanctifying ourselves that they also must be sanctified. If one is dishonest or licentious, we must show our faithfulness to rebuke or dispel the evil

that it may not become contagious. In order to raise the moral tone of all with whom we associate, we must keep our souls in the love of God. Our souls must be cultured, and we must give attention to the training of our principles and set the example we wish others to follow. *6LtMs, Lt 5, 1890, par. 11*

Oh, the sin of selfishness is eating out the character, the pure principles of righteousness! The Christian may never fear to be resolutely honest. The world is under the control of a King whose cause must be respected. He who sees the end from the beginning can bring order out of confusion and will work for His own name's glory. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passeth away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace." [*Psalms 37:35-37.*] Have we not seen this verified in our experience? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*]*6LtMs, Lt 5, 1890, par. 12*

Should the management of matters at the Institution be committed as fully as you wish into your hands, there would be some grave blunders made, for you have not that wisdom which is from above. You would use your influence to place men in positions of trust who could not adapt themselves to the situation. Some men have no faculty to deal with human minds, and if set over human minds to order and direct, there would be confusion and rebellion at once. We must have the oil of grace to keep the machinery working without friction. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:17, 18.*]*6LtMs, Lt 5, 1890, par. 13*

I leave these lines with you. Reference was made last night to your case, but I did not call your name; I thought to save your feelings, but I question if this was the best way. Perhaps if I had brought out your name, I might still have questioned if it was wisdom. I want to move discreetly for the glory of God and the good of souls. *6LtMs, Lt 5, 1890, par. 14*

I send this after what was read, thinking it will be sufficient. Please read and return, as I have written in haste, and have no copy. *6LtMs, Lt 5, 1890, par. 15*

**Lt 5a, 1890**

Baker, Brother

Crystal Springs, California

May 24, 1890

Variant of *Lt 5, 1890*.

[Brother Baker:]

I must say some things to you, Bro. Baker. Your course is censurable. You knew the course of Elder Rice and others connected with this institution, and you knew how difficult it has been to remove the impression once. If you had the sanctifying grace of Christ in your heart, you would take heed to your ways and abstain from even the appearance of evil. I cannot feel that it would be wisdom that you should act in the capacity of Superintendent to the Health Institute, for you are not a wise man. You know the history of the past; you know the reproach that still clings to the Institute and notwithstanding the disgrace that has come upon this institution, you have been traveling in the same path. You are here, away from your family, away from your wife; you are a married man and should either be with your wife, or, if there are reasons that justify this separation, then you should pursue altogether a different course than you have done. You have been doing a work which will open the door of temptation to many souls. You may reform your ways, see your mistakes, but the impressions you have made upon minds you will not be able to remove. They may be lost in consequence of these impressions. *6LtMs, Lt 5a, 1890, par. 1*

A married man with a family ought to be with his family and not be separated from them unless there be clear reasons for his so doing. The people in St. Helena are not ignorant of the great curse which fell upon this institution in consequence of the immoral conduct of several who have been connected with the institution, and you, Bro. Baker, are watched with critical eyes. Your attention to young ladies is altogether uncalled for. You are out of your place in your giving the Chittenden family so much attention. Mrs. Chittenden has done her work in ruining one good man. All that matter was opened



before me to read as an open book. I was told in the night season that you were not qualified to be trusted with large responsibilities, or even limited responsibilities, unless you were an entirely repentant and reformed man. God cannot be with you while you pursue the course you have done. I was, in the night season, called by [my] guide who said, "Follow me." I was then shown your boyish familiarities with girls, and your particular sympathy exercised toward Mrs. Chittenden and her daughters.*6LtMs, Lt 5a, 1890, par. 2*

The mother keeps her bed much of the time when she should be up on her feet engaged in some useful employment in the care of her family. Your familiarities with the mother and the daughters was open before me. Your favoritism, your attentions and gifts, all speak louder even than your flattering words.*6LtMs, Lt 5a, 1890, par. 3*

The universe of heaven looks upon you with reproof. You are doing things displeasing to God. You have made the most of Bro. Biter's mistakes and Bro. Rogers' defects. You have presented them to Dr. Burke, but did you speak truthfully and frankly of Bro. Baker's weakness and errors? Could God, who reads the heart's motive, be pleased with your tearing others down to lift up yourself? Dr. Burke looks upon you as a man in whom he can confide. But Bro. Biter's case, and the case of Bro. Rogers stands far more favorable in the heavenly books than your own.*6LtMs, Lt 5a, 1890, par. 4*

I was carried back to chapters of [your] experience in the past. You have things to make right. Please do not delay for the end is near and you would not want to meet the record in the judgment as it now stands. You have been planning to do the work devolving upon a superintendent, and Dr. Burke thinks you can be a great help to him, but his confidence in you is misplaced. God sees your weakness; Dr. Burke does not discern it; he cannot read your heart. If he leans on you, it will be leaning on a broken reed. You need a great work done for you. Yourself and others were baptized under the labors of Eld. Daniels. I was sorry when I heard this, but I hoped that it was a good work and that the reformation that I had been shown must take place in you had been done. But from the light [in which] your case has been presented to me from the Lord, I have not confidence that the genuine work of the Spirit of God was felt

upon your heart. "If ye then be risen with Christ seek those things which are from above where Christ sitteth at the right hand of God." [*Colossians 3:1.*] If you have a new heart, you have new motives of actions. Your course of conduct would be such that believers and unbelievers would have an example of a Christ-like character. *6LtMs, Lt 5a, 1890, par. 5*

I have had presented before me your case as God views it, and I now present it to you. Better, far better, would it have been had you been disconnected from the Health Retreat months ago. This freedom and gallantry toward young ladies is not the outgrowth of the tender, sympathetic, Christlike sympathy. There has been a decided neglect on your part to give the due, Christlike sympathy and Christian politeness to some of those wholly deserving, whose cause you should [have] searched out even as considerable disadvantage to yourself. *6LtMs, Lt 5a, 1890, par. 6*

All these acts, which would have been better left undone, and these acts for those [for] whom Christ has died, are written in the books of heaven. You need a decided work of investigation of yourself. If you look upon the past as matters unworthy to be mentioned, you will repeat them. *6LtMs, Lt 5a, 1890, par. 7*

There must be a new moral taste created by the purification of the soul temple. I entreat you to put away your excuses, for you have none. Your ideas need a moral renovation, then you can see things in altogether a different light. Unless this change takes place and you cease to criticize others and amplify their defects and are bound to your short comings, you had better not remain connected with the Institution. God calls upon men who are pure in heart and undefiled in thought to do his work having a eye single to His glory. It is a God who looks upon the heart that we individually have to do. *6LtMs, Lt 5a, 1890, par. 8*

I was present by the Spirit of God in some of your exercises in singing. I was made to read the feelings that existed among that company, you being the prominent one. There was petty jealousy, there was evil surmising, there was evil speaking. I was bade to look at the after influence of these singing parties, and I saw they had a tendency to demoralize. There are flirtations carried on,

coquetry, [and] undue familiarity; and a married man like yourself had better be on his knees in prayer to God, seeking wisdom how he may keep his soul unstained from the moral pollution of this degenerate age. The heart service God requires. The forms, the profession, the lip service is as sounding brass and a tinkling cymbal. The singing in worship is more display than singing with the spirit and the understanding also. The state of the heart reveals the quality of the religion of the professor of godliness.*6LtMs, Lt 5a, 1890, par. 9*

Bro. Baker, the law of God must be written on the heart or, in truth, you will never obey it. Keep your soul with all diligence. The ten commandments written merely on the tables of stone could not guide the Hebrews; neither can the truth of God profit or illumine the soul while it is merely assented to by the understanding and is not engraven on the soul by the Spirit of God. How few men know the guilt which lurks in the human heart ready to spring into action at the first favorable opportunity. The truth of God may be of no value to the one who claims to see it because it does not sanctify the soul temple. It will not answer for anyone connected with the Health Retreat to retain selfish ideas and feelings and plans for his own uplifting by pulling another down. God sees the heart and He reads the purpose of the mind. It should be written upon the conscience as with a pen of iron upon a rock that the man who expects true success in violating the eternal principles of right and wrong to carry out his plans, is written in the books of heaven as not only foolish but wicked. Can men forget that God seest me? Will you, my brother, turn away from idols?*6LtMs, Lt 5a, 1890, par. 10*

Your moral sense has become beclouded. Will you pray to the Lord to bring all things to your remembrance that you may see things in their true bearing? Your attention to young ladies and women, whether they be widows or those who really desire to be widows, should cease. Wear not the religion of Christ as a cloak but [put] on the Lord Jesus Christ. The conversation of the man who claims to believe present truth for this time, must be in heaven, and not in words or deportment or [on] common, cheap, earthly, sensual things. Christ's holy mission must be adopted, else that man is walking contrary to Christ, deceiving the world and betraying the truth. Why, oh why, do professed Christians keep so low a level

when they have a pure, perfect, and holy gospel? The world side of our religion should be watched with jealous care. Let the word of Christ dwell in you richly. Let the question be asked, "Am I a Christian? Do I love my neighbor as myself? Do I observe the golden rule, do unto others as I wish others to do unto me, and am I a Christian? Can I taint and pollute my soul with simple, corrupting imaginings?" It was sin that crucified the Redeemer of the world. Men called upright do strange things, so utterly contrary to the oracles of God. Their uprightness is a pretense before Him who looks on the heart.*6LtMs, Lt 5a, 1890, par. 11*

I am not to study and plan for my own interest. I must keep my own soul pure and give an example to youth and all with whom I associate, to leave a bright track heavenward and block the path that leads to debasing sins for I am accountable for the souls for whom Christ has died. I stand related to them in the web of humanity and I must follow the example of Christ, sanctifying myself that they also may be sanctified. If one is dishonest or licentious, I must show my faithfulness to rebuke and expel the evil that it shall not become contagious. I can connive at no deception in order to raise the moral tone of all I associate with. I must keep my own soul in the love of God. I must have personal soul culture. I must give attention to the training of my principles. I must set the example I wish others to follow. Oh, the sin of selfishness is eating out of the character the pure principles of righteousness. I tell you, the Christian need never fear to be resolutely honest.*6LtMs, Lt 5a, 1890, par. 12*

The world is under the control of the Being whose laws may be respected. He who sees the end from the beginning will bring order out of confusion. He will work for His own name's glory. "I have seen the wicked in great power and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace." [*Psalm 37:35-37.*] Have we not seen this verified in our own experience? Man lives not by bread alone but by every word that proceeds from the mouth of God.*6LtMs, Lt 5a, 1890, par. 13*

Should the management of matters at the institution be committed

as fully as you wish into your hand, there would be some grave blunders made, for you have not that wisdom which is from above. You would use your influence to place men in positions of trust who could not adapt themselves to the situation. Some men have no faculty to deal with human minds. Set them over men to order and correct, and there will be confusion and rebellion at once. He has not the oil of grace to keep the human machinery working without friction. The wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, and the fruit of righteousness is sown in peace of them that make peace.*6LtMs, Lt 5a, 1890, par. 14*

I leave these lines with you. In several places last night, references were made particularly to your case; but I did not read the same, calling your name. I thought to save your feelings, but I question whether this was the best way to do. Perhaps had I brought out your name, I might have still questioned whether that was wisdom. I want to move discreetly, for the glory of God and the good of souls. I send this after what was read [the] past night. I think this will be sufficient.*6LtMs, Lt 5a, 1890, par. 15*

## Lt 6a, 1890

Managers of the Health Institution at Crystal Springs, St. Helena,  
California

Healdsburg, California

April 1890

Portions of this letter are published in *MM* 144-147, 193-194, 205-206, 217, 259-260; *TSB* 16, 145-147; *VSS* 422, *8MR* 382-383.

‡NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Managers of the Health Institution at Crystal Springs:

The Health Retreat is not what it might be. It does not reach the position that God would have it occupy. He has made every provision that it may reach a high standard, that those who are employed in it may possess Christian virtues and graces, and that the institution may attain to larger growth and wider influences. But those connected with the Retreat are not all devout and spiritual. They do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will and to do it.*6LtMs, Lt 6a, 1890, par. 1*

The Health Retreat is a missionary institution. The Lord designed that it should be a power for good; and if all who are connected with it are consecrated, and if they are meek and lowly in heart, Christ will give them most precious lessons in His school. All should work to carry out the purpose of God, and everything connected with the institution should tend toward reform.*6LtMs, Lt 6a, 1890, par. 2*

The managers and helpers in all our health institutions should have the true missionary spirit, for they are in a field which requires the highest kind of missionary work. Do not let your patients return to their homes poorly instructed; but educate them in the principles of health, so that they can be qualified to teach others, and to exert an influence over their acquaintances which will draw them away from the demoralizing fashions and the health destroying practices of this

degenerate age.*6LtMs, Lt 6a, 1890, par. 3*

A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutes. All should realize that this is an important part of the Lord's great vineyard.*6LtMs, Lt 6a, 1890, par. 4*

Let it be the aim of all at the Retreat to be laborers together with God in the uplifting of humanity. Let them feel a personal responsibility to send forth educated men and women, who shall exercise a direct and saving influence in the homes, the communities, and the churches to which they may go. This would be the very best advertisement that any of our institutions could have.*6LtMs, Lt 6a, 1890, par. 5*

Wisdom is needed in the selection of superintendent, or physicians, nurses, and workers in the bath-room. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation. He should not be a man of one idea. One who is cold and unapproachable, critical, exacting, and domineering is not fitted for this position; nor is one who will cherish suspicion, jealousy, passion, or stubbornness. If one cannot rule his own spirit, how can he rule others? These traits are not pleasing to God, and will not be manifested by men who take Him for their counselor.*6LtMs, Lt 6a, 1890, par. 6*

The superintendent must train himself to meet the difficulties that are continually arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work; and he should not be afraid to restrain evil, if he does it in the Spirit of Christ. A neglect of this duty shows him to be unfit for his position. God requires a steward to be faithful.*6LtMs, Lt 6a, 1890, par. 7*

If those who hold positions of trust in the institutions are persons who love and fear God, they will realize that a sacred responsibility is theirs, because of the measure of authority and the consequent influence which their position gives them. They are dealing with human minds, being brought into connection with all classes of

society. They should move discreetly, for they are regarded as representatives of the institution. They should be kind and courteous, ever exercising Christian politeness to all with whom they are brought in contact, both believers and unbelievers.*6LtMs, Lt 6a, 1890, par. 8*

Brethren, you should watch for souls as they that must give an account. We should never forget that Jesus, in the infinite sacrifice He has made for them, has proved His love for these men, women, and children, and shown what value He sets upon them. They are the purchase of His blood. The rich and the poor are to be treated alike, with unvarying kindness.*6LtMs, Lt 6a, 1890, par. 9*

Let your influence be persuasive, binding people to your heart because you love Jesus and they are His. This is a great work. If, by your Christlike words and actions, you make impressions that will kindle in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. Your words and deportment are representing Jesus.*6LtMs, Lt 6a, 1890, par. 10*

Those who have a leading influence in the institution should be men and women who possess devotion and piety, who are not narrow and selfish, but conscientious, self-denying, and self-sacrificing, who have an eye single to the glory of God. They should be in the world, but not of the world. Men of such a character will keep the way of the Lord, and they will be constantly teaching others by precept and example.*6LtMs, Lt 6a, 1890, par. 11*

The patients and guests all need to have right principles placed before them. There will be men of investigating minds who will thus receive the key of knowledge and will bring out treasures of thought for the enriching of other minds, thoughts that will be the saving of souls. Circumstances will call forth words, decisions in favor of the right, and many will be swayed in the right direction. Such is ever the result when the principles of right are implanted in minds by men who love righteousness, temperance, and truth. Words and works flowing from the love and fear of God become a wide-spread blessing—a blessing that is carried into the highways and the byways of life.*6LtMs, Lt 6a, 1890, par. 12*



Men who, like Enoch, [are] walking in the light of Christ, will exercise self-control, even under temptation and provocation. Although tried by the perversity and obstinacy of others, they dare not let impulse bear sway. If you are walking in the light, you will give evidence of divine power combined with human effort, and others will see that you are led and taught by God. You will feel that the Holy Watcher is by your side taking knowledge of your words.*6LtMs, Lt 6a, 1890, par. 13*

Purity of thought must be cherished as indispensable to the work of influencing others. There must be a pure, holy atmosphere surrounding the soul, an atmosphere that will tend to quicken the spiritual life of all who inhale it.*6LtMs, Lt 6a, 1890, par. 14*

Both physicians have much to learn. The physician needs constant help from God, in order to do his work with promptness and efficiency. Nothing should divert his time and attention from the suffering sick. I have been shown what a physician should be, wise in judgment and prompt in the execution of his professional duties. The sick should not be compelled to wait when they need advice and relief.*6LtMs, Lt 6a, 1890, par. 15*

Never should the physician neglect his patients. He should have quick, penetrating judgment and should carry into the sick room a genial atmosphere. He should not be cold, reticent, or hesitating, but should cultivate those qualities which exert a soothing influence over the suffering ones. They want more than looks; they want kind, hopeful words. The doctor should be ready to give them cheerful, reassuring words, words spoken from the heart in wisdom, showing that he understands the cases of those under his care. This will inspire a restfulness and confidence even at the first interview.*6LtMs, Lt 6a, 1890, par. 16*

The physician should be a man of pure mind. If his principles are uncorrupted, he will exert a telling influence in favor of the right. Physicians need to be constantly imbued with the Spirit of Christ, learning lessons from Him, the greatest Teacher the world ever knew. Then they will be pure in thought, in mind, in action. They will give no hint in word or manner that will lend to impure thoughts. Licentiousness is ruining many souls. Physicians, especially, need

to watch and pray that they may not enter into temptation and that they may have that grace which will make them examples of piety and purity. Their work is daily undergoing the close inspection of God, and their record will be accurately traced in the ledger of heaven. *6LtMs, Lt 6a, 1890, par. 17*

Physicians in our health institutions have many and weighty responsibilities. Their only safety is in keeping their thoughts and impulses under the control of the great Teacher. They have golden opportunities for doing good; they can guide and mold the many and varied minds with which they are brought if contact. They should take a stand for God. *6LtMs, Lt 6a, 1890, par. 18*

Show men and women connected with the institute how pure and noble they may become. Show them that you have firm confidence in God and that He is your Source of strength, that you are resting wholly upon the promises. Fulfil your duty with promptness, while claiming your heavenly Father's help to overcome all weakness of character. With the hand of faith grasping the arm of divine power, put your whole being into your work. *6LtMs, Lt 6a, 1890, par. 19*

The Retreat should be a school where both the youth and those of maturer age may be educated. Lectures and short, interesting talks should be given; thus may be sown the seeds of reform which will spring up and bear fruitful harvest. Ignorance, pride, and intemperance in every form are to be met. Christian temperance must be inculcated, the sinfulness of overeating and overworking should be pointed out. The understanding must be enlightened and the reforms will be intelligently made. *6LtMs, Lt 6a, 1890, par. 20*

The greatest danger will come to our institutions through physicians, superintendents, and helpers who believe the truth, but who have never taken their stand fully upon health reform. Some have no conscientious scruples in regard to their eating, drinking, and dressing; they have not an eye single to the glory of God. Self is indulged, and their influence stands directly in the way of reforming those who have brought on their sickness by unhealthful practices. *6LtMs, Lt 6a, 1890, par. 21*

Light has been given showing the injurious effects of tea, coffee, and flesh meats; but this light has been disregarded, even by some

who profess to believe the testimonies. They even feel that to deny themselves of these health-destroying indulgences would be a restriction of their liberty. If deprived of their use for a time, they feel the loss, because of former indulgences, and are always pleading to be allowed to use them in some form. Care should be exercised in the case of self-indulgent worldlings who have been accustomed to the use of these stimulants. Enlighten their minds by the means of the talks and the lectures in regard to the effects of tea, coffee, and flesh-meats, and thus lead them to a voluntary correction of their habits.*6LtMs, Lt 6a, 1890, par. 22*

But so long as the use of tea and coffee is favored by some who are connected with the institute, there will be a demand for these articles, on the part of the patients. How can the physician, or any one else, treat this matter as it is, when he is indulging in their use? The point of his lectures is blunted.*6LtMs, Lt 6a, 1890, par. 23*

The patients soon learn the condition of things, and who will be most ready to listen to their appeals, and indulge them in their use of these articles. If those who occupy positions of trust in the institution are not true to principle, they will be the ones to lower the standard of reform. Arrangements will be made for a liberal table, where tea and coffee and meat can be furnished. Then those who have but little power to resist the cravings of appetite will see these things and plead for a place at the liberal table. Thus a constant temptation is placed before those who should be led to dispense with these hurtful indulgences. Persons who are fully satisfied as to the effect of these things, and who want to reform, have asked me to use my influence to prohibit tea and coffee and meat from coming upon their table.*6LtMs, Lt 6a, 1890, par. 24*

But what shall be done with those in responsible positions who love these things and who give their influence in favor of their use? I see no way but to dismiss them, lest the reforms, that are hard enough to make when they have the support of all connected with the institute, shall be given up in discouragement. The institution would thus be perverted from its real object and would become like all popular institutions, where tables are spread with all the condiments and stimulants called for.*6LtMs, Lt 6a, 1890, par. 25*

If we ever enter heaven, we must receive a fitting up for it upon the earth. Christian virtues and graces must be cultivated in this life. Temperance in all things comprehends more than many are willing to acknowledge. Some who have kept the Sabbath for years continue the use of tea and coffee and flesh meats, and they are far from possessing sound nerves and a well-balanced brain. While in this state, they view matters in a perverted light and talk in a way to prejudice others against our institutions. *6LtMs, Lt 6a, 1890, par. 26*

O, for faithful Calebs in this age of the world! We want men and women who have self-control, who have moral worth, who love and fear God; men who cherish personal piety and firm religious principle. God is dishonored by the lack of moral stamina in many who profess to be Christians; they seem to be only half converted. They claim to believe the truth, but they love the luxuries which are so injurious to health better than they love Jesus or the truth. Eating and drinking are carried to such excess that Christ mentioned this condition of things as a sign of the last days, likening it to the condition of the world before the flood. Christ would have His followers cultivate undeviating principle. It is necessary for the Christian in thought, word, and action, to shun everything that leads to sin. *6LtMs, Lt 6a, 1890, par. 27*

God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. There must be a revival on this subject; for God purposes to accomplish much through this agency. Present temperance with all its advantages to health. Educate people in the laws of life so that they may know how to preserve health. The efforts actually put forth at present are not meeting the mind of God. *6LtMs, Lt 6a, 1890, par. 28*

Drug medication is a curse to this enlightened age. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians—pure air, pure water, proper exercise, a clear conscience. Many might recover without one grain of medicine if they would live out the laws of health. Drugs need seldom be used. It will require earnest, patient, protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed. By this work

you will be teaching the patients, and others also, how to take care of themselves when sick without resorting to the use of drugs.*6LtMs, Lt 6a, 1890, par. 29*

Ever keep a courteous, kind spirit, and the sick-room may be transformed into a Bethel. Angels of God will work with your efforts. If our health institutions are conducted on right principles, the unbeliever who visits them will be favorably impressed; and he will be more inclined to recognize the truth.*6LtMs, Lt 6a, 1890, par. 30*

A physician who loves and fears God, one who is controlled by Bible principles, will exert a powerful influence through his example, and many souls may be brought to Christ. But if the health institutions that are conducted by Seventh-day Adventists are to maintain no higher standard than do the popular institutions around them, it would be better to let the world have all of this kind of work to do, for there are other branches of work which it is essential for us to do.*6LtMs, Lt 6a, 1890, par. 31*

When the Lord revealed to me that we should establish our first health institution in Battle Creek, I was told that it was to be a school, a branch of the missionary work; that this would give character to the truth we held, which was then set before minds in a distorted light. I was shown that the managers and helpers in this institution, if they were sincere Christians, could remove many false ideas, and by precept and example, could recommend the truth. On the other hand, they could, by unconsecrated lives, misrepresent the truth and lead souls away from righteousness.*6LtMs, Lt 6a, 1890, par. 32*

God demands more of us than we are willing to give Him. None are to be obtrusive or forward, but we are to live out our religion with an eye single to the glory of God. Then we shall shine as lights in the world, without noise or friction. None need to fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His own designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith.*6LtMs, Lt 6a, 1890, par. 33*

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisies. Love-sick sentimentalism whose blighting influence has been felt in all our institutions, will not be developed. Strict guard must be kept that this [curse?] shall not poison or corrupt our health institutions. *6LtMs, Lt 6a, 1890, par. 34*

There will be temptations on every side, and plausible excuses to have favorites. Musical entertainments which, if conducted properly, will do no harm, are often a source of evil. In the present state of society, with the low morals of not only youth but those of age and experience, there is great danger of becoming careless and giving especial attention to favorites, thus creating envy, jealousies, and evil surmisings. Musical talent too often fosters pride and ambition for display, and singers have but little thought of the worship of God. Instead of leading minds to remembering God, it often causes them to forget Him. *6LtMs, Lt 6a, 1890, par. 35*

But few realize that they grieve away the Spirit of God by their thoughts and feelings, their nonsense, their trifling talk; and when admonished, they say, "O, I meant no harm." What do these frivolous ones mean? Do they forget that that which they sow they shall also reap? This silly, nonsensical conversation reveals a weak character and is an offence to God. If the grace of Christ were planted in their hearts, striking its roots down deep into good soil, they would bear fruit of an altogether different kind. They would be acquiring a moral stamina, that strength of purpose and solidity of character, which is essential for the rest and good work that ought to be done in the institution. Others would feel their influence and would take knowledge of them that they were led and taught by Jesus. *6LtMs, Lt 6a, 1890, par. 36*

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it pervades our institutions and extends even to our churches. The standard of piety is lowered into the dust. The new life from Christ must be implanted in the heart. God calls for the highest development of true godliness. Righteousness and peace and joy in

the Holy Ghost will be the rich clusters of fruit borne by the branches that are grafted into Christ, the Parent-stem. Then will the truth possess power; its progress and growth will be extended.*6LtMs, Lt 6a, 1890, par. 37*

There is danger that the physicians in our health institutions will not all guard well their thoughts, their words, and their deportment. A great mistake has already been made in discussing delicate subjects with young ladies of limited knowledge and less experience, and in admitting them to operations of a delicate nature. In this way much harm may be done which is not anticipated. Let all be guarded here; for this is an age of sensualism. Let the physician manifest wisdom in this matter. Let there be a living connection with God, the high and holy One; then dignity and reticence will prevail; no indiscreet practitioner will be talking on subjects he would have shown wisdom in keeping to himself, and the work done will be of a higher order.*6LtMs, Lt 6a, 1890, par. 38*

Young girls who have not been properly educated at home, who are wanting in reserve, modesty, and decorum, come to the institution to receive treatment. [Their] impure practices have brought upon them the sure result—physical debility, weakened morals, and a violated conscience. They have practiced evasion and deception, and will continue the same course at the institute, if they can do so without being discovered. They are ready to flirt with young men; and some of those bearing responsibilities, who should set them a better example because of their long Christian experience, engage in the same folly.*6LtMs, Lt 6a, 1890, par. 39*

Some of the young ladies belonging to the health institute accept the attention of strangers who are of as little worth as themselves, men who are corrupted. This familiarity will be carried on, if allowed, until the influence of the institution is injured. Even if the parties go from place to place, a secret correspondence is kept up among them, while the parents of the girls are in ignorance of the matter. The guardians of the institution must maintain a high standard and watch carefully the young entrusted to them by their parents, whether as patients, as learners, or as helpers in the various departments.*6LtMs, Lt 6a, 1890, par. 40*

When young men and young women work together a sympathy is created among them which frequently grows into sentimentalism. If the guardians are indifferent in these matters, lasting injuries will be done to these souls, and the high moral tone of the institution will be compromised. If any, patients or helpers, continue their deception and familiarity after having judicious instruction, they should not be retained in the institution, for their influence will affect those who are innocent and unsuspecting. Young girls will lose their maidenly modesty and be led to act deceptively, because their affections have become entangled. *6LtMs, Lt 6a, 1890, par. 41*

Let not the angel record the fact that any received their first lessons of impure practices through corrupt associations at any of our health institutions. If the workers are in any way impure in heart or life, it will be revealed in their words and their actions. If they are not strictly moral, there is danger in employing them, for they will be in a position where they can mislead those who desire to reform, and confirm them in unholy, defiling practices. Such men and women, unless converted, will not only be a curse to themselves, but a curse wherever they go. *6LtMs, Lt 6a, 1890, par. 42*

A physician who will take advantage of corrupt influence in a woman, and by word or action confirm her in the ways of sin, in order to gratify his passion, has placed himself on the side of Satan; and he will indulge in sin whenever opportunity presents itself. His name is registered in heaven as a corrupter, an unholy, and defiled man. Satan is the destroyer, and this man is a laborer together with Satan to corrupt and defile. *6LtMs, Lt 6a, 1890, par. 43*

The converting power of God alone is sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail. In these institutions, careful attention should be given to the moral standing and influence of every one employed. You are to deal with those who are diseased in body and mind, and you should be prepared to help them just where they need help. The first appearance of irregularity [in] conduct should be repressed, and the young should be taught to be frank, yet modest and dignified in all their associations. They should be taught to submit to rules and to authority. If they refuse to do this, let them be dismissed, whatever position they occupy, for they will demoralize others. *6LtMs, Lt 6a,*



1890, par. 44

Those who labor in the institute are there for the purpose of promoting the intellectual and physical welfare of those under their care. They must make their work a matter of earnest, careful prayer and study, that they may know how to accomplish the work before them. Their first work is to carefully scrutinize their own habits, as they must meet the Bible standard of Christianity. Then when they are compelled to deal with those who are nearly ruined, either because of their own vicious practices, or because of the intemperance or of the lasciviousness of man, they will know what words to speak to them, what attitude to assume toward them. They must be chaste, and so free from the taint of defilement that they can correct these evils and bring the poor souls up to the Bible standard of purity. The only safety for men or women, married or unmarried, is to shun love-sick sentimentalism, and all undue familiarity. These things have produced great evil in the world.*6LtMs, Lt 6a, 1890, par. 45*

Those who believe unpopular truth have much prejudice to meet everywhere, and if those employed in our health institutions desire that Bible religion shall live in the institution, they must exemplify it in their own lives. If they wish that the physical, intellectual, and moral standing of the institution shall be of the highest order, their own deportment is to give evidence of this fact. They must plan the work constantly, and seek in the strength of Jesus so to elevate the character of the institution that it may receive the approbation of heaven.*6LtMs, Lt 6a, 1890, par. 46*

Every Christian home should have rules, and parents should, in their words and in their deportment toward each other, give the children a precious, living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. Teach the children and the youth to respect themselves, to be true to God, true to principle; teach them to respect and to obey the law of God. Then these principles will control their lives, and will be carried out in their associations with others. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the upward path that leads to holiness and heaven. Let every lesson be of an elevating and ennobling

character, and the record made in the books of heaven will be such as you will not be ashamed to meet in the Judgment.*6LtMs, Lt 6a, 1890, par. 47*

Children who receive this kind of instruction will not be a burden, a cause of solicitude in our institutions; but they will be a strength, a support to physicians and nurses. They will be prepared to fill places of responsibility, and by precept and example will be constantly aiding others to do right.*6LtMs, Lt 6a, 1890, par. 48*

Those whose moral sensibilities have not been blunted will appreciate right principles, they will put a just estimate upon their natural endowments and will make the best use of their physical, mental, and moral powers. Such souls are strongly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to educate others for a practical Christian life. The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know it is to know God.*6LtMs, Lt 6a, 1890, par. 49*

The evils of fashionable society have a tendency to corrupt innocence and virtue; but every true follower of Christ, who has this hope in Him will purify himself, even as He is pure, so that not a taint of defilement will be found in his thoughts, or upon his lips, in his heart, or in his character. There must be a coming up to a higher, holier standing.*6LtMs, Lt 6a, 1890, par. 50*

A decided warfare should be waged against the evils not only in the world, but also among those who claim to believe the truth for this time. These evils, if not put away, will result in spiritual death. The Lord bids us, "Let your light so shine that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] There must be a waking up; consecrated efforts must be put forth, that will tell powerfully against every form of evil.*6LtMs, Lt 6a, 1890, par. 51*

Let the leaders in our institutions labor to show that their work is wrought in God, that they are workmen who need not to be ashamed, that their words and works are untainted with earthliness

and sensualism. They should feel the solemn responsibility which rests upon them to give the youth a worthy example, one corresponding to their position of trust and their holy profession of faith. They are sowing seeds which will blossom and bear fruit. All coarseness and trifling should be put away; it is the fruit borne upon the corrupt tree. Brethren, you are educators. The lessons you give to believers and unbelievers in words and actions, will be a savor of life unto life, or of death unto death. *6LtMs, Lt 6a, 1890, par. 52*

Our probation is short. We have no time to spend in indulging corrupt impulses. The familiarity of married men with married women and young girls is disgusting in the sight of God and holy angels. The forwardness of young girls in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them in the estimation of those who themselves indulge in such things. *6LtMs, Lt 6a, 1890, par. 53*

There is a positive necessity for reform in our institutions. All frivolity, all undue attention of men to women, must be condemned and discontinued. Some, even married men, who have indulged in this trifling familiarity, have endeavored to excuse themselves and escape censure by claiming that they have done no moral wrong. Was it no moral wrong to jest, to joke, to pay flattering attentions to young women? Are you not starting in their minds a train of thought which it is impossible for you to change? Do you not by your levity and coquetry sanction such conduct? *6LtMs, Lt 6a, 1890, par. 54*

You who hold positions of trust, and who claim to be Christians, do you not give countenance to a familiarity which leads to grave sins? What record is made in the books of heaven by the divine Watcher? Was there no moral wrong done to the souls of those with whom you were so familiar? Indeed there was. Impressions were made that will be enduring. Where girls are confirmed in their coquetry and flirting, every such indulgence tends to make them coarse and bold. They become more and more infatuated with the society of men and women who are trifling and frivolous, whose conversation is anything but holy, pure, and ennobling. *6LtMs, Lt 6a, 1890, par. 55*

“No moral wrong”—this has been the excuse made by everyone who has been reproved for similar conduct. What is moral wrong? Have your spiritual senses become so blinded that you cannot discern the truth? Do you not know that grapevines will not bear thorns, nor a bramblebush grapes? If the truth was brought into the inner sanctuary of the soul, it would create a pure moral taste. Then all these objectionable, demoralizing practices will be seen to be a positive denial of Christ, a sin which will pollute the soul.*6LtMs, Lt 6a, 1890, par. 56*

“Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer could live the rest of his time in the flesh to the lusts of men, but the will of God.” “But the end of all things is at hand; be ye therefore sober, and watch unto prayer.” [*1 Peter 4:1, 2, 7.*] All trifling, jesting, joking, and flattering, spoken to young girls or women, boys or men, are thornberries and that which produces them is a thorn-bush; for the tree is known by its fruit.*6LtMs, Lt 6a, 1890, par. 57*

Let not those who profess the religion of Christ descend to trifling conversation, to unbecoming familiarity with women of any class, whether married or single. They should keep their proper place with all dignity. At the same time they may be sociable, kind, and courteous to all.*6LtMs, Lt 6a, 1890, par. 58*

Young ladies should be reserved and modest. When they walk out they do not need the supporting arm of any man. They should give no occasion for their good to “be evil spoken of.” [*Romans 14:16.*]*6LtMs, Lt 6a, 1890, par. 59*

Men should be chosen to stand at the head of our institutions who have not only good sound judgment, but who have a high moral tone; [men] who will be circumspect in their deportment, pure in speech, recommending their high and holy calling, and [who know] that there is a Watcher, a true Witness to every word and act. If men in our institutions exhibit a low grade of thought, if their conversation tends to corrupt rather than to elevate, let them be removed at once from any connection with the institution, for they will surely demoralize others.*6LtMs, Lt 6a, 1890, par. 60*

The well-being of the entire institution is at stake. Ever bear in mind that each of our health institutions is a missionary field. God's eye is upon it day and night. No one should feel at liberty to allow even the appearance of evil in their associations with the nurses, patients, or helpers; for the Lord will certainly judge you for a wrong influence exerted over any of His instrumentalities. *6LtMs, Lt 6a, 1890, par. 61*

Directors and helpers of the Health Retreat, I speak to you as Christians, as to men and women whose souls are united to Christ, as the branch is united to the living vine. If you have not been renewed in the spirit of your mind, for your soul's sake make no delay to have your life hidden with Christ in God. This is the first business of your life. *6LtMs, Lt 6a, 1890, par. 62*

When Christ is abiding in the heart, you will not be light, chaffy, and immodest, but circumspect and reliable in every place, sending forth pure words like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go into some other place where your influence and example will not be so widely felt, contaminating other souls. What you all need is such a sense of purity and holiness of Christ as will lead you to despise this pretense of religion which blesses no one, gives no peace of conscience, no repose of faith. *6LtMs, Lt 6a, 1890, par. 63*

Let all connected with these institutions that God has ordained for the saving of souls, seek divine wisdom, heavenly grace, that they may have an elevating influence upon others. Unless they are constantly receiving strength from Jesus, looking to Him, trusting in Him, by faith drawing from Him divine grace, they will become an easy prey to temptation. *6LtMs, Lt 6a, 1890, par. 64*

There are so many forward misses, and bold, forward women who have a faculty of insinuating themselves into notice, putting themselves in the company of young men, courting their attention, inviting flirtations from married and unmarried men, that unless your face is set Christward, firm as steel, you will be drawn into Satan's net. *6LtMs, Lt 6a, 1890, par. 65*

It is time that we as Christians reach a higher standard. God forbid that any institution that He has planted shall become a means of

decoying souls, a place where iniquity is taught. Let all learn in the school of Christ loveliness of heart; let them lean their helpless souls upon Jesus. Live in the light from the oracles of God. Educate your minds and hearts to pure, elevated, holy thoughts. "Be ye holy in all manner of conversation." [*1 Peter 1:15.*]6LtMs, Lt 6a, 1890, par. 66

Whatever influence you have, let it be directed to exalt Jesus. Unless you do this, you are a false guideboard, leading souls away from the truth, the life, the light of the world; and the more pleasing and attractive your manners, the greater the injury you do to souls.6LtMs, Lt 6a, 1890, par. 67

I tell you that you need a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the prevailing evil in society, but may counteract it.6LtMs, Lt 6a, 1890, par. 68

Many have been cultivating habits which lead directly to earthly sensual actions; and unless the power of God breaks the snare, souls will be lost. God has claims upon you that you do not realize, for you have not brought Christ into your lives, and great decision of character will now be necessary on your part to change the order of things. No weak efforts will accomplish the work. You cannot do it of yourselves; you must have the grace of Christ or you can never overcome.6LtMs, Lt 6a, 1890, par. 69

All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength than you can have of yourself. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] There will be no taste for trifling conversation in those who are looking unto Jesus for strength, depending upon His righteousness for salvation. By faith they accept Jesus as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust.6LtMs, Lt 6a, 1890, par. 70

While men and women in an institution for health should be kind and courteous, while they are required to be affable and congenial toward all, they should shun even the appearance of undue

familiarity. And not only should they themselves observe the strictest propriety of conduct, but by precept and example they should educate others to be modest and to shun looseness, jesting, flattery, and nonsensical speeches. *6LtMs, Lt 6a, 1890, par. 71*

Everything savoring of unbecoming familiarity should be discarded by physicians, superintendents, and helpers. There should be no giving of special favors or special attentions to a few, no preferring of one above another. This has been done, and it is displeasing to God. *6LtMs, Lt 6a, 1890, par. 72*

There are worthy persons who are afflicted and suffering but do not complain, and are in need of some special attentions. These men and women are often passed by with indifference and with a hardness of heart that is more like Satan's character than like Christ's; while young forward misses who in no way need or deserve favors, receive special attentions. All this neglect is written in the books of heaven. All these things are developing character. *6LtMs, Lt 6a, 1890, par. 73*

Let all who are connected with the institution as helpers bear in mind the words of inspiration, "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [*James 3:17.*] *6LtMs, Lt 6a, 1890, par. 74*

When you pass by one who is in need of your sympathy, of your kindly acts, and give them not, but turn to the forward ones and bestow on them your favors, remember that Jesus is insulted in the person of His afflicted ones. He says, "I was hungry, and ye gave me no meat; I was thirsty, and you gave me no drink; I was naked, and ye clothed me not; sick and in prison, and ye visited me not." And when the surprised inquiry comes, "When saw we thee thus?" the answer is, "Inasmuch as ye have not done it unto these my brethren [who were afflicted and needed your sympathy], ye have not done it unto me." [*Matthew 25:42-45.*] "They that are whole need not a physician, but they that are sick." [*Luke 5:31.*] They that are rich need not your favors, but they that are poor. The bruised and wounded, the lame of the flock are among us, and these test the character of those who claim to be children of God. *6LtMs, Lt 6a,*

1890, par. 75

Angels of God are watching the development of character. They are weighing moral worth. If you bestow your attentions upon those who have no need, you are doing the recipients harm, and you will yourself receive condemnation rather than reward. Remember that when by your conversation you descend to the level of frivolous characters, you are encouraging them in the path that leads to perdition. Your unwise attentions may prove the ruin of their souls. You degrade their conceptions of what constitutes Christian life and character. You confuse their ideas, and make impressions that may never be effaced. The harm thus done to souls that needed to be strengthened, refined, and ennobled, is often a sin unto death. They cannot associate these men with the sacred positions which they occupy. The ministers, the officers of the church, all are regarded as no better than themselves. Then where is their example?<sup>6</sup>*LtMs, Lt 6a, 1890, par. 76*

God calls upon all who claim to be Christians to elevate the standard of righteousness and to purify themselves even as He is pure. "Be ye holy in all manner of conversation." [*1 Peter 1:15.*] "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear then shall we also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry, for which things sake the wrath of God cometh on the children of disobedience." [*Colossians 3:1-6.*]<sup>6</sup>*LtMs, Lt 6a, 1890, par. 77*

"Wherefore gird up the loins of your mind, and be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance;" for you are to walk in the light while ye have the light; "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." [*1 Peter 1:13-16.*]<sup>6</sup>*LtMs, Lt 6a, 1890, par. 78*



The question is, Shall we be Bible Christians? Will we disregard the plainest instructions given us in the Word of Life and erect a false standard whereby to measure our character? Is this a safe thing for us to do? When you yield to the temptations of the enemy and do the very opposite of that which God has instructed you to do, and then excuse yourselves, saying that you meant no harm, that you have done no moral wrong, what can be your standard of piety and holiness?*6LtMs, Lt 6a, 1890, par. 79*

Christ has given us the signs whereby we may distinguish the genuine Christian; no one need be deceived by the pretentious claims of the hypocrite. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore (by their profession ye shall know them?—No, but) by their fruits ye shall know them." [*Matthew 7:16-20.*]*6LtMs, Lt 6a, 1890, par. 80*

Let those who claim to be Bible believers act out their faith by obedience to all the requirements of God. Christ has invited you, "Learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." [*Matthew 11:29.*]*6LtMs, Lt 6a, 1890, par. 81*

There is no excuse for indulging a love-sick sentimentalism, no excuse for this flirting of married men with young girls or married women or widows. Let men professing godliness heed the apostle's admonition, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of his visitation." [*1 Peter 2:11, 12.*] Will you, then, disregard the plainest directions given us in the Word of God in regard to our words, our deportment, and our character? Will you excuse levity and even licentiousness as though you had done no moral wrong? Will you pass it off by saying it was thoughtlessness on your part? Is it not the duty of a Christian to think soberly? When Jesus is enthroned in the heart, will the thoughts be running riot?*6LtMs, Lt 6a, 1890, par. 82*

Paul, under the influence of inspiration, has spoken, "We are all the children of light and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." [1 *Thessalonians* 5:5-8.] "But speak thou the things which become sound doctrine: that the aged may be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of the Lord be not blasphemed. Young men likewise exhort to be sober-minded, in all things showing themselves to be a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say to you." [Titus 2:1-8.] *6LtMs, Lt 6a, 1890, par. 83*

Shall these plain statements be disregarded? Shall the words of the living God be our standard, or will we follow the impulses of a perverted heart and speak and act in a manner to reproach Jesus? Shall we misrepresent Christ by our lightness, our trifling, our jesting, our joking, and flirting, all under the garb of Christianity? There will be seasons of severe trial for those connected with the Health Retreat, but if you know the Source of your strength, you need not be overcome. *6LtMs, Lt 6a, 1890, par. 84*

Whatever influence God has given you, He requires you to throw on the side of truth, of godliness. In making men, women, and children better by pointing them to the cross of Calvary, you are doing the work He has given you to do. Thorough Bible Christians will have an influence that will lead others' minds. You, as Christians, have a weight of responsibility which no one can take from you. Said Christ, "To whomsoever much is given, of him shall much be required." [Luke 12:48.] *6LtMs, Lt 6a, 1890, par. 85*

The converting power of God is needed every day. We must hide in Christ, "As the branch cannot bear fruit in itself, except it abide in the vine; no more can ye, except ye abide in me." [*John 15:4.*] None of us can afford to sin. It is expensive business. Sin so blinds the eyes that evil is not discerned; and by their indiscreet actions those thus blinded become instruments of unrighteousness to scatter for Satan. *6LtMs, Lt 6a, 1890, par. 86*

The exhortation to Christians is, "Walk in wisdom toward them that are without" [*Colossians 4:5*]; for wise, discreet words and actions will be a power to draw others to Christ, where they will have fellowship with the saints. Are the professed Christians walking in wisdom, when they are vain and frivolous and live so at variance with the profession of their faith that those without cannot see within them the marks of purity, of heavenly nobility? *6LtMs, Lt 6a, 1890, par. 87*

We have the history of the antediluvians, and of the cities of the plain whose course of conduct degenerated from lightness and frivolity [to] debasing sins which called forth the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their god, and the knowledge of the Most High was nearly obliterated through the selfish indulgence of corrupt passions. *6LtMs, Lt 6a, 1890, par. 88*

The words of Christ should ever be borne in mind, "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat and they drank." [*Luke 17:26, 27.*] Appetite bears sway over mind and conscience in this age. Gluttony, wine bibbing, liquor-drinking, prevail; but Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth. *6LtMs, Lt 6a, 1890, par. 89*

"They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." [*Verse 27.*] We see the same infatuation now in regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. Satanic power seems to take possession of them. Courtship and marriage

are the all-absorbing themes. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions, bear down everything before them, until the die is cast. Untold misery is the result of this state of things and God is dishonored. The marriage vow covers every kind of lustful abomination. The marriage bed is not sanctified or holy. Shall there not be a decided change in reference to this important matter?*6LtMs, Lt 6a, 1890, par. 90*

“Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went away out of Sodom it rained fire and brimstone from heaven, and destroyed them all.” [*Verses 28, 29.*] There is need that we should eat and drink, but when men allow the gratification of appetite to occupy their thoughts and time at the neglect of their eternal interests, it is a sin for which God will punish them, for they abuse their bodies, destroy health, unbalance the mind, and strengthen the animal propensities. Then they are led by Satan to do the very things that awaken the sword of justice against them.*6LtMs, Lt 6a, 1890, par. 91*

Christians are to “seek those things which are above, where Christ sitteth at the right hand of God.” [*Colossians 3:1.*] All the warnings given, all the appeals made, do not seem to alarm those who indulge perverted appetite. They go on in sinful indulgence, and the conscience is seared as with a hot iron. They will put their own interpretation on the sinful course of action, saying, “I have done no moral wrong.” Clear discernment is needed, the spiritual eyesalve which we may obtain only by becoming partakers of the divine nature.*6LtMs, Lt 6a, 1890, par. 92*

Do those who claim to believe the testimonies read and practice the teachings? All this light given in the living oracles and in the testimonies, which all may read and apply, will condemn them in the day of God, if they do not heed the instruction given.*6LtMs, Lt 6a, 1890, par. 93*

Brethren, the days of our probation are nearly ended. It is time to awake out of sleep. You are in a position of great responsibility. You need to watch unto prayer. Watch against habits of sin. Keep a

watch over the tongue. Watch for opportunities to do good and bless others, ever looking to Jesus, growing in grace and in the knowledge of the truth. If you want the higher life, you must now live the higher life in the lower life of this world.*6LtMs, Lt 6a, 1890, par. 94*

We are working for time and for eternity. A well-built life is formed by living upon the plan of addition, laying up one grace after another in good deeds, in faith, patience, temperance, benevolence, courage, self-denial. Ye are God's husbandry. Ye are God's building. Learning of Christ, you will not be a jumble of opposites and inconsistencies, today, sober and devout, tomorrow, careless and frivolous.*6LtMs, Lt 6a, 1890, par. 95*

Christ has made every provision that your character may be harmonious through the grace given you. Then build it harmoniously. Let the structure rise, stone on stone. Catch the rays of divine light from Jesus, and let them shine upon the pathway of others who are in darkness. All the universe of God is looking upon us with intense interest.*6LtMs, Lt 6a, 1890, par. 96*

## Lt 6b, 1890

Brethren and Sisters in Africa

NP

1890

This letter is published in entirety in *TSA 28-35*.

My dear Brethren and Sisters:

I would address you who have come to a knowledge of the truth in Africa. You are young in the faith, and there is great need of your walking humbly with God, and of learning daily in the school of Christ by dwelling particularly in meditation and conversation upon the lessons which He gave to His disciples. Walk in all humility of mind, distrustful of self, seeking wisdom from the God of wisdom, that all your ways and methods may be in firm and close connection with the ways and the will of God, that there may be no confusion.*6LtMs, Lt 6b, 1890, par. 1*

A way has been opened through Jesus Christ by which wisdom and grace and power may be obtained. He is an example in all things. The very first lesson for those who embrace the message of truth to learn, is to be in union with Christ and to have the power of His grace in the soul, melting away all dross of character, bringing into subjection even the thoughts. This must be done through the subduing of the heart, that Christ may impress and write His law upon it. This is the work to be accomplished for every soul. Then all who love the truth will reveal its sanctifying, refining, ennobling power upon the character, in the spirit, in the words, and in the actions. Each will be a channel of light through which Christ will communicate. This is what the apostle meant when he said, "Ye are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9*.]*6LtMs, Lt 6b, 1890, par. 2*

We must never forget how hard it is to remove long cherished errors from the minds of men, which have been taught from childhood. We must bear in mind that earth is not heaven, and that there will be discouragements to meet and to overcome, but

forbearance and tenderness and pity should be exercised toward all who are in darkness. If we bring them to see the light, it will not be solely by arguments; it must be by the work of the grace of Christ on your own hearts, revealed in your own characters with firmness, yet with the meekness and simplicity of Christ. Through much prayer you must labor for souls, for this is the only method by which you can reach hearts. It is not your work, but the work of Christ who is by your side, that impresses hearts. *6LtMs, Lt 6b, 1890, par. 3*

As you seek to obtain a knowledge of the truth, you should seek to obtain an experimental knowledge of Christ, that you may work after His methods. You should pray as did Moses, "Lord, reveal to me Thy glory." [*Exodus 33:18.*] A revelation of the goodness, the tenderness, and love of Jesus toward fallen man will cause self to sink into nothingness, and will exalt Jesus. Lift Him up, the Man of Calvary; talk of Jesus and His matchless love. There is where many who present the truth fail. They talk doctrines, but do not dwell upon the matchless, forbearing love of Jesus. *6LtMs, Lt 6b, 1890, par. 4*

Be determined that you will not be at variance among yourselves, but will have the peace of Christ in your own hearts, and then it will be an easy work to have it brought into your own families. But when the garden of the heart is neglected, poisonous weeds of pride, self-esteem, self-sufficiency obtain a rank growth. We individually must watch unto prayer. *6LtMs, Lt 6b, 1890, par. 5*

The characters we form will speak in the home life. If there is sweet accord in the home circle, the angels of God may minister in the home. If there is wise management at home, kindness, meekness, forbearance, combined with firm principles, then be assured that the husband is a house band; he binds the family together with holy cords and presents them to God, binding himself with them upon the altar of God. What a light shines forth from such a family! *6LtMs, Lt 6b, 1890, par. 6*

That family, properly conducted, is a favorable argument to the truth, and the head of such a family will carry out the very same kind of work in the church as is revealed in the family. Wherever severity, harshness, and want of affection and love are exhibited in the sacred circle of the home, there will most assuredly be a failure

in the plans and management in the church. Unity in the home, unity in the church reveals Christ's manner and grace more than sermons and arguments. The servants of God must not strive, but in meekness instruct those who oppose themselves against the truth that they may see the errors of their ways and be converted. But let your light shine in good works; in careful, patient, brotherly words speak to those with whom you associate in good works.*6LtMs, Lt 6b, 1890, par. 7*

All differences, all fault-finding must be put away through the grace of Christ which you receive through faith. All envy, [all] jealousy, all evil surmising, is of the enemy. All evil speaking, all bitterness, all impatience, all malice, must be purged from the soul temple, and kindness, compassion, forbearance, meekness, long suffering, gentleness, goodness, faith, hope, love, must be cherished every day in order that you may fulfil the prayer of Christ to His Father that His disciples might be one as He is one with the Father. The harmony and the unity of the church are the credentials that must be presented to the world to prove that God has sent His Son into the world to give grace and light and truth.*6LtMs, Lt 6b, 1890, par. 8*

Genuine conversion is transformation of character. New purposes, new moral tastes are created. Defects of character are overcome. Truth, with its sanctifying power, brings the entire man into obedience to Christ.*6LtMs, Lt 6b, 1890, par. 9*

The day of solemn trust and sacred responsibilities is ours. We have a work to do for God. Great light is shining upon us, which we must diffuse to all with whom we come in contact, not by starting arguments at once on doctrinal subjects, but by learning to talk of the lessons of Christ. Be sure and be wise in dealing with the souls for whom Christ has paid the price of His own precious blood. Is the truth, the advanced truth we have received, producing in our own hearts the fruits of patience, faith, hope, charity, and thus leaving its saving influence upon human minds, revealing that we are branches of the true Vine because we bear rich clusters of fruit?*6LtMs, Lt 6b, 1890, par. 10*

Are integrity and amiability of character, and solid attainments in the Christian growth made manifest? Never be discouraged in your



efforts to save souls, because those who have been educated in error and darkness do not immediately respond to your efforts. You must show that you are God's workmen who are never to faint or be discouraged. The pity and Christlike patience manifested will reveal to those with whom you associate that you have a living connection with God, that you are pure in heart, tender in word, earnest and fervent in spirit. *6LtMs, Lt 6b, 1890, par. 11*

This spirit of Christ will make its way among the gross ignorance that you will meet. But remember the words of Christ, "Without Me, ye can do nothing." [*John 15:5.*] It is not enough to speak readily upon controverted subjects; God calls for men whose hearts have been molded after the divine similitude. Through sanctifying truth we can bear to others the cup of salvation. Through an earnest hold upon God, a prayerful life mingled with persevering faith, the truth will cut its way through seeming impossibilities. *6LtMs, Lt 6b, 1890, par. 12*

We will not be speaking of what cannot be done, but of what can be done. "Go forward," is the word of our Leader. [*Exodus 14:15.*] We are distinctly told by the Lord Jesus Christ through His apostle that He "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [*Ephesians 4:11-13.*] Here is represented constant growth of knowledge in Christ Jesus, and it is a matter that deserves careful attention. *6LtMs, Lt 6b, 1890, par. 13*

Personal religion reaches a low standard because there is more preaching than personal effort to guide the souls of men by careful instruction. Christ presented lessons in the conversation by the fireside that were of practical interest. He did not dwell upon the doctrine when a soul was in perplexity as to how to find Him and to be made acquainted with His constraining love, which can alone enable the soul to discern the unpopular truth. Bear in mind that heart must come close to heart in warm, genial persuasion and entreaty, that they may enlighten as to how to believe and how to

receive the promises of God. The method of growing into conformity with the will of Christ must be made plain.*6LtMs, Lt 6b, 1890, par. 14*

Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them. Good impressions will be given when religion is full of vitality which will give life and progress. Where the precious seed of truth finds lodgment in the heart, through the workings of the Spirit of Christ the receiver will discover the sinfulness of human passions, vanities, ignorance. All these must be cleansed from the soul temple and the grace of God become an abiding principle. Then all the principles of truth bloom in the garden of God,—humility, meekness, patience, and love.*6LtMs, Lt 6b, 1890, par. 15*

The evidences of the grace of Christ in the human heart always tend to unity. But because some errors and inconsistencies are seen in those whom we think should be perfect, shall we cast them aside? No. Christ does not cast us aside because of these things, although His Spirit is grieved. It is not wise to sink the soul in pettish despondency because we see errors in the characters of others. If we discern their faults and inconsistencies, then we are to see the sinfulness of similar things in our own characters, and from these things we are to learn not to practice the un-Christlike conduct of any man. We should remember that Jesus discerns all these defects, and is more wounded and grieved than we possibly can be, because His children do not represent His own character to the world, but in some things they represent the impatience, the fretfulness, the malice, the accusing spirit of the great deceiver. What could hurt the heart of Christ more than to be thus wounded and put to open shame in the person of those who claim to be His children? Then when you see wrong in any one, pity them, and say, I will never do after their works, and make Christ ashamed of me.*6LtMs, Lt 6b, 1890, par. 16*

All self-righteousness must be given up, for we have no righteousness of ourselves. It is the gift of God; therefore we should not be exalted, or by any means pretentious, for it is an offense to God. What have we that we have not received? Man cannot rely upon himself for anything good or righteous. Christ, only Christ and

His righteousness, will obtain for us a passport into heaven.*6LtMs, Lt 6b, 1890, par. 17*

Obstructions will meet the advancement of truth in Africa as they have in all places of the world, and it may be that the Lord suffers obstructions and obstacles to appear because He sees that if He makes your way smooth before you in the presentation of truth, it would do you harm; you would take all the glory and become self-sufficient.*6LtMs, Lt 6b, 1890, par. 18*

After leaving Egypt, Israel stood on the banks of the sea and saw their enemies overthrown, and now their triumph was complete. But now the march was in the desert. The first conflict was with Amalek, whose armies opposed their march. They were sorely tried in this conflict, "To humble thee, to prove thee, know what is in thine heart, to do thee good at thy latter end." [*Deuteronomy 8:2, 16.*] The Lord sees that there is self mingled with everything, and He would have His people look to Him. The Lord leads His people by a way that they would not devise or mark out for themselves. Tests are faithfully applied.*6LtMs, Lt 6b, 1890, par. 19*

"And he said, So is the kingdom of God as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." [*Mark 4:26-29.*] There is the work of the truth upon the human heart, constant and gentle, and progress must be made until perfection of human character is reached. This work is carried forward by a firm, divine, supernatural agency. Is your religion a growing one, or is self largely predominant, that the Lord cannot work with your efforts?*6LtMs, Lt 6b, 1890, par. 20*

The Lord will not bless you in bringing souls to the truth, clearing your way, giving access to many hearts, unless you have made it manifest that you are reaching the standard of character set before you in the gospel. You may be satisfied with your own life and religious growth, but is there growth in the mind and in the image of Christ? You should ask yourself, Am I growing?*6LtMs, Lt 6b, 1890,*

*par. 21*

You may sometimes be betrayed into indiscretion, but then if you repent and humble yourself before God and give Him your heart in humble penitence, and say, Lead me, guide me, O God, that I shall not offend Thee with an unconsecrated life, [He will forgive you]. It may be that you may not have wisdom to guide the souls who shall embrace the truth; it may be that you have much to learn of how to present the truth as it is in Jesus. And should the hindrances be removed and the truth make rapid progress, as you greatly desire, you would not be prepared to labor wisely, patiently, after Christlike methods to lead them to obtain a sound, healthful experience, because you have not the knowledge of many spiritual things yourself.*6LtMs, Lt 6b, 1890, par. 22*

As you reveal wisdom by faithfulness in the home life, as patterns of piety, you will reveal faithfulness in the church as patient, kind, forbearing teachers. The Lord will see that you can be entrusted with souls. You have learned lessons in His school as to how to deal with human minds and to lead them forward and upward to the holy standard of God, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.*6LtMs, Lt 6b, 1890, par. 23*

When these persons see exemplified in the life fervent piety, unselfish zeal, and the love of Jesus, they will see what it means to believe present truth. When you can carry these souls forward to greater light and knowledge, when you have order, and when the workers strive constantly to be one, as Christ is one with the Father, then God will work mightily through human instrumentalities, because He can trust those who have taken hold of the truth to properly educate both by precept and example. Then you will not leave your own mold upon men, but Christ's mold.*6LtMs, Lt 6b, 1890, par. 24*

Try it, brethren in Africa. There is no growth in aiming at a low standard, but there is required persevering, untiring effort, if you would succeed in winning souls to Christ. Satan and all his hosts allied with evil men, will oppose the work, and you cannot meet this opposition in your own feeble strength. The Captain of the Lord's

host alone can win for you the victory. You cannot be at peace and harmony among yourselves if you have no well-concentrated efforts to push the triumphs of the cross.*6LtMs, Lt 6b, 1890, par. 25*

If we are engaged in contentions and fault-finding, when we ought to be doing our best for the Master, how can we expect God to bring souls into the truth, and trust them to our unfaithful, unchristlike guidance? Seek the Lord with all your heart; die to self. God's people must be a unit, and the work must begin in our hearts. The work must begin in our own families. The true witness says, "I know thy works." [*Revelation 3:15.*] You may be constantly imbibing the Spirit of Christ.*6LtMs, Lt 6b, 1890, par. 26*

If you cannot show the power of the grace of Christ in your character at home, you will fail to show wisdom in the church, and cannot be entrusted with the care of souls newly come to the faith, who are babes in Christ, who need to be fed with milk, and not with strong meat.*6LtMs, Lt 6b, 1890, par. 27*

You may be inclined to hold before the awakened soul the strong arguments which establish our faith, which are hard for them to understand. But this will not be the right way to do. Just talk the simplest lessons of faith, for even learned persons are hungry to know the A B C of what it means to be a Christian and how they can find Christ, how they can gain Christ. This is the food for which the churches all through the ages are starving.*6LtMs, Lt 6b, 1890, par. 28*

Please bear in mind, if the minds of believers are not appropriating to themselves the promises of God and receiving by faith the higher influences emanating from heaven, they are appropriating the lower influences. Every moral action leaves its imprint upon the moral character.*6LtMs, Lt 6b, 1890, par. 29*

The conversation at the table, the conversation at the fireside, the spirit that pervades the family circle, testifies whether we are faithful in our daily duties. Through the constant culture of correct habits we are becoming qualified for the upbuilding of the church, fitted to feed the sheep and the lambs, and prepared, through a faithful discharge of every duty, to hear the heavenly benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

[*Matthew 25:23.*] *6LtMs, Lt 6b, 1890, par. 30*

Even that which appears trifling to us is invested with solemn responsibility. We cannot pass through it without a change for better or for worse. *6LtMs, Lt 6b, 1890, par. 31*

I commend you, my brethren in a far-off land, to the Lord and to His rich grace; for He will be a help to all who will call upon Him. He is mighty in counsel. Seek Him with all the heart and He will be found of you. *6LtMs, Lt 6b, 1890, par. 32*

**Lt 7, 1890**

Cody, Brother

Battle Creek, Michigan

January 6, 1890

Previously unpublished.

Dear Brother Cody:

This letter was written to you just as it stands dated, while I was in Burrough Valley. I preserved this copy and thought a copy was sent to you, but as I have heard nothing in reference to it, and as I learn some things have been transacted that I am sure these warnings were given to prevent, I will send again hoping that you will not fail to receive the communication.*6LtMs, Lt 7, 1890, par. 1*

I have been called out to write to Elder Daniels very pointedly in regard to his transactions in deal. He sold you mining stock and had you faith that that stock was what you represented it to be, you would not have been anxious to dispossess yourself of it.*6LtMs, Lt 7, 1890, par. 2*

You sold it to a brother. Now the first wrong was with Elder Daniels. He presented the matter to you in glowing colors, and in his exaggerated way boomed the mining stock to the very highest elevation. You purchased of him; that transaction was registered in the books of heaven as unlawful dealing. Your selling the mining stock was registered in the books of heaven as defrauding your brother. Do you want this business deal to stand registered just as it is now, when the judgment shall sit, and the books be opened, and every man be judged according to the deeds done in the body? Do you not see that you have taken from your neighbor that for which he receives no equivalent? Stocks in a sinking, worthless mine! May the Lord help you to see this matter in its true light. I am glad it is not too late for wrongs to be righted. The Lord's eye is upon this whole business, and He weighs the motives, the actions, the spirit which governed the whole business in the balances of the Sanctuary.*6LtMs, Lt 7, 1890, par. 3*

The Lord heard the words of Elder Daniels, his pleading with Brother Scazighini, his high coloring of the whole matter connected with the mining stock. That money was just so much taken out of the treasury of God, just so much buried in the mining stock. The angel of God registered his promise that if it was not a success he would refund the money; he would take it off his hands. Will Elder Daniels let that promise go by default? Will he prove false to his word? Will he meet his registered transaction in the judgment? I thank God that it is not too late for wrongs to be righted.*6LtMs, Lt 7, 1890, par. 4*

I now urge you for your soul's sake to undo your fraudulent transaction with your neighbor, and restore to him his own in the sight of a merciful and just God. Just as brother deals with his brother, will God deal with him. We may well tremble before God now, before the judgment, that we may not quake and fear when every case will appear just as it is. All who have dealt unlawfully will meet the exact record of the same when the judgment shall sit and the books shall be opened, and every man will receive according to the deeds done in the body. But it is not too late for wrongs to be righted. Now sins confessed will go beforehand to judgment and Christ will cleanse the confessed sins.*6LtMs, Lt 7, 1890, par. 5*

I entreat of you, Brother Cody, to make straight paths for your feet lest the lame be turned out of the way. Let not your heart brace up against that which I now send you. Be in earnest, or you will fail of the crown of life. When you have the truth an abiding principle in your soul, then you will not only, yourself, be sanctified by the truth, but you can teach the truth to others in a simple, heartfelt way that will win souls to Jesus Christ. But as you are, Jesus hides His face from you. The Sun of Righteousness cannot send His bright beams into your heart. Oh, I beg of you to search your own heart, and make thorough work for eternity. Watch unto prayer. Do not become careless and reckless in your deal and then engage in missionary work. Set your own heart in order and be true to principle, true to your brother. Be kindhearted, pitiful, courteous.*6LtMs, Lt 7, 1890, par. 6*

Just such things as you and some of our brethren have been doing show that you need your eyes anointed with the eyesalve that you



may discern the just standard of honor and of righteousness. God forbid that His professed, commandment-keeping people in their ambition for gain shall lose all distinction between right and wrong. Lying lips are an abomination to the Lord. Woe unto them that call evil good (in your business transactions) and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter. I tell you, all the profession of belief in the truth will avail you nothing. *6LtMs, Lt 7, 1890, par. 7*

There is no efficiency in anything but the grace of the truth of God to make man pure and keep him morally erect. The smartness, the eloquence, will not be sufficient. Worldly success may prove the rock on which many barks have foundered. It is a terrible thing to dim or eclipse that light kindled in the mind and soul from the Sun of Righteousness. The conscience must be kept sensitive by the habitual searching of the Scriptures and practicing the same, ever keeping distinctly before the mind's eye the heavenly standard. Pure religion must preside over the practice, and while they will honor God, God will honor them. God will from those who stoop to meanness, to acts that are not pronounced honest in the heavenly courts, and His curse will surely rest upon them. All this excitement in regard to village lots and mining stocks is degrading to the soul, for there are some persons ensnared and misled. Nothing can prove an excuse to depart from Christian consistency and firm integrity, which should characterize the life of a Christian. *6LtMs, Lt 7, 1890, par. 8*

It is a great dishonor to [the trust] placed upon a man by heaven to say otherwise than what he knows to be true for the sake of making a success of some scheme of his own, to gain a little money. Conscience is sacrificed for gain or praise or honor. Oh, how much better for every soul to sit at the feet of Jesus and learn the lessons He will teach him! Christ's atoning sacrifice is our only hope, and this will be of no avail to us if we cherish known sins. I again entreat you to draw nigh to God, and He will draw nigh unto you. *6LtMs, Lt 7, 1890, par. 9*

Cleanse your hands ye sinners and purify your souls, ye double-minded. He who has learned to wear the form of righteousness and preach about a Redeemer whose power he has never felt, will be

overcome with some masterly temptation.*6LtMs, Lt 7, 1890, par. 10*

**Lt 8, 1890**

Church, Brother

Battle Creek, Michigan

July 7, 1890

Previously unpublished.

Dear Brother Church:

In the night season I was visited by a heavenly messenger who said, "Follow me." I then heard Elder [E. P.] Daniels making certain statements before men who were taking down his words. He was pouring forth a tirade against the ministers in the truth, but when I told him what he had said, he denied having spoken them. Did he forget what he had said? Or does he speak many things and afterwards deny having said them because it has become a habit with him? For certainly he did speak the words that he declares he never said, and you, my brother, have uttered things against the ministers of Christ to our enemies. You have both made statements that have betrayed the brethren and the cause of God into the enemy's hands. Did either of you know the nature of the work you were doing? I would not wish to refer to these things had not God made known to me that neither of you could stand in the light of His approval until you sincerely repented with that repentance that needeth not to be repented of. Neither of you can walk in the light as Christ is in the light until you realize that you have betrayed your brethren, reproached the cause of God, and trailed the banner of Christ in the very dust. *6LtMs, Lt 8, 1890, par. 1*

From the confession that was made by Elder Daniels, I was led to hope that he would go onward and upward and make it evident that the work of repentance was a genuine work, but the Lord has presented his case before me in the night season again. Brother Daniels is not walking out of darkness into light, and he cannot in any way be a light to others unless he changes his course. While we were in Fresno his heart seemed to be melted, and I thought that he had fallen on the Rock and had been broken, that the Lord might make him a vessel unto honor, that the Lord would put His

image and mold upon his character; but I am disappointed. The Lord has spoken to me concerning him; the spirit that prompts him to action is not the Spirit of Christ, but another spirit. Your case was also presented before me, and I saw that you were not walking in the light. You need to be converted. Your efforts to exalt yourself will, if continued, confirm you in what you have already done—lead you to walk in the sparks of your own kindling and to lie down in sorrow.*6LtMs, Lt 8, 1890, par. 2*

Brother Church, you have ever been a friend to me. I have appreciated your favors and your kindnesses, and I dare not be less kind to you. I dare not say it is well with you when I know it is not well. I dare not cry, “Peace! Peace!” when there is no peace. You cannot be a blessing to the church until you are a changed man. You are earnestly seeking to write your name as a great man in the earthly annals, but oh, what if it is not written in the Lamb’s book of life as the name of one who is pure, divested of selfishness, hiding self in Jesus, [one] who is unflinching in fidelity, rendering to Caesar the things that are Caesar’s and to God the things that are God’s, fully imbued with the spirit of this truth? It is righteousness alone which exalteth a nation. If you had this spirit and experience, you would not weaken the cords of Zion by depreciating the efforts of your brethren, simply because they do not meet your ideas. Your ideas are often out of harmony with the mind and will of God.*6LtMs, Lt 8, 1890, par. 3*

Why do you and Elder Daniels stop short of cleansing yourselves from all sinfulness of the flesh and spirit? Why do you not make thorough work? Why do you not carry the battle to the very gate? Do you think it exalts you to depreciate men who are better than you are? There are mighty adversaries round about us, enemies whose name is Legion, who see no beauty in the truth, no attractiveness in the character of those who advocate it; and when God has reproved the wrongs of some who advocate the truth, you and Elder Daniels have joined with the Lord’s enemies in justifying wrongs condemned by His Spirit. You have declared with them that the charges of the Spirit of God were not true. Unbelief and selfishness are at the root of your failures, declensions, and defects of character. When God speaks, it is best for you to hear His voice, and to blame no one but yourself when you are reproved. Think

how you have grieved and displeased the Spirit of God by your want of faith. You have refused to hear and to receive the correction of the Lord. You have controverted the words of the Lord by your carnal reasonings, justifying yourself as did Saul when he was reproved by the prophet Samuel. He stoutly declared in the very presence of the prophet, "I have obeyed the voice of the Lord." Oh, that God would pity your blindness and the blindness of Elder E. P. Daniels! Oh, that you might break the snare of Satan and gain spiritual strength for spiritual conquest. You should be true to God, valiant, courageous, self-sacrificing. *6LtMs, Lt 8, 1890, par. 4*

In the work of reformation thousands begin and go a certain length to correct their evils, and then Satan suggests that they have done all that is necessary to save their good name, and they cease to make thorough work. They are satisfied to make languid, fitful efforts, to stop when they ought to persevere. They knock off a few branches from their ways, but they cherish the old root of sin to throw out fresh shoots. They begin to ascend the hill, but they stop short after taking a few steps. They make it evident that they are not in earnest. They gain ... [half a line not readable] ... a little insight of themselves and see faintly their defects, but they leave, unvanquished, corruptions that may break forth again into incurable evils. When influences not in harmony with the Spirit of God are exerted upon them, they find them like a mighty tide that washes away all good resolutions, and the impressions of the Spirit of God are effaced. The last state of such a man is worse than his first state. *6LtMs, Lt 8, 1890, par. 5*

Oh, that men would appreciate and act upon the light given them of God; then they would no longer walk in the sparks of their own kindling, but in the ways of the Lord. We should remember that we each exert an influence, not confined to circumstances, place or time. Our influence, in words and in actions, will not be fully comprehended until the judgment. We are not to be controlled by human influences, likes or dislikes, but without partiality, with an eye single to the glory of God, we are to press closer and closer to Christ, catching His spirit, speaking His words, and reflecting the light beaming upon us from the Sun of Righteousness. *6LtMs, Lt 8, 1890, par. 6*

We should be careful not to harden our hearts against the warnings and admonitions of God. Manasseh's sin was aggravated by his repeated, stubborn rejection of divine warning. "The Lord spake to Manasseh, and to his people: but they would not hearken." *2 Chronicles 33:10*. God has spoken to Elder Daniels in many ways and under varied circumstances. He has also spoken to you, Brother Church, but neither of you have practically accepted the blessing of correction, and He will speak to you both in chastisement that the arrow of conviction may be sent home to the soul. I desire you to consider, to think upon with patience, the forbearance of God with His guilty, daring, aggravating servants. He might cut them down in a moment. He might send them sudden disease ... [a line not readable] ... controlling power. The Lord says, "O Israel, thou hast destroyed thyself, but in me is thy help come." [*Hosea 13:9*]. *6LtMs, Lt 8, 1890, par. 7*

My brethren, I write unto you because I dare not look on and see you ruin yourselves. Will you not now begin the work of reformation? Will you not permit your spirit to be subdued? Do now surrender your whole being to God, and place your heart and mind under divine influence. Have not a fickle faith, a presumptuous spirit, but in all humility follow where God leads the way. Be as clay in the hands of the potter, and have that simplicity of faith which takes the Lord at His word. *6LtMs, Lt 8, 1890, par. 8*

Brother Church, you claim to believe the testimonies in regard to health reform, and you make your belief in this matter quite prominent. You have respect for the testimonies because you believe that God has spoken, but have you heeded the light that has been given to you through this instrumentality? Do you accept only that portion which meets your own ideas, and turn away from that which rebukes your error? God has given light to you in testimonies written in the plainest language, so that you could not misunderstand their import had you a desire to do so. You have had light on the tithing system. God devised that plan, but you have robbed Him in tithes and offerings as the whole nation has robbed Him. Is it not best for you to place yourself in harmony with God's arrangements on every point, in place of devising a plan to meet your own ideas? *6LtMs, Lt 8, 1890, par. 9*

Our God is a jealous God. He will not be trifled with; He will not be insulted by finite beings with whom He has entrusted His goods that they might be invested as He has designated. What can be plainer than the instructions contained in the book of Malachi? “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” [*Malachi 3:10*.]6LtMs, Lt 8, 1890, par. 10

What about your vows, my brother? How have you met them? How have you respected your pledges? Have you not failed to fulfil them? How can God look upon your defection in this respect? Will a man rob God? The question is asked as though such a thing could not be, and yet the Word of God testifies to the fact that men have robbed Him in tithes and offerings. Do you presume to imagine that you can devise a better plan than that which the wisdom of God has given?6LtMs, Lt 8, 1890, par. 11

Now my brother, is it not best for you to devote some time to the reviewing of your past actions and to settling up your account with God? I have seen that money had been passed from your hands simply to exalt your own name. Would it not have been vastly better to let your name lie in the dust rather than deal dishonestly and unjustly with God?6LtMs, Lt 8, 1890, par. 12

When you come to the judgment what can you say to the Lord for not having followed His injunctions to the letter? “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.” [*Verses 10-12*.]6LtMs, Lt 8, 1890, par. 13

Let your name be unknown among men, but oh! be thoroughly anxious and diligent that it shall live among the holy angels and be

immortalized in the books of heaven as the name of a man whose heart was honest toward ... [several words are unreadable] ... that "it is required of stewards that a man be found faithful." [1 *Corinthians 4:2.*]6LtMs, Lt 8, 1890, par. 14

Instead of seeking to exalt your name as a great man among men, exalt Jesus and let your life be hid with Christ in God. Let Christ alone appear as the One worthy to receive all honor, all majesty, all praise, for He is the first and the last. When men high or low, rich or poor, seek to obtain the praise of men, they always forfeit the commendation of God. They are wise in their own conceit, and show their greatest weakness in their over-estimation of themselves. A name written in the earth is as written in the sand, to be obliterated by the waves of the seas. See that your name is written in the Lamb's book of life and it will live through eternal ages.6LtMs, Lt 8, 1890, par. 15

I write thus plainly to you because you do not look upon these things in the correct light; you have not the mind of Christ. In many respects you are weak where you should be strong. You ought to be a good man, one who would exert an abiding influence that would not die with you. Your days are short at the very most, and the few days that you have of probationary time should not be spent as the past has been.6LtMs, Lt 8, 1890, par. 16

Your work should be, from this time forth, to make your calling and election sure by adding grace to grace. You should give "all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:5-11.6LtMs, Lt 8, 1890, par. 17



This is your work, Brother Church, and if you neglect to do it you will lose your soul. I desire you to have a crown of life. No earthly glory, no lifting up of yourself, will make you a great man in the sight of God. The doing of His express will alone will give you a lasting honor, and bring you to the eternal Rock. Self-righteousness will avail you nothing; to patch together the miserable fragments of your own merit will be utterly worthless. Come to the cross of Calvary, helpless as you are, and by faith lay hold on the righteousness of Christ, and you will have the wedding garment that Christ has provided for you instead of your old citizen's dress.*6LtMs, Lt 8, 1890, par. 18*

I want you to be just what the Lord designs you to be—a good man. You are continually striving to stretch yourself beyond your measure, but you must lie low at the foot of the cross where you may see your own unworthiness and discern the loveliness of Jesus.*6LtMs, Lt 8, 1890, par. 19*

I was pained when I heard that you stated what strong faith you had in the testimonies and how you had advocated them, when I knew how inconsistent were your actions with this profession. Several times I have stated both by pen and voice that the church at Fresno had made too much of Elder Daniels, and had placed him where God should be. Instead of making God their unerring counselor, instead of looking to Him as the One mighty in power, as their helper, they have looked to God through Elder Daniels; and when I have made this assertion, you have risen, declaring that it was not ... [two lines unreadable] ... have agreed with your ideas; you have acknowledged them, but when they have been diverse from your mind, you have cast aside the Word of God and have placed the ideas and words of M. J. Church as more full of wisdom and discrimination. Which will the church at Fresno accept, the words of the testimonies of God's Spirit or the statements of Brother Church? How much value can I place upon your profession of faith in the testimony? How can I measure your belief in the word of God?*6LtMs, Lt 8, 1890, par. 20*

Brother Deiver accepted the testimonies upon temperance in eating, but he rejected them when they laid out before him in clear lines the duty of paying tithes, of making gifts and offerings to the

cause of God. Of what weight were his professions of faith in the testimonies when he gave not the least heed to their practical teachings? He withheld from God His own; he was an unfaithful steward of the goods that the Lord had entrusted to him. He robbed God in tithes and offerings. You might have helped him, but instead of this you strengthened him in his unbelief by your own manifest neglect of this duty. Brother Deiver was very much exercised because he thought the church did not appreciate health reform, but his soul was not disturbed because he was indifferent to his duty in regard to tithes and offerings. Oh consistency, thou art a jewel!*6LtMs, Lt 8, 1890, par. 21*

How long God has borne with the perversity of men! Again and again He has been disappointed in those who, while they claim to be His followers, act on impulse and, although the voice of Jesus calls to them, "This is the way, walk ye in it" [*Isaiah 30:21*], they take the path of their own choosing. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." *John 8:12*. If you really believe the testimonies, you will not be partial in your observance of the messages, exalting one part—one portion—because it suits your own ideas and rejecting another because it fails to meet your mind and reproveth a course of action that you choose to follow. This is the way in which many believe in Christ. They are hearers of His word, but not doers of them. Men show by their fruits just what faith they really have. Those who declare that they believe the words of Christ and yet do those things that please themselves, neglecting to do that which the Lord has specified, are not obedient children. They are not the sons and daughters of God.*6LtMs, Lt 8, 1890, par. 22*

The character of one and all is to be tested by an unvarying rule—by God's holy law. The spirit and character of Christ will be revealed in His true disciples. Daily they will be bringing into their lives the life of Christ, for they will realize that vital and eternal interests are at stake. There are no moments to waste in selfish gratification, in building up selfish interests.*6LtMs, Lt 8, 1890, par. 23*

Brother Church, God calls upon you to consecrate yourself and all that you have to His service without delay. [One line unreadable.] ... why the managers of the Retreat did not accept the assistance from

Brother Church. One says, He told me he went there with \$25,000.00 in his pocket, ready to help the Retreat; but that he was treated so indifferently and coldly that he did not do as he had intended to, but took his money and went away. Then was repeated a tale of grievances. Letters of this character continue to come to me reiterating the story.*6LtMs, Lt 8, 1890, par. 24*

I know things were not all right at the Health Retreat, for I have had the matter placed before me by divine power, and have worked diligently to set things in order. Brother Church, you knew this, but in order that you might have an excuse to build an institution in Fresno, contrary to the light which God has given you, you sought to represent the Health Retreat in a bad light. In this instance you again have shown your lack of faith in the testimonies. God has signified His purpose that there should be an institution in St. Helena, but you have labored to build up that which God has shown should not be built up.*6LtMs, Lt 8, 1890, par. 25*

Did the Lord send Brother Church his money and influence to help the Retreat in a time of great necessity? Did He not move upon your heart and mind to do this work? And why did you not do it? Should the words of one man, or the wrong moves of a man connected with the institution, change your purpose and thwart you in doing your duty?*6LtMs, Lt 8, 1890, par. 26*

The Lord knew all about the institution before you went there with your money, and if you were directed to go, it was that you might help at the very time when your help was most needed. Afterward, when you saw that God was laying the burden upon His chosen ones to set things in order, did you come forward to be a laborer together with God? Did you then come to the help of the Lord against the mighty? It was not your work to set things in order, to cleanse from all evil and ... [one line unreadable] ... the wounds that God was seeking to heal; but you went forth to sow seeds of doubt and suspicion, to spread evil reports, to undermine faith, and tear down what God was seeking to build up. While God was saying, "Let it live," you were saying by your influence and actions, "Let it die."*6LtMs, Lt 8, 1890, par. 27*

If it was the desire of God that you should help the institution with

His entrusted goods, why did you not do as the Lord directed you, as a good steward should do? When you saw it struggling for an existence, you should have put forth a helping hand; but if you misdirected the means which God lent you for this purpose, then you will have to answer to the Lord for your mistakes. If the Lord did not guide you that you might help the institution, then I thank Him that you put your money in your pocket and went away. If you intended to invest your means on condition that you should have sole control of the Health Retreat, then it is far better that your money should not be placed in it, for this condition could never be met.*6LtMs, Lt 8, 1890, par. 28*

One man has not sufficient brain power to run a sanitarium or a church alone. We cannot place the slightest dependence upon humanity when it is not sanctified by the Spirit of God. If you had loved God supremely, and your neighbor as yourself, you could have been a blessing to the Health Retreat. Although the Lord has shown that you are not qualified either in experience or judgment, to be at the head of any health institution, still you could have been a help, connected with others; and your means might have been of great service to that instrumentality of God.*6LtMs, Lt 8, 1890, par. 29*

It would not meet the mind of God for you to be the governing power in the Health Retreat. Your traits of character, your past experience has made such a position impossible to you, and you would not be moving in the order of God if you were tempted to fill such a place. You could act as counsellor with others, and could exert an influence in its favor instead of against it. The motives that have prompted you to action have been laid open before me, and therefore I will lay them open to you. My heart is sad as I contemplate the feelings that have prompted you.*6LtMs, Lt 8, 1890, par. 30*

Brother McPherson wrote me a long letter in regard to the great things you purposed to do, but did not do, for the Health Retreat. He deplored the location of the institution. He stated that you said the curse of God was upon this place and told me many things that you had related to him concerning the past mistakes of your brethren. Why did you not seek to set things in order? If you had carried the

burden that you should have carried, you would have seen the hand of God in the work, for the workers that had done wrong would have humbled themselves; and the institution, the child of God's care, would have been restored to a healthful condition.*6LtMs, Lt 8, 1890, par. 31*

While Satan lives to tempt, there will be weak souls who will yield to his suggestions in all our institutions; but disinterested, God-fearing workmen will not leave wrongs uncorrected. There is need of enduring patiently; there is a need of forbearance and charity. You should manifest invincible faith in the work of God in all its departments. If God should treat you, my brother, as you have treated the Health Retreat and the college, there would be little hope for you, for you have despaired of them because you have seen imperfections in their management. Souls are to be saved through these God-appointed agencies; then beware that you do not act contrary to the purposes of God, for you will surely be called to an account if you do so.*6LtMs, Lt 8, 1890, par. 32*

Our institutions have had hard lessons because some who have been connected with them ... [two lines unreadable] ... are discovered and evil things crop out in those engaged in the work. Shall we act as co-laborers with God and seek to set things in order, or shall we stamp the institution out of existence? Have you shown wisdom and submitted to the discipline of God? Have you sought to lay hold on the burden and to carry the load when there was a load to carry?*6LtMs, Lt 8, 1890, par. 33*

Many drop the burden when it grows heavier, and shrink from the painstaking necessity of setting things in order. They will not undertake this work, and yet they complain bitterly of the management of those who throw their heart and soul into the work, who seek to build up, to strengthen the things that remain that are ready to die. But those who try to do their best to build where God is building, who carry heavy, perplexing burdens with but little sympathy from these fault-finding lookers-on, are registered in the books of heaven as co-laborers with God. Those who are discouraged by this influence, who have been indifferent to the situation of God's institutions, will receive according to their works. If the hearts of those who find fault and discourage were right with

God, they would encourage the institutions that they now depreciate and condemn. When Dr. Maxson and his wife see things as God sees them, they will understand that they have something to do, to lift the reproach that came upon the Health Retreat through their unwise moves. *6LtMs, Lt 8, 1890, par. 34*

All are required to be workers in the vineyard of the Lord. There are to be no idlers, and the heaviest obligation rests upon the worker whose means and opportunity are the greatest. Today is a day of trust and opportunity; by and by will come the day of reckoning when it will be shown how our accounts stand. You have a heart to feel for the woes of others; you have helped men who have not appreciated the efforts shown them. This lack of gratitude has had a tendency to make you suspicious and distrustful. [Two lines unreadable.] ... your aid, at times you have become hard and exacting, and have felt that you were wronged, that your brethren did not deal honestly with you. At times experiences of this kind have dried up the milk of human kindness in your heart, but those who have been helped by you because you wanted to help them, who have abused the kindness and interest you have shown for them, must themselves bear the sin of ingratitude. They cannot be justified in their course of action in wounding and bruising your soul. Some men are deficient in financial ability, because they never learned how to expend means carefully, to bind about their wants, to educate their children in habits of economy. Such persons are always complaining of poverty; but when you aid these men and they fail to appreciate it, they suffer greater loss than you do. You have made a mistake sometimes in helping them too much, and when your interest was not appreciated, you have made another mistake and have gone too far in another direction. You have felt that you could not tolerate such brethren, and your efforts to help them in the end hurt them, because you expected too much of them and were disappointed. Through this [you were] led to take an unchristian course toward them. The church of Christ is made up of vessels large and small, and the Lord does not expect the smaller vessel to hold as much as a larger one. The Lord expects interest from the talents He has entrusted in proportion to the amount of capital He has given. Each one is responsible for the use or abuse of entrusted talent in proportion to his ability and opportunity. *6LtMs, Lt 8, 1890, par. 35*

## Lt 8a, 1890

Church, Brother

Battle Creek, Michigan

July 7, 1890

This letter is published in entirety in *20MR 93-98*.

[The original copy of this letter contains unreadable words and lines, which have been indicated by ellipses.]*6LtMs, Lt 8a, 1890, par. 1*

Brother Church:

The Lord, whose I am and whom I serve, has given me a message for you. You have thought much upon certain subjects which you deem of great importance, and have exercised your mind in order to bring your theories into logical shape, so that you could present them to others; but the Lord has not been your guide in all this work. From books you have read you have conjured up ideas and high sounding words whose meaning you did not know, but have searched out, and you have written and talked as though you knew much about the theories you advance, when in reality you knew little. Who is any wiser for your high-sounding words? Can you find anything in the work of Christ that is marked by this characteristic? No, not at all. Your only reason for doing this is that you might be exalted before the people. You are deceptive. What you believe to be of great value is simply a mixture of present truth and spiritualism. It is far from being clean provender for the flock of God. It has not been thoroughly winnowed from the chaff. You have failed to reflect rays of divine light.*6LtMs, Lt 8a, 1890, par. 2*

A chart was presented before me which you esteem very highly, on which you have tried to illustrate the plan of salvation according to your ideas and theories. You flatter yourself that this chart serves to illustrate the truth, and you have memorized the theories you have gathered from the books of men and from the inspired Word of God. True, you have searched the Scriptures, but you have placed precious gems of truth in a false setting to substantiate errors. You

seek to bring the Bible to your own ideas, and you claim to be making the Word of God a foundation for all your theories. But you are building wood, hay, and stubble ... [one line unreadable] ... weaving for yourself and others only deception and delusions. I cannot sanction the work you are doing. *6LtMs, Lt 8a, 1890, par. 3*

When you talk long in meetings upon your chosen theories, you do not feed the flock of God. Your high-sounding words are not understood by them, no, and not even by yourself. God would have His children partake of the pure milk of the word, that they might grow thereby. You should call a halt and being anew to learn in the school of Christ, His meekness, His love, His lowliness of heart. You should begin again to copy the divine pattern ... [half a page unreadable.] *6LtMs, Lt 8a, 1890, par. 4*

... What difference will it make, either in this life or in the life to come, whether or not men call you great? Too often the praise of man is only flattery that pleases the ear and [it] is destitute of every real value. You may pay large sums of money in order to obtain the exaltation of M. J. Church, but it will not exalt you one iota in the sight of God. Should the means that God has entrusted to you to advance His cause, to bring glory to His name, be expended to glorify poor, erring, sinful mortals? Unless one who does this is transformed through the grace of Christ, his name will not be found upon the records of heaven. *6LtMs, Lt 8a, 1890, par. 5*

I speak the things that I know in regard to this matter. When you humble yourself as a little child and sit at the feet of Jesus who is meek and lowly of heart, your name will stand registered in the books of heaven as a man in the sight of God. But all you now do is corrupted with self. That which Paul spoke to Timothy should be noted by you, "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] It is yourself that first needs looking after. Do you keep the way of the Lord? Is the inner man lacking? God will not accept your service or the service of any other man, whatever may be his position, unless he is first consecrated by an entire surrender of the world, to be a doer of the word and not a hearer only. Unless the root is holy, there will be no soundness in the fruit. I tell you before God, as His delegated servant, you are wasting your time, making no good, no real, genuine good, to yourself or to anyone else who



may [accept] your theories. How much more ... [four lines unreadable] ... of heaven. Oh that you would be altogether what the Lord would have you to be!*6LtMs, Lt 8a, 1890, par. 6*

Do you remember when we spent the night in prayer before God, that I spoke of a roll which contained a long list of names? Among them was your name, and against it a large sum of money was written off, with the charge that you had used this amount for the glorification of yourself. Oh, how I wish that you could see this as it was represented to me, and as all heaven looked upon it! There were very dark spots in your experience that I believed might not be explained to me; for I felt too much pained to see any more of your life.*6LtMs, Lt 8a, 1890, par. 7*

How many there are whose life-long ambition it is to be esteemed great among men, that like Jehoiada they may be inscribed in the city among kings, and have their names handed down as great men. God's great ones have their names registered in the Lamb's book of life; and if they remain faithful to the end they will have a purer, nobler immortality than earth can conceive of. They will have a crown of immortal glory that will never fade away. Then why seek for the honors of earth? Rather, live in such a way that it may be written on your gravestone, "He hath done good in Israel, both toward God and toward His people." [*2 Chronicles 24:16.*]*6LtMs, Lt 8a, 1890, par. 8*

Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy,

and my burden is light.” [*Matthew 11:28-30.*]6LtMs, Lt 8a, 1890, par. 9

My brother, the lesson of meekness and lowliness of heart you must learn more fully than you ever yet have done, or you will never see the kingdom of heaven. In your present condition you would even think in heaven that you could improve upon the management of Christ. In learning in Christ’s school ambition, pride, self-esteem, will all be subdued; self will be hid in Christ, and you will find peace and rest to your soul.6LtMs, Lt 8a, 1890, par. 10

We are to look constantly upon the meek and holy sufferer who in His own body bore our sins, who knew our griefs, who has carried our sorrows. In Him mercy and truth met together, righteousness and peace have embraced each other. Infinite wisdom, infinite love, infinite justice, infinite mercy, depths, heights, lengths, breadths, all passing knowledge, are found in Him. I call upon you to learn of the great Teacher the simple lessons of self-abasement, that you may unite with the family of God. When you do this, you will reveal the fact to the world, to angels, and to men. You will make it manifest that you have been with Jesus and learned of Him, that you are not walking in sparks of your own kindling, that you are not drinking of the turbid streams of the valley, but the water of life, proceeding from the throne of God and of the Lamb. When Christ is in you, a well of water springing up into everlasting life, you will not have such implicit confidence in the ideas and opinions of human authors; you will realize that you have learned of Him who is mighty in wisdom and counsel. Impressions that are vivid and forcible will be received from the Word of life; your ideas will not be stale and ... [Unreadable lines.]6LtMs, Lt 8a, 1890, par. 11

... your mind that you can give to others. “Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?” [*Jeremiah 18:14.*]6LtMs, Lt 8a, 1890, par. 12

It is a dangerous thing to leave persons in the path that you have taken for granted was the true path. I tell you it is not the Bible path. “Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For

he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [*Jeremiah 17:5-8.*]6LtMs, Lt 8a, 1890, par. 13

My brother, not you only, but others also, have “hewn out cisterns, broken cisterns that can hold no water.” [*Jeremiah 2:13.*] Have you felt the necessity of feeding the flock? ... You do not yourself understand enough to teach, and you must present the lessons of Christ in a clear, distinct manner so that people may see the practical application of them and set upon them to the saving of the soul. “Without me,” says Christ, “Ye can do nothing.” [*John 15:5.*] Woe will be yourself, woe will be the church, if they accept any such confused, tangled theory; these themes will lead to discouragement and despair, because there is no Christ in them; there is no more light in them than there is in the traditions and commandments of men in the days when our Lord was upon the earth. Your theories are what may be termed “vain philosophies.” [*Colossians 2:8.*] The people are not fed by them. You put the crib too high.6LtMs, Lt 8a, 1890, par. 14

It is the duty of every minister of Christ to guard souls against presumption, to guard them against the belief that they can sin, that they are safe for eternity. On the other hand, it is the duty of ministers to see to make everyone realize the value of his privileges in the gospel. The sinner may have an understanding of the provisions for his salvation that has been purchased at infinite cost; he may know that he has a right to secure a title to an immortal inheritance. It should be set before the people that to mourn constantly over sin, to chasten themselves, is no evidence of Christian humility. To always be in doubt of your acceptance with God, to live under a cloud of God’s displeasure, is not true religion. You are to cease to sin because Christ is formed within, the hope of glory.6LtMs, Lt 8a, 1890, par. 15

“This then is the message which we have heard of him, and declare

unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.” [1 *John* 1:5-8.]6*LtMs*, *Lt 8a*, 1890, *par. 16*

O, how many who claim to be the children of God are simply making a profession instead of doing the words of Christ. They do not carry out the principles of truth, but follow their own unsanctified way, not the ways of the Lord. Many claim to believe, but the truth is kept in the outer courts and is not brought into the inner sanctuary of the soul. Therefore, it does not sanctify the thoughts, the words, and the notions of those who profess to be the followers of Christ. A profession of the Christian religion, without a manifestation of its [practical] workings, is a stumbling block both to the brethren and to those desiring to be the followers of Christ.6*LtMs*, *Lt 8a*, 1890, *par. 17*

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [*Verse 9.*] We are to rest our faith upon the foundation of God’s Word. A happy flight of feeling is no evidence that we are or are not the sons and daughters of God. The Saviour of the world declares that the evidence of our acceptance is [sure if we] lay hold of the righteousness of Christ, the robe woven in the heavenly loom, by faith in His merits. We are to know the children of God by the fruits they bear. Good fruit is borne upon the Christian tree, but corrupt fruit is borne on a corrupt tree. Christ said of His disciples, “Ye are the light of the world.” “Ye are the salt of the earth.” [*Matthew* 5:14, 13.]6*LtMs*, *Lt 8a*, 1890, *par. 18*

... John said, when he saw Jesus, “Behold, the Lamb of God which taketh away the sin of the world.” [*John* 1:29.] But ... all these dark problems and mysterious theories which lead men to think that they may do something to merit the favor of God is full of danger. It leads men to [trust] in their own citizen’s dress, and to refuse the wedding robe of the righteousness of Christ, which only will make them [ready] to appear before God. Anything less than entire

dependence upon Christ does despite to the Spirit of Grace, and [will so mislead souls] that they think they can obtain something that is unobtainable, namely, worthiness in and through themselves to earn the approval of God. They are made to believe that they [can make] themselves good enough to pray in such a manner that God will hear them, but this is a delusion. The righteousness of Christ is a free gift received by faith, and it is the beginning, the [middle, and the] end of the only thing God will accept. Jesus became our Substitute, our Surety, and it was necessary for Him to die in order that man might be saved. Man is a fallen being; his faculties are weakened; he is incapacitated for any successful [battle] with evil. It is only as the divine Son of God [shall give] divine power to combine with human effort that man may be an overcomer. *6LtMs, Lt 8a, 1890, par. 19*

... Man cannot successfully cope with the enemy of his soul, but the Son of the Highest came to our world to give strength to man, that he might wage a successful warfare with Satan. Man has destroyed himself; he has not the power which our first parents had before the fall. He is utterly void of the ability to have the holy desire to advance one step in his way back to God, to do the things that are pleasing in the sight of heaven. Self-sufficiency is only inefficiency. The law of God denounces all sin. "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of the soul and the spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [*Hebrews 4:12.*] Even the imaginings of the heart, every [thought] of wickedness, small or great, is open before the eyes of Him with whom we have to do. *6LtMs, Lt 8a, 1890, par. 20*

On the mount, Christ clearly defined the principles of the commandments of God; and he who knows the truth as it is in the law, knows the truth as it is in Jesus; for the righteousness of the law is the righteousness of Christ. This righteousness we may claim by faith; and through faith in Christ man works out his own salvation with fear and trembling. "For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:13.*] The sinner will then "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" he will "be renewed in the spirit of his mind," and "put on the new man, which

after God is created in righteousness and true holiness.” [*Ephesians 4:22-24.*] The truth as an abiding principle will be brought into the inner sanctuary of the soul, and this is the truth as it is in Jesus. No man [is capable] of leading the sheep and lambs of God’s flock without this genuine experience.*6LtMs, Lt 8a, 1890, par. 21*

The shaft must be sunk deeper into the mines of truth that we can have access to spiritual riches. We must [commune] with God that we may be able to discern the character and work of the Son of God and be able to reveal the power of His grace to others. As we behold the truth as it is in Jesus, we will receive increased knowledge, and increased knowledge will [aid] our souls’ salvation if we are obedient.*6LtMs, Lt 8a, 1890, par. 22*

You are to strive for the crown of immortal glory, yes, to strive, but in the strength of Him who gave His life for us, and who has brought life and immortality to light through the Gospel. It is only through Him that you can strive successfully. The lessons of Christ have been sinfully neglected. It is Satan’s design to keep the practical truth in the background. Jesus has not been lifted up among us as He should have been, and the state of helplessness, confusion, and destitution in the churches has been the result.*6LtMs, Lt 8a, 1890, par. 23*

Thank God, it is not essential that we have numerous talents and cultivated minds in order to understand how man is to obtain salvation. We have reason to bless God night and day that the poor have the Gospel preached to them. The Bible language will be intelligible to those who are hungering for salvation. As I listen to lectures and doctrinal discourses, I have felt in my soul like crying out, Speak to the perishing souls of man concerning what they must do to be saved. Tell them what Jesus has done for them, and what He is to them. There must be more preaching of Christ and Him crucified. The life, the character, the patience, the meekness, the lowliness of Christ needs to be often rehearsed in the pity and love of Jesus, that the hearts of men may be melted and subdued and drawn to Him who can impart His own righteousness to us. The presentation of the dry theories of man is fruitless. The theories you have woven are mingled with the truth, but if they are followed they will imperil the soul.*6LtMs, Lt 8a, 1890, par. 24*

Brother Church, you should not feel that you are the only man who has wisdom to guide the church in Fresno. Woe would be the church were this the case! You may spread yourself like a green bay tree; you may use the means in your possession to build structures that will glorify you, but will they infuse life and godliness into the church? No. You lead men to walk in the sparks of your own kindling, to lie down in sorrow. Some church, some [mission], some of God's instrumentalities would be crippled for the want of every misspent dollar. *6LtMs, Lt 8a, 1890, par. 25*

You place your hand upon anything you possess and say, "It is mine, it is mine." "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. ... But unto the wicked God saith, What has thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." [*Psalm 50:2-5, 16, 17.*]*6LtMs, Lt 8a, 1890, par. 26*

See to it that no such sentiments are advanced that man, by a certain process, by his own efforts, may become good enough to enable acceptable prayer to God, may then receive the new birth, and be no more tempted by sin. Why is it that some men are always inclined to go to extremes? When the view is presented that after the new birth men will not fall into sin, those who are led to believe that they have reached this perfection, have received the new heart, flatter themselves that they will sin no more, and then when they find themselves tempted and overcome ... [several lines unreadable]. *6LtMs, Lt 8a, 1890, par. 27*

Let those who suppose that they have penetrating minds seek to realize as they open the Word of God that they are in the presence of the Majesty of heaven; let them cover their heads before God, and bow their knees in admiration and awe; and with the docility of a little child, let their will be brought into entire submission to the will

of God, and let them then come to the searching of the Scriptures. Let those who would know the truth realize that Christ is by their side. Let them come with a willingness to have their ideas corrected by the word of prophecy. Come with a determination to yield anything and everything that cannot be substantiated by the Holy Oracles. *6LtMs, Lt 8a, 1890, par. 28*

The Holy Spirit alone can illuminate the understanding and prevent the inclination to wrest the Scriptures to sustain a favorite philosophical theory. Never open the Bible without praying that the Lord may teach you and guide your mind to a correct understanding of His Word. ... [next sentence unreadable]. *6LtMs, Lt 8a, 1890, par. 29*

Brother Church, you feel that it is your privilege to say many things to the church that, instead of giving light, cast a shadow of darkness. You place stumbling blocks before the feet of the people. Your words lead into a mist, for you have gotten above the simplicity of the truth that must be taught to the people. You must [abandon] the study that you have engaged in for years, or you will [preach] fables for truth. Through dwelling upon your theories [you are] disqualifying yourself for the giving of an intelligent reason for our faith. Your words and expressions are ambiguous. You sadly failed to instruct and to interest the church. The people of Fresno have not received their portion of meat in due season and would famish immediately if they were dependent only upon this kind of nourishment. *6LtMs, Lt 8a, 1890, par. 30*

I tell you plainly that the Lord has not laid upon you the work of the ministry. [You may] serve the cause the cause and the church of God in many ways if you are a humble, consecrated, pure, and devoted man. But without a connection with heaven your human wisdom will be foolishness. *6LtMs, Lt 8a, 1890, par. 31*

The church must come up to a higher standard; they must have increased discernment. They are bound about by poverty of soul and they must obtain spiritual riches. But they know not that they are wretched, poor, miserable, blind, and naked. I plead with you to dwell upon the life of Christ, to present His lessons that are simple enough to be understood by a child. You are in need, great need, of



having your lips touched with a divine coal from off the altar. *6LtMs, Lt 8a, 1890, par. 32*

I cannot admit that you are qualified to hold a position of elder of the Fresno church. Your idea of independence of mind is not a Scriptural one, and it is not your privilege to rule over the church of God. You have neither experience nor wisdom necessary to deal with human minds as Christ would have you. You have not that living connection with God that you should have. You are not learning daily in the school of Christ how to supply the deficiencies that exist in your education and experience and practical godliness. You are far from being a man of spiritual and heavenly growth. You have not the qualifications necessary to make you a presiding power in the sanitarium, or to have the oversight in the church. You are a man of decidedly strong tendencies, and if people do not meet your ideas you are ready to cut them, to have nothing to do with them, and you are not at all careful in your condemnation of those who differ with your ideas. If you think they do not give you credit for having advanced spiritual knowledge, you have no use for them. Your likes and dislikes are strong and not after Christ's order. *6LtMs, Lt 8a, 1890, par. 33*

The Fresno church was presented to me as in a very distracted condition, while you represented it to me as in harmony. This shows your lack of spiritual discernment. Most earnest work needs to be done in the Fresno church that things may be set in order. The Lord arranges His plans in heaven with the design that men shall be laborers together with Him in their appointed places, and reflect the light given them of God upon others. The work of God is not to be planned and executed with rashness, with unsanctified hearts and minds, and in a loose, slipshod manner. God is our chief magistrate, and He guides and rules the churches in every land. *6LtMs, Lt 8a, 1890, par. 34*

The apostle writes, "I John, who also am your brother, and companion in tribulation, and in the kingdom of patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What

thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. *6LtMs, Lt 8a, 1890, par. 35*

“And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” *Revelation 1:9-20.6LtMs, Lt 8a, 1890, par. 36*

The True Witness declares, “I know thy works.” [*Revelation 3:15.*] “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.” *Revelation 3:1-4.6LtMs, Lt 8a, 1890, par. 37*

My brother, you have thought that you were laboring in the interests

of the church, but you were not doing so, for you were not walking softly and humbly before God. You do not have wisdom from above; you are not walking closely with God. You do not discern that the kind of labor that you are giving the church is not the kind of which it stands in need. You have had an experience in a kind of work that does not tend to encourage devotion or cultivate piety, or make you spiritually minded that you may understand the way of the Lord, and enable you to work for the best interests of the church. *6LtMs, Lt 8a, 1890, par. 38*

Your ways, your methods, are not God's ways or God's methods. You feel at perfect liberty to complain of those whom God has ordained to work for the upbuilding of His cause. If their ideas conflict with your ideas, you criticize and condemn them; but you have no right to do this. In doing this you are not strengthening the things that remain, that are ready to die. Men who have had a long experience in the cause of truth have not had an easy, self-indulgent experience; they know what hardships and privations are; they know what self-denial and self-sacrifice is. They have had to economize, for they have not worked for riches, but rather invested their all in the cause of God. *6LtMs, Lt 8a, 1890, par. 39*

God is not all pleased with your speeches against Elder Loughborough. I have been shown that you have had more to say and more to do to instill doubt in the minds of others than any one else in regard to him. To pronounce judgment on this one and that one, to make sweeping denunciations against the institution that God has established, is not your work. Elder Loughborough should be relieved of many wearing responsibilities, and the reports you have circulated in regard to him are an offense to God. It is easy to criticize a thing after it is done, suggesting improvements, to point out defects when a work has been accomplished, not so easy to appreciate the value of what has actually been done. *6LtMs, Lt 8a, 1890, par. 40*

When you see supposed defects in the brethren who are preaching the Word of God, you talk of their mistakes and seek to uproot the confidence that others have in them, simply because they do not meet your ideas; but are your ideas without a flaw? Are your ways perfect before God? Has He placed you on the judgment seat to

discover defects in others, to denounce and condemn them? I tell you He has not; it is a work you have taken upon yourself. In place of humbling your own heart before God you have watched for something to accuse in your ministering brethren. Elder [E. P.] Daniels has helped you, and you have helped him in this work which is condemned of God, for it is most cruel work. To accuse others is to work in harmony with the great adversary of souls, to bring deception upon others. Satan is an accuser of the brethren, and all this accusation on your part will not make right one of your own errors, will not make less grievous one of your own wrongs. The spirit of criticism fastens you in the snare of Satan, for he desires you to think yourself better and wiser than your brethren. When you closely examine your own case, when you are sure that you are a doer of the words of Christ, that you are walking in His footsteps, you will not have time or desire to weaken your brethren. You will know how displeasing to God it is. *6LtMs, Lt 8a, 1890, par. 41*

You should not stand ready to pick flaws, to criticize any man whom God has placed in a position of trust. It is true that every man is imperfect, but God has chosen to connect His ... [several lines unreadable]. If they [will] seek to lay aside everything that will [lead] to spiritual declension, they may grow up into Christ, their living Head. When I realize your position before God, I feel deeply moved over your strong assertions against your ministering brethren. Those whom you criticize are not all perfect in judgment, but I know they would rather sacrifice their lives than the principle of truth and righteousness. *6LtMs, Lt 8a, 1890, par. 42*

For Christ's sake, for your soul's sake, I entreat you, do not talk of the deficiencies of your brethren! Go to work for yourself. Do not any longer grieve the Holy Spirit of God. The question is asked, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" And the answer is, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He

that doeth these things shall never be moved.” *Psalm 15.6LtMs, Lt 8a, 1890, par. 43*

The ministers whom you condemn God has ordained to do a work for which He has not qualified you. Money cannot supply your deficiency. Your prejudices, preferences, dislikes, your sweeping condemnation of both the Healdsburg College and the Health Retreat have been active influences in encouraging fault-finding, jealousy, evil surmising throughout all the churches. When your ideas and expectations are not met, you have talked out your dissatisfaction, but God has not prompted you in your independent spirit, in your accusation of His instrumentality. There can be no unity where such things exist. Confidence cannot live amid suspicion and evil surmisings.*6LtMs, Lt 8a, 1890, par. 44*

I opposed the building of the sanitarium in Fresno because the Lord had shown me that you were in no way fitted to manage such an enterprise; and since the time I spoke to you by pen and voice, I have been still further enlightened by the Lord in regard to this matter. He has presented before me your spirit and attitude in regard to the church built in Fresno. Your motives were actuated by spiritual pride, and made a grand investment for display. This never should have been. A building erected at less expense, with more simplicity would have been more pleasing to God. It would have been proper to build a plain, comfortable, respectable house for the worship of God in keeping with our faith. But there was no call for any such building as has been put up. Wisdom was not manifested in the direction.*6LtMs, Lt 8a, 1890, par. 45*

There are missionaries working in Europe who lack comfortable clothing, who scarcely have food enough to sustain their families, and every needless article of dress, every needless expenditure for the sake of display—to glorify self as did Nebuchadnezzar—is placed on the losing side in the books of records. There is need for every dollar of means that God has entrusted to men. You need, oh, so much you need at this time, to buy the gold of love and faith, that you may be rich, to buy the white robe of Christ’s righteousness that you may be clothed, that the shame of your nakedness may not appear at the tribunal of God. You need to buy the eyesalve that your eyes may be anointed, that you may discern things as God

looks upon them.<sup>6</sup>*LtMs, Lt 8a, 1890, par. 46*

**Lt 9c, 1890**

Fulton, Brother and Burke, Brother

South Lancaster, Massachusetts

October 23, 1890

Previously unpublished.

Dear Brethren Fulton and Burke,

I feel a little sad today and will tell you about it. I felt very anxious, as you well knew, in regard to the building going forward as speedily as possible at the Retreat at St. Helena. When Sister Gotzian wrote to me in regard to the means which she had promised to loan them, and asked me what she should do, saying that Brother Jones wanted the loan for the Pacific Press, I thought it should go to the Health Retreat. But since the true state of things has been laid before me and I get a more correct understanding of their present financial embarrassment, I am troubled in regard to the matter. *6LtMs, Lt 9c, 1890, par. 1*

I think Brother Church's withdrawing his money from the office so rapidly has brought them into financial pressure, and they do not know what to do. Now they write as though it was my decided influence that had caused Sister Gotzian to place her money in the Retreat. They feel that they have helped the Retreat in its necessity, and now the Retreat could defer building and help them in their need. I know I have said considerable in regard to this matter, and if I have been too earnest, I am sorry. If I have any advice to give now, it would be that under the existing circumstances it would be advisable to heed the pleadings of Pacific Press, and let them be favored that they may get through this embarrassment. Then there will be feelings of brotherhood between these two institutions. *6LtMs, Lt 9c, 1890, par. 2*

If the Pacific Press wants your aid now that the favors bestowed by them upon you may be practically reciprocated by you for the present emergency, it looks to me that it would be Christlike to help them through, though there may be much inconvenience to you. I

hope the Lord Jesus whom we love and whom we serve will impress your hearts to do just the right things, that which would be well-pleasing in the sight of the Lord.*6LtMs, Lt 9c, 1890, par. 3*

My husband and myself used to take everything like this to the Lord, having a special season of prayer over the matter. We surrendered our own desires and wishes, and then we sought counsel of the Lord, and we prayed believing He would give us light, and frequently the light would not be in favor of our proposed plans, but directly the opposite. But we yielded willing obedience, knowing that the Lord understood much better than we did.*6LtMs, Lt 9c, 1890, par. 4*

As the matter of building has been delayed so long, it may be that a little longer delay may bring about better financial prospects. I do not want anything that I shall do or say to carry the appearance that I am working against the interests of the Pacific Press. I would not have you, dear brethren, pursue a course from any advice or counsel I have given that would make you stand in an unfavorable light to our brethren connected with the Pacific Press. When I gave you counsel and urged immediate action in building a house which I knew you needed at the Retreat, I did not suppose that it would bring disaster in financial pressure upon the Pacific Press. I ask now, Would it not be best under existing circumstances, as you have waited so long to wait a few months longer? We must all in our several branches of the cause, work harmoniously. There must be no jarring in our work among our institutions. We must maintain the very best, Christlike relationship. The interest in these institutions for each other must be unselfish. Both are the Lord's instrumentalities, and God is above the ladder, looking down upon us in all our works. He reads the intents and purposes of the heart, and if you can now show a spirit of self-denial, self-sacrifice, I think it would please the Lord Jesus.*6LtMs, Lt 9c, 1890, par. 5*

We must not let any one of our institutions suffer and bring reproach upon the cause of God. Will you please consider this matter with an eye single to the glory of God. The work is centered in California. It is the heart of the work on the Pacific Coast, and the great heartbeats at the center are felt all through the work and cause on the Coast.*6LtMs, Lt 9c, 1890, par. 6*



The publishing house is now in a straight place. They must not lose their credit now, for your own institutions will wish further accommodations and loans from the Pacific Press. But if her credit is not maintained, her honor preserved, then not only will you feel the stroke, but the college will feel it, and all working interests in the cause of God will feel it. Anything like a failure once, and her standing is imperilled and will never be the same as it is today.*6LtMs, Lt 9c, 1890, par. 7*

Now I look upon this matter like this: All the reasons for the erecting of a commodious building at the Retreat exist today as they did when I urged immediate action in the starting of this building. I feel just as anxious that this work should be done as I ever felt, but the gratification of looking upon a building erected with means that might have saved the Pacific Press from financial bankruptcy would destroy my gratification in the building. And when the managers at the Pacific Press shall look at or talk in regard to, the building erected at the Retreat, and consider that the sum invested in it might have tided them over the disaster of failure, and yet the managers of the Retreat refused to help them, in their crisis, they would not have a feeling of brotherhood and happy thoughts in viewing this building.*6LtMs, Lt 9c, 1890, par. 8*

Let us all seek God. Let us press together. Let us work in perfect, intelligent harmony, and keep everything like dissension out of heart and mind. I think I can say no more. I take back nothing I have said; it was all true, but God forbid that any words which I have spoken shall influence you to turn away from the distressed pleadings of one of God's institutions in the time of their great need. The Lord help you, dear brethren, for I know you want to walk in His counsel and to do those things of which heaven will approve.*6LtMs, Lt 9c, 1890, par. 9*

May the Lord give you wisdom, is my most earnest prayer.*6LtMs, Lt 9c, 1890, par. 10*

**Lt 10, 1890**

Fulton, John

Battle Creek, Michigan

January 2, 1890

Portions of this letter are published in *1MR 374-382*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother John Fulton,

I am much pained at heart to see your course of action. If I should judge you by the fruits you bear, I should suppose you were not a tree in the Lord's garden, but a bramble bush. I supposed when you were connected with Homer Salisbury that you would be a blessing to him as a soldier of Christ, leading him to Jesus while the sweet invitation of mercy is heard, that you would listen to its voice yourself and draw Homer to the attractive loveliness of Jesus Christ. We see you working in entirely an opposite line from this. Had it not been for the influence that you have had over him, I have not a doubt but that he would have been seeking the Lord most earnestly and repenting of his sin. I am deeply disappointed in you. *6LtMs, Lt 10, 1890, par. 1*

I inquired Monday evening just before the close of the old year if Homer would be at the meeting for the youth and was told by Sister McDearmon that she feared that he would not. Then she told me that her heart was sorely distressed on Homer's account; that in company with you he was doing that which she never allowed him to do—going to parties in the evening and not coming home until a late hour in the night. She was greatly burdened and distressed for Homer. She feared that if he did not seek the Lord during the special meetings he would go on as he had done, in careless neglect of his own soul. *6LtMs, Lt 10, 1890, par. 2*

I asked her if she had talked with Homer. She said she had, but she—to whom he ought to listen and whom he ought to obey—has but

little influence over him now, because your influence is so much stronger. I asked her, "Have you talked with John?" She said she had, and you stood up boldly and asserted that there was no harm in your visiting good society and her words of solicitude and remonstrance had no effect. *6LtMs, Lt 10, 1890, par. 3*

Last night I was solicited to go to the meeting for youth in the tabernacle, although I had sent for the doctor, because several of us were sick and I myself was sick; yet my interest was so great for the young I went to the meeting. I looked to find you and Homer present but you were not there. Sister McDearmon thought you would be at the meeting but you were not of the number present. We had a very precious meeting. Fifty came forward for prayers and many of them were seeking the Lord for the first time. I was sorry that you and Homer were not present. It might have been the time when the Lord would have impressed his heart and he would have heard the voice of the dear Saviour inviting him to open the door of his heart and let Jesus in. I watched everyone that came in but you were not among them. *6LtMs, Lt 10, 1890, par. 4*

At such a time as this, when the servants of God are bearing the heavy burden of souls, some are on the devil's enchanted ground. They have no deep work being done for them. God has been sending messages of warning, of reproof, of entreaty for the youth to awaken from their careless sleep, to lift the burdens of Christ, and to be obtaining a valuable experience, for now we are having golden opportunities that we shall not always be privileged with. *6LtMs, Lt 10, 1890, par. 5*

I have, while speaking in the desk, set forth the duties and responsibilities of young men, dwelling upon the principles that should govern and control the actions, and I had your case before me and made it plain. Did you take heed to these warnings? If you had discernment you could know it was your own situation that was on my mind, although I did not specify you by name. I suppose you had such an estimate of yourself as a Christian that the words spoken made no impression on your mind and heart, for I have seen no change in you. *6LtMs, Lt 10, 1890, par. 6*

While I enjoy seeing young men and young women cheerful and

happy, I am pained greatly to see them pursue the path you are traveling, because your influence and example lead others away from Jesus. You are cultivating the tastes and appetite in yourself and others for those things which do not give solidity to your character and do not represent the Christian life. Homer says to his grandmother, "John is a Christian; he belongs to the church; he will not do anything that is wrong." But his grandmother who has had charge of him from his childhood, feels greatly distressed over the way things are going. When God's servant, a mother in Israel, expostulated with you, did you respect her heart feelings? Were you so engrossed in your own amusements and pleasure-loving propensities that all your course seemed righteous in your eyes? Did you have more confidence in your limited experience than you had in the experience of one who has lived a holy, devoted life for scores of years?*6LtMs, Lt 10, 1890, par. 7*

I want you to look in the mirror of God's Word and see yourself, if you have been exerting an influence over Homer to be a doer of the Word. Have you been teaching him to obey all the injunctions of God, especially the fifth commandment, which is the first commandment with promise? I have been much surprised at the quality of your experience in religious things, for it certainly is greatly wanting in the elements essential to stand the test of the proving of God. Everything is to be shaken that can be shaken, that those things which can not be shaken may remain. Where will you stand in the testing time?*6LtMs, Lt 10, 1890, par. 8*

Are you, my brother, growing up heavenward? Are you growing to the full stature of a man in Christ Jesus, your living Head? Are you becoming fixed, rooted and grounded in the truth as it is in Jesus, who is your source of joy, your peace and your happiness? Is He the crown of your rejoicing? If so, you will reveal this.*6LtMs, Lt 10, 1890, par. 9*

"I am the true vine, my Father is the husbandman. Every branch in me ... that beareth fruit, he purgeth it, that it may bring forth more fruit ... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do

nothing ... Herein is my Father glorified that ye bear much fruit; so ye shall be my disciples.” [John 15:1-8.]6LtMs, Lt 10, 1890, par. 10

Can you, my brother, claim the right of discipleship? Are your fruits unto holiness? “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you and that your joy might be full. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are [my] friends if ye do whatsoever I command you.” [Verses 10-14.]6LtMs, Lt 10, 1890, par. 11

Will you thoughtfully and prayerfully not merely read but study these words? They mean much to you—yes, everything to you and to me and to Homer. Every word spoken by Christ should be graven upon the tablets of the soul. From the lips of Jesus are the words spoken, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [Verse 8.] Here is the evidence of your discipleship. “By their fruits ye shall know them.” [Matthew 7:20.]6LtMs, Lt 10, 1890, par. 12

Will you consider what is the quality of the fruit that you are bearing? Are you a fruit bearing branch in the parent vine stalk or are you producing fruit that bears no resemblance to the living vine? I ask you seriously and solemnly, What is the character of the fruit that you produce? Does it do good to souls? Is it the fruit of self-denial, of self-sacrifice, the fruit of meekness, patience, long forbearance, love, joy, peace, long-suffering, gentleness, goodness and love? Is this fruit budding and blossoming for God and His glory in working as Christ worked to save perishing souls?6LtMs, Lt 10, 1890, par. 13

Remember, if “ye bear much fruit, so shall ye be My disciples.” [John 15:8.] Without this evidence ye are not Christ’s, neither is Christ yours. You have no right to the Christian name. “Yet is not a man crowned, except he strive lawfully.” [2 Timothy 2:5.] Your striving for grace and perfection of Christian character must be according to the will and ways of God. If you abide in Christ, the fruits you bear will be unto eternal life. I tell you frankly, you bear no

such fruits and Christ is not abiding in your heart by faith. You love just such amusements as the world loves and you are not abiding in Christ and the love of God is not revealed in your works.*6LtMs, Lt 10, 1890, par. 14*

“This is my commandment that you love one another.” What quality is this love? A love just as Christ revealed in His life? “Love one another as I have loved you.” [*John 15:12.*] A love for the soul that would part with selfish gratifications and practice stern self-denial, to elevate, ennoble, sanctify those with whom we associate. “And for their sakes I sanctify myself, that they also may be sanctified through the truth.” [*John 17:19.*]*6LtMs, Lt 10, 1890, par. 15*

Do you love those with whom you associate well enough to forego your desire for amusement and self-pleasing that you will not place these souls in the path of temptation, that you will not beckon them to pursue a course of fun and frolic which leads to the extinguishment of serious thoughts in regard to the salvation of their souls? Do you cultivate personal piety and living principles, plainly inculcated by Christ, that your youthful friends may follow where you lead the way, upward and forward to obedience to God?*6LtMs, Lt 10, 1890, par. 16*

No doubt you please the unconsecrated and unconverted. It is no marvel they enjoy your companionship, for your course of action gives no disturbance of conscience, where Christ's love and praise and honor is not expressed in words or actions. But what is the quality of your love? Is it of a character to make your associates more Christlike? Will it have a tendency to bring the solid timbers into their character building?*6LtMs, Lt 10, 1890, par. 17*

What sort of a character would you like to possess before the whole world? Would you like to be respected and valued by those who are good and God-fearing? Then act in a manner to gain their respect. You will surely have an account to render to God for the fruits revealed in your associations with Homer and the youth generally. All the excellency of character you obtain must be through the grace of Christ and the fruit of your own labor. You are living an un-Christlike life. You are a false guidepost, pointing the wrong way, misleading souls who are blinder than yourself, who have never

known what it is to be under the control of the Spirit of Jesus Christ.*6LtMs, Lt 10, 1890, par. 18*

Those whom you suppose to be your friends may love the half-hearted, unconsecrated, un-Christlike life you are living. They may, through their association with you, encourage you to think that in order to be happy you must have pleasurable enjoyments called innocent amusements, but masked by Satan to destroy your spirituality and theirs. They cannot pay a ransom for your soul, neither can you pay a ransom for theirs. Every one who is saved must be saved by his faith in Jesus Christ.*6LtMs, Lt 10, 1890, par. 19*

All who are daily Christians will present good fruit. They will put forth most earnest efforts putting to the use their skill to make those with whom they associate look to the Lamb of God who taketh away the sins of the world.*6LtMs, Lt 10, 1890, par. 20*

Here is the young man Homer, the offspring, left [to her] mother by a much-loved daughter. The grandparents have loved him, labored for him, and prayed for his salvation, that he might meet his mother in the kingdom of God, and that they might say, Here is your child that we have educated and disciplined, prayed for and labored for. He is made white in the blood of the Lamb.*6LtMs, Lt 10, 1890, par. 21*

But here has this young man been in your society, and the hearts of those who love him and want him to be saved see that you, who should be a laborer together with God to draw and attract this youth to Him, are leading him away from God. If you, the leading element, are indifferent at such a time as this, when ministers of God are burdened and pressed as a cart beneath sheaves and are wrestling day and night for these souls to be wrenched from the snare of Satan, as a brand plucked from the burning, how can the universe of heaven look upon you? At the very time when every jot of your influence should be on Christ's side of the question, your name is registered as a trifler, a vain, self-sufficient, self-confident person, leaving the character to form itself as chance may direct. Will not your name be spued out of the mouth of God because you are neither cold, or hot, but lukewarm? How little foresight, how little

spiritual discernment is revealed in your course of action at such a time as this. *6LtMs, Lt 10, 1890, par. 22*

Now is the golden opportunity to seek the Lord yourself, and the golden opportunity for you to work in harmony with God's delegated servants for the salvation of perishing souls. Now, while mercy's sweet voice is inviting, "And let him that is athirst come and partake of the waters of life freely," is your chance to say, "come." [*Revelation 22:17.*] It is your chance to yoke up with Jesus Christ. "Ye are laborers together with God." [*1 Corinthians 3:9.*]*6LtMs, Lt 10, 1890, par. 23*

How do you know that there will ever be another opportunity so favorable for Homer and other of your associates to fall in with the overtures of mercy? Why do you not reflect as to what seed you are sowing if you deliver yourself up at such a critical time as this to indifference, spiritual sloth and pleasure loving? Whom are you serving, God or the devil? If you refuse to listen to the words of counsel and follow your own humor and inclination and enjoy amusement, if you allow yourself to float carelessly down with the current on the tide of life, ready to receive any impression, or go in any direction the current of pleasure may lead you, what kind of a harvest do you expect to gather?*6LtMs, Lt 10, 1890, par. 24*

You need to seek God now while He is to be found, for I know that God is not pleased with you. Would you demerit or leave the slightest question in regard to the influence exercised by his grandmother? Homer needs to cultivate respect for age and gray hairs. Do not communicate irreverence to one who is not governed by religious principles and confirm him in the idea that his parents and guardians are too particular and exacting; that he need not regard their feelings, and their advice and counsel need not make any material difference with him. Are you leading a youth to disregard parental counsel, for Mother McDearmon has been such to Homer. You may think the boy is safe with you. But we know he is in danger, in your company, of receiving impressions contrary to the way and will of God that will be enduring as eternity. Impressions have already been made upon his susceptible mind by yourself that will, unless speedily counteracted, do much harm.*6LtMs, Lt 10, 1890, par. 25*



What kind of fruit are you bearing? Is there any safety in wrong doing? Is your heart being made softer and nobler and more holy by the course you are now pursuing? Deceive not yourself. You are in danger. Your character is not what you would wish it had been when everyone will receive his just reward. Character must be made, and it is the work of a lifetime through patient continuance in well doing. *6LtMs, Lt 10, 1890, par. 26*

It requires much meditation, forethought, steady, undeviating principles to build day by day for time and eternity. Now is our probationary time, now is the period to prepare for eternity. Where is your burden bearing? Where is your drawing nigh to God? Where do you show decided fruits of righteousness? You are losing precious time when every moment is golden. Now you can work in the Master's vineyard. "Now while it is called today harden not your heart." [*Hebrews 3:13, 15.*]*6LtMs, Lt 10, 1890, par. 27*

How many souls, as precious sheaves, have you brought to the Master? Are you sowing beside all waters? Are you a faithful soldier of Jesus Christ? Has it not entered your mind that it is not only your privilege, but your duty, to be a sweet savor to Jesus Christ? If you have the grace of Christ transforming your character, you will discern that it is not becoming. It is not rank or wealth that elevates man, but consecration to Christ and His Cause, and for His glory, that are required to accomplish great things. *6LtMs, Lt 10, 1890, par. 28*

You are educating Homer to receive ideas that will lead him to superficial views of what constitutes a Christian character. You do not come up anywhere near to the Bible standard yourself, and your influence is to lead others to be satisfied with low attainments. While we have been earnestly laboring for the conversion of the youth, you have been with other youth leading them to be satisfied with hopes and pursuits that will disqualify them to stand amid the perils of the last days. You have had great light. You have been placed where you have had opportunities and privileges to know God's requirements, and you are quick to discern evidence presented as to what is truth. You will be without excuse in the great day when every soul will be judged, not by his own ideas of the standard of righteousness, but [by] God's own moral standard of

holiness; by that he will stand or fall.*6LtMs, Lt 10, 1890, par. 29*

I love your soul. I have been deeply interested in you. I want you to be right with God. I greatly desire you should be truly and unmistakably converted to God and sanctified through the truth. Eternal life is worth everything to you, or it is worth nothing. Truth will produce beauty in the soul. A mere profession of faith will never save you, for it is as a sounding brass and tinkling cymbal. God forbid that you should longer remain in a deception, that the fountain which should send forth sweet water should be poisoned; the vine which should bear rich clusters of grapes produce only wild berries.*6LtMs, Lt 10, 1890, par. 30*

May God help you to see the value of the soul for which Christ has paid the purchase money of His own precious blood. Take right hold in earnest to work for the salvation of souls. God requires this of you. I will leave these lines with you. I deeply deplore that the fear and love of God is not circulating more thoroughly through the family where you make your home. We are amid the perils of the last days, and now if a man is to be connected with God he needs to cleave close to the only power which can give him the victory, and that power is Jesus Christ.*6LtMs, Lt 10, 1890, par. 31*

John, I had hoped that you would do honor to your Redeemer. You greatly need depth of thought and deep heart work. Youth are generally ready to say, when appealed to, "I am as good as that young man. He loves pleasure and sport, and practices no more self-denial and self-sacrifice than I do. He belongs to the church as a Christian. I am not a Christian, and I fear I would do no better than this young man I mentioned."*6LtMs, Lt 10, 1890, par. 32*

Because [of] so many half-hearted professors, very many youth are inclined to think that religion that needs fun and frolic, jesting and joking, would not be any benefit to them, and the subject of religion is presented in an unfavorable light. Religion should not be made to appear gloomy and unattractive, something calculated to detract from their happiness, making life tasteless and unenjoyable. Those who really enjoy the love of God will have joy and peace. Religion was never designed to make one pleasureless. What can be productive of greater happiness than to enjoy the peace of Christ,

the bright sunshine of His presence? Can darkness or discontentment surround your soul? Will dark despair brood over you? Never, while your faith is in Jesus Christ. *6LtMs, Lt 10, 1890, par. 33*

John, you have been cultivating your fun and frolic-loving propensities. Have you grown in grace? Have you felt the great importance of daily educating the heart and mind to cultivate your higher, nobler faculties? You need to obtain more correct views of religion. You are impulsive, emotional, spasmodic in your religious service. Great caution needs to be exercised by you, else you will make great mistakes. You do not go to the bottom of things. You must not follow the bent of your own mind. *6LtMs, Lt 10, 1890, par. 34*

You have hereditary tendencies not the most favorable for the perfection of Christian character, and you may lose your soul unless you view the great matter of eternal interest in a different light. There is such a want of harmony in the truth and in your practical life; there is most complete contradiction. I hope you will take to heart what I have written and let it sink deep in your heart. You can be kept by the power of God alone. Then yoke up with Christ. Make your aim high, and dig deeper than you are now doing. Lay your foundation on the rock. *6LtMs, Lt 10, 1890, par. 35*

Will you serve God or Baal? “Choose ye this day whom ye will serve.” [*Joshua 24:15.*] I know you are not serving God with your undivided affection. Stand not in the way of sinners—which you are certainly doing now. Make straight paths for your feet, lest the lame be turned out of the way. I hope you will put away your trifling and be watchful unto prayer. Be sober, be serious and yet cheerful and a sunny Christian. *6LtMs, Lt 10, 1890, par. 36*

Is it possible you have ever tasted of the blessings which come from genuine service to Jesus Christ? Is it true you have enlisted under Christ’s banner, and shall we be compelled to look upon you as a deserter to the ranks of the enemy? It appears thus to us. You certainly are not today under the banner of Jesus Christ. Your influence is against Christ and is opposed to the work of God, opposed to the work now being done by His delegated ministers.

You are working to destroy interest in the things of the greatest consequence to every soul which is the turning of minds from the truth to pleasure loving, pleasure seeking. What, I ask you, as a man claiming to be a Christian, what are you doing for the Master? Who, I ask with the great apostle, has bewitched you, that ye should not obey the truth? The Christian life is repeatedly set forth under the figure of a warfare. Those who are standing under the blood-stained banner of Jesus Christ have a special service to do to communicate every particle of light in religious instruction and religious practice to those who they desire shall enlist under Christ's banner, enforcing spiritual truths which come in clear straight lines from the lips of the servants of God. They bear their message and your words, your deportment, and your influence has counteracted the work of God. Have you been an honor to the dear Saviour? Have the words spoken by the servants of Jesus Christ found an enlodgement in your heart and subdued, refined and ennobled your life?*6LtMs, Lt 10, 1890, par. 37*

Is not Christ ashamed of such a soldier as you have been for at least the larger part of the year that has rolled into eternity with its burden of record? How will your self-indulgence stand in the sight of God and in the sight of holy angels as the representative of Jesus Christ, in self-denial and self-sacrifice to save the souls of those who are ready to die? What answer can you give in the judgment when your name shall stand as it now appears in the heavenly records? What have you done in harmony with the life of Him who gave His life for you? What has been done by you to evidence that you appreciated the great sacrifice made in your behalf for the great and priceless treasure of the Son of God? What have you done at this important time when the servants of Christ are exerting every power they possess to awaken conviction in the hearts of the impenitent? What have you done for Jesus? How stands your record in the book of God's account? Oh, the fickleness of unsanctified human nature! Many think they belong to Christ, but Christ will not own them at all.*6LtMs, Lt 10, 1890, par. 38*

When you pursue a course which will have a tendency to efface the mold upon one human soul that has been made in respect and reverence for one who bore him on her soul during his babyhood and motherless childhood and whose prayers have ascended in his

behalf when he was sick and suffering, who supplied his wants in his necessity, who gave him in her watchful care the love and greater love than flowed to the mother who gave him birth, you, John, have done the work in your unsanctified course of action which has placed your mold upon Homer, where the mother, for such she is to him, has been trying to place the image of Jesus Christ. You have nearly broken her heart and need to humble yourself and repent before God. How could you cause sleepless nights and a crushing burden to come to this mother who has been deeply interested in the soul of this youth for whom Christ has died. You would pursue a course that causes pain to tug at the heart of one of God's loved ones, precious as gold. I do not think you know what you are about. Homer should not be influenced by one who claims to be a Christian to break the fifth commandment and show less reverence and less respect for the mother. He has not had enough respect and reverence. He needed to be encouraged and strengthened, both by precept and example, never to slight or go counter to the advice of his godly grandmother. But you are cutting him away from his guardian who could hold him by the hand of faith and prayerful influence from the dangers and actual perils [to] which youth are exposed. Homer is bound to attention to his mother in her widowhood and she has been kind and true and patient to him in his wayward boyhood. He should cling to the one who has loved him, worked for him, sacrificed for him. Let Homer now look at the past as God looks at it and be dutiful and kind and attentive to her who has been both father and mother to the motherless boy. *6LtMs, Lt 10, 1890, par. 39*

Must it be that Mother McDearmon shall have her soul burdened, her heart bruised, to see Homer's scruples brushed away by your precept and example who claim to be a follower of Jesus Christ? You are leading him away from duty and from God. I think you must have easily forgotten your own mother, and your standard of duty to her must be of a very low character. Your discerning powers of duty are very dim to make a boy naturally inclined to be thoughtless more so by your training. *6LtMs, Lt 10, 1890, par. 40*

How did that mother's heart, before she closed her eyes in death, yearn longingly over her helpless little one. She was comforted in thought that she had a good, conscientious, tenderhearted, God-

fearing mother to whom she could commit her child; that if the father should forget his duty and the claims of his son upon his care and purse, the grandmother would be faithful and true, and never leave, never suffer any influence to come in to swerve her from her position of trust or to forsake this son of her motherly care. Homer should not have the tiniest seed sown to lessen the effect and counsel and the influence of the instruction that has come from the godly grandmother. *6LtMs, Lt 10, 1890, par. 41*

There are those who are very thoughtless and inconsiderate of the feelings and their duty to those faithful guardians. They do not willfully mean to be selfish, but they are absorbed from their own private interests and forget and slight, dishonor, the very ones whom God honors, whose heart would break if they had not learned to cast their care upon one who is faithful and true and never forgets. *6LtMs, Lt 10, 1890, par. 42*

Do you attend the Sabbath School? Do you encourage or discourage Homer from attending? You should never be associated with a youth like Homer Salisbury. He hears your words and you are not slow of speech. You tell him your opinion of different ones. You express just that which comes into your head. You do not stop to think that by your words ye shall be justified and by your words ye shall be condemned. Words that are so carelessly spoken have frequently a power of influence. One who listens to them takes assertions for truths, presumption for promise. Your much talk without forethought or consideration does harm. You are a reckless talker. I beseech you to be more choice of your words, think before you speak and then do not speak everything that comes into your mind. May the Lord help you to be a full Christian, entire, wanting nothing. *6LtMs, Lt 10, 1890, par. 43*

## Lt 11, 1890

Garmire, Brother and Sister

NP

August 1890

This letter is published in entirety in *15MR 12-17*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Bro. and Sr. Garmire, (for thus I shall call you),*6LtMs, Lt 11, 1890, par. 1*

Since visiting your house Sabbath afternoon, August 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Annie's visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel? No. This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel's message and other Bible truths, such corrupting, sensual things, could only come from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light. Annie's visions have no higher source than the ideas you accepted from the blind man Jones. Can an impure fountain send forth pure water? Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by His people, who are striving to do His work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body? No, indeed no.*6LtMs, Lt 11, 1890, par. 2*

Satan saw that he could work upon your fruitful imagination and lead you, with others, into his net. Did God give you that time message? No, for no such message comes from the true source of light. You present your calculations and figures, as many First-day

Adventists have done; but your reckoning is founded on false premises. In the little leaflet you sent out you speak of “the judgment” coming in one hour, and that God will work “His strange work,” and “cut it short in righteousness,” and seal to himself a remnant in fifteen days. On page 8 you present Annie’s vision in regard to a certain woman as a confirmation of your theory that probation would end in October 1884. There is nothing to this. Probation is not yet closed; the saints are not yet sealed. In the next paragraph you give Annie’s dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false. *6LtMs, Lt 11, 1890, par. 3*

I quote from your tract: “The Lord plainly tells you the literal days he will be pleading with you, in (*Hosea 5:7*), for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished.” You say, “Hundreds will be in the Tabernacle; and as they have rejected the Lord, he will reject them, and send them strong delusions, that they may believe a lie.” Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sr. White to substantiate your false theories. *6LtMs, Lt 11, 1890, par. 4*

Forty thousand of these leaflets were sent out. One of your party prevailed upon a young man who was naturally conscientious to steal the mailing list of the *Review and Herald*, from which to obtain names to send your falsehoods. This was a State’s prison crime. Such work in no sense bears the divine mark. Time has proved you to be a false prophet and Annie’s visions false exercises. God never works in this way. *6LtMs, Lt 11, 1890, par. 5*

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Annie’s visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you. *6LtMs, Lt 11, 1890, par. 6*



The parable of the call to supper has no bearing on your theories. It is a lesson given by Christ to reach to the close of probation. You dwell on this parable, and call it the Scripture, when you have wholly perverted and misapplied its meaning. *6LtMs, Lt 11, 1890, par. 7*

You and your wife and Sr. Eastman have said, "Show us from the Bible that we are in error, and we will give it up." But how can I prove your error by Scripture, when you misinterpret and misapply it as you do? *6LtMs, Lt 11, 1890, par. 8*

It was this same spirit in the Jews which called forth the words of Christ, "Ye are both ignorant of the Scriptures and of the power of God." [*Matthew 22:29.*] They entertained the idea that Christ at His first advent was to break the Roman yoke from off their necks, and that He would then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived. The Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to His first advent, and many, even the wise and educated, were deceived. Their error was fatal. *6LtMs, Lt 11, 1890, par. 9*

Several times during our conversation, in which you became very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Annie's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived. *6LtMs, Lt 11, 1890, par. 10*

In (*Revelation 13*) this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." [*Verse 11.*] Then the miracle-working power is revealed:

“And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [*Verses 14-17.*]6*LtMs, Lt 11, 1890, par. 11*

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? “O consistency, thou art a jewel!”6*LtMs, Lt 11, 1890, par. 12*

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sr. White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sr. White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position, for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth.6*LtMs, Lt 11, 1890, par. 13*

You seem to have special bitterness against Eld. [Uriah] Smith and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to

counsel Eld. Smith, to give him words of reproof because he had erred. But is this an evidence that God has forsaken him? No. <He has taken his position clearly and [is] on solid rock.> “As many as I love I rebuke and chasten. Be zealous therefore, and repent.” [Revelation 3:19.] *6LtMs, Lt 11, 1890, par. 14*

The Lord reproves wrongs in His people, but is this an evidence that He has rejected them? No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love? No; the very work that God is trying to do for them shows that He loves them, and wants to draw them away from paths of danger. *6LtMs, Lt 11, 1890, par. 15*

God has spoken in reference to yourself. That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sr. White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? “O consistency, thou art a jewel!” *6LtMs, Lt 11, 1890, par. 16*

**Lt 12, 1890**

Garmire, Brother and Sister

Petoskey, Michigan

August 12, 1890

Portions of this letter are published in *2SM* 56, 73-79, 82-84; *Ev* 247-248, 256, 368, 682; *OHC* 214; *CTr* 332; *10MR* 310-312; *12MR* 116-119. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Bro. and Sr. Garmire,

I received both of your letters; and if the sentiments therein expressed are the true sentiments of your heart, I know that you will receive the light from God, which will discover to you the darkness and error which has held you so many years in deception. But I am not as confident as I would like to be that this is the case.*6LtMs, Lt 12, 1890, par. 1*

My brother, you have been deceived yourself, and have deceived others. You have not searched the Scriptures in the right way. You must search them to learn the mind of God, not to prove your theory. You read the Word of God in the light of your own views. You build up a false structure, and then barricade it with texts which you claim prove it to be true; but you pass over those passages which prove it to be untrue. You say, "The Bible is my foundation of faith." But is it? I answer, The Bible does not sustain your position. Again you say, "Show me by the Bible that I am wrong, and I will give up my views." But how can you be convinced by the Bible as long as you wrest and misapply its utterances? By so doing you cut off the only source by which God might reach and convict you.*6LtMs, Lt 12, 1890, par. 2*

The only true way to search the Scriptures is to lay down every prejudice, every preconceived opinion, at the very door of investigation, and then enter into the work with an eye single to the glory of God, with an understanding open to conviction, and a heart

softened to believe what the Lord says to you.*6LtMs, Lt 12, 1890, par. 3*

The opinions of men are many and varied in regard to the interpretation of Scripture; but the Scriptures are not changed to suit men's ideas. The blessed Book is yea and amen; it remains firm, eternal. The commentaries of men do not all agree, but the great and blessed facts remain the same. God's word is immutable; "It is written."*6LtMs, Lt 12, 1890, par. 4*

You have also taken from their connection portions of the testimonies which the Lord has given for the benefit of His people, and have misapplied them to the support of your erroneous theories, borrowing or stealing the light of Heaven to teach that which the testimonies have no harmony with, and have ever condemned. Thus you place both Scripture and testimony in the frame-work of error.*6LtMs, Lt 12, 1890, par. 5*

All who are in error do as you have done. It is the great sin of the Roman Catholic church,—this bringing evidence from the Scriptures and from the Fathers to sustain false theories. But does the Bible <give any foundation to> these claims?—No, indeed. It cannot, because the structure they rear is founded in error. Will such ones admit anything in the Scriptures to be true which corrects their wrong theory?—No; for they <do as did the Jewish nation,> pervert the Scriptures <to sustain false theories.>*6LtMs, Lt 12, 1890, par. 6*

You do not have real faith in the testimonies. If you did, you would have received those which pointed out your delusion. You have <been drinking> at polluted streams. You were wrought up to a high state of fanaticism, and sent your lying messengers broadcast, stating that probation would close in 1884. These predictions <and the visions of your daughter Annie were false, and time has> proved them false. I <bore a message> [to] Bro. Schrock and Frank Allen <at the Jackson camp meeting> that which I knew to be from God, that time could not end when you declared it would, for there is a great work yet to be done <in sending the message of warning to all nations, tongues, and people. The binding claims of the law of God must be proclaimed.> There were events that would transpire before the end could come. But your ideas and the messages of

your daughter held these <very few men and women> from accepting the true message. After the time passed, then was your opportunity to put yourself in harmony with your brethren, to make confession to them and to God, and to humble your wayward, guilty heart under the divine influence of the Spirit of God. Had you done this, you would have recovered yourself from the snare of the fowler. Why did you not then yield to your convictions that you were wrong—for you were convinced—accept the light, humble your heart before God, and honestly confess that you had not been led by the Lord? It was because you loved your own way; your opinions were dearer to you than the sure word of prophecy. *6LtMs, Lt 12, 1890, par. 7*

Satan has arranged things so that you should be ensnared. <Fanaticism, deception, and strong delusion hold you captive in Satan's snare.> You have talked your ideas in your family, misinterpreting Scripture, <wresting the Word of God from its true interpretation,> and have thus led them to believe that the views held and advocated by our people are not correct. Your interpretations of Scripture are not in harmony with the positions taken by Seventh-day Adventists. Your false interpretations have also affected those who are ignorant of our faith. *6LtMs, Lt 12, 1890, par. 8*

You have been prepared to accept Satan's suggestions to give to the world something new and strange and startling, something in opposition to the positions that have been so long held as truth by our people. <Your daughter's false productions have exalted [you] to do a great work.> You have <been flattered> [and] have made yourself an agent of the enemy in bringing about results which it is impossible for you to estimate. You have published heresies and theories which could only excite animosity. The result is lamentable <to your family and all who are in sympathy with the false theories you have advanced.> *6LtMs, Lt 12, 1890, par. 9*

Bro. Garmire, there is a work for you to do for yourself which no one can do for you, <which is [to] humble your heart before God, confess your sins, and be converted.> The Lord has a people, and He is leading them. Though there certainly are things existing in the church which are not right, Jesus has not placed you at the helm, to

guide the church. Unless you change your attitude, you cannot be saved. "Repent, and do the first works," is the only condition upon which God can restore you to favor. [*Revelation 2:5.*] Those whom the Lord pardons, He first makes penitent. The genuine work of the Spirit of God in the heart is necessary in your case, if you are ever recovered from the snare of the enemy. I have but little hope in your case, <for your principles are tainted.> You are a man of defective character; yet you claim great things for yourself.*6LtMs, Lt 12, 1890, par. 10*

Satan has succeeded in making you think that you are selected by God to act a special part <as a representative man> in connection with the third angel's message, as it goes forth with power. But you are not right with God, and God cannot administer to error. You make the most of the errors you see in the responsible men of the church, and make capital of the reproofs given them, because these men do not harmonize with you, or regard as correct the religious experience which you hold as superior to the light God has let shine upon the church. Who placed you on the judgment seat to condemn others? Not God, but yourself.*6LtMs, Lt 12, 1890, par. 11*

You claim to be entrusted with a great work, but is it so?—No: God has not selected you to do the work, as you imagine. Your work is not to pick flaws in others. Your criticism of ministers who have acted an important part in the work and cause of God, is out of place. This is the kind of work Satan is doing. He is an accuser of the brethren, day and night. Have you considered how long the Lord has borne with you while you have been in darkness and error, drinking at an impure fountain? Do you contemplate how justly He might have visited you in wrath while you have turned from His counsels and stubbornly followed your own mind, your own judgment, calling it the way of the Lord? Your course has been an offense to God.*6LtMs, Lt 12, 1890, par. 12*

The mold you have given to your children's minds savors of the errors that have corrupted your own mind. You have educated them to see spots and stains in others, and to criticize them. By your words and example in thus talking against your brethren and picking up their faults, you have set in motion a train of circumstances that, <through your own power combined with

satanic agencies,> have resulted in the visions of your daughter. All this fault finding, this accusing of your brethren, is Satanic. All who do such work are agents of Satan. There is none of the love of God in it.*6LtMs, Lt 12, 1890, par. 13*

Your self-righteous feelings, your condemnation of others better than yourself, has opened a way of temptation whereby your own soul has been shrouded in darkness, and your family has been enveloped in darkness with you. They have been under your training and discipline, and that of the great deceiver, not under the influence of the Spirit of God. There must be a change in your relation to God and to your fellowmen, before you can walk in safe paths.*6LtMs, Lt 12, 1890, par. 14*

There are two classes of people in our world who profess Godliness, the self-complacent, and the self-aborrent. The first class do not practice the lessons of Christ. They search the Scriptures, but it is for the purpose of picking out incidental portions, which they misinterpret to strengthen their own peculiar views. They flatter themselves that they find a high morality reflected in their character.*6LtMs, Lt 12, 1890, par. 15*

The lesson of Christ in the parable of the Pharisee and the publican is recorded for the benefit of all who believe the words of Christ. It was spoken to some who the Great Teacher saw were self-conceited, full of their own righteousness, and despised others. "Whosoever exalted himself shall be abased; and he that humbleth himself shall be exalted." [*Luke 14:11.*] Your position is that of exalting self. Your assumption of excellency that does not belong to you will certainly exclude you from the grace which can truly exalt. True righteousness never produces such fruit; false righteousness always does.*6LtMs, Lt 12, 1890, par. 16*

If you could only see yourself, and that past experience which you value so highly, as God sees you, you would abhor yourself. While you congratulate yourself that you are not like those in whom you see faults and wrongs, you are not awake to your own state. You will have no credit for your keen eyesight in discerning others errors, for you do not see that you are making far greater blunders than you accuse them of making. Were your eyes anointed with the



spiritual eyesalve, you could but have bitter self-upbraidings. You do not know what spirit prompts you to action. You are self-deceived. God alone can change your perverted heart, He alone can transform your character and prepare you for the kingdom of heaven.*6LtMs, Lt 12, 1890, par. 17*

The words you have spoken in condemnation of your brethren have not been few. It seems to be your meat and drink to condemn. <Your spiritual experience is composed of that which you give it to feed upon.> You also love to present your false ideas before your family, and before any one who will hear you. Can you be surprised, then, that the unholy leaven has worked? You may call this blasphemy, if you will, but it is what the Lord has shown me. Annie's visions come in to confirm you in your wrong views. <You are deceiving and being deceived.> Satan has so arranged matters that you have barricaded your soul with falsehood.*6LtMs, Lt 12, 1890, par. 18*

That which you claim to be great light, which is nothing but darkness, you received from [Frank] Jones, the blind man—<a poor, afflicted man in physical, mental, and moral power. He was moved with a power from beneath to not only ruin his own soul but the souls of others.> At the very time you believed him to be [under] the power of God, he was separated from God because of wicked works. <Iniquity was in him.> His heart was corrupt, his imagination defiled. He had polluted his soul and body before God. Yet with all this iniquity upon him, he could criticize with a bitter spirit those who were in responsible positions. Both he and Frank Allen were wicked men, debased in character. I have received letters of confession from both married and unmarried women, saying that when they first received my warnings in regard to Jones, they could not think they were true. They received the messages that he claimed were from God, and rejected the message God gave me, showing the falsity of the positions taken by him. As the result, these poor women had yielded and fallen into grievous sin. The second warning stated their iniquity, and they were in despair. A fascinating, mesmeric power, they said, was upon them. The devil was present with his hellish suggestions, and they fell. These souls were honest and conscientious, but they were deceived and ruined. Two of them, who were almost gone, were saved by a miracle of

mercy. One mourned herself to death.*6LtMs, Lt 12, 1890, par. 19*

Such hellish, Satanic delusions, advocated by Jones and seconded by Frank Allen, are the same that prevailed among the inhabitants of the Noatic world. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." [*Luke 17:26.*]*6LtMs, Lt 12, 1890, par. 20*

Your connection with these men, the false warnings you have given to the people, and the reproach you have brought upon the cause of God, by setting up a false light, have been distinctly shown me. And I have seen that you will not clear yourself until with contrition you confess your error. <Your setting the time for the Lord to come gave occasion for the world to call Seventh-day Adventists a deluded set of time-setters.>*6LtMs, Lt 12, 1890, par. 21*

When I came from the Ohio camp meeting to Jackson, Michigan, to attend the camp meeting there, as we left the cars to take the hack, Frank Allen stepped up, and handed me your tract. I read it, and in a large assembly made the statement that I knew that this appeal was not of God, for it was not founded on the truth. The Lord would never give a message to His people through an impure channel. Pure truth He gives to men who are the most closely connected with Him. If the Lord has such solemn truth to give to our world, it would not come through one whose whole mind and soul was debased, to whom there was nothing pure. I also had a message of warning for Frank Allen and Bro. Shrock; but they were full of self-conceit, and did not receive the testimony. Again I was compelled to bear my testimony to Frank Allen in the presence of several of our brethren, setting before him his wicked, deceptive course; but his only answer was, "I suppose a man can repent and be forgiven." I answered, "Yes, oh yes, and this is what I want you to do." Then he repeated what he claimed Annie had seen in vision. I told him <these visions of Annie were not of God,> that if he would now repent and turn to the Lord, God would have mercy upon him, and would abundantly pardon. But the man did not confess, he did not repent of his sins.*6LtMs, Lt 12, 1890, par. 22*

Your expressing so much faith in the testimonies, and making them so prominent, is no help to me or my work because you place the

false visions of your daughter on the same level with those the Lord gives to me, and thus lower the sacredness and exalted character of the work God has given me to do. *6LtMs, Lt 12, 1890, par. 23*

The Lord has plainly shown me that what you regard as communications from God to you and others through your child Annie, are not from Him. They do not bear the divine credentials. It is another spirit that controls the child. It is the enemy that works in her. Such manifestations will be more and more common in these last days. They do not lead to unity, into all truth, but away from the truth. *6LtMs, Lt 12, 1890, par. 24*

One decided evidence we have that these exercises are not of God is that they concur with your views, which we know to be erroneous. Things she says she sees in vision are not sustained by the Word of God, but are contrary to it. Satan is constantly at work to imbue her with his own spirit, that through her, under a cloak of righteousness, he may bring in <commonness,> heresies, and defilement. As you regard her utterances as from God, your faith in the true testimonies is <valueless>; and thus Satan hopes to disconnect you, and all who have any confidence in your ideas, from the agencies that God has ordained, that you may be left to believe a lie. <The Scriptures speak of those who are deceived and are being deceived. [2 *Timothy 3:13.*] This is your case. You deceive your daughter; she deceives you—the blind leading the blind.> The enemy seeks to accomplish his purposes by various means, as shall best meet the circumstances and situation of those whom he sees he can allure by temptation. *6LtMs, Lt 12, 1890, par. 25*

I tell you plainly, the messages of your daughter Annie are not from God. This the Lord has shown me, and He will not lie. She may say <many> good things, may speak much that is truth, but so does the enemy of souls. <The counterfeit will in many respects resemble the true.> It is the fruit borne that testifies of the character. Annie is in sin, corrupt before God. Some things in regard to her I withhold at the present time; they will appear in the future. She is not a pure, virtuous girl. I know what I am writing about. And by your credulity, and your management of her, you have ruined her experience in religious things. For your own sake, and for the sake of your

children, I sincerely hope you will see these things in the light of God. I feel sorry for your wife and children, and especially for your deluded, unfortunate Annie. She has much to say of the wrongs of others, but, poor child! What is her own condition before God? God pities her ignorance and youth. She should set her own heart in order, and not speak bitter words against any in the church. <She is a falsifier. She is not truthful. She is a deceiver and her sin lies at your door.> Neither you nor your daughter can read the heart, hence you should not judge. The <condemnation of God is upon you> in your thus holding the church up to condemnation, as though you were in the light.*6LtMs, Lt 12, 1890, par. 26*

Would that you might stand in the light, and be a vessel unto honor; then your works would be wrought in righteousness. Whatever errors may be committed in the church, you cannot correct them; you can only correct your own wrongs. If God's people err and then see and confess their errors, the Lord will pardon them, for this He has promised to do; but if all the Lord's people should err, it would not excuse you for your feelings of enmity toward them, or your bitter criticisms. <God has not made you the sin-bearer for His people.> It is for you to confess your own sins, and make all the restitution in your power. Your limited conceptions need to be broadened; your dark ideas need to be enlightened; your beclouded understanding needs to be cleared and brightened by the Sun of Righteousness.*6LtMs, Lt 12, 1890, par. 27*

Your whole history being spread out before me, I know that the rebuke of God is upon you for your past <and present> course. Your predictions have proven to be untrue, <and yet you continue to prophesy lies while> you cling to your faith in them. You have a perseverance that is worthy of a better cause. I pity your children, but cannot see what we can do for them under the circumstances, as long as you keep Annie's utterances before them as from the Lord. We might labor for them to be converted, but what could we say, with you and their mother deluded as you are? I love your children; my heart yearns toward them.*6LtMs, Lt 12, 1890, par. 28*

In the work in which my husband and I were called by the providence of God to act a part, even from its very beginning in 1843 and 1844, we have had the Lord to devise and plan for us,

and He has worked out His plans through His living agents. False paths have been so often pointed out to us, and the true and safe paths so clearly defined in all the enterprises connected with the work given us to do, that I can say of a truth I am not ignorant of Satan's devices, nor of the ways and works of God. We have had to tax every power of mind, relying upon wisdom from God to guide us in our investigations, as we have to review the different theories brought to our attention, weighing their merits and defects in the light <shining from the Word of God and the things> God has revealed to me through His Word and the testimonies, in order that we might not be deceived nor deceive others. We surrendered our will and way to God, and most earnestly supplicated His aid; and we never sought in vain.*6LtMs, Lt 12, 1890, par. 29*

Many years of painful experience in connection with the work of God have made me acquainted with all kinds of false movements. Many times I have been sent to different places with the message, "I have a work for you to do in that place; I will be with you." When the occasion came, the Lord gave me a message for those who were having false dreams and visions, and in the strength of Christ I bore my testimony at the Lord's bidding. The most terrible denunciations were hurled against me, which they said were from the Lord, because I was opposing His work. They said that terrible calamities would come upon me, just as your Annie has prophesied; but I passed along perfectly conscious of the guardianship of heavenly angels.*6LtMs, Lt 12, 1890, par. 30*

During the past 45 years, I have had to meet persons claiming to have messages from God of reproof to others. This phase of religious fanaticism has sprung up again and again since 1844. Satan has worked in many ways to establish error. Some things spoken in these visions came to pass; but many things—in regard to the time of Christ's coming, the end of probation, and the events to take place—proved utterly false, <as your prophesying and Annie's have done.> Yet they would try to excuse the blunders by twisting the statements about, and giving them another meaning, and go on in the same way, deceiving and being deceived.*6LtMs, Lt 12, 1890, par. 31*

When I was first wrought upon by the Spirit of the Lord, I was

shown that I would be brought in contact with those who claimed to see visions, but that the Lord would not permit me to be deceived. My work was to unveil this falsehood, and to rebuke it in the name of the Lord. As the end drew near, I was to see more of these manifestations. *6LtMs, Lt 12, 1890, par. 32*

Letters have come to me from different ones, relating visions that they said God had given them; but the Lord Jesus tells me, "Believe them not; I have not sent them." Some write to me saying that God has revealed to them that Sr. White is in error, that she is influenced by the leaders to believe some things that are not true, and to reject some things that are true. But the word comes again, "Heed them not; I have not spoken by them, nor given them any word or message. They have spun lying words, from the suggestions of Satan." *6LtMs, Lt 12, 1890, par. 33*

Some have come to me claiming to be Christ, and have apparently worked miracles. They have said that the Lord led me in many things, but the Sabbath was not a test question; that the law of God was not binding upon men; all we had to do was to accept Christ, and they themselves were Christ. I have had experience with all these pretentious claims, and I have no faith in them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [*Isaiah 8:20.*] *6LtMs, Lt 12, 1890, par. 34*

In one place, four in one family professed to have communications from the Lord, reproving wrong, and they predicted things that actually did take place. This inspired confidence in them. But the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. <Whence did these receive their inspiration? From satanic agencies, which are many.> *6LtMs, Lt 12, 1890, par. 35*

The Lord laid it upon me to meet these things, and bear a decided testimony against them. *6LtMs, Lt 12, 1890, par. 36*

In several cases the ones who claimed to have visions had a testimony for me, that I must do certain things—a class of humiliating acts which I will not mention, all the outgrowth of fanaticism. The Lord presented the true situation before me, and

said, "Give no heed to these things, not for a moment. I have not sent them, yet they ran. They cover their deceptions with the garments of truth: be not deceived." *6LtMs, Lt 12, 1890, par. 37*

I have seen several fall in vision; but when I rebuked the spirit which controlled them, they immediately came out of vision, and were in great distress of mind. *6LtMs, Lt 12, 1890, par. 38*

Such experiences as these came to be very common. Several in one family were under this species of deception. One would see that Sr. White was exalted; another, that Sr. White was not humble because she would not get down upon her hands and knees and creep, another, that Sr. White would be rejected and lost because she did not believe the visions they had were from God. Another would see that he must go to a certain place, and remain there two, three, or four weeks. These visions found credit with some who were lacking in wisdom. *6LtMs, Lt 12, 1890, par. 39*

Messages would be given for different members of the church, telling some poor trembling soul, "You are proud;" another, "You are unbelieving; you will be lost." The Lord gave me light in this instance <to speak words of comfort and encouragement. I bore> my testimony <to these deceived ones> whether they would hear, or reject it. Their visions were Satan's work. The things revealed were often common, earthly matters, such as, who should get breakfast the next morning, who should prepare the dinner, who should wash the dishes. Mingled with these frivolous things were sacred truths, which they had found in the <Bible and testimonies.> Satan's hand was in all this, to disgust people and cause them to spurn everything in the nature of visions. Thus the false and the true would be rejected together. And even those who were engaged in the deception, when they should become weary of it, would be inclined to doubt all visions. *6LtMs, Lt 12, 1890, par. 40*

After a very solemn meeting with <these deceived ones, confessions were made> that they threw themselves into attitudes resembling Sr. White, as nearly as they could. It was all a farce, a deception. Yet many things they told, came to pass as they predicted. *6LtMs, Lt 12, 1890, par. 41*

I was asked how this could be if the visions were all false. I told

them that it was Satan's purpose to mingle truth with error, that through these deceptive exercises he might make of none effect the genuine work of God. From that time all their <many> visions ceased.*6LtMs, Lt 12, 1890, par. 42*

What has become of those who had the visions, and those who encouraged them? The father and mother received my testimony, and began to undo their work; but four of the children now living are skeptics, have no belief in the gifts of the church, no faith in the truth, no religion at all. Such, I have been shown, is the sure result of spurious visions.*6LtMs, Lt 12, 1890, par. 43*

The manifestations of your daughter are a similar deception. And your encouraging these things in her will prove her ruin, and the ruin of others, unless something breaks the deception. You called these false visions and meaningless dreams the wonderful light of God, but it is like the chaff to the wheat. This is a serious matter. It will have a decided influence upon your family. While you regard your daughter's words as spoken under the influence of the Spirit of God, it will be the same to you as though they were true. <You are under strong delusion of Satan.> You will <claim to> credit them, and thus your confidence in the veritable, genuine messages from God will be uprooted. And so will it be with all who believe as you do. This is why Satan is so constantly pressing in the spurious—to lead away from the truth.*6LtMs, Lt 12, 1890, par. 44*

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." [*Proverbs 29:18.*] Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions to mislead and mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions, as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.*6LtMs, Lt 12, 1890, par. 45*

Likewise, he works through persons who have been reproved for some inconsistency in their religious life, for some course of action which was dangerous to themselves and others; and instead of



receiving the testimony as a blessing from God, they refuse the means God uses to set them right. Such may be apparently very zealous for God, but they put their own interpretation upon the Word, and make it contradict what the Lord has revealed in the testimonies. They think they are doing God's service, but such work God has not given them to do.*6LtMs, Lt 12, 1890, par. 46*

You, Bro. Garmire, have a reasoning mind, but in this matter your reason is perverted. You should have clear spiritual eyesight. You ought to know that the great and holy God will not condescend to open to a child, or even to a man or woman, such frivolous matters as your Annie claims that God teaches her. God will not lie, nor deceive His people.*6LtMs, Lt 12, 1890, par. 47*

Your past experience has been opened before me. I <was shown> that you have not carried yourself right in your business relations. Have you not given occasion for your good to be evil spoke of? Your zeal carries you too far in advocating that which you claim to be truth. You believe in health reform. That is good, but you are in danger of making your ideas of it too prominent. You take too strong positions, carry your remarks to extremes, and thus prejudice people against our denomination. Here you show lack of tact and wisdom. Minds to whom this subject is new are not prepared to receive strong statements.*6LtMs, Lt 12, 1890, par. 48*

Many are doing this same thing. They leave impressions on minds that are hard to efface. Many think that health reformers are fanatics. We are misrepresented on this subject, therefore we need to handle it with great wisdom, lest the false impressions that have prevailed be deepened, and our efforts to convince people only fasten them more strongly in their own ways.*6LtMs, Lt 12, 1890, par. 49*

Again: The testimonies of Sr. White should not be carried to the front. <God's Word is the unerring standard. The Testimonies are not to take the place of the Word.> Great care should be exercised <by all believers> to advance these questions carefully, and always stop when you have said enough. <Let all prove their positions from the Scriptures> and substantiate every point you claim as truth <from the revealed Word of God.>*6LtMs, Lt 12, 1890, par. 50*

The question of the non-immortality of the soul also needs to be treated with great care, lest in introducing the subject there be started a deep and exciting controversy, which will close the door to further investigation of the truth.*6LtMs, Lt 12, 1890, par. 51*

Great wisdom is required in dealing with human minds, even in giving a reason of the hope that is within us. "Be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear." [1 *Peter 3:15.*] You should fear lest you be imprudent in speech, or make too strong impressions, or advance ideas that your hearer is not prepared to receive, and so leave unfavorable impressions upon the mind, and the inquirer be turned from the truth, instead of won to it. What is the hope of which we are to give a reason?—the hope of eternal life through Jesus Christ.*6LtMs, Lt 12, 1890, par. 52*

When the love of God is abiding in the soul, you will talk of it. Do not get into an argument, if you can possibly avoid it. You need that faith which works by love, and purifies the soul. You dwell too much upon special ideas and doctrines, and the heart of the unbeliever is not softened. To try to impress him is like striking upon cold iron. The love of Jesus, and a personal, experimental knowledge of His ways, will lead the believer to talk of those things which will not raise prejudice.*6LtMs, Lt 12, 1890, par. 53*

Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." [*John 16:12.*] Had He told them those things which He left unsaid, they would not have comprehended them for they were surrounded with human prejudices, jealousy, and tradition. They could not have had wisdom to communicate His instruction to others, after the Master's presence should be withdrawn, so that the same impressions would be made on other minds that had been made on theirs. The disciples would have to meet the bitterest opposition from Pharisees, priests, and rulers, and angry controversies would be the sure result. Christ said to the scribes and Pharisees, "Ye do err, not knowing the Scriptures, nor the power of God." [*Matthew 22:29.*]*6LtMs, Lt 12, 1890, par. 54*

We have to meet men in our day who are giving false

interpretations of the Scriptures, who wrest the Word of God from its true meaning, and misapply its utterances, <as you have done and are continuing to do;> and we are in constant need of wisdom to know when to speak and when to keep silent. But there is always perfect safety in talking of the hope of eternal life. And when the heart is all melted and subdued by the love of Jesus, the inquiry will be, "Lord, what must I do to be saved?" [Acts 16:30.] It is not our words that have the greatest influence, it is the love of Jesus in the soul. This will melt the heart, and then it is in a condition for the seeds of truth to be planted. *6LtMs, Lt 12, 1890, par. 55*

My brother, you need an entirely different religious experience. Those who are called by God must be pure in heart and holy in character. Your influence over your daughter Annie has injured her. Did you not know that she was simply a medium for your thoughts, a channel for your accusations? The church will never receive her messages. <They bear not the divine credentials.> God is not yea and nay, but yea and amen. And while you weave your daughter's experience into every thing, you cannot be in harmony with God's people. When you drop these things <and purify your soul by obeying the truth,> and try to eradicate <the same> from your poor child, you will be doing the work God would have you do. *6LtMs, Lt 12, 1890, par. 56*

It is entirely useless for you to write or repeat to me any expression or message your daughter may have, because I know these things do not bear the heavenly credentials. This is my position and has been from the first. Do not misunderstand me; your daughter stands today as a deceiver. All apologies and excuses for sin are in vain. Who can testify for the sinner when God testifies against him? The verdict from God has gone forth, and no human reasoning can reverse it. Let the opinion of her father and mother fall before the decision of the Lord. *6LtMs, Lt 12, 1890, par. 57*

Yet Annie's case is not hopeless, unless you make it so by encouraging her in these exercises, and giving credence to her messages. I speak as your friend. I want you and your family to be saved from these Satanic delusions, to break this spell that binds your daughter to the powers of darkness and makes her a channel of darkness to others. May the Lord open your eyes to see that He

cannot communicate His special, sacred light through any such channel as Annie. Precious truth never steps her pure and delicate feet into the slough of error <and licentiousness.> God can speak by whom He will; and when He speaks, it is not rapid words, but a solemn message, powerful to accomplish that whereunto it is sent. The spirit and power of truth sanctifies the heart, purifies the thoughts, and cleanses the hands of him to whom God would reveal anything.*6LtMs, Lt 12, 1890, par. 58*

Your ideas, your theories, have been brought out in Annie's visions. Some of them have proved to be untrue, yet you sanction and encourage them. Your daughter is a ruined girl. <She has sacrificed her virtue.> God, in His mercy, can tear away the garb of deception, but you, <her father,> bar the way by your spirit and influence. You are encouraging that which should have no existence. You talk about Annie's book of visions. God forbid that such things should ever see the light of day. Their only inspiration comes from her earthly father, aided by the great deceiver.*6LtMs, Lt 12, 1890, par. 59*

How is it with your other children? They can but soon discover the inconsistencies and contradictions in these purported visions. They can but see that the girl <is in moral pollution and> does not bear the heavenly credentials. Every one of your children is now susceptible to the influence of the Spirit of God. If they could be removed from the influence of these false theories, they might be converted; but if things continue as they are, there will certainly be a reaction, and they will despise all religion, as did the family I mentioned. Their reasoning powers will be aroused, and they will see that the words and character of Annie are not in accord with the Spirit of God. They will soon begin to think for themselves, and will get entirely beyond the narrowness that now binds them. Then they will be in danger of hating all religion, because the only kind they have known presents to them principles and motives which do not recommend it to their intelligence. If their parents lead them away from the truth as revealed in God's Word, who is to blame? I see no prospect of success with your children unless you parents first set the example.*6LtMs, Lt 12, 1890, par. 60*

Sanctified knowledge is power, life, peace, and joy forever. If you

had all your powers under the control of the Spirit of God, you could be a blessing to others; but, as you are, you simply bring in confusion and heresy. Every effort you make to lead souls into the truth is fruitless, because you bring up your daughter's spurious visions, comparing them with Sr. White's, and thus lead souls to believe a lie. Satan can speak some truth to those he wishes to deceive, as he did to Christ. We can so interweave truth with falsehood that the truth will be of none effect. *6LtMs, Lt 12, 1890, par. 61*

I call upon you, parents, to heed the warning I now give you. Your oldest boys need to be educated to receive a mold of character that will fit them for usefulness. Where is your daughter Annie? God has not told her to leave her father's family. She needs the home influence of a kind, patient father and mother, who will not in the least degree encourage her vision-mania, but will show her the inconsistency of it. Just as long as you, my brother, foster these visions and furnish subject matter for them, you will be the guilty one. You are the one who will be registered in the books of heaven as a deceiver. *6LtMs, Lt 12, 1890, par. 62*

Do not say you are in harmony with the testimonies of Sr. White while you hold the position you do. Until you renounce your belief in the visions of your daughter, you cannot be in harmony with the work God has given me to do. <What communion hath light with darkness or he that believeth with an infidel?> Your daughter is being educated in falsehood and deception which will, unless corrected, leave her <a moral wreck> outside the city of God with all who love and make a lie. Under the management which she has had for years, she is not growing into purity, chastity, and modesty. None but the sanctified, the pure and holy, can enter the holy city. Dare you take the position that your poor deluded child is a fit vessel for the Master's use? *6LtMs, Lt 12, 1890, par. 63*

Sanctification is a state of holiness, without and within, being holy and without reserve the Lord's, not in form, but in truth. Every impurity of thought, every lustful passion, separates the soul from God, for Christ can never put His robe of righteousness upon a sinner to hide his deformity. The sin must appear as sin; the guilt must be discerned. The conscience must be aroused, the sin

abhorred, and overcome by the grace of Christ. Then, in the place of defilement will be the pure love of Jesus. The man is a new creature in Christ. He is sanctified. *6LtMs, Lt 12, 1890, par. 64*

Christ says, “Ye must be born again.” [*John 3:7.*] There must be a progressive work of triumph over evil, of sympathy with good, a reflection of the character of Jesus. We must walk in the light, which will increase and grow brighter unto the perfect day. This is real, substantial growth, which will finally attain to the full stature of <men and women in> Jesus Christ. What a blessing it is that we are not left to follow the blind, inconsistent utterances of a child, who is impure, unholy, unsanctified! *6LtMs, Lt 12, 1890, par. 65*

My brother, I have a word from the Lord for you. You have many things to unlearn before you can learn the lessons in the school of Christ, before you can be an accepted son of God. You are to use every means within your reach that will help you to grow in grace and in the knowledge of our Lord. Heaven is a happy place because it is a holy place. Conformity to the likeness of Christ’s character, overcoming all sin and temptation, walking in the fear of God, setting the Lord continually before us, will bring peace and joy on earth and insure us pure happiness in heaven. “Sanctify them through thy truth.” [*John 17:17.*] “Born again, not of corruptible seed, but of incorruptible.” [*1 Peter 1:23.*] The seed here referred to is the truth planted in the heart—the Word of God that abideth forever. We cannot be sanctified by a mixture of truth and error. We are chosen of God through the sanctification of the Spirit. *6LtMs, Lt 12, 1890, par. 66*

Jesus Christ is the source, the Author, of truth. “Without faith it is impossible to please him.” [*Hebrews 11:6.*] Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. *6LtMs, Lt 12, 1890, par. 67*

The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action. "The entrance of thy word giveth light; it giveth understanding unto the simple." [*Psalm 119:130.*] Our minds should be continually brought in contact, not with men's ideas and opinions, but with the truth; and "thy word is truth." [*John 17:17.*] That word, the law and the testimony, is to define the truth. *6LtMs, Lt 12, 1890, par. 68*

There are so many foolish things, so many condemnations, so many things of divers character, spoken by your daughter, that they cannot even be tested <or compared> by the law and the testimony. It would be an insult to the Spirit of God to credit, for a moment, the High and Holy One with such things. It would be making God altogether such an one as ourselves, filling the mind with foolishness, and removing all that is sacred from the work and dealings of God. No person, unless his mind is darkened in regard to religious things, can accept the saying of your daughter as communications from Heaven. *6LtMs, Lt 12, 1890, par. 69*

There is no time for you to lose in unlearning what you have been learning. Begin in earnest. Cease trying to interpret the visions of Annie to find truth. They are not truth, they are falsehood. Truth bears the stamp of God's approval. The evidence of its inspiration is its sanctifying power. The truth is ever elevating, ennobling, purifying. The exercises of your daughter bring reproach on all that is pure and elevating; they make common all that is sacred and divine. *6LtMs, Lt 12, 1890, par. 70*

O, how deceptive is the human heart! How easy it is to harmonize with that which is evil! There is nothing more detrimental to the soul's interest, its purity, its true and holy conceptions of God, and of sacred and eternal things, than constantly giving heed to and exalting that which is not from God. It poisons the heart, and degrades the understanding. Pure truth can be traced to its divine Source, by its elevating, refining, sanctifying influence upon the character of the receiver. The Author of all truth prayed to His Father, "Neither pray I for these alone, but for them also which shall

believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” [*Verses 20, 21.*]6*LtMs, Lt 12, 1890, par. 71*

Things will be constantly arising to cause disunion, to draw away from the truth. This questioning, criticizing, denouncing, passing judgment on others, is not an evidence of the grace of Christ in the heart. It does not produce unity. Such work has been carried on in the past by persons claiming to have wonderful light, when they were deep in sin. Heresy, dishonesty, and falsehood were all blended in them.6*LtMs, Lt 12, 1890, par. 72*

The present is a time of great peril to the people of God. God is leading out a people, not an individual here and there. He has a church on the earth that abides in the truth; and when we see, not only men, but young girls, crying out against the church, we are afraid of them. We know God has not sent them, yet they ran, and all who do not accept their erratic ideas, are denounced as warring against the Spirit of the Lord. All such things <are in Satan’s line, but the work of God will go forward while there are now and ever will be those who work> directly against the prayer of Christ. <The work will advance, leaving them with their satanic inventions far behind.>6*LtMs, Lt 12, 1890, par. 73*

Jesus has made an infinite sacrifice for the redemption of His people, those who believe in the efficacy of His precious blood. He died, the just for the unjust, that He might lead us, and work through us, and sanctify us. If there is in our hearts a love for Him who first loved us, and gave Himself for us, we will be eager and earnest to overcome everything that destroys that unity.6*LtMs, Lt 12, 1890, par. 74*

“Take heed, therefore, how ye hear,” is an admonition of Christ. [*Luke 8:18.*] We are to hear for the sake of learning the truth, that we may walk in it. And again: “Take heed what ye hear.” [*Mark 4:24.*] Examine closely, “prove all things,” “believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world.” [*1 Thessalonians 5:21; 1 John 4:1.*] This is the counsel of God; shall we heed it? A man may



hear and acknowledge the whole truth, and yet know nothing of personal piety and true experimental religion. He may explain the way of salvation to others, and yet himself be a castaway.*6LtMs, Lt 12, 1890, par. 75*

The truth is holy and powerful, and searches the intents and purposes of the heart. The importance and authority of the truth in the great plan of salvation originated in the divine Author, and are not rendered void or worthless because the instruments employed in their administration are unholy or unfaithful. "Why," asked a man who had been and still was practicing wickedness, "are souls converted to the truth through my influence?" I answered, "Christ is constantly drawing souls to Himself, and flashing His own light in their path. The seeker after salvation is not permitted to read the character of him who teaches him. If he himself is sincere, if he draws nigh to God, believing in Him, confessing his sins, he will be accepted."*6LtMs, Lt 12, 1890, par. 76*

The Word of God is sure and steadfast; it abideth forever. Christianity has ever been a cause of discord and strife, not because men believed the Scriptures, but because it strove against superstition and heresy and false interpretations of the Word, which, through the spurious devices of the enemy, held power over human minds. Satan's work began in a lie to our first parents, and he has continued in the same deceiving line ever since, striving to efface the truth, and bring in the false.*6LtMs, Lt 12, 1890, par. 77*

The pages of history are blackened with the register of crimes that have been perpetrated because of religious differences. Satan now works with two-fold power. He deceives souls, and then makes them zealous in the advocacy of error. They urge their erroneous views, seeking to sustain them by misplaced and misinterpreted texts of Scripture. God has given His church a charge, to discern that which comes from above, and to separate the precious from the spurious.*6LtMs, Lt 12, 1890, par. 78*

In the time of the Reformers, some were afraid of the influence on the church of those in error, and hence special pain was taken to make iron rules that the common people should not read and interpret the Scriptures for themselves. Thus the church came to

exercise tyranny over dissenters.*6LtMs, Lt 12, 1890, par. 79*

In your case, and those connected with you, the church has been zealously seeking to keep out those heresies. They have openly protested against them, and this has caused those in error to raise the cry, "Persecution!" The ones who dealt with these persistently inconsistent elements, became excited and harsh, moved unwisely, and thus gave Satan great advantage. This is not the way to deal with the erring. The standard of truth should always be held up in the Spirit of the Master. God alone is able to decide how far circumstances and personal infirmities were responsible for their accepting heresies, whether it was a sin of ignorance, or a lack of wisdom.*6LtMs, Lt 12, 1890, par. 80*

Some are so bold and defiant, so self-sufficient, and believe such inconsistent and superstitious things, that it is necessary to take decided action in their case. But after the reproof is given, it is not necessary to neglect them, or meet them with coldness, with an unsympathetic, denunciatory spirit. <If you see them working their deceptions on other minds, do all that you can to save the souls who are being led astray by the error of the wicked seducers. God will reward them according to their works.>*6LtMs, Lt 12, 1890, par. 81*

The evils which have existed in all ages will continue to exist till the close of probation. We need to understand the cause of these evils, and the modes of Satan's attacks, that we may be able to resist them. We have to meet not only men who fall into error, but principalities and powers, spiritual wickedness in high places. Satan is battling for his empire, which the servants of God are determined to wrench from him; and in this sharp warfare, for fear that errors will come into their ranks, they have sometimes turned their weapons against the true messengers of God. What can keep the church from making these sad blunders, from putting light for darkness?—Only the spirit of the blessed Jesus. They cannot avoid meeting these errors, and will have to deal with them, but they should never do it in a harsh manner, with a fierce, haughty, tyrannical spirit.*6LtMs, Lt 12, 1890, par. 82*

Those who are sent by God to do a special work, will be called to

rebuke heresies and errors. They should exercise Bible charity toward all men, presenting the truth as it is in Jesus. Some will be most earnest and zealous in their resistance to the truth; but while their faults must be exposed unflinchingly, and their evil practices condemned, long-suffering, patience, and forbearance must be exercised toward them. <[“And of] some have compassion, making a difference: [and] others save with fear, pulling them out of the fire; hating even the garments spotted [by] the flesh.” [Jude 22, 23.]> *6LtMs, Lt 12, 1890, par. 83*

The church may be called upon to dismiss from their fellowship those who will not be corrected. <It is a painful duty that has to be done.> Sad indeed is such a step, and it should not be taken until every other means of correcting and saving the one in error has failed. *6LtMs, Lt 12, 1890, par. 84*

Christ never made peace by anything like compromise. The hearts of God’s servants will overflow with love and sympathy for the erring, as represented by the parable of the lost sheep; but they will have no soft words for sin. They show the truest friendship who reprove error and sin without partiality and without hypocrisy. Jesus lived in the midst of a sinful and perverse generation. He could not be at peace with the world unless He left them unwarned, unrepented, and this would not be in accordance with the plan of salvation. *6LtMs, Lt 12, 1890, par. 85*

Those who err from the truth will differ in opinion among themselves, but they will be united in their opposition to God’s work. Their life and character may be inconsistent with their own faith. They may introduce ideas of their own, as you, Bro. Garmire, have done, teaching for doctrines the commandments of men. Unsound theories may be entertained by them, or some portions of the truth may be made of so much greater importance than others that fanaticism may be brought in. Here is where the church needs spiritual eyesight, the heavenly anointing, that they may know how to deal with these cases. While they may be compelled by the Spirit of God to exhort and rebuke, it must be done with all long-suffering and doctrine. <The resistance to truth, the stubbornness of men, may demand sharp rebuke.> *6LtMs, Lt 12, 1890, par. 86*

We should never let the impression prevail that only a privileged few have a knowledge of the Scriptures and that others must refer to these—one or another of their favorite ministers—as authority for their doctrines. Men should be educated to search the Scriptures for themselves, to dare to think for themselves, taking the Bible as their guide book, their standard of faith. Although heresy may lift its head boldly, and insult the truth by perverted ideas and false interpretations and misapplication of Scripture, there should be no suppression of religious freedom by reformers. *6LtMs, Lt 12, 1890, par. 87*

The church should ever bear in mind that they are never to ascribe to fallible man the unerring wisdom of the one living God. We must keep our hearts full of love, full of the milk of human kindness, not only for a few in lofty positions, but for every soul for whom Christ has died. We want every soul to have a pure gospel and to feel the necessity of searching the Scriptures for himself, to know what saith the voice of the Eternal, and bind himself to the great heart of Infinite Love. Let the watchmen stand as faithful sentinels, and have spiritual eyesight to see the perils of the church, and then let the bold-hearted Calebs sound the note of warning. *6LtMs, Lt 12, 1890, par. 88*

**Lt 13, 1890**

Gibbs, Brother and Sister

Battle Creek, Michigan

October 1, 1890

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Doctor and Sister Gibbs,

I appreciate your invitation to come to your place and be at home. I thought for a time I could do this, but circumstances have prevented me. I received your message asking when you could come to visit me, but was so weak, so dangerously sick even, in consequence of feeble action of the heart, that I could not bear one additional tax. On the day when I designed to write to you, a letter was received from W. C. White, stating Mary's condition. I knew that her symptoms were what might be expected just before her life closed, and I hastened to Healdsburg, then to Oakland. I had overtaxed my strength, and here had another chill, followed by fever; but nevertheless we started on our way to Colorado. I was very weak; for two days of the journey I thought I must be left by the wayside. Although the weather was cool, and everything favorable, I could scarcely breathe. The third day the Lord strengthened me. We entered New Mexico, and I grew a little stronger. This gave me courage, and I completed the journey. *6LtMs, Lt 13, 1890, par. 1*

I am grieved to hear of Sister Gibbs' affliction, and was shocked to learn of the death of your mother, which must have been a severe affliction to you. I had great respect for your mother. *6LtMs, Lt 13, 1890, par. 2*

Bro. Gibbs, I am glad to learn that you are prospering. I hope you will not let go where you are, but hold fast. If you put your whole trust in God, He will be your helper, your front-guard, and your rereward. He will not leave you nor forsake you. If you walk humbly before God, you can be a means of great good. You can show forth

the praises of Him who hath called you out of darkness into His marvelous light.*6LtMs, Lt 13, 1890, par. 3*

I mean to watch every day, to pray and believe; for I know that the end is near, our battles will soon be over, and if faithful, we shall see the King in His beauty. Home, sweet home! If we can only be overcomers through the blood of the Lamb and the word of our testimony, we shall have all the treasures of heaven; we shall have a place at the right hand of God, and shall praise Him with an immortal tongue.*6LtMs, Lt 13, 1890, par. 4*

What do you think of the climate where you are? What are its advantages? and what [are] its drawbacks? According to what I can learn, you have extra advantages. Not only do you have a favorable climate, but you can secure a good location at a reasonable price. If so, do not let go your hold there, but put all your tact and strength and energy into your work, and let nothing divert you from making a success. I believe you will do this if you keep your will on the side of God's will, if you feel the need of His presence and rely fully upon Him for counsel. I felt sorry to have you leave the Health Retreat, but perhaps it was for the best. I cannot tell. I hope you will succeed where you are.*6LtMs, Lt 13, 1890, par. 5*

Dr. Burke's great success is largely due to his giving attention to his patients. Here I know that you lacked. You have ability, but you allowed other things to take up your mind, when the patients needed your time, your care, your undivided attention. I know that in this you needed to reform. You neglected to speak words of tender sympathy and assurance to suffering ones. You said too little. Comforting words were often needed, but they were left unsaid. Dr. Burke carries into the sick room a heart full of sympathy, and words that are necessary for the patients. You are too reticent. It is in your power to bind the sick to your heart; and if you do not obtain the confidence of your patients, it is because you do not see the great need of tact and ingenuity in ministering to the soul as well as to the body.*6LtMs, Lt 13, 1890, par. 6*

You have no right to shut yourself up within yourself and say scarcely anything to patients. You should not keep a patient waiting for your decision in his case. Every case deserves immediate

attention in its turn and according to its necessity. It is not right to cause patients suffering of mind by delay. Negligence in this respect has hurt you from the very first of your medical practise. It need not be; it should not be. I have been shown that this defect in your character has caused men and women to curse you in their hearts, and almost to blaspheme God. Now if I thought this could not be corrected, I would not write as I do. It is your duty, as a Christian physician, to educate your manners and your habits for the sick room, and to be cheerful and affable, to show tender sympathy, to converse freely on the subjects essential to your patients who come within the sphere of your practice. You can reach a high standard in your practice.*6LtMs, Lt 13, 1890, par. 7*

Do not, I beg of you, lay blame on others. Your mind has pondered over disagreeable matters altogether too much; there are many things that you do not view in a correct light. Now cease to think of the disagreeable things; cease to talk of them; fix your mind on Jesus, your Helper, and work in faith and confidence. Disappoint those who have prophesied that you will fail. By disciplining yourself you can have greater success than you have ever yet had.*6LtMs, Lt 13, 1890, par. 8*

While at the Health Retreat you were too reticent in religious exercises. You must bear with me while I present these things before you. You need to educate the soul religiously. You need to pray and believe, to hang your helpless soul on Jesus.*6LtMs, Lt 13, 1890, par. 9*

A physician needs to be daily in communion with God, that he may be a constant channel of light to his patients. He should be an imitator of the Lord Jesus Christ. While daily conversant with death, working for those on the verge of the grave, he requires a constant supply of the grace of God, for there is danger that the mind will become indifferent to eternal realities. His only safety is in keeping the Lord ever before him, his mind constantly under the influence of the Spirit of God.*6LtMs, Lt 13, 1890, par. 10*

The physician should be governed by a strict sense of propriety in the sick room, and at all times and on all occasions, else he will unguardedly shock sensitive patients, who are pure, modest, and

refined. Above all other men filling positions of responsibility and trust, he needs to be connected with God, to be taught constantly by God, else there is danger that, under temptation, he will become coarse and profligate. I speak plainly because I know that it is my duty to do this. He needs pure and undefiled religion, and those who are by his side as assistants should be wise and calm, nurses who fear God. You cannot be too chaste in your words or too modest in your examination of patients. Coarseness or indelicacy in the operating room or by the bedside of the suffering is a sin in the sight of God, and in the minds of patients it will tell with power against the operator. You are safe only when connected with the Source of all power, all purity and elevation of character. *6LtMs, Lt 13, 1890, par. 11*

There are coarse and even sensual minds among physicians. God forbid that this should be the character of one who claims to believe sacred truth. The Spirit of God will shield us from all evil, and will give us an appreciation of the reality and importance of spiritual things. The solemn truths which we profess will sanctify the soul if we bring them into the inner sanctuary of the heart. O that every physician would be what God would have him—pure, holy, undefiled, barricaded by the grace of Christ, knowing that Christ is his personal Saviour. *6LtMs, Lt 13, 1890, par. 12*

Ever bear in mind, Dr. Gibbs, that the sick room is a place where Christian courtesy, delicacy, and politeness should always be manifested. There should be no approach to commonness. The actions of the physician are making their impressions; the tones of his voice, the expression of his countenance, the words he speaks, are weighed by the patient. Every movement is scrutinized. *6LtMs, Lt 13, 1890, par. 13*

If the invalid is relieved from pain, and brought back, as it were, from death to life, he is inclined almost to worship the one who he thinks has saved his life. He seldom thinks that it is God who does this work through the human agents. And now is the opportune moment for Satan to come in and lead the physician to exalt self instead of Christ. You should lead the patient to behold Jesus as the physician of the body as well as of the soul. If the physician has the love of Christ in his own heart, he will use his influence to set



the mighty Healer before the afflicted one. He can direct the thoughts, the praise and gratitude to the Source of all mercy and power and goodness. If he fails to do this, he is neglecting the most precious opportunities. O, what a chance for the Christian physician to exercise his talents to the glory of God, and thus put them out to the exchangers to be reproduced, and send back to heaven a flood of light in praise and thanksgiving to God for His mercy and His love. O, what opportunities to drop in the heart the seed which will bear fruit unto holiness. *6LtMs, Lt 13, 1890, par. 14*

He who loves God supremely, with all the heart, with all the soul, mind, might and strength, will love his neighbor as himself, and will strive for his highest good. He will not lose an opportunity of setting the Lord before the afflicted one. *6LtMs, Lt 13, 1890, par. 15*

There are false ideas of consistency and etiquette which lead to neglect of sacred duties. Worldly etiquette, which stands in the way of saving men's souls and of seeking to do them good, is to be discarded. It should be our constant study to learn how the example of Christ may be best copied and the Saviour's glory best promoted. Connection with God is everything. What physicians aim to do, Christ accomplished in the fullest sense. The physician labors with zeal to prolong life. Who gives him his reason and intelligence? He who is the truth and life itself. He applies the Balm of Gilead. He is the great restorer. He is the One who repeatedly vanquished death. He is the Giver of life. He is the one who grants eternal life—God over all. If the physician has learned in the school of Christ, he will, while ministering to the diseased bodies, watch for the souls as one who must give an account. *6LtMs, Lt 13, 1890, par. 16*

Christian physicians need to pray, to watch unto prayer. Before them is opened a door to many temptations, and they need to be awakened to a lively sense that there is a Watcher by their side assuredly as there was a Watcher in that sacrilegious feast of Belshazzar, when men praised the gods of silver and gold, and drank from the sacred vessels of the temple of God. When men take honor to themselves, God is dishonored. Whenever one by any action leads men to be forgetful of God, the unseen Watcher testifies as in the writing on the wall of the palace, "Thou art weighed in the balances, and art found wanting." [*Daniel*

5:27.]6LtMs, Lt 13, 1890, par. 17

Dr. John Cheyne, while rising to a high point in his profession, did not forget his obligations to God. He once wrote to a friend, “You may wish to know the condition of my mind. I am humbled to the dust by the thought that there is not one action of my busy life which will bear the eye of a holy God. But when I reflect on the invitation of the Redeemer, ‘Come unto me,’ and that I have accepted this invitation, and, moreover, that my conscience testifies that I earnestly desire to have my will in all things conformed to the will of God, I have peace, I have the promised rest,—[the rest] promised by Him in whom was found no guile.”6LtMs, Lt 13, 1890, par. 18

This man was an eminent physician. Before his death he ordered a column to be erected near the spot where his body was to lie, on which were to be inscribed these texts, as voices from eternity: “God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life.” [John 3:16.] “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] “Follow peace with all men, and holiness, without which no man shall see the Lord.” [Hebrews 12:14.]6LtMs, Lt 13, 1890, par. 19

And while Dr. Cheyne thus strove, even from the tomb, to beckon sinners to the Saviour and to glory, he concealed his own name, withholding it from the column entirely. He was not less careful, however, to say, as speaking to the passer-by, “The name and profession and age of him whose body lies beneath are of little consequence, but it may be of great importance to you to know that by the grace of God he was brought to look to the Lord Jesus as the only Saviour of sinners, and that this looking unto Jesus gave peace to his soul.” “Pray to God, pray to God,” it says, “that you may be instructed in the gospel; and be assured that God will give the Holy Spirit, the only teacher of true wisdom, to them that ask him.” This memorial was to turn the attention of all to God, and cause them to lose sight of the man.6LtMs, Lt 13, 1890, par. 20

This man brought no reproach upon the cause of Christ. I tell you, dear brother, in Christ we may do all things. “Without me ye can do nothing.” [John 15:5.] It is a consolation to remember that there

have been physicians who were consecrated to God, who were led and taught by God; and there may be such in this age,—physicians who do not exalt self, but who walk and work with an eye single to the glory of God, true to principle, true to duty, <ever looking unto Jesus for His light.> When we shall have finished our work here, let it be with joy, and not with grief, that we meet our life record. *6LtMs, Lt 13, 1890, par. 21*

Dr. Gibbs, may the Lord bless you, is my earnest prayer. Be of good courage, faint not, but be strong in the Lord, yea, be strong. The Lord will open the way before you if you will keep His way and walk humbly before Him. “Draw nigh to God, and he will draw nigh to you.” [*James 4:8.*] *6LtMs, Lt 13, 1890, par. 22*

One writer has said: “In ancient times it was proverbially true or alleged, that wherever there were three physicians, there were two atheists; that is, the majority of that profession were then deemed atheist or atheistic. How changed now!” *6LtMs, Lt 13, 1890, par. 23*

“William Hay, a surgeon of eminence, is described as one of those who fear God in youth, who walk with him through life, and to whom the hoary head is therefore a crown of glory. Arrested by the words, ‘If any man be in Christ, he is a new creature’ [*2 Corinthians 5:17*], and affected by the love of God in the Saviour, he devoted himself to that which God puts first in the soul. The holy duties and pleasures of the Sabbath rest were zealously cultivated by Hay: in short, he escaped from the dangers of his profession because he was afraid of them, and adopted the divine means of safety. His support and comfort were found in believing views of the atonement made by Jesus; and resting therein he was blessed and made a blessing. As we examine the records of the past, physician after physician rises up before us qualified to minister to the soul as well as the body, and some of them actually doing so. Driven by the perils of their profession, they sought the wisdom of ‘God only wise,’ and were guided by His Spirit in the path whose end is glory.” *6LtMs, Lt 13, 1890, par. 24*

The Christian physician is a minister after the highest order. He is a missionary. He is where he can exert an influence for the Master. Those who through their skill and faithful, earnest effort, by wisdom

from God, can relieve bodily pain, place themselves in such a relation to their patients that they can point them to the Soul-Healer, who can say, "Thy sins be forgiven thee." [*Matthew 9:2.*] The God-fearing, God-loving physician longs to reveal Jesus to the sin-sick soul, and tell him how free, how complete, is the provision made by the sin-pardoning Redeemer. "His tender mercies are over all his works" [*Psalms 145:9*]; but for humanity more ample provision is made, and the promise is full which points to Jesus as the fountain opened for sin and uncleanness. What can make a heart so light, what can spread so much sunshine through the soul, as the sense of sin forgiven? The peace of Christ is health and peace.*6LtMs, Lt 13, 1890, par. 25*

Then let the physician realize his accountability, and improve his opportunities to reveal Christ as a forgiving Saviour. Let him have a high esteem for souls, and do all in his power to win them to the truth. May the Lord put His Spirit upon the physician, and help him to work intelligently for the Master, because he loves Jesus, and all the souls for whom Christ has died.*6LtMs, Lt 13, 1890, par. 26*

**Lt 13a, 1890**

Hutchings, Brother and Sister

South Lancaster, Massachusetts

October 28, 1890

Previously unpublished.

Dear Brother and Sister Hutchings,

I have just received a letter from Brother Dunlap. He speaks of setting out an orchard on my place in the valley. He specifies nothing, but says his bill is fifty dollars for trees and work and inquired if the place can be rented for one hundred fifty dollars. He says he can rent it for that. He had an offer for the place, twenty-five hundred. Up to the present time the place has cost me over twenty-seven hundred. Dunlap speaks of the necessity of putting a fence round the orchard, which will cost me, he says, about seventy-five dollars.*6LtMs, Lt 13a, 1890, par. 1*

I need the money invested in the place so much, and I am paying interest on the money invested in it. I can not feel that you have done the right thing by me. When you had the place of me in shares, you put in no wheat, and left my part uncared for. I paid the sum of thirty dollars for baling hay, paid ten dollars to build a shelter over it; it cost me in all forty dollars, and the shelter was not thorough and all the hay was spoiled. That year I lost all. Now if you had done your duty to me, you would have seen that the hay was cared for and turned into money for me; you would not have left me at haphazard chances to those who did not care a cent how much loss I sustained.*6LtMs, Lt 13a, 1890, par. 2*

Will you please tell me how much I paid you for fencing? I have the bill at home somewhere, and Pacific Press has an account of the money you drew, but I want the account now that I may see how I can afford to sell the place. I shall have to lose on it, but I had better lose on it now than wait longer and sustain any more losses. These things are a great perplexity to me. I never would have purchased one foot of land if I had known how the matter would turn out,

adding to my cares and perplexities when I am full of burdens. The past two years no one has worked for my books and I have had to hire money for living expense. I want to sell that place in the valley, if possible. It brings me nothing because I have to trust to others to manage for me who will do about as you have done, which is not very flattering to me. I would make more money to let the land lay uncared for. But in hope of selling, I must still keep it up.*6LtMs, Lt 13a, 1890, par. 3*

Please answer at once in regard to the cost of fencing.*6LtMs, Lt 13a, 1890, par. 4*

In great haste.*6LtMs, Lt 13a, 1890, par. 5*

**Lt 13b, 1890**

Hutchings, George

Battle Creek, Michigan

January 15, 1890

Portions of the letter are published in *MRmnt 123*.

Brother George Hutchings:

While on the cars for the East we had some conversation with you in regard to my place in Burrough Valley. You stated to me that Brother Dunlap wanted to rent my place. I told you I would rent both places and the house for \$175.00. You said you had a chance to sell the land, the twenty acres, but did not know as I wished to dispose of it. I told you I did, most assuredly. I related to you how much money had been expended on the place. I told you the particulars, why I had invested money in both these places, but dwelt especially on the last place, that twenty acres.*6LtMs, Lt 13b, 1890, par. 1*

Your brother stated that he would sell off land from his place and then he would buy back the twenty acres as that was the best land in the Valley, and he would pay the one thousand dollars I had paid, and the taxes and interest. In fact, all that I was out and more, and then your brother moved away and I was sadly disappointed. I said I wished you would interest yourself to help me dispose of this property in the Valley. I told you we wanted trees planted and some other things I can not call to mind.*6LtMs, Lt 13b, 1890, par. 2*

After we had left you at Fresno, Willie told me that you said that you would sell my place for five per cent on the money I received for it. I was more surprised at this than I can express, that under the circumstances you should require that sum of me. I do not think it is right that you should do this.*6LtMs, Lt 13b, 1890, par. 3*

I was seeking to save your brother from losing all his property. I sent East to Iowa and hired the money, paying seven per cent interest on it and put it in these places. You know this and what kind

of a conscience you have, to deal with me in this way, I can not comprehend. I was told by more than two persons that if it had not been for your management, my hay would have been sold. I wrote to Brother Dunlap in response to a letter received from his wife, that I would let him have the land and house for \$175.00. He, of course, could have the entire management of the place. He said he would not be under an agent. I told him to carry on the place, for I had confidence that a man who had managed land in the East would be better calculated to manage land in the West than even Californians, because Eastern men had to make the most out of the land they worked. My letter was written to Brother Dunlap November 20, 1889.*6LtMs, Lt 13b, 1890, par. 4*

Last evening I received a letter from Brother Dunlap, saying that Brother George Hutchings had some one else he wished to rent the place to, and in order to save any unpleasant feelings he would not take the place. Now I am afraid that I shall fail to have a proper person to care for my place. Will you please to write me what you are doing, and what you propose to do? I am thrown into confusion by this unsettled state of things. What am I to expect? Can I put confidence in my brethren and trust that they will consider my situation and do for me as they would wish me to do for them under similar circumstances? Or shall I be compelled to decide that selfishness controls the minds and movements of my brethren and that even my case is no exception to the general practice.*6LtMs, Lt 13b, 1890, par. 5*

I am pained at heart to see the selfishness that exists in even those who are brethren in the faith; that selfishness which eats out vital piety and true godliness from the soul. I am a servant to the cause of God.*6LtMs, Lt 13b, 1890, par. 6*

Since I returned from Europe I have seen places where money must be raised or losses would be sustained. I donated one thousand dollars to the Chicago mission and carry this debt, paying seven percent interest. I saw that different churches must be helped for they were under financial pressure, and I gave six hundred more. I had to hire the money and am still paying interest on this. I saw Brother and Sister Sawyer were struggling in poverty and affliction, and I made them a donation of fifty dollars. I saw the



daughter, Nellie Leland, struggling in her widowhood to obtain a trade whereby she could earn means to sustain her fatherless children, and I sent them one hundred dollars. I saw that Mary K. White, in her affliction, must have a carriage. I bought a carriage for myself to use that cost thirty dollars and sent one hundred dollars to poor Mary. I expected that *Volume 4* would sell, but *Bible Readings* came in and *Volume 4* was dropped so that but little means has come in to me the last year. *6LtMs, Lt 13b, 1890, par. 7*

Now I ask you if you cannot do as much for me as I am doing for others, and sell my place for me as soon as possible. One or both of them, and not charge me as you do outsiders. I never have dealt with my brethren after this fashion, for I would not want the books of heaven to reveal such transactions with my brethren. I know those who deal in real estate business, buying and selling, become selfish and grasping. And really, I fear the books of heaven show dishonesty, and I think it not a business that will strengthen solid, Christian principles. If we want to perfect a character that is tender, compassionate, pure, and uncorrupted, the sooner our brethren let all such enterprises alone, the better for their present piety and their eternal interests. *6LtMs, Lt 13b, 1890, par. 8*

I now ask you as a friend, if you can aid me in selling my land and house in the valley to do so, for I need the means to invest in the cause of God. *6LtMs, Lt 13b, 1890, par. 9*

We have none too much time to set our own hearts and houses in order. I now commit this statement to you and ask you to do as a Christian should do for me, knowing the circumstances, and do not try to get all from me that you possibly can. I will pay you for your time and the real expense you are [put] to in doing this business for me, and this is all you ought to have from me. If you are not discerning enough to understand your duty I will lay it before you in the light God has caused me to regard such things. I do not want you to make any money out of me, considering all the circumstances in the case. And since my son told me your terms for selling the place, you have certainly fallen in my estimation. It is with pain I have thought of this matter ever since. *6LtMs, Lt 13b, 1890, par. 10*

But now I am in perplexity, I begin to question whether any one will have unselfish interest enough to work for me to my best advantage, that I will not suffer loss. I speak these things to you in no unkind feeling, but with much pain as I see selfishness growing in the hearts of my brethren that seem to consider gain is godliness. O that the converting power of God may come into our midst, is my prayer.*6LtMs, Lt 13b, 1890, par. 11*

This letter is written hastily and with no unkind feelings toward you, but surprise that you should exact from me five per cent on all you sell for me. I hope that you will take these plain words kindly. I have great respect for Bro. Joe Hutchings and wife. They have not acted a selfish part in their life, and apparently, this may not be termed with him a financial success, but I know that the Lord loves him and that the books of heaven will show a much better record than if they had cared only for themselves.*6LtMs, Lt 13b, 1890, par. 12*

Please place this in the hands of Bro. George Hutchings.*6LtMs, Lt 13b, 1890, par. 13*

**Lt 15, 1890**

Irwin, Brother

Petoskey, Michigan

August 12, 1890

Portions of this letter are published in *Ev 642-644; 8MR 338*.

Dear Brother Irwin,

I thought that I might come to your camp meeting in Ohio, and risk enduring the hot weather; but I cannot feel free to do this, and therefore will write to you.*6LtMs, Lt 15, 1890, par. 1*

There is one man in your conference (I know not his name) who should not be connected with the conference as a minister, for his influence on the minds of those seeking the truth is unfavorable. He was pointed out to me, and these words were spoken: "The cause of God in Ohio is in no need of unconverted jolly ministers. This man's spirit is not at all in harmony with the solemn work in which we are engaged." The truth we profess to believe needs no <trifling> men to present it. One man with such a light and jovial disposition will do more in leavening the churches with the same spirit than ten good men can do to remove the impression.*6LtMs, Lt 15, 1890, par. 2*

I cannot express to you my burden and distress of mind as the true condition of the cause in Ohio was presented before me. There are men in the Ohio Conference, working in the capacity of teachers of the truth, who need to learn their first lessons in the school of Christ. The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to His disciples, they will with reverence open the Word of God, and listen for instruction from the Lord, asking for wisdom from heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work

coming forth from their hands.*6LtMs, Lt 15, 1890, par. 3*

What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God; and are entirely out of place in the sacred desk.*6LtMs, Lt 15, 1890, par. 4*

I tell you plainly, my brother, unless the ministers are converted <men>, your churches will be sickly and ready to die. God's power alone can change the human heart, and imbue it with the love of Christ. God's power alone can correct and subdue the passions and sanctify the affections. All who minister must humble their proud hearts, submit their will to the will of God, and hide their life with Christ in God.*6LtMs, Lt 15, 1890, par. 5*

What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, you will not have jolly men, neither will you have sour, cross, crabbed men to teach the precious lessons of Christ to perishing souls.*6LtMs, Lt 15, 1890, par. 6*

If ever a conference needed to fast and pray, and to humble their hearts before God and become converted, it is the Ohio Conference. The ministers need a transformation of character. They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister, who, although he may not have attained to perfection of character, is seeking most earnestly to become Christlike. Such a minister will pray. He will weep between the porch and the altar, crying in soul anguish for the Lord's presence to be with him, else he cannot stand before the people, with all heaven looking upon him, and the angel's pen taking note of his words, his deportment, and his spirit.*6LtMs, Lt 15, 1890, par. 7*

O that men would fear the Lord! O that they would love the Lord! O that the messengers of God would feel the burden of perishing

souls! Then they would not merely speechify, but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love. Out of weakness they would become strong; for they would be doers of the work. They would hear the voice of Jesus: "Lo! I am with you alway." [*Matthew 28:20.*] Jesus would be their teacher, and the word they minister would be quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart. Just in proportion as the speaker appreciates the divine presence, and honors and trusts the power of God, is he acknowledged as a laborer together with God. Just in this proportion does he become mighty through God.*6LtMs, Lt 15, 1890, par. 8*

There needs to be an elevating, uplifting power, a constant growth in knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in and expects the cooperation of Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The Divine Agent presents to the speaker the benefits of the sacrifice made upon the cross, and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature. He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth.*6LtMs, Lt 15, 1890, par. 9*

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with His spirit! The human teacher cannot read the hearts of his hearers, but Jesus dispenses the grace that every soul needs. He understands the capabilities of man, his weakness and his strength. The Lord is working on the human heart, and a minister can be, to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls already under the convicting power of the Holy Spirit, in whose hearts the Lord is preparing the way for the messages which He has given to the human agent. Thus the heart of the unbeliever is

touched, and it responds to the message of truth. "Ye are laborers together with God." [1 *Corinthians* 3:9.] The convictions implanted in the heart and the enlightenment of the understanding by the entrance of the Word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The Spirit of God working in the heart cooperates with the working of God through His human instrumentalities. When ministers realize the necessity of thorough reformation in themselves, when they feel that they must reach a higher standard, their influence upon the churches will be uplifting and refining. *6LtMs, Lt 15, 1890, par. 10*

There are sinners in the ministry. They are not agonizing to enter in at the strait gate. God does not work with them, for He cannot endure the presence of sin. It is the thing that His soul hates. Even the angels that stood about His throne, whom He loves but who kept not their first estate of loyalty, He cast out of heaven with their rebel leader. Holiness is the foundation of God's throne; sin is the opposite of holiness. Sin crucified the Son of God. If men could see how hateful sin is, they would not tolerate it, nor educate themselves in it. They would reform in life and character. Secret faults would be overcome. If you are to be saints in heaven, you must first be saints upon the earth. *6LtMs, Lt 15, 1890, par. 11*

There is great need that the brethren in Ohio overcome secret faults. The displeasure of God, like a dark cloud, hangs over that conference. The churches are weak. Selfishness, uncharitableness, covetousness, envy, evil-surmising, falsehood, theft, robbery, sensuality, licentiousness, and adultery stand registered against some who claim to believe the solemn, sacred truth for this time. How can these accursed things be cleansed out of the camp, when men who claim to be Christians are practicing them constantly? They are somewhat careful of their ways before men, but they are an offense to God. His pure eyes see, a Witness records, all their sins, both open and secret; and unless they repent, and confess their sins before God, unless they fall on the Rock and are broken, their sins will remain charged against them in the books of record. O! fearful histories will be opened to the world at the Judgment, histories of sins never confessed, of sins not blotted out. O, that these poor souls might see that they are heaping up wrath against

the day of wrath. Then the actions, as well as the thoughts of the heart, will be revealed. I tell you, my brethren and sisters in Ohio, there is need of humbling your souls before God. "Cease to do evil," but do not stop here: "learn to do well." [*Isaiah 1:16, 17.*] You can glorify God only by bearing fruit to His glory.*6LtMs, Lt 15, 1890, par. 12*

Ministers, for Christ's sake begin the work for yourselves. By your unsanctified lives you have laid stumbling-blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ's sake cleanse the camp by beginning the personal work of purifying the soul, through the grace of Christ, from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures.*6LtMs, Lt 15, 1890, par. 13*

God holds us responsible for all that we might be if we would improve our talents; and we shall be judged according to what we ought to have been but were not; what we might have done but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has intrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity.*6LtMs, Lt 15, 1890, par. 14*

I will write to Brother Saxby soon. Hoping that the Lord will work mightily in your camp meeting, I remain your sister in the faith and love of God.*6LtMs, Lt 15, 1890, par. 15*

## Lt 15a, 1890

Jones, Edwin

Crystal Springs, St. Helena, California

May 19, 1890

This letter is published in entirety in *1SM 176-184; 6MR 222*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Edwin Jones,

I expected ere this to see you and talk with you, or write to you; but I have not been able to do either, neither am I now able; but I feel a deep interest in you, and am desirous that you shall not be separated from the work. I have not strength to do justice in conversation with you; your mind is so quick and your tongue so fluent that I fear I should become very much wearied, and that which I might say would not remain distinct in your mind.*6LtMs, Lt 15a, 1890, par. 1*

I see your danger; you can readily put your thoughts into words. You put things in a strong light, and your language is not guarded. Your views on some points are so expressed that you make your brethren afraid of you. This need not be. You should not try to get as far from your brethren as you can, making it appear that you do not see alike.*6LtMs, Lt 15a, 1890, par. 2*

I have been shown that your influence for good is greatly lessened because you feel it your duty to express your ideas on certain points which you do not fully comprehend yourself, and which, with all your efforts, you cannot make others comprehend. I have been shown that it was not necessary for you to feel that you must dwell upon these points. Some of your ideas <are> correct, others <incorrect and> erroneous.*6LtMs, Lt 15a, 1890, par. 3*

If you would dwell on such subjects as Christ's willingness to forgive sins, to receive the sinner, to save that which is lost, subjects that



inspire hope and courage, you would be a blessing. But while you <strive to be original and> take such extreme views, and use such strong language in presenting them, there is danger of doing much harm. Some may grasp your thought and seem to be benefitted, but when tempted and overcome, they lose courage to fight the good fight of faith.*6LtMs, Lt 15a, 1890, par. 4*

If you will dwell less on those ideas, which seem to you so important, and will restrain your extravagant expressions, you yourself will have more faith. I saw that your mind was at times unbalanced from trying <very hard> to study into and explain the mystery of godliness, which is just as great a mystery after your study and explanations as it was before.*6LtMs, Lt 15a, 1890, par. 5*

Lead the people to look to Jesus as their only hope and helper; leave the Lord room to work upon the mind, to speak to the soul, and to impress the understanding. It is not essential to know and tell others all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin. You have no such work to do.*6LtMs, Lt 15a, 1890, par. 6*

All are not constituted alike. Conversions are not all alike. Jesus impresses the heart, and the sinner <is born again> to new life. Often souls have been drawn to Christ when there was no violent conviction, no soul-rending, no remorseful terrors. They looked <upon an uplifted Saviour;> they lived. They saw the soul's need, they saw the Saviour's sufficiency, and His claims, they heard His voice saying, "Follow me," and they rose up, and followed Him. This conversion was genuine, and the religious life was just as decided as was that of others who suffered all the agony of a violent process.*6LtMs, Lt 15a, 1890, par. 7*

Our ministers must cease to dwell upon their peculiar ideas with the feeling, "You must see this point as I do, or you cannot be saved." Away with this egotism. The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross, they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is meat indeed." "The words that I speak unto you, they are spirit and they are life." [*John 6:55, 63.*]*6LtMs, Lt 15a, 1890, par. 8*

The soul that accepts Jesus places himself under the care of the great Physician, and let men be careful how they come between the patient and the Physician Who discerns all the needs of the soul. Christ, the Physician of the soul, understands its defect and its maladies and knows how to heal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work. *6LtMs, Lt 15a, 1890, par. 9*

Whatever molding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the sinner comes to Christ, viewing Him upon the cross, the just dying for the unjust, the sight will break every barrier down. Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh unto me," He says, "I will in no wise cast out." [*Verse 37.*] *6LtMs, Lt 15a, 1890, par. 10*

Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner but the prodigal. His dying love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary. *6LtMs, Lt 15a, 1890, par. 11*

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind. While they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured and tells but little on the Lord's side. *6LtMs, Lt 15a, 1890, par. 12*

Let every minister make earnest efforts to ascertain what is the mind of Christ. Unless your mind becomes better balanced in regard to some things, your course will separate you from the work, and you will not know at what you stumble. You will advance ideas

which you might better never have originated.*6LtMs, Lt 15a, 1890, par. 13*

There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these and build themselves up in their own positions, when God is not leading them. Here is your danger. You will take passages in the Testimonies that speak <of the close of probation,> of the shaking among God's people, and you will talk of a coming out from this people, of a purer, holier people that will arise. Now all this pleases the enemy. We should not needlessly take a course that will make differences or create dissension. We should not give the impression that if our peculiar ideas are not followed, it is because the ministers are lacking in comprehension and in faith and are walking in darkness.*6LtMs, Lt 15a, 1890, par. 14*

Your mind has been on an unnatural strain for a long time. You have much truth, but <precious truth> mingled with suppositions. Your extreme ideas and strong language often destroy the effect of your best efforts. Should many accept the views you advance, and talk and act upon them, we would see one of the greatest fanatical excitements that has ever been witnessed among Seventh-day Adventists. This is what Satan wants.*6LtMs, Lt 15a, 1890, par. 15*

Now there are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries, which neither you nor your hearers can understand or explain, might better be left alone. Give the Lord Jesus Christ room <Himself> to teach; let Him, by the influence of His Spirit, open to the understanding the wonderful plan of salvation.*6LtMs, Lt 15a, 1890, par. 16*

There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people, but this is not the present truth to carry to the churches, <but results [from] decisions made to refuse to receive the truth presented.>*6LtMs, Lt 15a, 1890, par. 17*

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken

out, and a people will arise to go forward and upward to the victory. Some of those who are resisting the very principles of the message God has sent for this time present just such cases as yourself. They point to your extreme views and teachings as an excuse for their neglect of <receiving> the Lord's messages.*6LtMs, Lt 15a, 1890, par. 18*

Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hand, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks.*6LtMs, Lt 15a, 1890, par. 19*

Some zealous ones who are aiming <and straining every energy for> originality have made a grave mistake in trying to get something startling, wonderful, <entrancing> before the people, something that they think others do not comprehend; but they do not, themselves, know what they are talking about. They speculate upon God's Word, advancing ideas that are not a whit of help to <themselves or to> the churches. For the time being, they may excite the imagination, but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in a wrong direction.*6LtMs, Lt 15a, 1890, par. 20*

Let the plain, <simple> statements of the Word of God be food for the mind; this speculating upon ideas that are not clearly presented there is dangerous business.*6LtMs, Lt 15a, 1890, par. 21*

You are naturally combative. You do not care much whether you harmonize with your brethren or not. You would like to enter into controversy, would like to fight for your particular ideas; but you should lay this aside, <for this is not developing the Christian graces.> Work with all your power to answer the prayer of Christ that His disciples may be one, as He is one with the Father.*6LtMs, Lt 15a, 1890, par. 22*

<Not a soul of us is safe unless we learn of Jesus daily, His meekness, His lowliness of heart.> When you go any place to labor, do not be dictatorial, do not be severe, <do not be antagonistic;> preach the love of Christ, and <this will> melt and subdue hearts.

Seek to be of one mind and of one judgment, <coming close in harmony> with your brethren, and to speak the same things.*6LtMs, Lt 15a, 1890, par. 23*

This talking about divisions because all do not have the same ideas <as present themselves to your mind,> is not the work of God, but of the enemy. <Talk the simple truths wherein you can agree.> Talk of unity; do not become narrow and conceited; let your mind broaden.*6LtMs, Lt 15a, 1890, par. 24*

Christ does not weigh character in scales <of human judgment.> He says, "I, if I be lifted up, will draw all men unto me." [*John 12:32.*] Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory <are shining> upon every round <of the ladder.>*6LtMs, Lt 15a, 1890, par. 25*

He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who shall perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe on Christ shall never perish, neither shall any pluck them out of His hand.*6LtMs, Lt 15a, 1890, par. 26*

Tell the people in <clear,> hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ's sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. Keep all these overstrained ideas to yourself.*6LtMs, Lt 15a, 1890, par. 27*

While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing the spiritual vigilance for one moment, the completeness of the salvation proffered us from Jesus, who loves us and gave Himself that we should not perish but have everlasting life, <is to be the theme.>*6LtMs, Lt 15a, 1890, par. 28*

Day by day we may walk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding the soul to the Mediator, becoming partakers of the divine nature. Leaning on Christ, <your life> being hid <with Christ in God> and led by His Spirit, <you have the genuine faith.> Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits, we are to work out our own salvation with fear and trembling: for it is God that worketh in us both to will and to do of His good pleasure. Always keeping hold of Christ, we are coming nearer and nearer to God. Jesus desires us to keep this <always> prominent. Do not arouse your combative spirit; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.*6LtMs, Lt 15a, 1890, par. 29*

My brother, do not by your extreme views and unguarded words lessen the confidence of your brethren in you. Do not think that you must make prominent every idea your <imagination> receives. Jesus said to His disciples, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] How much more should we, who are constantly liable to err, beware of urging upon others that which they are not prepared to receive. <Constantly looking unto Jesus,> restrain your strong, extravagant expressions. But while you should be cautious as to your words and ideas, it is not necessary that your labors should entirely cease. Seek to be in harmony with your brethren, and there will be plenty for you to do in the vineyard of the Lord. But exalt Christ, not your ideas and views. Put on the armor, Brother Jones, and keep step with God's workers, shoulder to shoulder, press the battle against the enemy. Hide in Jesus. Dwell on the simple lessons of Christ, feed the flock of God, and you will become settled, strengthened, established; <and you will work to build up others in the most holy faith.>*6LtMs, Lt 15a, 1890, par. 30*

If you differ with your brethren as to the understanding of the grace of Christ and the operations of His Spirit, you should not make these differences prominent. You view the matter from one point, another just as devoted to God, views the same question from another point and speaks of the things that make the deepest impression on his mind. Another, viewing it from a still different

point, presents another phase; and how foolish it is to get into contention over these things, when there is really nothing to contend about! Let God work on the mind and impress the heart.*6LtMs, Lt 15a, 1890, par. 31*

The Lord is constantly at work to open the understanding, to quicken the perceptions, that men may have a right sense of sin and of the far-reaching claims of God's law. The unconverted man thinks of God as unloving, as severe, and even revengeful; His presence is thought to be a constant restraint, <His character> an expression of "Thou shalt not"; His service is regarded as full of gloom and hard requirements. But when Jesus is seen upon the cross, as the gift of God because He loved men, the eyes are opened to see things in a new light. God, as revealed in Christ is not a severe judge, and avenging tyrant, but a merciful and loving Father.*6LtMs, Lt 15a, 1890, par. 32*

As we see Jesus dying upon the cross to save lost man, the heart echoes the words of John, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not." [*1 John 3:1.*] There is nothing that more decidedly distinguishes the Christian from the worldly man than the estimate he has of God.*6LtMs, Lt 15a, 1890, par. 33*

<Some> workers <in the cause of> God have been too ready to hurl denunciations against the sinner; the grace and love of the Father in giving His Son to die for the sinful race has been put in the background. The teacher needs the grace of Christ upon his own soul, in order to make known to the sinner what God really is, a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations in wrath, but preparing a festival of joy to welcome his return. *Zephaniah 3:14-17.6LtMs, Lt 15a, 1890, par. 34*

O, that we might all learn the way of the Lord in winning souls to Christ! We should learn and teach the precious lessons in the light that shineth from the sacrifice upon the cross of Calvary. There is but one way that leads from ruin and continuously ascends: faith, all the time reaching beyond the darkness into the light until it rests

upon the throne of God. All who have learned this lesson have accepted the light which <has come> to their understanding. To them this upward way is not a dark, uncertain passage; it is not the way of finite minds, not a path cut out by human device, a path in which toll is exacted from every traveler. *6LtMs, Lt 15a, 1890, par. 35*

You cannot gain an entrance by penance nor by any works that you can do. No, God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection. It is broad enough to receive the greatest sinner if he repents, and it is so narrow, so holy, lifted up so high, that sin cannot be admitted there. *6LtMs, Lt 15a, 1890, par. 36*

When God is seen as He is, the blessed truth shines with a new and clearer light. That which kept the mind in perplexity is cleared away by the bright beams of the Sun of Righteousness. And yet there are many things we shall not comprehend; but we have the blessed assurance that what we know not now, we shall know hereafter. *6LtMs, Lt 15a, 1890, par. 37*



**Lt 18, 1890**

Kellogg, J. H.

South Lancaster, Massachusetts

October 18, 1890

This letter is published in entirety in *8T 133-144*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother,

We had some conversation in Petoskey in regard to establishing a home for orphan children at Battle Creek. I said that it was just what was needed among us as a people, and that in enterprises of this kind we were far behind other denominations. In our conversation, I spoke to you my fear that we were centering too <many> weighty responsibilities at Battle Creek, and I am of the same opinion now. I have been looking over some of my past writings and I find that warnings were given to me years ago upon this very point, and we were instructed not to accumulate special interests in Battle Creek. There is danger that it would become as Jerusalem of old, a powerful center. The evils that ruined Jerusalem will come upon us if we do not heed these precautions. It is perilous to center everything in Battle Creek; for while you are expending means in this one center, you are neglecting cities that will become more and more difficult to work as time goes on. Pride and self exaltation, neglect of the poor, and the partiality to the wealthy, were the great sins of Jerusalem. When we build up large interests in one place the temptation will be to become lifted up in self, and when we begin to work in this line we are not laborers together with God. Instead of seeking to increase our responsibilities in Battle Creek, we should carry the responsibilities we have already on hand bravely and willingly and in a Christlike manner.<sup>6</sup>*LtMs, Lt 18, 1890, par. 1*

Ye are a spectacle unto the world, to angels and to men. Your

mission is the same as that which was pronounced by Jesus as His mission at the beginning of His ministry. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." [*Luke 4:18, 19.*] "Ye are laborers together with God. Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] We are to carry forward the work placed in our hands by the Master. "As ye would that men should do to you, do ye also to them likewise." [*Luke 6:31.*] "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shalt thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [*Isaiah 58:10, 11.*]*6LtMs, Lt 18, 1890, par. 2*

"But thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "The poor shall never cease out of the land: therefore I commend you, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." [*Deuteronomy 15:11.*]*6LtMs, Lt 18, 1890, par. 3*

We shall be tempted to be covetous, to be avaricious, to cultivate an insatiable desire for more, and this will bring upon us the same perils that fell upon ancient Jerusalem. Thus we shall fail to know God and to represent Him in character. Christ represented God as paternal in character, full of tender compassion and yearning love. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] We need to closely watch ourselves, lest we fall after the same example of unbelief as did the Jews. We must work unselfishly. We must feel a deep interest in the establishment and growth of other institutions besides those over which we have superintendency. I almost wish that the sanitarium was miles away from Battle Creek. I know it would be better for its

spirituality and usefulness. The college in Lincoln will take a large number from the Battle Creek College, and this is as it should be. The light should shine forth from other localities as well as from Battle Creek. God designs that the light should shine forth from different cities, and from various localities.*6LtMs, Lt 18, 1890, par. 4*

I find, in looking over my writings, that it is plainly stated that buildings should not be enlarged, that building should not be added to building to increase facilities in Battle Creek. The enlarging of your facilities, the increasing of your numbers is not after the order of the Lord. Large buildings call for large patronage, and large patronage calls for men of education and talent, for men of deep religious experience to conduct them in the ways of God and to manage them with tact and skill.*6LtMs, Lt 18, 1890, par. 5*

It demands that there should be a general increase of humble, spiritual experience, that the fear of God should circulate through the institutions in order that popular patronage shall not mold and fashion the Sanitarium and thus cause it to cease to be a refuge for the poor and the lowly. The class who are steadfast in the truth should not be set aside in favor of the worldly class. Prices should not be set so high to meet current expenses that the poor, to a large degree, will be excluded from the benefits of the Sanitarium.*6LtMs, Lt 18, 1890, par. 6*

A limit must be set to the expansion of institutions in Battle Creek. The field is the world, and God has an interest in other parts of His great vineyard. There are churches and institutions in other parts of the field that are struggling for an existence. Let the institution that is prospering keep in mind the institutions that are straining every nerve to get standing room that they may live.*6LtMs, Lt 18, 1890, par. 7*

Let our prosperous institutions see to it that they strengthen the things that remain and are ready to die. How easily might the large church at Battle Creek appropriate some of its means to the aid of the poorer churches, who are nearly crushed with discouragement beneath a weight of debt.*6LtMs, Lt 18, 1890, par. 8*

Why is it that these sister churches are left to struggle with poverty and debt from year to year? "But this I say, He which soweth

sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God; whilst by the experiment of this ministration they glorified God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [2 *Corinthians* 9:6-15.]*6LtMs, Lt 18, 1890, par. 9*

To cherish selfishness in the churches will bring only spiritual death. Centering so much in Battle Creek savors of selfishness, and is a mistake. Were these important interests divided and subdivided, and located in other communities, strength would be diffused to other churches. We are to work in the Lord's great moral vineyard in an unselfish way, and divide up our time, money, educational interests and ministerial institutes, so that as large a number as possible may reap the benefits. To plan so largely for Battle Creek is not a wise thing. The world is the field of labor, and the money expended in this one place would go far toward doing successful, aggressive work in other places. The ambition that leads to spreading out your facilities in one place should be bound about. Other territories could be blessed with the benefits you have planned to center in Battle Creek. In centering everything in Battle Creek, you are giving a wrong education to the people. Battle Creek is having more than her share of light, and the facilities accumulated there call for strenuous activity, for talent of a varied character. They call for every agent to find his place, and to work without crowding another.*6LtMs, Lt 18, 1890, par. 10*

Instead of centering all the talent at Battle Creek, men of sanctified ability should be assigned posts of activity in different localities. They should have a living interest in many places, studying ways and means by which to advance the work. They are not to move upon their own independent judgment but blend together in the great work. From year to year as they strengthen, let them send help to other places. What great good the more able church might do if they would aid their poorer sister churches and bring them to a condition of healthful prosperity.<sup>6</sup>*LtMs, Lt 18, 1890, par. 11*

Under the providence of God the sanitarium has greatly prospered and this coming year those in charge should bind their many wants and not do all that they would desire to do in enlarging their responsibilities. Instead of gratifying their ambition they should do some unselfish work for God in reaching out the hand of charity to those interests that are not centered in Battle Creek. What benefit they could confer upon the Health Retreat by donating a few thousand dollars to that enterprise! Such a donation would give courage and inspire those in charge to move forward and upward. Donations were made to the sanitarium in its earlier history, and should not the sanitarium managers consider carefully what they can do for the Health Retreat on the Pacific Coast?<sup>6</sup>*LtMs, Lt 18, 1890, par. 12*

Does it not seem that it is according to God's order to bind about your wants at Battle Creek and to curtail your building operations and not extend our institutions in that center? Why should not those at Battle Creek feel that is their privilege and duty to help those who need help? I have been shown that there needs to be a reformation along these lines and that more liberality should prevail among us. There is constant danger that even Seventh-day Adventists will be overcome with selfish feeling and will desire to center all the means and power in the interests over which they specially preside. There is danger that men will permit a jealous feeling to arise in their hearts and become envious toward interests that are equally as important as those which they are handling. Those who have the grace of pure Christianity cannot look with indifference upon any branch of the work in the Lord's great vineyard. They will feel an equal interest in the work in all parts of the vineyard and will be ready to help wherever there is need that help should be

rendered.*6LtMs, Lt 18, 1890, par. 13*

It is selfishness that hinders men from sending help to those localities where the work of God is not as prosperous as it is in the institutions over which these men have supervision. Those who bear responsibilities should carefully balance the good of every branch of the work of God; and as far as consistent, they should encourage and sustain the interests in other localities, as well as in their own. Thus the bonds of brotherhood would be strengthened between the believing members of God's family on earth, and the door would be closed to petty jealousies and heart-burnings, which position and prosperity are sure to start into operation unless the grace of God controls the hearts of men.*6LtMs, Lt 18, 1890, par. 14*

With the present talent and facilities, it is impossible to carry forward, with wisdom, so mammoth an institution for the sick as that of the sanitarium. It is impossible that there should be proper development in all parts of the work when there are so few competent, reliable physicians to help in its management and to exert a controlling influence.*6LtMs, Lt 18, 1890, par. 15*

It is impossible for Dr. Kellogg to do all the work, much as he may desire to do the work that is essential to be done in the various branches and departments. It is not possible for him to give personal supervision to all parts of the work. This matter has been opened before me again and again. While there is continual growth in the sanitarium and the buildings are continually enlarging, there is not a corresponding growth in talent and capability for the management of so large an enterprise. Will Doctor Kellogg and the Board consider this matter as it is? Doctor Kellogg, you are not immortal. Thank the Lord that you are as wise concerning your own health as you are, but you cannot always do as you are now doing. Your health might fail. Life itself is insecure, and it has been set before me that there ought to be three times the forces that there are engaged in the work at the sanitarium. Even then all would have an abundance to do if they did it well.*6LtMs, Lt 18, 1890, par. 16*

There is need that institutions should be opened in different localities so that men and women might be set to work to do their best in the fear of God. No one should lose sight of his proper

mission and work. Every one should aim to carry forward to successful issue the work that is placed in his hands. All our institutions should keep this in mind and work for success, but at the same time men will find that with God's help their success will largely increase. It will increase in proportion as they exercise disinterested liberality, in sharing their abundance with others who are struggling. *6LtMs, Lt 18, 1890, par. 17*

Our prosperous institutions should care for those which God has said should live and prosper and which are yet struggling for an existence. There is a very limited supply of real true love among us. The Lord says, "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love ... If we love one another, God dwelleth in us, and his love is perfected in us." [1 John 4:7, 8, 12.] It is not pleasing to God to see every man looking upon his own things and closing his eyes to the interests of others. *6LtMs, Lt 18, 1890, par. 18*

The great standard of God's law is fulfilled only as men love God with all their heart, might, mind and strength, and their neighbors as themselves. It is the manifestation of this love that is glory to God in the highest, and on earth peace and good will to men. The Lord is glorified when the great end of His law is achieved. It is the work of the Holy Spirit from age to age to implant in human hearts love, the living principle of brotherhood. Not one nook or corner of the soul is to be a hiding place for selfishness. God desires that heaven's order, heaven's plan, heaven's divine harmony that is manifested in wisdom and mercy, should exist in every family, in every church, and in every institution. Did love leaven society, we should see Christian refinement of feeling, the outworking of noble principles in true heavenly courtesy and Christian charity toward the purchase of the blood of Christ. *6LtMs, Lt 18, 1890, par. 19*

Moral transformation should be seen in all our families, in our schools, in our institutions and churches. When this takes place, these agencies will become instrumentalities by which God shall impart heaven's light to the world and thus, through divine discipline and training, fit men and women for the society of heaven. Jesus has gone away to prepare a mansion for all those who are preparing themselves through His love and grace, for the abodes of

bliss. Selfish persons will not compose the family of God in heaven. No one who is rough and unkind will be found in heaven to mar its peace and harmony. No one who exalts self in the work given him to do will see the kingdom of God unless he is changed in spirit, and becomes meek, sincere, and have the simplicity of a little child.*6LtMs, Lt 18, 1890, par. 20*

Those who bear responsibilities in our institutions should daily seek the ways of the Lord. They should not feel qualified to choose their own way, for in so doing they will walk in sparks of their own kindling. God alone should be their chosen guide. Those who seek a wider sphere, who would have greater freedom than God appoints, who fail to make Him their counsellor, their wisdom, their sanctification and righteousness, will never win a crown of life and will never come into the possession of the immortal inheritance. Day by day the soul needs the religion of Christ. Those who drink deeply of the Spirit of Christ will not be ambitious for themselves. They will consider the fact that they cannot go beyond the domain of God, for God reigns everywhere. Heaven is the treasure for which they must seek.*6LtMs, Lt 18, 1890, par. 21*

He who is fully content to receive his commission from above will be cheered by the promises of God as he seeks the way of the Lord to do justice and judgment. To have an unwavering trust in God, to be a doer of His Word, is to pursue a safe course. The counsel of God simplifies all perplexities of business transactions and domestic affairs. The followers of Christ, who have an eye single to the glory of God, have heavenly wisdom. But it is a painful fact that there is a great want of true Christianity among the churches and in all our institutions. May the Lord help the men who are bearing responsibilities to unite together and to become laborers together with God.*6LtMs, Lt 18, 1890, par. 22*

Christ said of his disciples, "Ye are the light of the world." [*Matthew 5:14.*] Then how important it is that every soul shall keep his light trimmed and burning in order to give light to all those with whom he comes in contact. God has made His people the depository of sacred truth. Talents have been committed to them for wise improvement, for God designs that by constant use our talents shall be multiplied. As God's living agents we are to have hearts of flesh,



full of charity that will prompt us to be helpful to those who are more needy than ourselves.*6LtMs, Lt 18, 1890, par. 23*

If we see our brethren and sisters struggling under poverty and debt, we see churches that are in need of financial help, we should manifest an unselfish interest in them and help them in proportion as God has prospered us. If you who have charge of the institutions see other institutions bravely struggling for standing room to do a similar work to your own, do not be jealous. Do not seek to push any working force out of existence and seek to exalt yourselves in conscious superiority. Rather, curtail some of your large plans and help those who are struggling for an existence. Seek to aid them in carrying out some of their limited plans to increase their facilities. Do not exhaust every dollar in enlarging and increasing your responsibility. Reserve a fund for locating Health Institutions and limited schools in other localities. You will need great wisdom to know just where to locate these institutions so as to most benefit the people; but all these things must receive candid consideration.*6LtMs, Lt 18, 1890, par. 24*

You will need to be guarded in order to deal justly, to love mercy and to exercise it not simply toward a few, but toward every individual with whom you are associated. Christ identifies His interests with those of His people, no matter how poor or weak or needy they may be. Missions must be opened for the colored people, and every one should seek to do something and to do it now. The Sanitarium is in a prosperous condition and its managers should not insist on the low rate of wages that was necessary during its earlier years. Those who are worthy, efficient workers should receive reasonable wages for their labor. Let them be stewards of their own means, and in no case allow them to over work. Doctor Kellogg himself should have larger wages.*6LtMs, Lt 18, 1890, par. 25*

Doctor Kellogg, though you do not have the matter of wages under your personal supervision, yet it is best for you to look carefully into this matter, as you are responsible as the head of the institution. Do not call upon the workers to do so much of the sacrificing, but bind about your ambitions to extend the institution and to accumulate responsibilities. Let some of the means flowing into the sanitarium

be donated to the aid of other institutions that need help. This is certainly right and consistent and in accordance with God's way and will, and it would bring the blessing of God upon the sanitarium. But bear in mind the fact that the workers should be paid in accordance with their faithfulness in the work.*6LtMs, Lt 18, 1890, par. 26*

I am speaking of this more particularly to the Board of Directors than to Dr. Kellogg personally. God requires that we should deal, one with another, in strictest faithfulness. Some of you are overburdened with cares and responsibilities, and yet I have been shown that there is danger of your becoming selfish and of wronging those whom you employ. You should seek to have every transaction, though it be in relation to the humblest soul connected with the sanitarium, such as God would approve. Walk in the light while you have the light, lest darkness come upon you. It would be far better to expend less in the building line and to give more to those whom you employ, exercising toward them the mercy and justice which you should.*6LtMs, Lt 18, 1890, par. 27*

From the light which the Lord has given me, I know that He is not pleased with many things that have taken place at the sanitarium in reference to the workers. God has not laid open every particular before me, but warnings have come to the effect that there is reformation needed in many things. I have been shown that there is need of having mothers and fathers in Israel united with the sanitarium. Devoted men and women should be employed there who are not continually pressed with cares and responsibilities, who can look after the spiritual interests of those who are connected with the sanitarium. It is necessary that men and women of talent and influence should be continually at work in missionary lines in this large institution.*6LtMs, Lt 18, 1890, par. 28*

Not one half is being done in this line that should be done. It should be their business to work with decided interest in behalf of the employees. They should have instruction of such a character as would teach them how to win souls, not by much talking, but by a consistent Christlike deportment. This is a positive necessity. The workers are exposed to worldly influences; but instead of being molded by them, they should be submitted to an influence that will ever elevate and refine them, and thus be learning how to meet

outsiders and how to exert an influence over them that will win them to Christ.<sup>6</sup>*LtMs, Lt 18, 1890, par. 29*

**Lt 18d, 1890**

Larson, Matthew

[NP]

March 6, 1890

This letter is published in entirety in *1888 584-589*.

Dear Brother Larson,

Since our conversation I have felt urged by the Spirit of the Lord to write to you. I had hoped that I should not be compelled to give any personal testimony in this meeting, but that the Lord would require me only to dwell upon general principles. In the interview with you, I sought to say nothing that would agitate or stir up your mind, and I had hoped that the words addressed to those assembled in the ministers' meeting would have a different result than they have had. I now see that your call upon me was to utter complaint against me. You say, "While I shall accept your explanation that you intended nothing against me, the manner in which you spoke to me, and the response you made when I explained to you why I was smiling, i.e. that 'if the illustration fits you, take it', seems to have left the impression that I had done something that I ought not to have done; and this made it necessary that you should give me a public rebuke, and in a rather keen manner upon the minds of those who were present."*6LtMs, Lt 18d, 1890, par. 1*

I had hoped when you left this meeting you would be in an entirely different spirit than that which you brought to it. I bore my testimony in regard to things which transpired in Minneapolis. This I did because it was urged upon me by the Spirit of the Lord. But what influence did the words and reading of the manuscript have upon your mind? What effect did it have? Not that which it should have had, by any means. I labored in the morning meeting to help my brethren. I presented the state of things as God had presented them to me. I illustrated the positions we should occupy as they had been presented to me. I had no personal feelings in the remarks made to you that morning. In the line of my work I speak the things the Lord gives me. And in my words to you I would no more dare to

say that the Lord did not move me to make the remarks which I made in that talk all the way through. It is not in me to wish to hurt the feelings of my brethren, not the least or the greatest. I had a word for you, and I wanted you to explain the demonstrations that you made. I asked you to do so, and when you explained that it was because you appreciated the remarks, the Spirit of God brought that answer to my lips. You needed those words or they would not have been spoken. From the lines you have traced to me, I am thoroughly convinced that you needed those words.*6LtMs, Lt 18d, 1890, par. 2*

I see that you regard my work and my mission as on a level with your own work. It is now evident to me that the demonstration that you made in effect was, "Now, this is what you need, my brethren; this applies to you." But to make an application of the word spoken to yourself was the fatherest thing from your mind. When I stand before the people I do not stand in my own spirit. My words are not mine but His who sent me and has given me a message to bear. If you consider the words a rebuke, take them, for the Lord meant them to you as such. The Lord has not left me in ignorance of the spirit which some of my brethren have brought to this meeting. It savors not of the Spirit of God.*6LtMs, Lt 18d, 1890, par. 3*

I have no explanation to make, no apologies to make. I have spoken to you the words of the Lord; I stand before the people bearing a testimony which is not premeditated, and which I do not manufacture. You have now opened the way so distinctly that I cannot forbear to further make known the word of the Lord for you. Unless you humble your heart as a little child, and are willing to receive the lessons which the Lord has for you in His school, lessons of humility of mind, meekness, and lowliness of heart, you will not see the kingdom of God.*6LtMs, Lt 18d, 1890, par. 4*

I hoped not to be compelled to give you a personal testimony, and shall not now, further than the Spirit of the Lord urges me; but in His name who has sent me and given me words to speak to the people as they need it, I speak to you. Humble yourself under the hand of God, "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have

mercy upon him, and to our God, for he will abundantly pardon.” [Isaiah 55:6, 7.] I say unto you in the name of the Lord, You will never come to a knowledge of the truth as it is in Jesus, until you put away the spirit which has controlled you at this meeting and has led you to take the place of teacher rather than that of a learner.*6LtMs, Lt 18d, 1890, par. 5*

I will not to you refer to others who have had the same spirit; but I now say to you, my Brother Larson, that you are not fitted to teach the truth to your brethren until you have the transforming grace of Christ upon your own heart. Then you will sit at the feet of Jesus and learn lessons from Him that will be of the highest consequence to you in this life, and in the future immortal life. You need to come to the searching of the Scriptures with a heart softened and subdued by the Spirit of God; you need to talk far less and to pray far more than you do. You get such lofty ideas of yourself that the Lord’s voice is not heard. How few of those who claim to believe the truth carry it out practically in their characters. He who possesses the Christlike spirit will possess the child-like faith. God’s blessing is on those who hear and those who recognize the light which He sends, who behold the traces of His footsteps and hear His voice. Of yourself you can do nothing. Yet in God’s hands, and in the name of Jesus, when commissioned of divine authority, you can do all things, God Himself being your strength.*6LtMs, Lt 18d, 1890, par. 6*

You, who have not spiritual enlightenment, may ask, Why do ye so? Why do you speak these words? Men may want to put words in my mouth which would save them from any embarrassment, but God is my shield; I lift up my head in the storm, for He, the Lord, whose I am and whom I serve, will not allow the billows to go over me. If God strengthens me as He did on the last Sabbath and every day since then, I shall feel myself strengthened with a courageous and joyful spirit, for I experience within me a divine power by which, and through which, I can accomplish the work He has given me to do. Satan’s work has been to erect barriers against me and my work that would keep my message from coming to the people. He would rejoice to have me in weakness, and to see me trembling at the sight of dangers which surround me and mountains of difficulties which rise before me. My nature shrinks, but, notwithstanding, I

advance with holy boldness to meet one difficulty after another which arises to obstruct my way; yet I move forward in the name of the Lord in simple faith to meet them, relying upon Him who is eternally near and who will go with me and who will, when it is for His name's glory, rebuke with a word the ocean's wave, and thrash the mountains that they shall become a plain.*6LtMs, Lt 18d, 1890, par. 7*

Again, my brother, I tell you that you know not what manner of a spirit you are of. You have great zeal, but it is not a zeal that God imparts. The Great I AM speaks to you, Know thyself. The spirit you have brought to the investigation of Scriptures is the very same spirit the Jews possessed in the days of Christ. They thought they knew it all; they thought they were wise and could learn nothing. Christ said, "Ye have ears, but ye hear not; ye have eyes, but ye see not." [*Jeremiah 5:21.*] The prejudice, the self-esteem, the pride of heart which you now possess, unless it is removed by the Spirit of God, will cause you to walk in the sparks of your own kindling, and lie down in sorrow. There can be no calamity greater that could come to our conferences, than for men to go to the different churches with such a blind zeal and such a lofty self-sufficient spirit as some have carried through this meeting. Yourself being one of them I tell you, in the name of the Lord, to search your own heart. Humble yourself under the mighty hand of God, else He will humble you. Seek the Lord; break your heart by falling on the Rock, Christ Jesus.*6LtMs, Lt 18d, 1890, par. 8*

Many things I might say to you, but I stop right here, and again I say, Do not leave this place till you are fitted up for the work. You can be a blessing for the cause of God, or you can be a curse. Which will you be? I have to refer you to One mighty in counsel, who gave to the Laodicean church a message which is wholly applicable to this time. I am willing you should show this letter to anyone and everyone you choose. I hope it will be received in a different spirit than the words spoken to you Tuesday morning.*6LtMs, Lt 18d, 1890, par. 9*

The Lord casts down all who dare present themselves before Him on their own footing, according to their own ideas, and who behold Him and serve Him in their own way and in their own strength, or lift

up their heads before Him in their own righteousness. But to the contrite and penitent and humble He says, Lift thyself up; stand before Me; behold My face with comfort and assurance and with joy; be not afraid. He who would lift himself up in His presence must first prostrate himself at the foot of the cross of Calvary. Then can man be reconciled to God in Christ Jesus, and be clothed with Christ's righteousness. What is it to stand before the Lord? It means to desire His way above all things, that the will of the Lord may be at all time plainly manifested to us, and that we may do nothing from moment to moment but what shall please Him and promote His glory. Self is put out of sight; we are to watch for any tokens from the Lord, listen attentively with our mind and heart to hear His voice, His directions and His reproofs and commands, that we may know the way of His commandments. This is walking with God, and this is standing before the Lord. Let self die in you; have humble ideas of yourself; you are not fit to be a teacher, unless you are daily a learner in the cause and work of the Master.*6LtMs, Lt 18d, 1890, par. 10*



**Lt 18e, 1890**

Lindsay, Brother and Sister

Battle Creek, Michigan

February 5, 1890

This letter is published in entirety in *21MR 429-431*.

Dear Brother and Sister Lindsay,

Your letters I have read with interest and sympathy. I would say your son now needs a father as he has never needed one before. He has erred; you know it, and he knows that you know it, and words that you would have spoken to him in his innocency with safety and which would not have produced any bad results, would now seem like unkindness and be sharp as a knife. I am a mother of boys, and I know in this age, when the enemy of God and His workmanship is seeking to destroy the youth under his hellish banner, he will make every effort to lead them into temptation and into sin. Then they become desperate and discouraged as this sin is kept ever before them. *6LtMs, Lt 18e, 1890, par. 1*

Some natures cannot bear censure. This is the case with yourself, my brother. Nothing will make your heart so heavy and you so completely shorn of your strength, whether you think you deserve it or not. If you do merit any reproof, then almost any movement in this direction seems to be construed by you to mean more than it truthfully does mean, and it makes you just as wretched and unhappy in supposing they reflect on you, and mean to hurt you, as if it were all verity and truth. When our children fall into sin and every one draws away from the misguided youth and would condemn him in an unsparing manner, should not the father and mother show a remarkable tenderness, not making sin appear the less grievous and abhorrent, but helping the inexperienced youth to recover himself? Should not your son who has erred be encouraged to consider that if he returns to his father, confessing his sin, he will be freely and fully pardoned and his disgrace covered with your own pitying love? I know that parents feel the shame of the wrongdoing of a child that has dishonored them very keenly. But does the

erring one wound and bruise the heart of the earthly parent any more than we, as the children of God, bruise our heavenly Parent who has given us and is still giving us His love, inviting us to return and repent of our sins and iniquities and He will pardon our transgression?*6LtMs, Lt 18e, 1890, par. 2*

Do not withdraw your love now. That love and sympathy is needed now as never before. When others look with coldness and put the worst construction upon the misdeeds of your boy, should not the father and mother in pitying tenderness seek to guide his footsteps into safe paths? I do not know the character of your son's sins, but I am safe in saying, whatever they may be, let no comments from human lips, no pressure from human actions, who think they are doing justice, lead you to pursue a course which can be interpreted by your son that you feel too much mortified and dishonored to ever take him back into confidence and to forget his transgressions. Let nothing cause you to lose hope, nothing to cut off your love and tenderness for the erring one. Just because he is erring he needs you, and he wants a father and a mother to help him to recover himself from the snare of Satan. Hold him fast by faith and love, and cling to the all-pitying Redeemer, remembering that he has one who has an interest in him, even above your own. Jesus died to redeem him. He is the purchase of the blood of Christ. His soul is of value with God. If you can turn a sinner from the error of his ways, you have saved a soul from death.*6LtMs, Lt 18e, 1890, par. 3*

I know that many parents are in danger, through the shame and disappointment brought upon them by one of their children, to treat the erring one with greater severity than they would one who is not related to them, because then our heart has been bruised and wounded. But without Christ we are all liable to go astray, to do those things grievous in His sight, and this should make us kind and forgiving.*6LtMs, Lt 18e, 1890, par. 4*

Justice has a twin sister that should ever stand by her side, which is Mercy and Love. I again say to you, Take this erring one to your heart of love, just as Christ takes His erring ones to His heart of infinite love.*6LtMs, Lt 18e, 1890, par. 5*

My brother and sister, let us be like Jesus. Throw around your son

the atmosphere of tenderness; now manifest your affection and your forgiveness, and this will do for him just what it would do for you, break every barrier down and melt your heart of stone. Hold your son in faith, grieved and disappointed and dishonored as you may feel. Save him, save him, save him from ruin! He needs you now, father and mother. I know you will not give him up to his deadly foe.*6LtMs, Lt 18e, 1890, par. 6*

Do not talk discouragement and hopelessness. Talk courage. Tell him he can redeem himself, that you, his father and mother, will help him to take hold from above to plant his feet on the solid Rock, Christ Jesus, to find a sure support and unfailing strength in Jesus. If his fault be ever so grievous, it will not cure your son to press this constantly upon him. A right course of action is needed to save a soul from death and keep a soul from committing a multitude of sins. In your humiliation do not forget that Jesus knows it all, that His love is deep and unchangeable, that He pities our woes, He carries our sorrows, He is our Helper in whom we may trust. Draw nigh to God as you never have before, for I know there is no sorrow, no grief, like that which a parent can feel for an erring child. But trust in God, be cheerful, do not appear as though the rays of the Sun of Righteousness no longer came to your hardened hearts. Look up to the mighty Healer. Look and live.*6LtMs, Lt 18e, 1890, par. 7*

P.S. I have just received your letter and your son's letter. I deeply sympathize with you, his father and mother. But I feel the deepest interest for your son. I see nothing in your letter but the tenderest sympathy. Do not think I mean to wound you by censuring you, for I would not open a wound afresh.*6LtMs, Lt 18e, 1890, par. 8*

**Lt 18f, 1890**

Lindsay, Charley

Battle Creek, Michigan

February 5, 1890

Previously unpublished.

Dear Friend Charley Lindsay:

I am interested in your case, as one who has erred; but I know not your sin, or the nature of your present sad condition. But I say to you the words of Christ, "I come not to call the righteous, but sinners to repentance." [*Mark 2:17.*]*6LtMs, Lt 18f, 1890, par. 1*

Charley, I am a mother of boys, and I have deep interest in all youth. I have interest in you, and I would help you to fix the eye of faith upon Jesus, the Lamb of God, who taketh away the sins of the world. You may come to this Saviour just as you are, confess to Him your sins and your waywardness, ask His forgiveness, and He will pardon you. Do not delay, like the prodigal son; come back to your natural father and mother, and to your God with a humble heart, and in the strength of Jesus you may deliver yourself, but never in your own strength. Jesus has evidenced His love for you in that He gave His precious life that you might be rescued from the power of Satan and become a soldier of Jesus Christ.*6LtMs, Lt 18f, 1890, par. 2*

Do not be discouraged. Jesus Christ will forgive the sinful, and lift up the soul that has a sense of guilt. Jesus is drawing you to Himself. Take your position firmly with the help of God, saying, "I repent, I accept Jesus as my personal Saviour. I will henceforth be a child of God. I shall have no part in any sin which nailed my Saviour to the cross of Calvary. Transgressions great or small shall not condemn me, for I lay my hand in the hand of Jesus Christ."*6LtMs, Lt 18f, 1890, par. 3*

Give yourself to Christ, heart, and mind, and body, and then remember that it is your duty to watch and pray and keep your own

soul through the help which Christ can give you. Turn from the temptations which assail you. You have weak points of character, but those may, through watchfulness, become your strong points; and in place of your being influenced in a wrong direction, you will influence in a right direction. You have as your helpers the angels of heaven, who are appointed to do just such a work as you need to have done for you. If you will ever bear in mind that you have an angel by your side, who is acquainted with all your dangers and all your weaknesses, then you will ward off, as far as in your power lies, all that would corrupt or debase your thoughts and your character.*6LtMs, Lt 18f, 1890, par. 4*

Dear brother, there is an unseen witness to every action, whether it is good or whether it is evil. A record is made of all your works, and you must meet this record in the judgment. If you repent of your evil works and put away the evil of your doings, then your name will not be blotted out from the book of life, but pardon will be written over against your name. The blood of Jesus Christ cleanseth you from all sin.*6LtMs, Lt 18f, 1890, par. 5*

You should now take your feet from the broad path which leadeth unto destruction, and place them in the narrow path which leadeth unto life. It is the only royal path to heaven, for it is a path cast up for the ransomed of the Lord to walk in. Jesus has purchased you by His own blood. You are His property. And you may make Christ your property, your personal Saviour. Then you will not by your words and example lead others in the downward path, to be thoughtless, to be irreverent, to be despisers of the grace of God; but you will lead them by your own example to see the claims the Lord has upon them, and to accept of Jesus. Yes, you may become an instrument through the grace of Christ, in leading souls in the heavenly path.*6LtMs, Lt 18f, 1890, par. 6*

In order to do this, you must have personal culture. No one but Jesus can give you the mold of character that will make you fit for the society of the angels. You want to bring your own life to Jesus Christ, to learn in the school of Christ, and be trained by the grace of Christ in firm, correct principles. Be resolute, be honest, close the door of your heart to the suggestions of evil associates. You have not strength now to be in their society; keep away from them.*6LtMs,*

*Lt 18f, 1890, par. 7*

And now when you have learned your own weakness out of Christ, you may come to Jesus with a contrite heart and He will pardon you, and you may learn [that] “in Him is strength” and fortitude, and courage; and you may learn something of the pardon of sins forgiven. You have learned something of what Satan is, and have tasted of his wages, and you have fallen, but you may learn of the One who can lift you up. You are not fallen hopelessly, and you may work for Jesus as earnestly as you have worked for [Satan]. You have opportunity now to make a different record in the books of heaven.*6LtMs, Lt 18f, 1890, par. 8*

Working for Jesus is not sullen drudgery as a task. No, in this work is joy and consolation. It carries its reward with it every day. The soul is uplifted constantly to the Sun of Righteousness. When buffeted with a baffling tempest, how gladdening is the glimmer of a light in the darkness; just this is Christ to you. Press to the light; in the name of Christ who died for you, press to the light, rejoicing at every step that your probation is not ended. When buffeted by Satan’s temptations, and the sinner has been overcome, hope has fled, the exertion seems paralyzed, how welcome is light amid the darkness. This, Jesus is to you. He is your refuge; He is your stronghold.*6LtMs, Lt 18f, 1890, par. 9*

Take the Word of God as your guide. It will irradiate your path, and be to you a pillar of cloud by day, and a pillar of fire by night. You will have a director at every step. You need a counselor in every difficulty. The truth in the heart will sanctify the life. The directions given in the word of God are authoritative and divine. Can my friend ever find a path more pleasant than that of perfect obedience to God? Is not every youth under a terrible deception, who thinks he has discovered a happier way?*6LtMs, Lt 18f, 1890, par. 10*

True religion never makes its possessor gloomy and unhappy. True religion, which the Spirit of God invites you to accept, consists in being under the guidance of One who never errs, One who is holy in word, thought, and deed. The Lord reaches out to you His hand that He may place your feet in the narrow path and guide you in thought, word, and deed. Jesus loves you, and wants to make you

happy. Make the Bible standard the rule and aim of your life.*6LtMs, Lt 18f, 1890, par. 11*

What can bring you back to your God-given manhood and bring sunshine into the chambers of your mind and heart but the sense of sins forgiven? What can give you true nobility and restoration to the image of God but Jesus? Who can give peace, if not the Prince of Peace? What can bring rest to the soul but making Christ your refuge? Will you think any longer as you have done, that only a license in sin is liberty? Is the truth of heavenly origin a yoke of bondage to you?*6LtMs, Lt 18f, 1890, par. 12*

May the Lord Jesus Christ give you that repentance that needeth not to be repented of. Make the happiness of your parents your happiness. You owe them more than you can ever repay, but show your love for them by respecting yourself. Show your love for them by making their hearts glad, because you love Jesus whom they love.*6LtMs, Lt 18f, 1890, par. 13*

You will never find a wiser guide than the ever-wise God. The time of your probation is now extended to you. Make diligent work for time and eternity. Your father and mother will help you; but God will be your helper above all, and above every earthly relation or friend. Will you trust in Jesus?*6LtMs, Lt 18f, 1890, par. 14*

Please write to me, and I will try to find time to answer you.*6LtMs, Lt 18f, 1890, par. 15*

**Lt 19, 1890**

Ministers in Ohio Conference

Refiled as *Ms 19, 1890*.



**Lt 20, 1890**

Olsen, O. A.

Battle Creek, Michigan

October 7, 1890

This letter is published in entirety in *1888 714-719*.

Dear Brother Olsen,

My mind has been troubled over the things in Michigan and other conferences. But Michigan is the great heart of the work; here are the working powers that have a decided influence upon the work in all its movements throughout all our conferences. As matters have been presented to me again and again in reference to the spiritual condition of the publishing house in Battle Creek, I see a very sad picture. *6LtMs, Lt 20, 1890, par. 1*

Responsibilities are borne by men who have had no living experience in the rise and progress of the work. Brother Amadon and Elder Smith have had this experience, but Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest. *6LtMs, Lt 20, 1890, par. 2*

I know of not one man who has length of experience from the rise of the message to make his voice heard, or influence to tell [for] the cause of God at this time. With the exception of Brother Lunt nearly all are sleeping in their graves. Those who are living, who have had an experience in the work which the Lord has been pleased to give me are Elder Smith, Brother Amadon, and Elder Loughborough.

Elder Smith will not receive the light God has given to correct him; he has not a spirit to correct by confession any wrong course he has pursued in the past and thus put up the bars behind him which lead into dangerous paths.*6LtMs, Lt 20, 1890, par. 3*

I hear everywhere I go objections to the testimonies, quoting Elders Smith and Butler. They do not believe the testimonies; they do not accept that which Sister White has had in reproof of their course. Are not these good men? Have they not stood high in the work and cause of God? Then the seed of doubt and unbelief is sown in minds by those who have been themselves reproved. These men are, and have been for years, counteracting the work the Lord would have done to keep clear eyesight in the church and purge them from wrongs.*6LtMs, Lt 20, 1890, par. 4*

There are great responsibilities placed on unconsecrated, inexperienced men in our councils, in interest connected with the great heart of the work—their decisions are not all sound, healthy, and consistent. A class have the molding and fashioning that know nothing of my work from the rise of the message. If Elder Smith stood where God would have him, if he had stood in the clear light from years back, his influence would be a power for good. But blindness is upon him and he senses it not. I have been shown that as he now stands Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. Other hands will carry forward the sacred work to its close. Elder Butler will be left in the same position. This was shown me clearly in years past. They are unfaithful; they do not work with the Captain of our salvation and keep step with the providence of God.*6LtMs, Lt 20, 1890, par. 5*

The work is onward; truth will triumph; but if these men do not receive the reproofs given them of God, and take their stand firmly on the right side after having so great light, they will be left in darkness corresponding with the light that God would have them receive and walk in, which they refused to accept because it did not meet their ideas. Human feelings, human prejudices, false ideas, have been corrupting the gold of character; the most fine gold has become dim. The part that they might act in the work and cause of God to its very close, they do not act, because they will not be set

right by the light God has flashed upon their pathway. They have caused the lame in faith to wander and to stumble on the dark mountains of unbelief, and they themselves are so blinded that the angel of the Lord says of them, "and knowest not." [*Revelation 3:17.*]*6LtMs, Lt 20, 1890, par. 6*

There are those who are officiating in the great work who are not walking in the light; some are fashioned and molded in their experience by these men who ought to guide them and stand as faithful watchmen to give the trumpet a certain sound, but have been, in place of doing this, confusing minds and quenching the faith of God's people in the messages He has sent to them in reproof and warnings. The testimonies of His Spirit that would correct the erring are treated by them in such a manner as to leave many minds shrouded in uncertainty in regard to their true origin, and the voice of God is disregarded just as Satan wanted it should be.*6LtMs, Lt 20, 1890, par. 7*

Now I come to the point. Elder Loughborough has stood firmly for the testimonies, and should not he who dares to be true be especially cared for? Should not he be placed in a position where he can do the most good? Why should he be required to occupy a position in Nebraska? Why should he be called to that hard and trying field? I see no light in it, and I wish to have you reconsider this matter.*6LtMs, Lt 20, 1890, par. 8*

The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message.*6LtMs, Lt 20, 1890, par. 9*

I consider the position and work of Elders Butler, Farnsworth, Smith, and numerous others, is to unsettle the faith of the people of God by things which they say but which they ought not to say, and things left unsaid which they ought to say. And this state of things—

unbelief, prejudice, and Pharisaism—is leavening the church. God has spoken, but they hear not His voice. They have had all the evidence that will ever be given them in the manifestation of the fruit of the Spirit of God attending the messages given, but they have closed their eyes lest they shall see and hardened their hearts lest they shall feel. The Spirit of God has been grieved, and they are so dull of comprehension that they know it not. *6LtMs, Lt 20, 1890, par. 10*

Now, Brother Olsen, find some one else for Nebraska and let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land. God said of him, “My servant Caleb ... hath followed me fully, him will I bring into the land.” [*Numbers 14:24.*] Calebs are most needed in the churches today. *6LtMs, Lt 20, 1890, par. 11*

Something must be brought into our churches to overcome this unsettled state of unbelief in order to make them vigorous and successful. We need to follow Christ with the whole heart. I ask you to prayerfully consider the situation. Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference. If he has strength for Nebraska, he has the same capability for California. What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere. *6LtMs, Lt 20, 1890, par. 12*

There is much loose work done everywhere, and the efforts that have been made for the few years past tend to put out the eyes that Israel shall not discern their defections, and God withholds His Spirit from them and darkness envelopes them as it did the Jewish nation. What we want most is not learning and eloquence and the mastery in debating, but heart power, prayer to God in faith for His converting power, thoroughgoing piety. Half-way converts abound; singleness in love for Jesus is rare. It is not brain power or purse power, but heart power that the people need now. *6LtMs, Lt 20, 1890, par. 13*

I say, give Elder Loughborough men to work with him and let his

efforts be put forth in Michigan from church to church. Let his experience, with the help that God shall give him, settle the wavering faith of the people who are losing their bearings because of the watchmen giving the trumpet an uncertain sound. Let everything be done that can be done for the churches in Michigan to strengthen the things that remain that are ready to die. Why not encourage Elder Loughborough and Brother Lunt to come to Michigan and work in this state? Both can do a similar work; they can bear a testimony of the things they have seen and heard, felt and handled. They will do more good in this kind of labor than the whole season of camp meetings, for what the people need is personal effort, and words and influence to settle the faith of those who are now in uncertainty. *6LtMs, Lt 20, 1890, par. 14*

May the Lord give you wisdom in this matter; but I cannot feel that you are moving wisely in calling Brother Loughborough to Nebraska. Something in line of decided testimony must be heard in vindication of the testimonies of the Spirit of God in our churches. Shall the people have it? Think of these things. May the Lord help you in your decisions, is my prayer. *6LtMs, Lt 20, 1890, par. 15*

**Lt 21, 1890**

Olsen, O.A.

Danvers, Massachusetts

December 13, 1890

Missing.

**Lt 22, 1890**

Physicians and Managers of Health Institutions

St. Helena, California

May 20, 1890

This letter is published in entirety in *20MR 378-390*. <sup>†</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My mind is much perplexed, my soul weighed down with burdens, because I discern many things which my brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from presidents of conferences and from men of property, and have also had interviews with these brethren in reference to building health institutions in different states. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. I have brought before their minds the difficulties that we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well-balanced minds, or unselfish interest—men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions. *6LtMs, Lt 22, 1890, par. 1*

The sanitarium at Mt. Vernon has been urged upon our attention; from the time it was first proposed to establish this institution, I have not given the enterprise the least encouragement. I have said, The Lord has shown me that if the brethren of the Ohio Conference were consecrated to Him, they would put forth earnest efforts to establish a mission in the city of Cleveland. If they would preserve humility and personal piety, self-denial and consecration to God, the Lord would give them wisdom, He, Himself, would be their counselor, and a house of worship could be erected in that city. *6LtMs, Lt 22, 1890, par. 2*

There was a wonderful interest there in 1843 and 1844. Those who accepted the testimonies brought to them, were happy in the Faith. As they assembled to bear testimony to the Truth, many were made to feel, "Surely the Lord was in this place, ... this is none other but the house of God, and this is the gate of heaven." [*Genesis 28:16, 17.*]*6LtMs, Lt 22, 1890, par. 3*

The great disappointment in 1844 was a trying ordeal. They had not the light that would have enabled them to discern the reason of their disappointment, some gave up the Faith; others held to their past experience, but became bewildered in regard to their position after 1844; they were exposed to temptation, and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away the rubbish of error and reveal to them the jewels of truth. These would be gladly received by many, and the harps that had been left tuneless would be taken from the willows, and again give forth sweet music. Many will discover the lost links in the chain of truth, and they will see a beautiful harmony in the whole. They will have a fresh experience, being assured that He whom they trusted has not forsaken them and left them in darkness. "The Lord will command his loving kindness in the daytime, and in the night his song shall be with me." [*Psalm 42:8.*]*6LtMs, Lt 22, 1890, par. 4*

But the churches in Ohio needed a work done for them, for both ministers and people. Not one was qualified for the work but those who were daily learning in the school of Christ to be meek and lowly of heart. Many had fallen into a shallow, superficial way of thinking and working. There were envies, jealousies and evil surmisings, and evil speaking. Some were cherishing malice toward one another, and provoking one another by criticism and censure. They did not have a clear understanding of their individual relation to the work of God and their personal responsibility, they did not realize their own weakness and inefficiency in the great work for the salvation of souls. They did not consider that they were only inferior instruments, and that the great efficient agent was God. The good accomplished was the result of divine power combined with human effort.*6LtMs, Lt 22, 1890, par. 5*

"Neither is he that planteth anything, neither he that watereth; but



God that giveth the increase.” [1 *Corinthians* 3:7.] Here is presented the comparative value of the two agencies, the human and the divine. The Lord Jesus declared, “Without me you can do nothing.” [*John* 15:5.] Man can accomplish nothing without God, but God has chosen human agencies to cooperate with His divine power. We are laborers together with God. He has made His church the depository of sacred trusts. His people are the channels through which spiritual light flows to the world. Your heart, your mind, and all your affections, belong undividedly and eternally to Christ. If you are accepted in Christ, what are you doing for Him?*6LtMs, Lt 22, 1890, par. 6*

The churches in Ohio are in need of divine enlightenment. Let the Bible truth be grasped firmly and practiced daily, and you will be girded for all labor and prepared for all trial. While the churches have been struggling for life, they have been turning their attention from the work that God has given them to do, and taking up a work He had not appointed them. Thus everything has moved hard. When their plans did not succeed, some have become angry with their brethren, sometimes for what they did do, and sometimes for what they did not do. It was found not so easy to walk in the sparks of their own kindling. Had they walked in the counsel of God, had they done just the work He had given them, the cause would have been years in advance, where it is now years behind.*6LtMs, Lt 22, 1890, par. 7*

There was a work to be accomplished in Ohio. Heaven was waiting to pour out its gifts upon men, and it was required of the believers in the truth that they work as God’s agents, with unselfish interests, with painstaking, persevering energy. Not one must fail or be discouraged. They must constantly feed on Christ, the living bread which came down from Heaven. Then the laborers could give to every man his portion of meat in due season. But the enemy came in to distract minds from the work. The Mt. Vernon institution called the attention, and absorbed the influence and means, that should have been given to other branches of the work. The most flattering inducements were held out, the most glowing representations were made in order to raise means to build up this institution.*6LtMs, Lt 22, 1890, par. 8*

The Lord was not pleased with this arrangement. In order to accomplish anything, men must work in harmony with God, else they will be like men beating the air. *6LtMs, Lt 22, 1890, par. 9*

Much time and thought have been given to studying ways and means to make the Mt. Vernon institution succeed. Elder Underwood has not had clear discernment, and he has not seen what needed to be done in Ohio. He has planned, but the Lord has not planned with him. Because he could not prevail upon the brethren to invest their means in the Mt. Vernon Sanitarium, Bro. Underwood has felt irritated and has spoken unadvisedly. The Lord had other interests to build up in Ohio besides the Mt. Vernon Sanitarium, but those things that should have come first have received the least attention. *6LtMs, Lt 22, 1890, par. 10*

Things have been strangely neglected, for many have been discouraged, fearing that their investment in that institution would be lost. *6LtMs, Lt 22, 1890, par. 11*

In California Dr. Maxson drew off from the Health Retreat in a way that God did not approve. The only reason he gave was that his methods of treatment were not in harmony with those of Dr. Gibbs. He said, "I want to tell you, Sr. White, this eclectic and homeopathic practice is of the same piece as mesmerism, as spiritualism; it originated with the devil." Who gave him this information? Certainly not the Lord, for the statement has no foundation in truth. *6LtMs, Lt 22, 1890, par. 12*

I said, "Please do stop Dr. Maxson; however honest you may be in your statements, I know them to be without foundation." "Oh," he replied, "you will see, you will see, and say that I am right." To this I answered, "Never, Dr. Maxson, never. When you know more than you do now, you will not feel so wise as to make such statements as you have made today. Such assertions are unworthy of a Christian physician, and it is because you have not been thorough in your studies and investigations, but have only skimmed the surface that you make statements of this wild, extravagant character." It is always best for men to be modest, and meek, and lowly of heart. But Dr. Maxson was not. How few really know God and believe on Jesus Christ whom He hath sent. *6LtMs, Lt 22, 1890,*

*par. 13*

I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Such institutions should be established only when after careful and prayerful consultation, it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. The strange movements that have been made in investing time and money in planning to establish sanitariums have not been in the order of the Lord.*6LtMs, Lt 22, 1890, par. 14*

It is enough to call your attention to the institution at Mt. Vernon. At the outset this was a private enterprise, but some of those engaged in it were laborers who were in the employ of the conference. These men were out of order when, acting on their own responsibility they started an enterprise that required money and perplexing thought and much time, and then made it a burden to the churches, as was the case with the Mt. Vernon Sanitarium.*6LtMs, Lt 22, 1890, par. 15*

There should be the most careful consideration, not only in planning for health institutions, but in the establishment of schools for the education of our youth. We must avoid investing so much means in the one interest as to cripple other enterprises, equally important. Here is a danger that must be guarded against. There are small churches in positive need of a house of worship. All who pay their tithes help to sustain the cause of God, and it is but just that their wants should be considered. In the erection of school buildings there must be a careful regard for economy, that the treasury may not be drained, and other interests be crippled.*6LtMs, Lt 22, 1890, par. 16*

When a school is established in the name of the Lord, with an eye single to His glory, God will give wisdom to the managers that it shall not demand so large investments as to restrict the work in other directions.*6LtMs, Lt 22, 1890, par. 17*

A weighty responsibility rests upon the managers of our schools to see that the educational forces are proportioned to the outlay of means in the erection of these large buildings. Great care and wisdom are needed for the selection of consecrated, intelligent

workers. Such workers are the essential, the all-important factor in the success of the school. Efforts are made to bring in families to settle where a school is located. How important that these families should be good representatives of our holy Faith. To make it a success, a school needs as teachers and managers, cultivated, sanctified, self-sacrificing, brave, compassionate, whole-hearted men and women. And all who shall in any manner be connected with the school need the sanctifying grace of Christ, that the institution may be a bright light amid the moral darkness.*6LtMs, Lt 22, 1890, par. 18*

The church at Lincoln, Nebraska, where our new college is established, may well tremble as they see themselves entrusted with moral responsibilities too deep for words to express. Shall this work that has begun nobly, fail or languish for want of consecrated workers? Shall selfish projects, shall ambition, find room in this enterprise? Will the workers permit the love of gain, the love of ease, shallow piety, to banish Christ from their hearts and exclude Him from the school?—God forbid! The work is already far advanced; everything is arranged for an earnest reform, for a truer more effective education. Will our people in the western states accept this holy trust? Will they humble themselves at the cross of Calvary, ready for any sacrifice and any service?*6LtMs, Lt 22, 1890, par. 19*

Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means should be invested, and also as to the educational force to be employed. Our medical institutions should stand on the same footing. The establishment of a health institution is too important a matter to be left to the independent judgment and action of individuals.*6LtMs, Lt 22, 1890, par. 20*

If the enterprise is under the control of the General Conference, the way is open for a careful consideration of the matter, and if it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there

must be an authority to guard such an institution, so that persons who are not qualified shall not be allowed to grasp responsibilities through selfish ambition in their professional line. *6LtMs, Lt 22, 1890, par. 21*

I have been shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ as are the workers in our colleges or publishing houses. Not the least selfishness should be practiced. There should be no dishonesty, no hypocrisy, no partiality. Strict honesty and fidelity should govern all their dealings with one another. If this high standard is not maintained, there is danger that the people will suffer wrong in many ways through unconsecrated, selfish and wicked practitioners. All these things need to be strictly guarded that the influence of the physicians may be such as not to dishonor our holy Faith, but rather to recommend and extend it. *6LtMs, Lt 22, 1890, par. 22*

The idea has been more and more entertained, as revealed by practice, that physicians are under no obligation to be followers of Christ. Many of them are careless of their morals, careless of their influence, loose and dishonest; and they act as though God winked at these sins in them because they are physicians, when for this very reason they should be altogether different from what they are. The liberties that some physicians have taken have spread impurity, vice, and soul-destroying guilt. The fearful truth has never half been told. Under cover of their calling, they have destroyed many souls; while professing godliness, they were the servants of sin and their deluded victims are ruined for time and for eternity. *6LtMs, Lt 22, 1890, par. 23*

What is the reason of all this? The trouble is in the heart; it is impure. Every physician should have his heart garrisoned with the grace of Christ. But while physicians feel under no special obligation to attend religious services, and do not place themselves in the channel of light, Satan has entrance to the soul and works his will. They follow his suggestions rather than the way of the Lord to do justice and judgment. *6LtMs, Lt 22, 1890, par. 24*

The Christian physician cannot maintain a supreme regard for his

own individuality, acting in his profession without reference to his accountability to God or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a sanitarium, upon his own independent judgment. The physicians employed in our institutions should have a sacred regard for honor and loyalty. If they fail to walk uprightly, if they do not honor the principles that should control the followers of Christ, then let the church take action in their case. Let the Bible rule be followed, just as the Master, Christ Jesus, has taught.*6LtMs, Lt 22, 1890, par. 25*

Be the physicians great or small, if they refuse to submit to church discipline, after suitable time has been given for patient labor as Christ has directed, they should be separated from the church as unworthy of its fellowship. Grave sins, registered in the books of heaven, have been concealed or passed over without action by the church as though wrongdoing in a physician must not be noticed. This is all wrong, and will bring reproach upon the cause of God. The fact that the physician occupies a position of influence is the very reason why, in case of wrongdoing on his part, there should be careful investigation by judicious persons. Let our health institutions be purged of every evil, that the blessing of God may rest upon these, His instrumentalities.*6LtMs, Lt 22, 1890, par. 26*

Men wonder at the course of Judas, who sold his Lord for thirty pieces of silver; but are not similar sins still committed by those who have the name of being the disciples of Christ? Do not men, yes, physicians, consider themselves at liberty, through pretense and sophistry originating from the suggestions of Satan to sell their honor, sacrifice integrity, in order to secure some worldly advantage? Do they not resort to policy, work in an underhand manner, to bring about certain plans that deny their faith and separate the God of Israel from them? This kind of ingenious sinning is common in the health institutions.*6LtMs, Lt 22, 1890, par. 27*

The Word of God does not repress man's activity, but guides it in pure, holy channels. All the vigor of mind and soul is needed in the work of God, but it must be sanctified by His grace. All the confederacy of Satan, with his masterly intelligence, and with all the

skill of thousands of years of practice, is engaged in luring men, even professed Christians, to follow his maxims; he will insinuate his own reasoning into human minds, leading men to believe that the worldly maxims and policy are correct, that when the objects to be gained are worthy in themselves, it is admissible to employ pretense, hypocrisy, and deceit in securing them. *6LtMs, Lt 22, 1890, par. 28*

All customs or practices founded upon what the teaching of the Bible shows to be false, should be discarded, though Satan may present them in angel garb. God wants all who are connected with the sanitarium, whether physicians, superintendent, or those officiating in any department, to be just what the Bible requires—exemplary Christians. All their business transactions, whether with believers or unbelievers, should be as transparent as the sunlight. *6LtMs, Lt 22, 1890, par. 29*

The fact that one is never detected in deception or fraud does not make him less guilty in the sight of God. That which God testifies of us, when character is weighed in the golden scales of the sanctuary is to stand fast forever unless the sad decision, “wanting” [*Daniel 5:27*] is changed because of soul-repentance and transformation of character. Then pardon is written, and the promise is fulfilled, “a new heart will I give you.” [*Ezekiel 36:26.*] *6LtMs, Lt 22, 1890, par. 30*

There is need of an entire change in the principles that control many physicians in regard to their example as Christians. They must meet a higher standard, the Bible standard. While Satan and his confederacy of evil are strengthening their forces to make of no effect the power and the Word of God, their most effective argument is the unconsecrated lives of those who, like Judas, profess to be disciples of Christ but like Judas are betraying sacred interests and thus betraying Christ. Every departure from the principles of truth and the grace of Christ causes Satan to exult, for it places in his hands weapons to use against Christ and the truth. *6LtMs, Lt 22, 1890, par. 31*

God’s Word is to be the man of our counsel. We are not to deviate from its teachings in any manner, or to gain any object, however

desirable. Darkness has covered the earth, and gross darkness the people; only the bright beams of the Sun of Righteousness can penetrate the dense shadow with which Satan has covered the world.*6LtMs, Lt 22, 1890, par. 32*

How many accept the sophistry of Satan as the Word of God, and carry out his suggestions with a zeal that is marvelous. Strong temptations assail every man whose position throws him into worldly associations. Money is the standard by which men are estimated in the marketplace and, sad to say, in our churches it is made the standard of character. Would that the professed followers of Christ would in their business relations seek to be good and to do good instead of making it their object to be rich. Would that they would determine not to bring a shade of reproach upon the Christian name. Instead of feeling that they must secure a certain income in order to enrich themselves, they should determine that through divine grace they will, at any cost, retain their position under the bloodstained banner of Christ, that they will not, by their example, give the world any occasion to make light of selfishness, covetousness, or avarice. Let every one who claims to be a disciple of Christ say, "By the grace of God I will hold fast my integrity, get thee behind me, Satan. I will not, under any consideration, enter into a confederacy with your hellish powers."*6LtMs, Lt 22, 1890, par. 33*

Such determination is uncommon in the marketplace, uncommon in men of business; but let it not be a rare thing in the medical profession, for above every other calling this requires men of sterling integrity, men who will not be bought or sold. In his daily life the true Christian will be "not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] Christ is our example in all things. To Him we are responsible in all our works, hour by hour, moment by moment. The true Witness says, "I know thy works: behold, I have set before thee an open door, and no man can shut it." [*Revelation 3:8.*] There is no excuse for sin, no excuse for the least degree of unfaithfulness.*6LtMs, Lt 22, 1890, par. 34*

The door is open, your desires, your prayers, can reach Christ, and His grace will shine forth to you from that open door, which all the confederacy of evil cannot close. Call upon Him in the day of



trouble, seek Him in the hour of your need, and He will not fail you nor forsake you. Constantly bear in mind under whose banner you have decided to stand. If you are Christ's soldier, then honor your Captain; take a decided stand against every wrong practice.*6LtMs, Lt 22, 1890, par. 35*

This is required, in the strictest sense, of one who professes to be a Christian physician. With the invalid, much depends upon the society you bring with you into the sick room. If you are evil in heart, evil angels stand by your side to urge you in the wrong direction. If you preserve your fidelity and are constantly looking unto Jesus, He will impart to you knowledge and wisdom; His presence will give you comfort and peace and hope, and success that is truly marvelous.*6LtMs, Lt 22, 1890, par. 36*

The Christian physician is not to exercise his skill solely in studying the disease and its treatment, but he is in the highest sense a missionary. In the sight of all heaven he is to work for Christ, who has bought him with an infinite price. Let no base, groveling thoughts be entertained, but let your conversation be holy; be ready to speak a word in season. Speak of the value of the souls and of its perils out of Christ. Sow the seeds of truth, and the Lord Jesus will keep your mind and heart; His righteousness will go before you, heavenly angels will minister unto you. The glory of the Lord will be your reward.*6LtMs, Lt 22, 1890, par. 37*

The Christian physician occupies a position as responsible as that of the gospel minister, and he should be as fully consecrated to God. Careless words and deportment do great harm. They are a savor of death unto death. But if, in your daily life, you practice the pure principles of the gospel, your example will be a savor of life unto life. Christ's holy maxims will be ever upon your lips, because they are cherished as a priceless treasure in the heart.*6LtMs, Lt 22, 1890, par. 38*

Never should the physician feel that he is at liberty, in his professional fields, to benefit himself unjustly at the expense of another. He must not betray the truth of God, and must not give place to the devil. I have been shown that as you are brought into contact and association with the world, you should watch with the

greatest vigilance to preserve the purity of your religion. Let the decision be renewed day by day, "I am a Christian; I cannot act upon the world's customs and maxims. I must not in anything do evil and smile at [Satan's] sharp contrivances to take advantage, in any respect, of a brother, or of any soul for whom Christ has died. I must love my neighbor as myself and must do unto others as I wish them to do to me."*6LMS, Lt 22, 1890, par. 39*

You will be tempted to unfaithfulness or injustice in apparently small matters; but remember that it was by what seemed a small transgression that our first parents opened the floodgates of woe to our world. Sin does not lose its offensive character because of its commonness; it is sin all the same. Men in responsible positions may transgress the precepts of God's holy law, but it is sin all the same, and a far greater sin in them than in others who have had less light and responsibility. Men in positions of sacred trust are expected to be upright because of their position; but before God their uprightness is measured by their singleness of purpose to honor Him. You should not seek to be men whom the world shall honor, but men whom God can look upon as good and faithful.*6LMS, Lt 22, 1890, par. 40*

Those who have charge of our institutions, the sanitarium, the college, the publishing house, the missions established in various places, are not to depart from the rules of strict integrity for any bribe or money consideration. There are those working in these institutions who are dependent for bread upon the means they earn. Often these workers labor just as hard and faithfully as the men who are paid three times as much. Be careful not to crowd down the wages of the poor below what their labor is worth. Beware lest any injustice be done them and they cry unto the Lord against you, for you will surely lose every dollar that has been wrongfully withheld from them.*6LMS, Lt 22, 1890, par. 41*

More than this, injustice or oppression on your part will lay a stumbling block for their souls. Many are receiving, in our institutions, the training for their life work. Be careful what influences are brought to bear upon them. The managers should carefully guard both the health and the morals of the workers. See that none are urged on, or even allowed, to ruin their physical and mental

powers by overwork.*6LtMs, Lt 22, 1890, par. 42*

It is not sharp reprimands that will keep your workers in the right path. It is the influence of a straightforward, just, unselfish management, that which heaven can commend as “good and faithful.” [*Matthew 25:21.*] This will bring heavenly angels to the side of the managers, and God will work for the souls He has purchased at an infinite cost. But if the managers reveal a sharp, grasping spirit in dealing with the workers, if they have no more care than to see how much of the value of brain, bone, and muscle they can extort for the least wages, God writes them in His book as unfaithful stewards of sacred trusts, unfaithful to the bodies and souls of those whom Christ values at the price He paid for them.*6LtMs, Lt 22, 1890, par. 43*

Even in our institutions a species of slavery may exist. Heaven abhors this and will call to account all who grind the faces of the poor. Let it be understood by all, that when the managers in any way abuse their authority by oppressing those under their charge, their course tells directly against the institution, both weakening its influence for good, and preventing financial prosperity.*6LtMs, Lt 22, 1890, par. 44*

Those who deal with human minds must cultivate self-control, patience, kindness, forbearance, and Christlike love. These souls may be their companions through the ceaseless ages of eternity. There is no respect of persons with God. All with whom we stand related, in any capacity, should see in us Christlike attributes, not satanic. Everything should be set in order and everything guarded against that would cast a shadow over the religious life of the workers, or the soul of one who has not accepted Christ, thus making His salvation more difficult.*6LtMs, Lt 22, 1890, par. 45*

Let all in the sanitarium, whether high or low, take heed that not one soul with whom they are connected shall suffer from their peculiar selfish, egotistical notions. Be broad, noble and Christlike; and this comprehends all goodness and faithfulness. Let it be impressed upon every soul that the moral tone in every department of the sanitarium must be elevated. Time must be given to personal religious culture. All must learn their lessons in the School of Christ,

learn to wear His yoke and to bear His burdens, not burdens of their own making. "Learn of Me," says Jesus; "For I am meek and lowly in heart." [*Matthew 11:29.*] Let those in command learn how to train others by first training themselves to do justice and to love mercy. Do not excuse anything in yourselves that you would condemn in another. Never, never, seek to make the workers under you feel the hand of oppression. *6LtMs, Lt 22, 1890, par. 46*

You who are appointed as directors are, yourselves, to be under the direction of Christ. Take your orders from Him, and give them to the workers in the spirit of Christ, remembering that "all ye are brethren." [*Matthew 23:8.*] We are reformers and we are not to accept a human standard but to be governed by the principles of heaven. It does not become reformers to confine the work of reform to some special points, to the neglect of others. If wealth is brought to the sanitarium by the sacrifice of one Christlike attribute or principle, souls will be discouraged, and one soul is worth more than the whole world. Remember that Christ will deal with you as you deal with those under your care. *6LtMs, Lt 22, 1890, par. 47*

Every effort to secure financial gain to our institutions that necessitates oppression in wages, or in any way deprives the workers of spiritual advantage which they should receive, is opposed to the principles upon which these institutions were established. Disaster will follow as surely as this policy is pursued. *6LtMs, Lt 22, 1890, par. 48*

God is over all, and in forgetting Him we forsake the pure snow of Lebanon for the turbid streams of the valley. No soul can prosper without time to pray, to search the Scriptures; and all should, as far as possible, have the privilege of attending public worship. All need to keep the oil of grace in their vessels with their lamps. *6LtMs, Lt 22, 1890, par. 49*

Above all others, the workers who are thrown into the society of worldlings need to have Jesus often held up before them, that they may behold the Lamb of God who taketh away the sin of the world. The godless element to which they are exposed makes it essential that personal labor should be bestowed upon them. Who could be closely related to these patients, and hear them talk, and breathe in

the atmosphere that surrounds their souls without running some risk? Counteracting influences should be exerted, lest, through the tempting allurements of Satan, the worldly element should steal the heart away from God.*6LtMs, Lt 22, 1890, par. 50*

Those who, from whatever cause, are obliged to work on the Sabbath are in peril; they feel the loss, and from doing works of necessity, they fall into the habit of working on the Sabbath. The sense of its sacredness is lost, and the holy commandment is of no effect.*6LtMs, Lt 22, 1890, par. 51*

A special effort should be made to bring about reforms in regard to Sabbath observance. The workers in the sanitarium do not always do for themselves what is their privilege and duty. They feel so weary they become demoralized. This should not be. No soul can be rich in grace only as it shall abide in the presence of God. Better have poverty in temporal things and abide in Christ, and be nourished by His Word, which is spirit and life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] The world may smile as we repeat this to them, but it is the Word of the Son of God. He says, "Whoso eateth my flesh (the Word that Christ speaks to us) ... hath eternal life: and I will raise him up at the last day." [*John 6:54.*]*6LtMs, Lt 22, 1890, par. 52*

God is the great Proprietor of the sanitarium, of the Review and Herald Office, of the Pacific Press, of our colleges. In all these institutions the managers must receive their directions from above. And wherever the temptations that come through association with the ungodly are strongest, there the greatest care must be taken to place the workers in close connection with Christ and the influences proceeding from Him. His Word must be our guide in all things, and if poverty comes because we will abide by a plain "Thus saith the Lord," we must still abide by it even at the loss of all things else.*6LtMs, Lt 22, 1890, par. 53*

We cannot always be upon our knees in prayer, but the way to the throne of God is always open. While engaged in active labor we may ask, and we are promised by One who will not deceive us, "we shall receive." [*John 16:24.*] The Christian can and will find time to

pray. Daniel was a statesman, yet three times a day he sought God, and the Lord gave him of His Holy Spirit. So, today, men may resort to the most sacred pavilion of the most High and feel the assurance of His promise, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." [*Isaiah 32:18.*] All, who really desire it, can find a place for communion with God where no ear can hear but the One open to the cries of the helpless, distressed, and needy. *6LtMs, Lt 22, 1890, par. 54*

If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make mistakes, we shall incur losses, for the Lord is not with us; we have closed the door, so that He cannot find access to our souls. But if we pray, even when our hands are employed, the Saviour's ear is open to hear our petition. *6LtMs, Lt 22, 1890, par. 55*

If we are determined not to be separated from the source of our strength, Jesus will be just as determined to be at our right hand to help us, that we shall not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made. *6LtMs, Lt 22, 1890, par. 56*

The Saviour says in His message to the churches, "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." [*Revelation 3:4.*] These souls overcame by the blood of the Lamb and the Word of their testimony. Amid the moral pollution that prevailed on every hand, they held fast their integrity. And why? They were partakers of the Divine Nature, and thus they escaped the corruption that is in the world through lust. They became rich in faith and heirs to an inheritance of more value than the gold of Ophir. Only a life of constant dependence upon the Saviour is a life of holiness. *6LtMs, Lt 22, 1890, par. 57*

## Lt 22a, 1890

Rogers, Brother

Battle Creek, Michigan

February 9, 1890

Previously unpublished.

Brother Rogers:

I have some things to say to you at this time. The words which Christ addressed to Nicodemus are appropriate to address to you. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] You are not right with God. Your course is not that of a Christian. You have a spotted record in the books of heaven, and you are not fit to be entrusted with the flock of God. The cause of God will do far better without your labor than with it, if in the future you do as you have done in the past. *6LtMs, Lt 22a, 1890, par. 1*

Your only hope is in being converted. Fall on the Rock and be broken. You are full of self-esteem, self-sufficiency, and this separates the spirit of God from you; but there are also greater evils that exist in your life and character which disqualify you for handling sacred things. Will you consider the fact that there is a witness present with you who knows the most secret chapters of your life? These chapters have been opened before me, but I hope that I shall not be obliged to open them before others. I have not, as yet revealed, your life experience, hoping that your conscience would become aroused, and if it did awaken, that you might see yourself as you are. Humble your soul before God before it is forever too late for wrongs to be righted. Will you improve the present opportunity to draw nigh to God? You have not a true realization of what sin is. You feel righteous in your own eyes, but your heart is corrupt. "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." [*James 4:8, 9.*] Is it not time for you to be alarmed? *6LtMs, Lt 22a, 1890, par. 2*

O, the ministry needs cleansing. You do not carry the burden for souls. You do not walk in the spirit of Jesus Christ, but in sparks of your own kindling. It is the defilement of your mind, the hardness of your heart that makes you so self-confident. You have little realization of the sacred character of the work in which you have been engaged. For Christ's sake, for your own soul's sake, make thorough work while probation lingers. It is a fearful thing to be lost, and you certainly will be if there is not a decided change in you, if your moral taste is not entirely transformed. The atmosphere that surrounds your soul is tainted, it is like a moral miasma and it is poisonous to live in it and to breathe in it. I will write no more at present.*6LtMs, Lt 22a, 1890, par. 3*



**Lt 22b, 1890**

Paddock, Mr.

Burrough Valley, California

March 8, 1890

Previously unpublished.

Dear Sir,

I am very sorry that you have not received the money due from me to you. I gave the business into Sara McEnterfer's hands to be promptly attended to. She was to pass it into the hands of the bookkeeper who should have sent a draft. I think there has been a mistake somewhere, as Sara has been in Chicago for three weeks. I will send in this letter the money due you.*6LtMs, Lt 22b, 1890, par. 1*

In regard to the furniture, I heard that George Hutchings has sold it, but he has not written to me about it, at least I have not received a line from him directly. I did not care particularly about the furniture, but thought he should have kept me informed of what he was doing. I am sorry, Mr. Paddock, if anything of mine has caused you trouble. I have not had an intimation of anything the least unfavorable to you, and I have had no reason to cast the slightest reflection upon you. I have ever felt that you had a kindly interest in me, because you saw that I needed advice and counsel which I have been grateful to receive. In every letter written to Robert Sawyer and Brother Dunlap in regard to my place and the setting out of fruit trees, I have said, "You had better counsel with Mr. Paddock. I regard him as a friend and as a man who understands the business. He will willingly give you advice."*6LtMs, Lt 22b, 1890, par. 2*

If the furniture is worth that which you paid for it, then I am satisfied; if it is not, I will make the matter right. I do not think you would wrong me out of anything. I have much respect for yourself, your good wife, and your precious children. If any one has made false reports, I am sorry. Nothing has come to me of this character. I

have written to George Hutchings, stating some facts and how I looked upon some things. He may feel injured, but I did not write to hurt him. I wanted him to know what I considered right and just. I have done no more than my duty.*6LtMs, Lt 22b, 1890, par. 3*

I expect to be at the April meeting in California. If possible, I may spend a day or two at the Fresno camp meeting, if I can get through from Texas. I leave Battle Creek March 23. Spend one Sabbath in Chicago, one Sabbath in Arkansas, one Sabbath in Texas, and perhaps a day or two in Fresno.*6LtMs, Lt 22b, 1890, par. 4*

Much love to your family.*6LtMs, Lt 22b, 1890, par. 5*

**Lt 22c, 1890**

Place, Brother

Springdale, Arkansas

March 28, 1890

Previously unpublished.

Dear Brother Place,

For some reasons I have had a great burden for you, as well as for other physicians at the sanitarium. A decided change should take place in you all. You need to be converted men, and become one with Christ; your will must become God's will, that you may keep the way of the Lord. The lawyer who came to Christ with the inquiry "Master, what shall I do to inherit eternal life?" asked an all-important question. You may, with anxious, intense interest, ask the same question. Jesus said unto the young man, "What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." [*Luke 10:25-28.*] "Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him; thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [*Leviticus 19:17, 18.*]<sup>6</sup>*LtMs, Lt 22c, 1890, par. 1*

Brother Place, you were presented to me as a transgressor of God's holy law. You have humiliated your soul and your body. You have indulged an unwarrantable liberty and commonness, and have been guilty of lustful practices. You have dishonored God, blunted your conscience, sanctioned evil in others, and have even tempted them to be transgressors with you. You have dishonored your profession as a Christian physician, a saviour of the souls and bodies of men and women. My brother, did you forget that there was One who was a witness to all your secret works, even the One who says, "I know thy works"? [*Revelation 3:15.*] The same witness

that traced the characters on the palace wall of Belshazzar at his sacrilegious feast, when he mocked and blasphemed the God of heaven. This witness was present when you desecrated the law of Jehovah, and all your dishonorable deeds are registered in the books of heaven to confront you in the day of judgment, except you repent, and the Lord heal you of your transgression. *6LtMs, Lt 22c, 1890, par. 2*

You have greatly weakened your moral powers through the indulgence of base passion. You have broken down the barriers which God erected to preserve purity of thought and chastity of action. You are guilty before God. "When thou sawest a thief, then thou consentest with him, and thou hast been partakers with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. ... These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright, will I show the salvation of God." [*Psalm 50:18-23.*]*6LtMs, Lt 22c, 1890, par. 3*

I beseech you, my brother, who have shown so much weakness, "seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and My thoughts than your thoughts." [*Isaiah 55:6-9.*] "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [*Psalm 51:17.*] "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." [*Isaiah 57:15, 17.*]*6LtMs, Lt 22c, 1890, par. 4*

Impiety has never assumed a more daring, venturesome attitude in our world than at the present time, and shall our course of action sanction sin? Your sensibilities have been blunted by offense against God; but the union you have had with the wicked in heart, though disguised and concealed by circumstances, and false reasonings, are all open to the eyes of Him with whom you have to do. "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] What can you mean by this abandonment of God's holy law that you transgress with impunity? You have tempted the devil to tempt you. You have walked upon his ground, and distrusted God; and unbelief of His Word, in various forms, have taken possession of your soul. As Christ's ambassador, I ask you why have you taken yourself out of His hands? Why have you planned for yourself without earnestly seeking to walk in the way of the Lord? Do you feel that your mental powers belong to yourself? Did you originate them? No, but you have dishonored the Giver by perverting them. Do you consider yourself too accomplished, too good, to be subjected to the discipline and training of God? Do you hold yourself as one willing to be controlled of God? Have you calmly considered the matter, and have you decided that you will venture to walk independently, in your own perverse way, rather than have God's will guide you? You are not a Christian; for a Christian follows Christ in a way where God and conscience must be consulted at every step. *6LtMs, Lt 22c, 1890, par. 5*

You have been seeking a freer range, a wider sphere, a broader road. Will the path you have chosen take you beyond the dominion of God? Are you enjoying freedom and peace in your self-chosen way? Are you sure to win the liberty you crave? And what will this liberty bring you? Will you be assured freedom from disappointment and disaster? "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [*Galatians 6:7, 8.*] All that you gain by walking in the sparks of your own kindling is to lie down in sorrow. Any kind of work that is revolt against God is a venture to work out a destiny which has no promise of guidance or grace or reward of the Lord. All are under the all-seeing eye of God, who says, "I know thy works." [*Revelation 3:15.*]*6LtMs, Lt 22c, 1890, par. 6*

In choosing our own way, we come in conflict with His revealed will. How dangerous is this rebellion against God. The Lord says, "For mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes, and first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their abominable and detestable things." [*Jeremiah 16:17, 18.*] "There is no darkness nor shadow of death, where the workers of iniquity may hide themselves." [*Job 34:22.*] The Lord Jehovah is the guide and counsellor of all who are determined as was Daniel, to do His will, and receive their commission from heaven. While the Lord searches out the evildoer, and rewards him according to the fruit of his doing, yet He will plentifully recompense him who worketh righteousness. Even in secular matters, the Lord will impart wisdom; Godliness is profitable for this life as well as for the life to come. *6LtMs, Lt 22c, 1890, par. 7*

Brother Place, I implore you for Christ's sake to be reconciled to God. You have broken down the barriers of chastity, you have corrupted your ways before the Lord. All your misdoings, which have violated your conscience and blunted your sensibilities, have been committed in the presence of the sinless angels. *6LtMs, Lt 22c, 1890, par. 8*

No single action makes a man's character; it is through the repetition of actions that the character is formed; for repeated action form habits, and habits become character. The tempter has triumphed in your case in leading you to the repetition of evil practices. Passion has controlled reason; truth and honesty and virtue have been sacrificed for the gratification of your base and selfish desires. But Jesus pities you; your only hope is in repentance, and confession to Him who will pardon abundantly. Be not slow to act. Now is your time to fall on the Rock and be broken; then Jesus can make you a vessel unto honor. O my Brother, could you not see and realize your accountability to God? You laid yourself open to the temptations of Satan; and in place of overcoming, you were overcome. This weakened your power of resistance, and you became the victim of Satan. Satan tried you again and again, and every temptation submitted to, made you less able to resist, until you were in Satan's hands as his slave. Help

had been provided for you through Christ Jesus, but you did not lay hold of divine strength. A way has been provided whereby we may individually form habits of purity, and become steadfast in our adherence to principle.*6LtMs, Lt 22c, 1890, par. 9*

We may be able to say, as did Joseph, “How can I do this great wickedness and sin against God?” [*Genesis 39:9.*] But you were not like Joseph. You not only did not, yourself, resist, but you became a tempter to others. We may form habits of honesty, or through the specious devices of Satan, we may turn from the straight and narrow path into the crooked, deceptive ways that lead to perdition. O my brother, your life of temptation and failure has been opened before me. Your principles are not pure and uncorrupted. You need to be thoroughly converted. Selfishness and avariciousness are becoming your snare to the ruin of your soul. Shall Satan have his way? Shall Satan’s power control your life? Have you thought what has been your influence during these years of departure from the counsel of God?*6LtMs, Lt 22c, 1890, par. 10*

**Lt 23, 1890**

Stone, Brother

Battle Creek, Michigan

January 6, 1890

Portions of this letter are published in *1888 520; ChL 23; HP 60; 9MR 127.*

Dear Brother Stone,

I have a message to bear to you from the Lord. I should have written to you during the Minneapolis meeting, but the current setting in the direction of doubt and unbelief of the Testimonies was so strong that I had no liberty to present to others the counsel of God in their case. I was bidden by the Lord to wait, for warnings and reproofs would have no effect. Only as He should lead and impress me must I speak. Our brethren had not a heart to receive anything that would humble their pride. If it were presented, they would be offended or stumble at the word, for such was the spirit that prevailed in that meeting, and under its influence many would move rashly.*6LtMs, Lt 23, 1890, par. 1*

More recently our case has again been presented before me. I was shown that for a long time your thoughts and feelings, your spirit and deportment, have not been of a character to give you moral solidity, to make you a man of holy influence. After the death of your wife, the weakness of your character was evinced in your attentions to young girls. Your familiarity was an injury to them, making impressions on their minds unfavorable to their spiritual advancement.*6LtMs, Lt 23, 1890, par. 2*

The difficulty is in your heart. It was not pure. You have not had Christ abiding in you by faith. You have not kept the way of the Lord. You have not abstained from the very appearance of evil. Your own ways, your own feelings, your appetites and passions, have held sway until you have placed yourself where you are now trammled and are inclined to please yourself irrespective of the counsel of God.*6LtMs, Lt 23, 1890, par. 3*



By the death of your wife your children were left motherless; but how feeble was your sense of responsibility to them. Other things intruded themselves. Your thoughts, impulses and purposes were very much after the order of the enemy of all righteousness. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." [1 *John* 2:16.] *6LtMs, Lt 23, 1890, par. 4*

Had you been consecrated to God, soul, body, and spirit, as every shepherd of the flock should be, had you borne the burden of souls, had you studied from cause to effect, you would have said, "I cannot take one step where there is the least probability of separating my soul from God. My fear to offend God is greater than my desire to indulge in my own inclinations. The impulse of passion shall not make and ruin my influence and deaden my conscience so that I cannot hear the voice of God to me. I will not be drawn away from Him who should stand first in my affections." *6LtMs, Lt 23, 1890, par. 5*

But you have not relinquished every idol that God might reign supreme. In contracting marriage with your present wife, you have taken upon yourself obligations that tend to draw you away from the work of God; you will be unfaithful to your solemn trust as a shepherd of the flock unless you now put on Christ and put away the indulgence of selfish passions and lusts. *6LtMs, Lt 23, 1890, par. 6*

You may for a time, pass on professing godliness, appearing to be a shepherd; but if you have a divided heart, yielding its service, its affections, to another than God, you will be finally and forever something else than a faithful child of God. He that doeth the will of God abideth forever. But the birthright can easily be sold for some selfish gratification and repentance may come too late. *6LtMs, Lt 23, 1890, par. 7*

The thorns of sin grow naturally and spontaneously, while grace can thrive only by careful cultivation. The Lord Jesus has watched your life. He knows your history. He has seen in your heart the choking thorns that have for years been growing, suppressed in their activity, but never fully uprooted, because there has been a

yielding to temptation. *6LtMs, Lt 23, 1890, par. 8*

The grace of Christ entering the soul would germinate and take root and flourish, but in the same heart are earthly plants, presented as thorns; these spring up among the precious, tender plants of heavenly origin. Now and then the tops are cut off, but the root is living, ready to send up shoots when circumstances are favorable. Nurtured by indulgence, they grow unchecked, until the precious plants are left in the shade. Their roots were not planted in prepared soil, and the thorns finally occupy the field. Thorns and thistles and briars have supplanted the precious plants of heavenly origin. You have given evidence that your life is not controlled by heavenly influence. *6LtMs, Lt 23, 1890, par. 9*

Oh, how many are being deluded by their own supposed goodness! When Peter said that he would follow Christ to prison and to death [*Luke 22:33*], he meant it, every word of it; but he was not conscious that slumbering in his soul were elements that circumstances would fan into life, and which would prove his eternal ruin unless he was made conscious of his danger. His compassionate Saviour saw in him a self-love, self-assurance which would overbear even his love of Christ; unless he could be brought to see this he would be lost to the cause of God. This represents your case. *6LtMs, Lt 23, 1890, par. 10*

Christ sees the peril of your soul. While you apparently love the truth and the cause of God, there is in your heart an unsanctified love which will make its object supreme. With the indulgence of your passions, there is come into your experience a commonness, an earthliness. Satan stands with his alluring baits to take the mind and the heart captive, and you have yielded to his wiles; you have bound your soul about with promises that it is not possible for you to fulfill and yet be an obedient child of God. I hope that you will see what these things are and break the chains that hold you. *6LtMs, Lt 23, 1890, par. 11*

Already you have unfitted yourself for God's sacred work, and unless through fasting and prayer you humble your heart before God, you will not long have a place in His work. You have too many things to absorb your interest, to divide your thoughts. At the very

best, there is none too much of our powers to give to the Lord, and the entrusted talents need to be carefully cultivated and discretely used, that we may not disappoint the Saviour.*6LtMs, Lt 23, 1890, par. 12*

I feel sad for you, I feel sad for your wife. Your marriage was unwise. Had you stood in the counsel of God, you would have seen this yourself. Your wife married you to be petted and flattered, to absorb your affections. She is exacting, drawing upon you for sympathy and special favors, and ready to feel injured unless she receives them. You and your wife are absorbed in each other; a lovesick sentimentalism is the atmosphere most agreeable to her, and it has also been most agreeable to you. You two may constitute yourselves a mutual admiration society, but in no respect do you glorify God in this matter.*6LtMs, Lt 23, 1890, par. 13*

Your wife is placed in a position that she has no disposition to fill. She is not yet converted. She lives to please herself, not to do the will of God. She has not thought of being a caretaker or a burden bearer. She is willing to be an ornament in the cause of God; if she can be petted and admired, and can have easy places found for her, she will accept the connection of the Lord's cause, but she is not ready to be Christ's servant, a soldier of the cross. She has no inclination to do what she will have to do if she becomes entirely converted. "If any man will come after me," said Christ, "let him deny himself and take up his cross daily, and follow me." [*Luke 9:23.*] Her case is perilous; if she should now die, it would be with her pride, her self-love upon her, and for such there is no place in the heavenly courts.*6LtMs, Lt 23, 1890, par. 14*

The seeds of truth have been dropped into the soil of the heart which was mellowed by the influence of the Spirit of God, and the seed gave some promise of bearing fruit; but your unwise course, your cowardly promises, your infatuation, spoiled the work; the plowing was not deep and thorough, the fallow ground was not broken-up, and the seeds of evil were left to grow into life. By your lovesick sentimentalism, you have spoiled her experience; I fear that it may never become perfect. The policy of ambition and covetousness will be only too readily accepted by you both. The prospect of gaining more means and that quickly, will lead you to

take a step farther toward the world and to separate farther from the work of God.*6LtMs, Lt 23, 1890, par. 15*

Your wife consented to marry you on condition that she should not bear a mother's responsibility for your motherless children. Was the Lord leading you in this arrangement? I answer, No. Your own unsanctified, unholy passion were bringing you into the bondage of Satan. If your wife had had the fear of God before her, she would have never consented to marry a man who could sacrifice the interests of his own motherless children to the selfish pleasure of a young wife. Such unfaithfulness to sacred responsibilities as you have shown is not flattering to any man.*6LtMs, Lt 23, 1890, par. 16*

Your wife has no thought of being a mother to your children. She is not willing to tax herself [for] them, to give them love and care, and to win their affections. Regardless of their future, she would see them placed in the hands of strangers, provided that she may be free from care.*6LtMs, Lt 23, 1890, par. 17*

You are not a patient, kind father. I have seen that you were giving honeyed words to your wife, while you had only harsh orders to [give] your daughter. If your wife spoke to you of any fault in your children, you were decided in your condemnation and blame. While you have been praising and flattering your wife, the hearts of your children have been starving for love.*6LtMs, Lt 23, 1890, par. 18*

You have shown great weakness, and the course which you have pursued will live in the minds of your children. Impressions have been made upon them which it will be difficult to efface. The withdrawal of a father's care and love where these were doubly needed have left the children to the influence of circumstances that have made the bad worse, and have weakened the good impulses that love and wisdom might have developed for the formation of much better characters than they now possess. In their present condition they are not the most favorable subjects to educate and train. A blight is upon their young lives. Tender plants, they might, if rightly cared for, have been beautiful for heaven; but their roots have been robbed of nourishment, and the seed plot of the soul has been left to become a field of thorns and briars.*6LtMs, Lt 23, 1890, par. 19*

At times your conscience is aroused and troubles you when you think of your motherless children; but unless you and your wife are converted, the atmosphere of your home will be the very worst for their moral and eternal interest. Your wife is now more of a child than they. She will come in between you and your children, and will be jealous of the love you give to them. As things now are, I cannot find it in my heart to ask you to take your children home. They would not receive much kindness, not much tenderness. You would be absorbed, as you have been, in an unsanctified and idolatrous love, and your children would not see in your discipline forbearance, gentleness, and goodness. Home would not be a happy place either for the children or for yourselves. *6LtMs, Lt 23, 1890, par. 20*

Brother Stone, how could you withdraw your interest from your own children—bone of your bone, and flesh of your flesh? And how can you be blessed of God as a shepherd of the flock, when you have so little of the shepherd's care for your own lambs? Your labors cannot receive the sanction of God while you are neglecting sacred responsibilities. You have not cultivated a tender sensibility. Your sympathies are not readily called out, except for your own special gratification. *6LtMs, Lt 23, 1890, par. 21*

All this is unlike Christ. He was full of sympathy and unselfish love. You need to be changed; you must have a different experience from what you have had. You should feel and show an interest in your children, a tender thoughtfulness to make them happy. Here is your first duty. Remember that as you and your wife deal with your children, so will God deal with you. You could have had the influence over them which every father should have for his children. This neglected responsibility should not be left haphazard. No longer try to shift it upon others. *6LtMs, Lt 23, 1890, par. 22*

Your neglect toward your children at the tender age when they most needed your love and care, has opened the door for Satan to work with them; and while you have slept the enemy has been diligently sowing tares in their hearts. I beseech you, if you ever worked in your life to save souls, work now that this evil growth may be uprooted and that the good seed of the kingdom may be sown in their hearts. This will require determined, persevering effort, and longsuffering patience on the part of their father, and of the one who

stands in the place of their mother. Hirelings cannot bear this responsibility.*6LtMs, Lt 23, 1890, par. 23*

I beseech you for Christ's sake to put away this spirit of harshness and censure. You need to have a mother's tender love. You need the Christlove. Then you will not chide for every mistake; you will have something of the same patience toward these lambs of the flock that Christ has manifested toward you. Then God will accept your labors for others. When you faithfully bear the responsibilities in your own home, you will be better prepared to bear the responsibility of feeding the flock of God and especially of manifesting the Saviour's tender care for the lambs of the flock.*6LtMs, Lt 23, 1890, par. 24*

Will you both seek to bring the truth into the inner sanctuary of the soul? Will you, if brought into connection with your children, exercise that charity that suffereth long and is kind? Will you bring the same meekness and gentleness of Christ into your labors for the church? Will you guard your lips so as not to utter one word of faultfinding, but kindly instruct? No longer lay upon the foundationstone, wood, hay, and stubble, perishable material which will be burned, but lay thereon gold, silver, and precious stones that will be valuable for all time and enduring as eternity.*6LtMs, Lt 23, 1890, par. 25*

You must love the Lord supremely. He cannot accept half-hearted service, work that is negligently performed. His curse is upon all those who do the work of God deceitfully or negligently. You have been on the losing side. You have not kept your lamp trimmed and burning. As you both now stand, you cannot indeed, be a light to the world in good works.*6LtMs, Lt 23, 1890, par. 26*

Brother Stone, you have a larger and holier responsibility than the kind of work you have been doing in consulting your wife's ways and preferences; her inclinations all tend to draw you away from the work. You are too easily influenced in this direction, and unless there is a decided change in the spirit and the manner of your labor, the cause of God will do better without your influence.*6LtMs, Lt 23, 1890, par. 27*

Remember that all your words, all your ways, all your deeds, are

open to the true witness. He says, "I know thy works." [*Revelation 3:15.*] The deeds of each day have been passing, one after another into the book of records. What will you read there? Your words, your works, your character, are being weighed in the balances of the sanctuary. Angels of God are watching for the development of character and weighing moral worth. Profession and pretense count nothing with God.*6LtMs, Lt 23, 1890, par. 28*

You have felt, and so has your inexperienced wife, that you were living a narrow life. You yourselves can make it broad and influential, if you will be truly converted. There can be no such thing as a narrow life for any soul connected with Christ. Those who love Jesus with heart and mind and soul, and their neighbor as themselves, have a broad field in which to use their ability and influence. There is no talent to be used for selfish gratification. Self must die and our lives be hid with Christ in God, or we shall never be among the overcomers.*6LtMs, Lt 23, 1890, par. 29*

The Lord would have us value our souls according to the estimation—as far as we can comprehend it—that Christ has placed upon them. God sent His only begotten Son into the world, that whosoever believeth on Him should not perish but have eternal life. In the light shining from the cross of Calvary are our souls to be estimated. Jesus died that He might redeem man from eternal ruin. Then we are to hold ourselves as property purchased. "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*6LtMs, Lt 23, 1890, par. 30*

All our powers of mind and soul and body are the Lord's. Our time belongs to Him. We are to place ourselves in the very best possible condition to do His service, keeping constantly in connection with Christ, and considering daily the costly sacrifice made for us that we should be made the righteousness of God in Him. Thus we are to grow up unto the full stature of men and women in Christ Jesus.*6LtMs, Lt 23, 1890, par. 31*

Those who are emptied of self, the thoughtful and conscientious, cannot raise their eyes to Christ, the living Saviour, without feelings of awe and the deepest humility. To behold Jesus continually will

make the soul alive unto God. We shall love Jesus; we shall love the Father, who sent Him into the world, for we see Him in a wondrous light, full of grace and truth.*6LtMs, Lt 23, 1890, par. 32*

Jesus declares, "All things are delivered unto me of my Father; all things that the Father hath are mine." "All power is given unto me in heaven and in earth." [*Matthew 11:27; 28:18.*] What for? That He may give gifts unto men; that He may lay all His powers under tribute to make known the wondrous love wherewith He hath loved us. Oh, what treasures of knowledge and experience you both might have obtained if, instead of consecrating your lives to self-worship, the worship of one another, you had left these idolatrous shrines [to] worship at the holy shrine of God. What contemplations you might have had, what conceptions of the character of God! What earnestness, what zeal you might have manifested! What precious knowledge gained through your own experience you might have revealed to others!*6LtMs, Lt 23, 1890, par. 33*

We want now, if we are connected with the work of God, to understand our individual accountability. He who is following Christ will cherish no weak, fleshly lusts; these were to disqualify him for the service of God. Love for his own soul will lead him to seek the salvation of the soul through the merits of the blood of Christ. It will lead him at all times, and on all occasions, to maintain a connection with Christ and gather to himself the most holy influences so that Satan shall not gain any control over the soul purchased by the blood of Christ. We are to be constantly "looking unto Jesus, the author and finisher of our faith" [*Hebrews 12:2*], our support in trial, our Friend in need.*6LtMs, Lt 23, 1890, par. 34*

If you live with an eye single to the glory of God, you will, all unconsciously to yourselves, be leaving a bright track heavenward because Christ is abiding in your hearts, and you are abiding in Christ. At all times and in all places you will reveal in your character the graces of the Holy Spirit. The righteousness of Christ is yours; the glory of the Lord is your reward. Through your example the light of heaven is shining amid the moral darkness, declaring that Christ is the way, the truth, and the life.*6LtMs, Lt 23, 1890, par. 35*

When we estimate all our talents in the light of the cross of Calvary,



we shall so live for Christ, and so let our light shine before men, that our lives will never again seem narrow. Who can estimate the value of the soul? In comparison with even one soul the whole world sinks into insignificance. There is no necessity of our belittling our responsibility or undervaluing our capabilities; it is our privilege to have the power of the Holy Spirit to help us. "Without me," says Christ, "Ye can do nothing." But, "He that abideth in me, and I in him, the same bringeth forth much fruit." [*John 15:5.*] We can be mighty in God if we put our whole trust in Him. Each day that comes to us is a precious gift from our Father. Let us use it as such. Wisely improved, these days will be amassing for us heavenly treasures. We are to learn the weighty truths which concern our own eternal salvation; we may learn lessons of Jesus every day, and thus we shall be better able to appreciate His attractive loveliness.*6LtMs, Lt 23, 1890, par. 36*

Then there will be none of this restless desire for change, this seeking to please self, but not earnestly seeking to keep the way of the Lord. In the service of Christ there is peace, and content, and joy unalloyed; there is rest in the consciousness of duties well done. We may be weary in working, but to grow weary in doing Christ's work, wearing Christ's yoke, lifting Christ's burden, is to find rest, quietude, and peace. Jesus, who went about doing good is your example.*6LtMs, Lt 23, 1890, par. 37*

My Brother, the higher, invisible world that is to be viewed with the eye of faith, has not had the significance to you that it should have had. Your heart has not been garrisoned with the words of Christ; it has been exposed to Satan's suggestings and the promptings of unholy passion, until it has become hard and almost insensible to the influence of the Spirit of God. By your own course you have encouraged the enemy to tempt you. You both need a work done for you, which is represented as falling upon the Rock and being broken. Until this is done, your work will be surface work, your hearts selfish, self-caring.*6LtMs, Lt 23, 1890, par. 38*

There are two watchers, one seeking to draw you near to Himself, moving you to believe on the Son of God, that you should not perish but have eternal life. The other watcher is taking advantage of every opportunity to sow tares in the soil of the heart. He uses every

power that he can command against the salvation of souls. *6LtMs, Lt 23, 1890, par. 39*

Evil angels ply the soul with one set of temptations after another, to compass our ruin. They suggest evil thoughts, excite worldly desires [and] carnal lusts, that the heart may be estranged from God and no longer respond to the influence of the Holy Spirit, that the word may be spoken in Heaven, "He is joined to his idols: let him alone." [*Hosea 4:17.*] Your heart is becoming less and less susceptible to the influence of truth, for the truth is not brought into the inner sanctuary of the soul. *6LtMs, Lt 23, 1890, par. 40*

The prayer of Christ to His Father just prior to the crucifixion was, "Sanctify them through thy truth: thy word is truth." [*John 17:7.*] (*Matthew 13:44*) tells of a man who found a treasure in a field, and for joy thereof went and sold all that he had and bought the field. He was willing to sacrifice all that he possessed to divest himself of many advantages, to suffer inconvenience, that he might win the treasure. My brother, you have lacked that earnest determination to possess the heavenly treasure at any cost. You have not realized your soul-need. *6LtMs, Lt 23, 1890, par. 41*

Without the vitalizing influence of the Spirit of Christ, all, yes, every one with your experience and attitude, will fall into grievous temptations. You do not grow in grace; your roots do not strike down deep so as to give you firmness and stability. There is a sustaining power in the life of Christ, a power upon which you can constantly depend. The branch may draw daily nourishment from the living vine stalk, and then it does not wither, but remains green and flourishing and bears much fruit to the glory of God. The Christlike character appears, for the life is hidden with Christ in God. Here is a source of power for every true Christian. *6LtMs, Lt 23, 1890, par. 42*

When Jesus asked His disciples, "Will ye also go away?" the apostle Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." [*John 6:67, 68.*] This is the heart language of every heart-follower of Jesus Christ. He will not draw back unto perdition, but will follow Him whom to know aright is life eternal. *6LtMs, Lt 23, 1890, par. 43*

Let me tell you, my brother, the Lord is disappointed in you because you do not feel the necessity of being nourished by His grace; you have been pining and dwindling away. Your religious growth is dwarfed and stunted. You do not bring forth fruit unto perfection. You have not exercised careful husbandry over your own heart and diligently wrought with Christ to eradicate every evil thing.*6LtMs, Lt 23, 1890, par. 44*

You need to cultivate simplicity, sincerity. However long one's experience, however abundant his labor, if his life is not graced with true humility and that love which suffers long and is as kind, he is as nothing before God. Pride and self-complacency, and the absence of love, will destroy the efficiency of our work. The only work approved of heaven is that wrought in simplicity and Christlike humility. The favor of God, which is bestowed on every unselfish work in His cause is itself success. Here is the only true success. "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" [*Matthew 16:26.*]*6LtMs, Lt 23, 1890, par. 45*

If you only do as well as you know how to do, without any excuse, you will follow Jesus fully—not afar off, but nigh. When converted, you will see your mistakes and will have that repentance that needeth not to be repented of. If you work in the vineyard of the Lord, you will feel that you are intrusted with high and holy responsibilities; your aims will be high, your life filled with holy endeavor to reach the noblest standard. You will seek to please and glorify Him who has given His life for you.*6LtMs, Lt 23, 1890, par. 46*

You are now as one belated; the day is far spent, and you have been loitering. You have lost years of precious experience. It is time that you do earnest work for God during the few remaining hours wherein you can work. Do not make your wife first, a plaything as you have done. If you allow her to be a snare to you, a Delilah, you will continue to go farther from God, and your strength will be less and less. Put the Lord God of Israel first; honor Him, do His will at all hazards, magnify His holy name by wholehearted, self-denying, self-sacrificing service. "When thou art converted, strengthen thy brethren." [*Luke 22:32.*]*6LtMs, Lt 23, 1890, par. 47*

You must have the experience that will lead you to count all things but loss and dross, that you may win Christ and win souls for Him. You have not bound off your work, for your whole heart and soul have not been enlisted in it. Your labors in the desk have not been followed up with personal effort, visiting, and instructing by the fireside. Christ reached the people where they were, in their homes, in the private walks of life. But after speaking to the people you have sought out the best and easiest places for yourself and your new-made wife, and have given yourself up to your own selfish enjoyment. *6LtMs, Lt 23, 1890, par. 48*

You have not been a co-worker with Christ or with your brethren in saving the precious souls so dear to the heart of Jesus. Except [for] a few favorites, you have been cold, impatient, unsympathetic, unloving toward the flock of God. Oh, God requires of you altogether a different kind of labor, if you hope to receive by and by, the heavenly benediction, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [*Matthew 25:21.*] *6LtMs, Lt 23, 1890, par. 49*

Unselfish aims and plans would energize your whole being. The truth for this time calls for the most unselfish and the most thorough labor, for the time is at hand when your work must bear the test of the judgment. You need love, pure, Christlike love, which is divine. Then you will have no hatred, you will manifest the fruits of the Spirit: joy, peace, long-suffering, gentleness, goodness, faith, meekness. Unless you take an altogether different course from what you have taken, your life will prove a miserable failure. If your character is not transformed, if your heart is unchanged, it were better for you if you had never been born. Christ alone is able to make your life what it should be, to form your character after the divine model. *6LtMs, Lt 23, 1890, par. 50*

True success is found in keeping the future life in view. To live for self, to seek your own pleasure, will prove to you an irreparable loss. The Lord has given to man godlike qualities to be used, to be improved—not to diminish, but to increase. *6LtMs, Lt 23, 1890, par. 51*

My brother, ask yourself these questions, and answer them to your own soul as in the presence of God. How have I spent my life? How do I now live? Am I walking in the light of the Son of Righteousness? Am I a consistent Christian? Are not many of those for whom I labor far in advance of me in self-denial, in self-sacrifice? Am I by precept and example leading to greater self-denial and consecration? When my armor is laid off will it be because my work is well done? Shall I sit down with the suffering man of Calvary upon His throne? Shall I have a starless crown? Another year has nearly gone. As the pages are turned one after another for me to review, shall I meet my record with joy and not with grief? How many hours have I devoted to self-service? How many souls might I have saved that are lost to God's cause? By the record books of heaven we are to be judged. Are these records what we wish them to be? Where are the golden sheaves that you ought to bring to Christ?*6LtMs, Lt 23, 1890, par. 52*

Brother and Sister Stone, you have linked your lives together, God calls upon you to unite yourselves more closely with Jesus. I bear this solemn message to you both that you are in danger of losing your souls. Only the truly penitent, those whose sins are confessed and pardoned, will find a place in the city of God and an inheritance in the earth made new. But there is hope for you both; you may have a transformation of character, if you will. You may have it now; it is not too late to make your calling and election sure. There is a fountain open for Judah in Jerusalem. Here you may wash and be clean. Jesus will cleanse you from every sin if you sincerely repent. Oh, if you would only see and feel the necessity of keeping step with the leader, Jesus Christ. Lift the cross, deny self, humble your hearts before God, and you can now recover yourselves out of the snare of Satan.*6LtMs, Lt 23, 1890, par. 53*

Bring a new meaning into your life and work. Represent Jesus in character. You both need this transformation before you are fitted for the work of God. If you will make the most of your God-given capabilities, and walk and work in the Spirit of the Master, your life may even now be made a glorious success. The Lord would have you and your family if you work with a purpose now, and you may receive the crown of glory that fadeth not away, reserved in heaven for all those that love His appearing.*6LtMs, Lt 23, 1890, par. 54*

**Lt 23a, 1890**

Saterlee, Annie

Battle Creek, Michigan

January 14, 1890

This letter is published in entirety in *TSB 137-140*.

Annie Saterlee:

I have a few words to write to you. For some years your course has been open before me in connection with the family of Ira Abbey, but these are hidden chapters in the experience of you both, which may have been surmised by some, that have been binding you together in unholy companionship. I hear that you and your brother have been converted, and if this report is true, you will bring forth fruit for repentance. "He that covereth his sins shall not prosper." [*Proverbs 28:13.*] *6LtMs, Lt 23a, 1890, par. 1*

You have held a strong influence over Ira Abbey. Your connection with him has been of that character that you well know, [and] unless repented of and confessed, you will never see the kingdom of heaven. Can you sell your soul so cheaply? Is it possible that sin has lost its hideousness to you? *6LtMs, Lt 23a, 1890, par. 2*

I have not the slightest confidence in him whom I have long called Brother Abbey. His course has been opened before me in plain, distinct lines. No one knows that which I know of the wretched past. I never meant anyone should know of it, but the end of Ira Abbey's life is not far off, and shall he go into eternity with his sins unconfessed, unrepented of? What will you say when you shall stand before the judgment bar of God? He has so long been following the impulses of his own corrupt heart, that sin does not appear to him exceedingly sinful. *6LtMs, Lt 23a, 1890, par. 3*

Now as your thoughts have been awakened to the serious thoughts of the salvation of your soul, I hope you see the hatefulness of sin; I hope you will now confess your sins before it shall be forever too late. If Ira Abbey dies as he is now, fastened in iniquity, what will

you both have to meet in the judgment? Your course has been a sad and distressing course in this matter. Did you think that God did not see these things?*6LtMs, Lt 23a, 1890, par. 4*

You have turned from Sister Abbey, turned from the only ones who seemed to be able to make her happy, in order to pursue your own course of sin, and God's eye has been upon you. He has marked your deceptive course. You have alienated the affections of Ira Abbey from his long-suffering wife. You have held your influence over Ira Abbey and he dare not break it; he dare not displease you. You have misstated, falsified and borne your accusing statements against their own children, and have led him to think that his own children were not true and faithful to him, but were his enemies. You have, like the arch deceiver, framed lies, and have worked upon a mind that was degraded and cheapened, and perverted by his own sin to make him view things in altogether a distorted light.*6LtMs, Lt 23a, 1890, par. 5*

Now, if God has touched your heart, as I sincerely hope He has, you will humble your heart, you will fall upon the Rock and be broken. You will confess your sins, and forever forsake them and begin a new life. You will now have things brought to your remembrance, in regard to your course of action toward a worn, burdened child of God, Sister Abbey. She has had her faults, but she has not despised reproof. She has ever been ready to bow to the light and will of God.*6LtMs, Lt 23a, 1890, par. 6*

But as your case has been opened before me, and as your sins have been pointed out to me, I have kept them to myself, hoping that a time would come when your hard spirit might be softened. I now implore you to seek the salvation of your soul before it shall be forever too late. The sins of fault-finding with Sister Abbey are light in comparison with your sin and that of her husband. You have both been weaving a net about yourselves that has been growing firm as bands of steel, but the judgments of God will not be long deferred, if you continue on in the way you have been.*6LtMs, Lt 23a, 1890, par.*

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God keeps a record of the sins of nations and of individuals, and when they have reached a certain measure they are full; then, when

the long forbearance of God is exhausted, His wrath slumbereth not. If necessary, I can show you the reproofs given Ira Abbey. I can no longer call him Brother, for he is not a Christian. I have labored to keep him from the depths of despair, all the time hoping that he would see the evil of his course, that he would repent before he had grieved away the last ray of the mercy of God forever. But I have been shown that he sets his mind and heart against right doing and receives your cruel influence as truth. You have helped him to turn from those who are his true friends, who would exert an influence to save his soul. *6LtMs, Lt 23a, 1890, par. 8*

It is time for me to speak. Ira Abbey does not want me to come to his home. He does not want me near him, for he fears God will rebuke his wicked course and yours. I dare not keep these things from you. I hope you will now seek the Lord with your whole heart that you may find Him. Better go in humility all the rest of your life, than to lose your own soul and be the means of other souls being lost through your course of action. Sin does not appear exceeding sinful to you, but God says, "I know thy works." [*Revelation 3:15.*] So [to] every deception you have practiced, every false word you have uttered, and to every unholy action, there has been a watcher from whom you could not exclude yourself. *6LtMs, Lt 23a, 1890, par. 9*

Little did Belshazzar think on that night of that sacrilegious feast that there was a messenger from heaven watching his every movement; and that night the performance in that palace brought the figures of his evil works to their full measure. He was no longer to be protected and shielded by God. The restraining power was no longer to ward off the evil, he was to fall, his kingdom was to pass into other hands, and his body was to be slain. *6LtMs, Lt 23a, 1890, par. 10*

My heart is full of sadness. I inquire, Must these souls be left to come up in the second resurrection? Left to be outside the city of God among dogs and sorcerers and adulterers and those who loveth and maketh a lie? What can I say to you? You have a strong, hard spirit, unless you have fallen upon the Rock and are broken. *6LtMs, Lt 23a, 1890, par. 11*



The Lord has said, "Come, let us reason together; ... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [*Isaiah 1:18.*] "Seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way and the unrighteous man his thoughts; let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." [*Isaiah 55:6, 7.*] "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make Him a liar and His word is not in us." [*1 John 1:9, 10.*]*6LtMs, Lt 23a, 1890, par. 12*

I beseech of you, let the work go deep, make thorough work. In the place of carrying your supposed grievances to Ira Abbey, a poor, erring, sinful mortal, to obtain sympathy, take your grievance to Jesus. He has invited you, "Come unto Me all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls, for My yoke is easy, and My burden is light." [*Matthew 11:28, 29.*]*6LtMs, Lt 23a, 1890, par. 13*

**Lt 24, 1890**

Saxby, Brother

Petoskey, Michigan

August 13, 1890

Portions of this letter are published in *1MCP 228; 4MR 450; 9MR 160*.

Dear Brother Saxby:

Those who have charge of our missions should be habitually kind and courteous. They should manifest nothing like a sharp, critical, domineering spirit toward <those> who are working, or are being educated to work, for the Master; for that would be educating them in the ways that are not the ways of the Lord, and leading their feet in wrong paths. You are not always kind, sympathetic, and considerate. In the formation of your character, habits have been established which greatly injure your influence.*6LtMs, Lt 24, 1890, par. 1*

Character-making is a gradual work, an advancing process, either in Christ's ways or in the ways of the enemy of all righteousness. One step is succeeded by another. A habit is formed by the repetition of the same act, either mental or physical. No one settles down suddenly into established habits. Men may cherish a kind, tender, courteous spirit to all connected with them, or they may exhibit a cold, hard, unfeeling, unappreciative spirit, which makes them uncongenial and overbearing.*6LtMs, Lt 24, 1890, par. 2*

It takes time for a person to establish a character. It is not the occasional doing of either good or bad deeds that constitutes character or forms habits. You should look well to your spirit and course of action, for they are not altogether right. You have formed habits which you need to watch carefully against, and to unlearn as fast as you possibly can by working in an opposite direction.*6LtMs, Lt 24, 1890, par. 3*

When you are placed in charge of a mission, you become an

educator of those connected with that mission; and as your views of yourself and of your ability are not humble, you will be inclined to magnify your responsibilities, to dictate, and exercise authority which does not become you. You are in great need of the meekness of Christ.*6LtMs, Lt 24, 1890, par. 4*

You need to cultivate respect for those connected with you in the work. You should remember that they are not to receive your mold of character, not to see things through your eyes, not to merge their identity in you, not to be dictated to as children. You and they are a part of the great web of humanity, in which each one is to fill his allotted place. You need to have Christ's spirit engrafted upon your character, to be habitually kind, courteous, considerate, tender, and thoughtful of others, always maintaining self-control.*6LtMs, Lt 24, 1890, par. 5*

Cultivate deference and respect for others, patience, [and] kindness. These virtues are reached only by taxing effort, by simple, earnest prayer, and by keeping your tongue as with a bridle, never uttering unkind, fault-finding words or requiring others to do what really belongs to you to do. It is more natural for you to be a dictator, a commanding officer, than an educator. But you are to be a teacher, if you have any part to act in the missions. You were never placed in this position to be a commander, to give your orders and make rules that would be oppressive and arbitrary.*6LtMs, Lt 24, 1890, par. 6*

You have a work to do, and the very first work is to "know thyself." Words are spoken by you that are unkind, that wound the heart. This is not your work. You do not like to put your own shoulder under the heavy burdens, but you are ready enough to lay them on the shoulders of others. You suggest duties for your wife to perform, and she has tried to meet your expectations until health and strength have failed. So it will be with all who are connected with you, unless you see the necessity of putting yourself into the work and requiring less of others.*6LtMs, Lt 24, 1890, par. 7*

Those who do justly, love mercy, and walk humbly with God, are never domineering, egotistical, or filled with a high opinion of their own ways so that their own habits appear faultless. You need a

transformation of character. You need the softening, subduing influence of the Spirit of Christ in your own heart, as well as to teach the truth, else the lessons you give to others will have but little effect on their life and character. You discourage more than you encourage. You censure too much; you criticize others when you need to criticize yourself. *6LtMs, Lt 24, 1890, par. 8*

Model your ways after the divine Pattern. Present in your example the fruits of righteousness. True religion, the religion of the Bible, consists in being under the guidance of Jesus Christ, the True Shepherd, following the Lamb whithersoever He goeth, in thoughts, in words, and in deeds being like Jesus. This you are to do, and you can never find a path more pleasant than the one Jesus has pointed out and where He leads the way. You cannot, my brother, set up a better standard, a better rule, a better aim, than that which Jesus, the Way, the Truth, the Life, has provided. Then seek, yourself, to attain to that standard. *6LtMs, Lt 24, 1890, par. 9*

While you err in one direction, there are others who err in the opposite direction. Some of the men and women connected with our missions have neglected to do their duty. They have not set things in order. They are slack and disorderly at home, and the same ways have been carried into the work of God. They have let things go at loose ends, because it was easier than to try in the fear of God to right them. Their ideas and plans are not elevated and refined. They need to read the directions given by God to the children of Israel in regard to cleanliness and order. They should educate themselves to reach the Bible standard, to become thorough in all their undertakings, knowing that God will not accept of careless, disorderly work. They should never give up the effort to become thorough workmen. "In all things showing thyself a pattern of good works." [*Titus 2:7.*] "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [*1 Timothy 4:12.*]*6LtMs, Lt 24, 1890, par. 10*

God requires His ministers to be constantly improving, becoming intelligent, conscientious workers together with Him. He has been dishonored by their lax, untidy habits. They have the Word of God, and should make His ways their ways that they may rightly represent the truth. They have never looked at these things in their

true light. They go on in their own ways, leaving their disorderly, half-done work to be a reproach to the precious cause of God. They do not realize that their deficiencies are seen and lamented by all heaven, as well as by the true workers on earth. *6LtMs, Lt 24, 1890, par. 11*

These servants have no excuse for their careless work. God will not excuse them. The way is plainly marked out for them in the directions given to Moses for those who were connected with the service of the sanctuary. Any neglect on the part of those ancient priests was punishable with death. Is this no lesson for us? Has God changed? Is He not just as particular now as He was then? These things were written for our admonition and instruction, upon whom the ends of the world are come, that we may not offend God by our untidiness or our unfaithful work. *6LtMs, Lt 24, 1890, par. 12*

There is earnest work to be done in all our religious service, and someone must do it. The servants of God are to be minute men and should keep their ideas up in harmony with the will of God. Men must do the work of God with strictest fidelity, whatever has been their education, whatever character they have formed. This work is not to be molded according to their lax, loose habits; but their habits are to be brought into harmony with the sacred, pure, holy work of God. *6LtMs, Lt 24, 1890, par. 13*

The principles of order, of exactness, of thorough discipline, are set forth in God's Word; and this should be carefully studied, that His work may be done in accordance with His will. He, who does not thus learn the will of God and do it, will have no excuse to offer for his neglect. God is jealous for His honor and His glory. Let those who are inclined to be remiss, thoughtless, careless, remember that there is One at their right hand saying, "I am the way." [*John 14:6.*] <All workers should> study the Word of God. <They should see the force of> the particular direction given by Christ from the cloudy pillar in the wilderness. *6LtMs, Lt 24, 1890, par. 14*

<The Lord requires all who are connected with His sacred work to study that they may> bring to remembrance His directions in every particular, and mold their ideas in accordance with them. Christ prayed, "Sanctify them through thy truth: thy word is truth." [*John*

17:17.] Truth must mold the heart and character; then it is a power to convict of sin.*6LtMs, Lt 24, 1890, par. 15*

Those who profess to believe the truth should be imbued with the spirit of truth. They should follow the Lord fully. Then they would think and act intelligently, and not in a haphazard manner. Then thousands, who are not now impressed by the truth, as they saw the good works of those who are indeed the light of the world, would take knowledge of them that they had been with Jesus; and they would be convicted, and would be induced to set their feet in the path of truth and holiness, that leads to the gates of the city of God.*6LtMs, Lt 24, 1890, par. 16*

The minds of all believers need to be continually stirred up to remembrance, that they may not forget the directions given by Christ to Moses in the wilderness. And we must also observe that no disorder or mistake that related to the service and worship of God was allowed to be passed over as a light matter. These directions were given in order that the children of Israel might be prepared to take possession of the goodly land of Canaan, having been educated and trained to do honor to God who brought them by His own wonderful power into the land.*6LtMs, Lt 24, 1890, par. 17*

The principles given to the Israel of God are to be respected and obeyed by modern Israel. We are under obligation to obey them, both in principle and in specifications appropriate to this time. If we would have health, we must look to the sanitary condition of our surroundings, as Jesus, the Creator of the world and of man, has enjoined upon us. The directions given by God were authoritative. He was their divine guide, their teacher. Let us heed His words.*6LtMs, Lt 24, 1890, par. 18*

Let those who are naturally inclined to be untidy and uncouth and to do their work slothfully, bear in mind that “he that is faithful in that which is least is faithful also in much.” [*Luke 16:10.*] We have more than a royal road to heaven, we have a divine road. All who are truly converted to the truth will reveal its sanctifying, refining, elevating influence in their life and character. This is the injunction of the Lord God of Israel, in every age, at all times, and in all

places. God has told us what to do in our lifework and how to form characters for the future, immortal life. If we pay heed to the instructions given, we shall be doers of the Word. His words are not permits, not suggestions, but the decisions of an infallible Judge. They are divine maxims, the very specified laws, which will judge us in the last days. No man is excusable for acting as though he were at liberty to cancel the decisions of God, to disregard His directions and injunctions, to review them, criticize them, reverse them, as he sees fit. *6LtMs, Lt 24, 1890, par. 19*

The words of God are righteousness and truth, but they are strangely unheeded. If men cannot shape His sayings to their liking, they depart from His directions and break His commandments. But thank God we have the living oracles, the lamp of life, and he only is wise who walks in the light. God cannot change the Word that has gone out of His lips. Man cannot depart from God's plans, except at the peril of his soul. He cannot sit safely in judgment upon the Word of God; for that Word is to judge him when he shall stand before the great white throne. Let all bear in mind that the judgment shall sit, and the books shall be opened, and every one shall be judged according to his works. *6LtMs, Lt 24, 1890, par. 20*

The religion of every man must be in harmony with the Bible. No man can disregard one word of God, or walk contrary to His expressed will, receiving or rejecting it as he pleases, and be guiltless in the Judgment. He will be brought face to face with the record, and will have to answer to the charge against him. *6LtMs, Lt 24, 1890, par. 21*

Our God would have His people stand high before the world, not in pretentious boasting, not in self-uplifting, but as His faithful, obedient children. If they love God and keep His commandments, they cannot retain coarse, slack, disorderly habits; neither will they be so blinded that they will tolerate sinful actions, nor praise and exalt those who are corrupt. Everything which is demoralizing in its influence will be quickly reprov'd, and if not corrected, the offender will be cut off from having any connection with the work of God. *6LtMs, Lt 24, 1890, par. 22*

For the Lord's work is holy, and unclean hands and defiled hearts

would exert an influence that would destroy its sanctity in the minds of unbelievers; many would be confirmed in their prejudice and misconception of the truth. These unwise workers, these unholy men and women, profess to believe the truth, but by their conduct they are lying against it. They are corrupted in heart. Their thoughts and works are evil. They demoralize those who are connected with them, especially the young.*6LtMs, Lt 24, 1890, par. 23*

The rebuke of God is upon presidents of conferences, and ministers in sacred office, who make light of these gross evils and pass them by as matters undeserving attention. In the future there will be more, instead of fewer, missions established to do God's work, to hold the standard high; and those who are placed at the head of these missions should be persons of pure, elevated, noble character, persons who will study the Scriptures to some purpose, that they may know the way of the Lord and keep it; who will take that holy word as the director of their course of action, the light of the soul. If they do thus accept the Bible as their counselor and guide, they will walk under the direction of the Father of Lights, "with whom is no variableness, neither shadow of turning." [*James 1:17.*]*6LtMs, Lt 24, 1890, par. 24*

There is but little true searching of the Scriptures, but little earnest, zealous effort in this direction. Those who claim to be ambassadors for Christ have not used their time and capabilities as they might have done, to store up a treasure of knowledge. Instruction is given us to explore the sacred word as the miner searches the earth for its golden treasure.*6LtMs, Lt 24, 1890, par. 25*

Lovesick sentimentalism should be kept out of our institutions; they are not the place to show special preferences for young ladies, no place for improper advances on the part of young ladies toward young men. Our institutions are to stand much higher than they have ever yet stood. There are those who fancy that their strength is firm, that their mountain standeth sure and cannot be moved. Such are in constant peril, for they are careless. They give occasion, by their familiarity, for their good to be evil spoken of. They do not heed the words of warning, "Abstain from all appearance of evil." [*1 Thessalonians 5:22.*] And when they are cautioned and warned, they are impatient, and refuse the warnings



given. They are in danger from themselves, and do not know it.*6LtMs, Lt 24, 1890, par. 26*

Satan's constant temptations are designed to weaken man's government over his own heart, to undermine his power of self-control. He leads man to break the bands which connect him in holy, happy union with his Maker. Then, <when he is> disconnected from God, passion obtains control over reason, and impulse over principle, and he becomes sinful in thought and action. His judgment is perverted, his reason seems to be enfeebled, and he needs to be restored to himself by being restored to God by a correct view of himself in the light of God's Word. He needs to be converted; then with anointed eyes he will see the sinfulness of sin; he will feel how foolish and wicked he has been in allowing temptation to overcome him, and in contending against God's will and ways.*6LtMs, Lt 24, 1890, par. 27*

God wants all men and women to feel deeply their sinfulness. When they dishonor their Maker, His mercy and love are trampled under their feet. They cherish thoughts and do works entirely opposed to the expressed will of God. But the Lord will pardon the soul that repents and comes to Him in contrition.*6LtMs, Lt 24, 1890, par. 28*

I will say, to conclude this subject, We must be careful to keep our institutions and our missions pure, free from all sensual practices, from all coarseness, free from all those who have no true sense of what a mission should be, or what principles should prevail in it. The education given should be of a character to elevate, ennoble, refine. Frivolous, boisterous characters should not be encouraged.*6LtMs, Lt 24, 1890, par. 29*

I now return to consider the dangers <against which you need to guard> in dealing with <others> in connection with the work of God. Be sure that you do not err in making rigid rules for others. <Even> treat your wife with tenderness <and thoughtful consideration;> do not let her receive the impression that you expect more of her than she is able to do. Be sure that you manifest the sanctifying influence of the truth in a religion that is expressive of love, not of bigotry.*6LtMs, Lt 24, 1890, par. 30*

"Let your light so shine before men." [*Matthew 5:16.*] That so means

much for you. Be sure that your light comes from the bright beams of the Sun of Righteousness, for then only is it the true light. Through mistaking the light, many pursue a course that ruins souls instead of saving them. They misapprehend the Christian character and thus turn souls away from the true path. Their light does not proceed from the Sun of Righteousness, but from sparks of their own kindling.*6LtMs, Lt 24, 1890, par. 31*

May the Lord help you to see that you need to improve in many ways. You are not to be dry and formal and spiritless in your labors. But be kind, always. The elements you have been bringing into your character are very objectionable. You do not draw souls nor win your workers; but you have a spirit to drive them, exercising authority that does not belong to you, or to any living man. Shall this training of yourself, this kind of an education, continue? Or will you feel the need of humbling your heart before God, and becoming as a little child? Will you see that God does not design for you to strengthen this exacting spirit? There is need of discipline, but it must be exercised in altogether a different way.*6LtMs, Lt 24, 1890, par. 32*

P. S. Aug. 26

My brother, it is painful to me to see that a spirit has come into our churches, which is becoming more and more unlike that of Christ. There is a harshness, a want of tender sympathy for one another, a spirit of criticism.*6LtMs, Lt 24, 1890, par. 33*

I have been shown that this Scripture is applicable to the church at this time: "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place,

except thou repent.” [Revelation 2:1-5.]6LtMs, Lt 24, 1890, par. 34

“And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh 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 3:1-5.]6LtMs, Lt 24, 1890, par. 35

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.6LtMs, Lt 24, 1890, par. 36

“As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear [to hear], let him hear what the Spirit saith unto the churches.” [Verses 15-22.]6LtMs, Lt 24, 1890, par. 37

May the love of Jesus so pervade the soul that believers and unbelievers shall see that those who believe this most sacred truth of God's Word for this time have not hearts of cast iron, that they

are not chiseled from the granite rock, but that they have hearts of flesh, human hearts, quick to perceive the needs of other souls. The religion of Christ never makes any man unfeeling. The disposition that counts it an evidence of superiority to press the tender sensibilities, to become stoical, is Satan's stamp of character. The grace of Christ, His peace in the heart, will make men tender, kind, gentle, easy to be entreated, full of mercy and good fruits. *6LtMs, Lt 24, 1890, par. 38*

May you enjoy the peace of Christ. I know that He is able and willing to give peace that passeth understanding to all who see their real need, and ask of God in faith, who do not look to self, but to Jesus. With the peace of Christ in the heart, you will make peace, you will be kind and courteous. God grant you this peace. *6LtMs, Lt 24, 1890, par. 39*

## Lt 24a, 1890

Saterlee, Annie

Battle Creek, Michigan

January 26, 1890

Portions of this letter are published in *TSB 140-142*.

Annie Saterlee:

I again address you to not fail in this time which is the crisis of your life, to take the only right course left for you to take. The strong hold of sin is in the will. Put your will on God's side of the question; place yourself no longer in the position of a sinner, a harlot. You may not see clearly how you will obtain deliverance from the sins which have been cherished, and [which] strengthen with repetition. The only way is to confess your sins, forsake them, and believe that Jesus will pardon you.*6LtMs, Lt 24a, 1890, par. 1*

Your deliverance is to be found in Christ, and Him alone. Your temper and your pride must die and Christ live in you, else you are still in the bondage of sin and iniquity. You must humble your heart before God, and Jesus will pity and save you. Surrender to God, leave no sins unconfessed, send them beforehand to judgment, that they may be blotted out of the book of life. Make no secret reserve, and Jesus will pardon you.*6LtMs, Lt 24a, 1890, par. 2*

You are, I was shown, connected in family relationship with those who are under the special controlling influence of the devil. Their feet take hold of hell. They are swift messengers of Satan. Any connection with even the mother that gave you birth, or other relations who are fastened in an evil course, will be corrupting to you. If you desire to be a Christian, now is your time; now is the golden opportunity.*6LtMs, Lt 24a, 1890, par. 3*

You can only walk in purity by looking and beholding, praying and believing in Jesus moment by moment. You have been living in adultery so long that sin does not appear heinous to you. You love sin. If now you want to leave sin, you must forever renounce it. If

you confess your sins, He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness.*6LtMs, Lt 24a, 1890, par. 4*

You must not hide or excuse your sins, but you must arise and make haste to confess your sins and save your soul by seeking the forgiveness of your sins.*6LtMs, Lt 24a, 1890, par. 5*

O, it is a terrible thing to be lost. Your course has been a sad and distressing one. Time is short. Will you now come? Will you sit at the feet of Jesus, and learn of Him? There is hope for you, but you have had miserable counselors; and if you love Jesus, you hate the evil course, and even the conversation and companionship, of your own relatives who have given themselves soul, body, and spirit to work the works of Satan. He has control of their imaginations and evil intentions to do wickedly.*6LtMs, Lt 24a, 1890, par. 6*

May the Lord send most deep convictions to your soul, for I never want to give publicity to the things which I have been shown, and I hope you will take a course which will make it unnecessary for me to do this.*6LtMs, Lt 24a, 1890, par. 7*

**Lt 25, 1890**

Sisley, Br.

Refiled as *Lt 25, 1891*.

## Lt 25a, 1890

Graham, Brother

Battle Creek, Michigan

July 14, 1890

This letter is published in entirety in *21MR 457-462*.

Dear Brother Graham:

Your letter was received in due time, but I have been passing through trial and affliction, and for some time have been able to write but little. In looking over my letters, I see some things written years ago in reference to the Sabbath-keepers in Washington and Oregon. These conferences were reproved by the Lord because they, in a large degree, held themselves aloof from each other. From the light given me of God, they should be in perfect harmony.*6LtMs, Lt 25a, 1890, par. 1*

I saw that the enemy had been working, and would continue to work to lead them to draw apart, to encourage sectional interests that would lessen the strength of both conferences.*6LtMs, Lt 25a, 1890, par. 2*

In the camp meeting held in Kansas last year, the subject of schools was quite fully canvassed. The several delegates from the conferences that were represented there made earnest pleas for the establishment of a school in the states where they lived. It was thought by many that two schools should be established in the West. But I had a word of counsel from the Lord. From the light which He had given me, I knew the true condition of these conferences—that with two schools there would certainly be weakness and inefficiency in both. Large expense would be incurred, money would be used that might better be applied to other enterprises. If all would unite as Christians, only one school would be necessary; and under the circumstances, the one would be much more complete and successful than two.*6LtMs, Lt 25a, 1890, par. 3*



There were some determined ones who argued strongly for two schools. But the decision was made just as it should be, <to have only one school,> and our brethren are now seeking to unite their means and their influence to make it a success. If, as the work extends, it becomes necessary to have another school, they will have gained an experience that will help to make this, also, a success.*6LtMs, Lt 25a, 1890, par. 4*

When I heard that in Oregon and in the Upper Columbia Conference, you were proposing to invest means in two institutions of learning, I said, God will not be pleased with these movements. These two conferences are quite small. If their influence and means were united, they might succeed in establishing one school; but if they have an unsanctified independence and indulge sectional feelings, they will incur discouraging debts in the erection of buildings for two schools, neither of which will be likely to prosper. Now is the time to develop character in the decision of this school question. I cannot see light in your having two <schools.> Neither will be able to bear its own weight, and the Lord has shown me that the right kind of men to manage these institutions are not now at hand.*6LtMs, Lt 25a, 1890, par. 5*

Now brethren, I have not strength to write you [as] fully as I would, but one thing I do know and that is, the condition of your conferences is such that you should unite willingly in establishing as complete a school as possible. Do not reveal your decided weakness by doing those things that tend to cause division instead of bringing you shoulder to shoulder, heart to heart. Press together, harmonize, unite. If you expect God to work for you, you must cooperate with Him and with one another.*6LtMs, Lt 25a, 1890, par. 6*

There is not in either conference <persons of the right> talent to supply <all the> teachers for a school. New elements must be brought in; they must be supplied by those who know from experience what talents are needed to conduct a school profitably. Pride and ambition, selfish ideas and principles, will not meet the approval of God. All these things must be overcome through the grace of Christ. It is very much in fashion at this time for our brethren to work away from Christ and do many things in their own

finite wisdom. They are not humble in heart; they do not learn in the school of Christ the very lessons they need to learn. They incur peril to their own souls in stubbornly desiring to have their own way; they involve the churches in their conferences in the peril and guilt of fighting against God.*6LtMs, Lt 25a, 1890, par. 7*

Even in our churches are found men who are engaged in unchristian strife. They set themselves in opposition to the purposes of the Most High. What is needed in both of these conferences is more of Jesus and less of self. Humility is needed. All who are finally saved will, in this life, humble themselves before God and seek to do His will. Thus the influence that goes forth from them will be of the character that makes for peace, that strengthens piety, that increases spiritual efficiency.*6LtMs, Lt 25a, 1890, par. 8*

There are institutions of learning already established among us that are situated near important centers of our work at Healdsburg and at Battle Creek—and yet these institutions have not proved to be self-sustaining. The rates of tuition have been so low that a cloud of debt still hangs over <our schools.> From time to time larger facilities have had to be provided in order to do justice to the students; and even now arrangements must be made at Healdsburg in order to carry forward the work more efficiently. The school in Battle Creek has an excellent faculty. In Healdsburg there is a call for additional help in order to do more perfect work.*6LtMs, Lt 25a, 1890, par. 9*

Can you expect that in Oregon or Upper Columbia, with your interests divided, you can secure thoroughness and efficiency, with fewer advantages and workers who are not so thoroughly trained? Will the Lord be pleased to have large expense incurred merely to indulge a selfish, sectional interest? Is it not time that “me and mine” should cease to be a controlling power? The means that God has entrusted to His servants to be wisely invested for advancing the interests of His cause, may through selfish desires be diverted to building up partition walls, to separate the interests and divide the strength of sister conferences that should be closely united.*6LtMs, Lt 25a, 1890, par. 10*

What is the object of establishing colleges among Seventh-day

Adventists? It is to provide for our youth, so far as possible, the very best instruction, that which is free from error and in every respect pure from corrupting influences. There [are] in our land, schools in abundance where education in the sciences may be carried to a high point, but they fail to reach the Bible standard of education. The fear of the Lord is the beginning of wisdom.*6LtMs, Lt 25a, 1890, par. 11*

The Lord must preside in our institutions of learning, or the object for which they were brought into existence, with great outlay of means, will fail of being accomplished. We profess to believe important truth, that the Lord is soon coming in the clouds of heaven, with power and great glory, to take the faithful to the higher school in the mansions He has gone to prepare for them. We should meet a standard very much higher than do those who do not believe these solemn truths.*6LtMs, Lt 25a, 1890, par. 12*

The Lord has placed great responsibilities upon His people who have had so much light; but the majority of those who claim to believe present truth, are neither doing, nor attempting to do, their duty in the education of the youth. There is great neglect on the part of parents, both of home training and of cooperation with the school workers in that kind of education which is dearest to the Saviour's heart. They lay off their own responsibility for the training of their children so that the schools established shall be a success after the Lord's plans. They are but little better [than] idlers in the Lord's vineyard when they should be earnest workers, making the most of the facilities God has placed within their reach.*6LtMs, Lt 25a, 1890, par. 13*

I would feel sad, indeed, to see two schools established, one in Oregon and one in Upper Columbia. It is so contrary to the light which God has been pleased to give me. If you have a school, you want to make it the best that both conferences, with their united means and talent, shall be able to secure. I hope that as Christians you will be awake to your ever-increasing responsibilities, and be prepared to act the part of faithful stewards, both of means and of talents. Will you lay aside all selfish interests, and all sectional feelings, and manifest your missionary zeal to work for the best interest of the cause of God? Will you put away all strife in the

matter, and show that we are all one in Christ Jesus? God help us as a people to see how imperfect is our service to Him. May He help you to feel that you are brethren.*6LtMs, Lt 25a, 1890, par. 14*

Jesus has shown His interest in you by an infinite sacrifice, and the remembrance of this calls for intense interest in, and devotion to, one another in our great missionary work. We are fellow laborers in the same cause. The harvest truly is great, and the laborers are few. The opposing forces of the world are vastly great. Satan, with his host, is arrayed against any and every enterprise that will be for the saving of souls. We must bend all our energies to devising and planning how to make the most of the talents found in young men and women, how to educate and train them, not only to become devoted home missionaries, but to carry the truth to all nations, tongues, and peoples.*6LtMs, Lt 25a, 1890, par. 15*

There is a positive necessity among us of obtaining grace and knowledge in our Lord Jesus Christ. Then we shall have clearer conceptions of the sacred character of our educational work for this time. We need more earnestness, we need to make the truth more of a living reality that we may arouse the flagging zeal of others. We need the faith that is a working power to convert the soul, and then we shall strengthen our brethren. There are so few who feel the necessity of disciplining the soul, seeking grace daily that they may appreciate the position we occupy and arouse in others the earnest devotion so much needed at this time. Again I repeat, If you will, in your two conferences, consolidate your capital of means and ability, so as to have one good school, you will meet the mind of the Spirit of God.*6LtMs, Lt 25a, 1890, par. 16*

There are persons in each <of your> conferences who should attend the Healdsburg or the Battle Creek College to gain experience and training which you cannot give them in your school in Oregon. They need instruction that will qualify them to become active educators in some branch of the great missionary field. The Lord Jesus has been disappointed in many ways in regard to the laborers. They bring so much of self into the work; they put their own impress upon it. In order that we may have complete success, the impress of Christ must be upon the work. The teachings of Christ must be understood and practiced by every educator.*6LtMs,*

*Lt 25a, 1890, par. 17*

Because of the unconsecrated lives of those who claim to believe the truth, but little is done, when very much more might be accomplished if the soul were fully surrendered to God. Is Satan always to have so great control of the mind as well as of the body? Jesus, in giving His life for our redemption, intended greater things for man than our eyes have witnessed.*6LtMs, Lt 25a, 1890, par. 18*

If all who claim to believe the truth for this time would use in His service the power that God has provided for them through Jesus Christ, we should see the working of the Spirit of God that would produce great changes. The divine blessing would be greatly increased by the cooperation of human agencies to communicate these blessings to the world. Because of unbelief and want of consecration, the church has scarcely tested the strength of the promises of God.*6LtMs, Lt 25a, 1890, par. 19*

We have not realized the wonderful power of education and religious training for the youth, and those of all ages may receive <greater> benefit <than they have yet realized> through the same means. In the Scriptures are mines of precious ore which have not been sought for, because there is so great satisfaction in working merely upon the surface. A more persevering, careful, thorough effort put forth in exploration would reveal precious resources which have scarcely seemed possible. The Lord has for us a storehouse full of treasures that will, if appropriated, tend to the present and lasting improvement of teachers, both in our day schools and in our Sabbath Schools.*6LtMs, Lt 25a, 1890, par. 20*

There is talent among us that may be, and should be, developed. Every year a company of enlightened workers may be raised up to do home and foreign missionary work—workers who will have more breadth of mind and will plan with far greater wisdom, because they have a conception of the greatness of the work which God would have done. They will realize something of its depth and vastness, for their eyes have been anointed to see the sacred trust given to every man, according to his ability. Through the selfishness, covetousness, and slothfulness of those who claim to be children of God, through their misconception of duty, the work of God has been

greatly lowered and constricted. *6LtMs, Lt 25a, 1890, par. 21*

When, as sons and daughters of God, we stand in our place, doing our appointed work, we shall be clearing the King's highway. Those whose eyes are anointed with the heavenly eyesalve will read lessons in the life of Christ that will mean more to them than they ever before conceived of. They will recognize a standard of piety that would put to shame their present ideas, their want of faith, and their practice, so unlike that of Christ. If the right training is given in our colleges, the youth coming forth from them will have a mind to work, and new light will shine upon the mind and heart of the workers. *6LtMs, Lt 25a, 1890, par. 22*

Parents, the teachers in our day schools and Sabbath Schools, and the laborers in word and doctrine, should harmonize in their work, for all are educators, both for this life and for the life to come. *6LtMs, Lt 25a, 1890, par. 23*

All should join hands, putting their personal interests at the disposal of Christ, who has purchased them by His own blood. Then they will see fresh beams of light shining forth from the Word of God, which will not only <rejoice their own hearts,> but which they may place before other minds. There will be a new, inspiring zeal to engage in the work of God in any of its many branches, all of which are embraced in the one great commission, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] *6LtMs, Lt 25a, 1890, par. 24*

For this work there must be a deeper consecration. We must have all of Jesus and none of self. Then there will not exist one selfish thought. With an eye single to the glory of God, we shall do good as we have opportunity. We shall give of our means as God has prospered us. We shall not take into consideration whether we ourselves are to be benefitted, but shall do all we can for the common good. *6LtMs, Lt 25a, 1890, par. 25*

It should be the object of our colleges to prepare workers for home and foreign fields. The duty devolves on the church to see that a fund is raised to be appropriated to the education of students who are worthy, but have not at their command the means of obtaining an education. When these students <shall be> in a position where

they can replace what they receive, they should do so, that the fund may be kept good.*6LtMs, Lt 25a, 1890, par. 26*

Our colleges are not able to give the students their tuition, for they do not, like other denominational schools, receive donations and endowments. Hence there is greater necessity for raising special funds to be wisely appropriated by the judgment of a board of directors. There are many unordained men and also women, who can do much in the several branches of the work in the great harvest field. May the Lord open the minds and the hearts of His people to discern what needs to be done, and to do it. Let us work while the day lasts, for the night cometh in which no man can work.*6LtMs, Lt 25a, 1890, par. 27*

**Lt 27, 1890**

Abbey, Sister; Abbey, Rosetta; Abbey, Arthur

Battle Creek, Michigan

July 6, 1890

Portions of this letter are published in *TMK 371; CG 188, 506.*

Dear Sister Abbey, Rosetta, and Arthur,

I hope that in this season of your great trial you will not be overcome, that you will not become confused and distracted. Put your trust in God, and patiently rely upon Him. Jesus lives and reigns. I can only bid you look to Jesus, trust in Jesus. Cast your helpless souls upon Jesus. Help has been laid upon One that is mighty. Oh, how I wish that Arthur and Rosetta were Christians, that they could speak to you, dear Sister Abbey, words of comfort and hope, and be your true counselors. If these souls would only come to Jesus, confessing their backslidings, the Lord would be to them a present help in every time of need; but if they are not truly converted, they will never be happy in this life, and will never have the eternal life. I hope that they will awake to a sense of their real need. Both are prodigals from their Father's house and their Father's blessing. O that these dear souls, purchased by the blood of Christ, might turn their footsteps into the heavenward path. *6LtMs, Lt 27, 1890, par. 1*

The love of God is without measure, without comparison. It is infinite. The omnipotence of Christ has been employed in opening channels through which His love might flow without measure. His wisdom has been revealed in devising means for drawing every heart; but who will respond? Some will and some will not; they will be indifferent to this great salvation and lose eternal riches. When we contemplate the dignity and glory of Christ, we see how great was that love that prompted the sacrifice made upon the cross of Calvary for the redemption of a lost world. This theme will fill the saints with wonder and amazement through eternal ages, and why should we not meditate upon it here in this world with intense interest? *6LtMs, Lt 27, 1890, par. 2*



Why should not the deepest gratitude be awakened in the human heart as we contemplate the boundless, fathomless ocean of the love of the Father and His Son? Oh, that all might behold it! Oh, that all might make melody in their hearts as they contemplate Christ dying upon the shameful cross to purchase for them life, eternal life, in the Kingdom of Glory! After the Father and Jesus Christ the Son of God have done so much that man might be saved, it will be a terrible thing to be lost. But the sensibilities of the soul are blunted. Satan wants it thus so that men and women shall not be able “to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” [*Ephesians 3:18, 19.*]*6LtMs, Lt 27, 1890, par. 3*

Jesus, the only begotten Son of God, took upon Himself our nature and came in the form of a servant. He was a man of sorrows, and acquainted with grief; His hands and feet were lacerated with nails; His side was pierced, and He died amid insult and mockery, amid torture of soul and body. The Son of the infinite God submitted to all this in order to save fallen man. He was the Majesty of heaven, He was the brightness of His Father’s glory, and yet He withheld not His own life but gave Himself a sacrifice to bring many sons and daughters to God.*6LtMs, Lt 27, 1890, par. 4*

Oh, the mystery of godliness—God manifest in the flesh! This mystery increases as we try to comprehend it. It is incomprehensible, and yet human beings will allow worldly, earthly things to intercept the faint view it is possible for mortals to have of Jesus and His matchless love. All this humiliation, all this weight of woe, was endured for us, poor, fallen, sinful beings. How can we be enthusiastic over earthly, common things and not be stirred with this picture—the cross of Calvary, the love that is revealed in the death of God’s dear Son that perishing souls may not be held under the bondage of sin, the curse of the law?*6LtMs, Lt 27, 1890, par. 5*

All this humiliation and anguish was endured to bring back the wanderers, guilty and thankless, to the Father’s house. Oh, the home of the blest, I cannot afford to lose it! I shall, if saved in the kingdom of God, be constantly discerning new depths in the plan of salvation. All the redeemed saints will see and appreciate, as never before, the love of the Father and the Son, and songs of praise will

burst forth from immortal tongues. He loved us, He gave His life for us. With glorified bodies, with enlarged capacities, with hearts made pure, with lips undefiled, we shall sing the riches of redeeming love. There will be no suffering ones in heaven, no skeptics whom we must labor to convince of the reality of eternal things, no prejudices to uproot; but all will be susceptible of that love which passeth knowledge. Rest, thank God, there is a rest for the people of God where Jesus will lead the redeemed into green pastures, by the streams of living waters which make glad the city of our God. Then the prayer of Jesus to His Father will be answered, "I will that those also whom thou hast given me, be with me where I am." [*John 17:24.*] *6LtMs, Lt 27, 1890, par. 6*

Although in this world we must battle and strive, let us be patient, considering the love that is bestowed upon us. Jesus prayed, "That the love wherewith thou [the Father] hast loved me may be in them, and I in them." [*Verse 26.*] "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*Verse 23.*] Oh what a thought, that fallen man, corrupted with sin, may be clothed with the righteousness of Christ, and be purified, elevated, and ennobled by the grace of Christ; being partakers of the divine nature can do for him all things. The Father loves the one in whom Christ abides, even as He loved the Son. "And I have declared unto them thy name and will declare it that the love wherewith thou hast loved me may be in them." [*Verse 26.*] The people of God are catching glimpses of the attraction of heaven, and they should keep the eye steadily fixed upon the bright beams of heavenly hope. Clouds may gather, and for a time shut away the brightness, yet if they keep their eyes fixed where they last saw the light, the storm will pass away, the clouds disappear, and rays from the Sun of Righteousness will shine forth in brighter glory than before the cloud hid it from sight. *6LtMs, Lt 27, 1890, par. 7*

Look up, Sister Abbey; look up, Rosetta; there is hope for you if you only believe, if you will only take Jesus for your personal Saviour. Arthur, is it not time that you were coming back to your Father's house? Have you buried soul and body in the world? What spiritual semblance to the Son of God have you or Rosetta borne? You may, in some sense, retain a form of godliness, but you are destitute of

the power and spirit thereof. Will you not turn your eyes to Calvary and see Jesus, your Sacrifice, upon the cross, dying that you might live? As you have for so many years borne the image of the earthly, is it not time that you felt the necessity, without any further neglect and delay on your part, to make your surrender to God that you will bear the image of the heavenly? Oh that a new life, the life from above, might be begotten within you by the Spirit of God! In your present state, your minds are weakened by sin. The storms of Satan have beaten upon and deranged every power of the soul. Reason holds but a feeble authority over mind and conscience. The judgment is perverted, the will is on the side of Satan, your ideas are crude, earthly. The truth has but little force to you, for you give it no place in your heart or in your life. Your faith is mingled with unbelief, with skepticism. Should sickness and death come to you as you now are, you would meet with eternal loss. Is it not time for you to change? Have you not long enough buried your talents in the earth? The world has occupied the soul temple, and there has been no room for Jesus, no room for His love and His peaceful presence. Oh, what storms of passion have beaten about the soul! The world has been your god. To save, to gather, has been the object of your life, but the eternal riches have not attracted you. Shall it always be thus? Are you satisfied with the outlook?*6LtMs, Lt 27, 1890, par. 8*

Arthur, for long years you have been deteriorating in character. Shall this work continue? Is it not time for you to be wise, not only for time, but for eternity? You are cultivating selfishness, avarice, making yourself into a vessel of dishonor before God. Is it not best to surrender to God, that He may mold and fashion you into a vessel of honor, fit for the Master's use?*6LtMs, Lt 27, 1890, par. 9*

The great day will reveal the character of the work you have done, and you will be rewarded accordingly. When you get angry—insane with passion—remember that a record is made which you must meet in the judgment. When you are penurious, close, and hardhearted, be sure that all is written in heaven.*6LtMs, Lt 27, 1890, par. 10*

My brother and sister, you are still prisoners of hope, but you must make determined efforts if you free yourselves from the bondage of sin and Satan. The evil fruits you bear—the sins you commit daily in

word and action—testify to the character of the tree. Much may be hidden from others, but before God you appear just as you are. A new moral taste must be created within you.<sup>6</sup>*LtMs, Lt 27, 1890, par. 11*

Oh, “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*] Are you who are dependent upon God for every breath, for all the capabilities you possess, for every blessing you enjoy, indifferent as to whether you do His sayings or not? Can you afford to be satisfied with gaining the things of this life at the loss of the eternal riches? God has blessed you with intellect; whatever sound judgment you have, it is His gift. Do you realize that you are bought with a price? that the Lord has claims upon you? Will you give Him back that which is His own?<sup>6</sup>*LtMs, Lt 27, 1890, par. 12*

Christ is seeking to draw you unto Himself. He has bought you with His blood; and now He is saying to you, “Look and live.” [*Numbers 21:8.*] Look to Christ as He is revealed in His word. Sinful and polluted as you are, look, oh, look to Jesus on the cross of Calvary! See the judgments of God falling upon your Redeemer, that you should not be lost.<sup>6</sup>*LtMs, Lt 27, 1890, par. 13*

Confess your sins to one another and to God. Arthur, covenant before God and angels that the past of your life shall suffice to have wrought the will of Satan. May the Lord bring you both to a position where you will humbly seek Him with the whole heart, is my earnest desire and prayer. If you do seek Him with all the heart, might, mind, and strength, He will be found of you. The invitation is, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” [*Isaiah 1:18.*] Confess and forsake your sins, and appropriate to yourselves the promises of pardon, and of Christ’s righteousness. This alone will be accepted

of God. The proclamation is made to you who are sinners in His sight, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." [*Luke 13:24.*] Strive, for the grasp of the destroyer is upon you, and if you do not make determined effort, he will put his own seal upon you. Strive, for the foe is on the right hand and on the left, before you, behind you, and he must be resisted and overcome or he will overcome you. Strive, for there is a crown of immortality to win. Strive, in the strength of Christ, not in your own strength. Put away your avariciousness. It is a terrible thing to cling to your own ways, to your own will, and risk the consequences. Arthur, I call upon you to be reconciled to God. Your only hope is to fall upon the Rock and to be broken. *6LtMs, Lt 27, 1890, par. 14*

Jesus is ready to give you grace, to restore you to Himself. But He does not do this without full cooperation on your part. You must "work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*]*6LtMs, Lt 27, 1890, par. 15*

Oh, the worth of the soul! It cannot be estimated by you, Arthur and Rosetta, because you have not cultivated a sense of the great sacrifice made by the Son of God to save the soul from eternal ruin. You do not realize the abhorrence which the Lord has for sin. The prophet says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ... And whosoever was not found written in the book of life was cast into the lake of fire." [*Revelation 20:12, 15.*] "Righteousness and judgment are the habitation of his throne." [*Psalms 97:2.*]*6LtMs, Lt 27, 1890, par. 16*

Our God is strict in justice to those who continue in their impenitence. He will punish the wicked, but He is ready to pardon the sinner who comes to Him in contrition of soul, and He will reward the faithful and righteous. To think, even for a moment, of losing eternal life should make us tremble, and it will make us tremble if the heart is not hardened, calloused, with worldliness and sin. *6LtMs, Lt 27, 1890, par. 17*

God forbid that you should continue to walk in darkness. You have hindered one another. Arthur, you have hurt and bruised your wife, whom you vowed to love and cherish. Rosetta, you have not been wise in all things. Pride and folly have bound your soul away from Jesus, the only one who can save and help and bless you. You want not only to have a knowledge of the truth, but to realize its work upon your heart.*6LtMs, Lt 27, 1890, par. 18*

Will you now be wise? Will you come to Jesus? Your cases have been presented to me as hopeless if you make no change in life and character. Let your thoughts be turned to God; humble yourselves under His mighty hand, and He will lift you up. If you will follow the dictates of an enlightened conscience, you will come back to your Father's house as did the prodigal son.*6LtMs, Lt 27, 1890, par. 19*

You have children whom you are to train for the heavenly courts. Give yourselves to God, and then teach the precious lessons of Jesus to your children. Store their young minds with pure principles, with a knowledge of Jesus, of what He is to them and of His claims upon them. You do not realize what you have lost, and what you are daily losing in this precious probationary time. Educate the faculties and tastes of your dear ones; seek to preoccupy their minds, so that there shall be no place for low, debasing thoughts or indulgences. The grace of Christ is the only antidote or preventive of evil. You may choose, if you will, whether the minds of your children shall be occupied with pure, uncorrupted thoughts or with the evils that are existing everywhere—pride, and forgetfulness of their Redeemer. The mind, like the body, must have pure food in order to have health and strength. Give your children something to think of that is out of, and above, themselves. The mind that lives in a pure, holy atmosphere will not become trifling, frivolous, vain, and selfish. The beautiful lessons of the Bible stories and parables, the pure, simple instruction of God's Holy Word, is the spiritual food for you and your children.*6LtMs, Lt 27, 1890, par. 20*

Oh, what a work is before you! Will you take hold of it in the love and fear of God? Will you put yourselves in communication with God through His Word? You as parents, Arthur and Rosetta, have something to do for the Master in working out your own salvation

with fear and trembling, and then as God works in you, as divine power is combined with human effort, you will have courage and zeal to work both for your children and for others. Your children need your help; and there are others also who need it. When you are converted, you will have a work to do to teach your children and others the lessons that you are learning in the school of Christ. *6LtMs, Lt 27, 1890, par. 21*

There are precious souls that you can be the means of saving. But your own souls are yet unsaved. Will you disappoint the Saviour, who has paid the purchase money for all souls in His own blood and agony? For both of you the time is short. You have none to lose. *6LtMs, Lt 27, 1890, par. 22*

I entreat you to heed the injunction of the apostle, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." [2 Peter 1:5-10.] *6LtMs, Lt 27, 1890, par. 23*

Will it pay, Rosetta, to neglect the inward adorning, for outward ornaments and display? How much better to know the will of God and do it! How much better to take time to store the mind with the rich treasures of the word of God! Then you will have light to shed upon others. The great day will reveal the character of the work done in your life here, and you will be rewarded accordingly. God calls upon you to pause in the work you have been pursuing and turn to Him in sincerity. Show your ambition now, dear children, to win the crown of life. You may achieve successes in the common affairs of this life, but how quickly do they pass away! Only work with as much determination, as much perseverance, for the crown that is imperishable and your life will be pronounced by all the universe of heaven a grand success. Where can you show your

skill, your aptness, your persevering energy so well as in using your talents for the glory of God—in being good and in doing good? Who will faint in such a work? In what other field can you sow seed with the assurance of obtaining so valuable a harvest?*6LtMs, Lt 27, 1890, par. 24*

Now is the sowing time. The reaping time will soon come, and what will your harvest be? Those who sow to the flesh, gratifying selfish desires, natural inclinations and passions, will gather a harvest of the same kind as the seed sown. They will reap corruption. But those who sow to the Spirit shall of the Spirit reap life everlasting.*6LtMs, Lt 27, 1890, par. 25*

I entreat you to begin in earnest. Determine that you will be followers of Christ as dear children; that you will be faithful in the performance of your duty as Christians, diligent in the cultivation of personal piety. Then you will be light bearers, examples for others, “holding forth the word of life.” [*Philippians 2:16.*]*6LtMs, Lt 27, 1890, par. 26*

I send you these words in love, because I am impelled by the Lord to write them to you. May the Lord by His Holy Spirit soften and subdue your hearts to receive them.*6LtMs, Lt 27, 1890, par. 27*



**Lt 28, 1890**

Van Horn, Amanda

Battle Creek, Michigan

July 1, 1890

Portions of this letter are published in *TSB 39-43; AH 36, 348; CG 219*.

Dear Sister Amanda Van Horn,

I have some things to say to you, from the Lord. He has given me a message for you, that you are in danger of misunderstanding our duty. You want to do right and to be right, but at this time as well as all times in the future you must listen to counsel. If you depend on your own wisdom you will be guided by impulse and will imperil your soul. The enemy is very active to deceive souls and lead them in ways that are not the way of the Lord.*6LtMs, Lt 28, 1890, par. 1*

Life is too short for you or me to turn our feet in any path that imperceptibly leads away from the only true and safe path. Life is filled with varied responsibilities. The Lord has a work for you to do; it is not a public work, but a very important one, a work in your own home, to be true to your position as a wife and mother. No other can do this, your work.*6LtMs, Lt 28, 1890, par. 2*

The Spirit and the Word of God agree. Remembering this, let us read the words of inspiration from Jesus Christ through Paul to Titus. He is charged to “speak the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” [*Titus 2:1-5*].*6LtMs, Lt 28, 1890, par. 3*

With this scripture before you, I ask, For what are you spending

your time in Battle Creek? Has God called you to neglect your home? No, no. *6LtMs, Lt 28, 1890, par. 4*

My sister, the Lord has shown me that you are mistaking your duty. Your husband needs you; your children need their mother. You have stepped out of the path where Jesus leads the way. He is saying to you, "Follow me," and He will lead you to your own home duties, which are now badly neglected. The voice of the Lord has not bidden you to separate your interest from that of your husband and children. Your first duty is in the home. *6LtMs, Lt 28, 1890, par. 5*

The Spirit of the Lord has not given you a work, or qualified you to do a work, that is contrary to His own Word. I have no question to ask you concerning the influence which has led to the course you have taken. "By their fruits ye shall know them." [*Matthew 7:20.*] From whatever person it may come, any teaching that would lead you to the slightest neglect of the duties lying right before you in your home is not prompted by the Spirit of the Lord. *6LtMs, Lt 28, 1890, par. 6*

You have a great work before you, a sacred, holy calling—in the way of your duty at home—to exemplify the Christian graces as a faithful wife and mother, to be lovable, patient, kind, yet firm in your home life, to learn right methods and acquire tact for the training of your own little ones, that they may keep the way of the Lord. As a humble child of God, learn in the school of Christ to be patient. Seek constantly to improve your powers to do the most perfect, thorough work at home, both by precept and example. *6LtMs, Lt 28, 1890, par. 7*

In this God-given work you will have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that He will not contradict Himself; He points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been entrusted to you, you are under the deception of Satan. In neglecting your husband and children for what you suppose to be religious duties, either to attend meetings or to work for others, to give Bible readings or to have messages for others,

you are going directly contrary to the words of inspiration in the instruction of Paul to Titus. The religion of Christ never leads a wife and mother to do as you have done. *6LtMs, Lt 28, 1890, par. 8*

You may now cultivate the homemaking qualities with good effect, for your children are of the age when they most need a mother. The restless spirit naturally inclines to mischief; the active mind, if left unoccupied with better things will give heed to that which Satan may suggest. The children need the watchful eye of the mother. They need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and, be confirmed in well-doing, by diligent training. *6LtMs, Lt 28, 1890, par. 9*

The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. The Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will. *6LtMs, Lt 28, 1890, par. 10*

You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which He has left in your hands. Through earnest prayer and study, you may become a wise woman in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand His way, and to keep it, He will lead you, not away from your own home, but back to it. *6LtMs, Lt 28, 1890, par. 11*

If you are one of those who are the light of the world, that light is to shine in your home. Poverty has been your lot, but this you could not help, and it was not sin. But your mind has been of that cast which has led you to view everything in too intense a light. Here you have lessons to learn at the feet of Jesus; you need to trust more to Jesus, and be less anxious; you need to have genuine faith in the promises of God. Yet you must be a laborer together with God, cultivating your mind, that you may bring to the education and training of your children a restful spirit, a loving heart, that you may

imbue them with pure aspirations; cultivate in them a love for things honest and pure and holy.*6LtMs, Lt 28, 1890, par. 12*

Never for a moment suppose that God has given you a work that will necessitate a separation from your precious little flock. Do not leave them to become demoralized by improper associations and to harden their hearts against their mother. This is letting your light shine in a wrong way altogether; you are making it more difficult for your children to become what God would have them and win heaven at last. God cares for them, and so must you if you claim to be His child.*6LtMs, Lt 28, 1890, par. 13*

In time past you have erred in having too great an anxiety for your children. Your trust has not been fully in God, and you have indulged them more than was for their good. And now you leave them to themselves. What sort of an experience is this? Certainly, it has not God and truth for its source. You are offending God in claiming to be led by Him and yet neglecting your duty to your children.*6LtMs, Lt 28, 1890, par. 14*

Satan can use your course of action to misrepresent the Father and the Son, so that many will blaspheme God; and unless you face right about, the wrong ideas you have cherished will gain strength to control your reason and judgment. Thus God will be dishonored, and you will be removing farther and farther from your proper position for the performance of your duties in your home. Even now your mind is really unbalanced. The firmness of will, wrongly directed, will, unless corrected, result in insanity.*6LtMs, Lt 28, 1890, par. 15*

Satan wants to bring a reproach upon the cause of God through your course of action. He has blinded your perceptions and you believe you have received great spiritual acquisitions. I hope that this infatuation will be broken ere the name of God, instead of being glorified, is blasphemed through your course of action.*6LtMs, Lt 28, 1890, par. 16*

You may give yourself to the Lord, and exemplify Christ in your home and in your neighborhood. The Holy Spirit of God, poured upon the children of men, does not make them less careful and conscientious in their home life. When we give ourselves

unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God.*6LtMs, Lt 28, 1890, par. 17*

My sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake you because of this, neither does He lead you to forsake your family for this or for any other cause. God has made you a trustee, a steward in your home; seek to educate yourself for this work, and He will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust <shall come,> He may say, "Well done, thou good and faithful servant." [*Matthew 25:21.*]*6LtMs, Lt 28, 1890, par. 18*

Your husband has rights; your children have rights; and these must not be ignored by you. Whether you have one talent or three or five, God has given you your work. Parents are fearfully neglectful of their home duties, they do not meet the Bible standard; but to those who forsake their homes, their companions and children, God will not entrust the work of saving souls, for they have proved unfaithful to their holy vows. They have proved unfaithful to sacred responsibilities; God will not entrust to them eternal riches.*6LtMs, Lt 28, 1890, par. 19*

Oh, your faith must be something more than it now is. The Word of God means what it says. We must bring ourselves so to interpret the precious words of God as not to misapply their meaning or destroy their power to move the conscience. We all want faith, not an emotional religion. We want to believe the words of Christ, and be doers of every word that proceedeth out of the mouth of God.*6LtMs, Lt 28, 1890, par. 20*

We are to be vigilant, watching for the coming of the Son of Man; and we must also be diligent; working as well as waiting is required; there must be a union of the two. This will balance the Christian character, making it well developed, symmetrical. We are not to feel that we can neglect everything else and give ourselves up to meditation, study or prayer. Neither are we to be full of bustle and hurry and work, to the neglect of personal piety. Waiting and watching and working are to be blended. "Not slothful in business;

fervent in spirit; serving the Lord.” [*Romans 12:11.*]6LtMs, Lt 28, 1890, par. 21

The solemn charge of Paul to Timothy is, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” [2 *Timothy 4:1, 2.*] God’s servants have a work of this kind to do; but if the people do not heed the counsel and reproof of the Lord’s messenger but push straight on in their stubbornness, they reject the Lord in the person of His servant, and great blindness will come upon them. I hope and pray that you will receive instruction; for no greater evidence can be given that a wrong spirit has the control of mind and judgment than that you will not receive counsel from the Lord’s ambassadors.6LtMs, Lt 28, 1890, par. 22

Letters have come from mothers, relating their trials at home and asking my counsel. One of these cases will serve to represent many. The husband and father is not a believer, and everything is made hard for the mother in the training of her children. The husband is a profane man, vulgar and abusive in his language to herself, and he teaches the children to disregard her authority. When she is trying to pray with them he will come in and make all the noise he can, and break out into cursing God and heaping vile epithets upon the Bible. She is so discouraged that life is a burden to her. What good can she do? What benefit is it to her children for her to remain at home? She has felt an earnest desire to do some work in the Lord’s vineyard, and has thought that it might be best to leave her family, rather than to remain while the husband and father is constantly teaching the children to disrespect and disobey her.6LtMs, Lt 28, 1890, par. 23

In such cases my advice would be, Mothers, whatever trials you may be called to endure through poverty, through wounds and bruises of the soul, from the harsh, overbearing assumption of the husband and father, do not leave your children; do not give them up to the influence of a godless father. Your work is to counteract the work of the father, who is apparently under the control of Satan.6LtMs, Lt 28, 1890, par. 24

My sister, you have the responsibilities of a mother. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. The girls also need the watchful guardianship of an affectionate Christian mother. Mothers cannot love their children too much, but they can reveal this love unwisely, to their injury. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience.*6LtMs, Lt 28, 1890, par. 25*

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their most sacred responsibility, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for. Keep sowing the seed for time and for eternity. All heaven is watching the efforts of the Christian mother.*6LtMs, Lt 28, 1890, par. 26*

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*]*6LtMs, Lt 28, 1890, par. 27*

You can preoccupy the minds of your children. Active brains and hands must be employed in something useful as the parents may suggest, else they will be occupied with evil things as Satan may direct. Parents may be teachers in a sacred sense, training the children to be useful in the common, homely duties of life, and all the time giving them illustrations of the higher life. Thus you are bringing them up in the nurture and admonition of the Lord.*6LtMs, Lt 28, 1890, par. 28*

If parents believe that sin is an offense to God, and that none but those who are pure and holy can enter heaven, if they are

consistent in their belief, they will seek wisdom and grace from Christ, that they may by every means in their power teach their children to resist and overcome sin. What work is more essential than that of a mother in educating her children for practical life and in molding their character for the future, immortal life?*6LtMs, Lt 28, 1890, par. 29*

Children who have been properly educated, who love to be useful, to help father and mother, will extend a knowledge of correct ideas and Bible principles to all with whom they associate. Such a family will have a powerful influence in favor of Christianity. But in order to secure this result, parents must not neglect their work or lose sight of their responsibility. Infidels assemble and devise plans to spread the poison of infidelity. The Papists are untiring in plying their subtle arts to suppress the Bible, the living oracles which exalt God as supreme. They want the control of men's consciences. They want to enslave the soul, so that finite man shall occupy the place where God should be.*6LtMs, Lt 28, 1890, par. 30*

And shall Christians who bow to God alone as infallible be dull and inactive? Shall they not seek to understand what they can do to build up barriers against the tide of evil? Will they not educate and train their own children to become intelligent Christians, so that they may represent the character of Christ? The infidel has been heard to declare that if he believed what Christians professed to believe, he would be far more zealous than they.*6LtMs, Lt 28, 1890, par. 31*

The Christian mother's work begins in the home circle, in making her home what it should be, pleasant to her husband, pleasant to her children. These dear ones are in her hands to educate faithfully. The parents have given their children their own stamp of character, and if some traits are unduly developed in one child and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? Who so earnest as they to educate their children away from the objectionable, and to cultivate the precious graces of character revealed in Christ Jesus?*6LtMs, Lt 28, 1890, par. 32*

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life.



Mothers do not half appreciate their possibilities and privileges. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God.*6LtMs, Lt 28, 1890, par. 33*

The mother is God's agent to Christianize her family. She is to exemplify Bible religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which is the gift of God. This constant teaching as to what Christ is to us and to them, His love, His goodness, His mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart.*6LtMs, Lt 28, 1890, par. 34*

Let not one word of fretfulness, harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be. A man and woman, the husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life. Father and mother, bind your hearts in closest, happiest union. Do not go apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love. Mothers, be very careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating, training and molding.*6LtMs, Lt 28, 1890, par. 35*

You may be to your children the very model of all that is pure and good and noble. Identify your interests with those of your children. God does not intend that any other should do the mother's work in the training of her child. He wills that the mother shall rise to meet her sacred responsibility, but this can never be done while mothers so largely neglect their duty to their children. Nothing can have a greater claim upon the mother than her children have; and when their needs are lightly regarded, when she sets aside their claims, in order to devote herself to visitors, she is robbing her children of

their God-given rights. No absorption in business on the part of the parents can warrant a departure from God's plans and ways.*6LtMs, Lt 28, 1890, par. 36*

Your first and grandest work is for your children. Let the light of heavenly grace irradiate your character, that your children may have sunlight in the home. Peace, pleasant words, and cheerful countenances will never hurt your children. This is not blind affection, not that tenderness which encourages sin by unwise indulgence and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family.*6LtMs, Lt 28, 1890, par. 37*

We have Bible rules for the guidance of all, both parents and children, a high and holy standard from which there can be no swerving. God's injunctions must be paramount. Children are to be taught to keep the way of the Lord. Let the father and mother of the family spread out His Word before Him, the Searcher of hearts, and ask in sincerity, "What hath God said?"*6LtMs, Lt 28, 1890, par. 38*

**Lt 29, 1890**

Van Horn, Brother

Petoskey, Michigan

August 5, 1890

Portions of this letter are published in *Ev* 283, 441-442; *9MR* 173.

Dear Brother Van Horn:

I have a burden on my mind in regard to the Michigan Conference. Do you remember my words in the church at Potterville? I said, "Brethren, you have chosen Elder Van Horn as president of your conference. He has the qualifications of a sermonizer, but is not qualified to minister. If there are persons of far-seeing discernment and good judgment who study from cause to effect and who are prompt to plan and execute, who will stand by his side to counsel with him, if Elder Van Horn will not become stereotyped in his own ideas and ways, then he can serve as your president; but he has serious defects of character; he can never bear successfully the responsibilities of this great conference unless others will come in to cooperate with him and to supply what he lacks. It is not an easy matter for him to make any material change in his habits, customs, or plans. He is too fixed in his habits."*6LtMs, Lt 29, 1890, par. 1*

Brother Van Horn, you do not see the necessity of calling together the old hands in the cause, and setting your plans before them and asking their counsel. You need men of other and varied talents to counsel and plan with you. But you do not talk over matters freely with your brethren.*6LtMs, Lt 29, 1890, par. 2*

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

safety.*6LtMs, Lt 29, 1890, par. 3*

Elder Van Horn, you must come close to your brethren. There are men of responsibility whose advice will be valuable to you. Unless the influence of such men can be brought in to work a change in your management, the Michigan Conference will lose confidence in you as a manager, or they will lose courage, and fail to do their duty in sustaining the cause of God with their influence and their means, and pushing the work forward as God desires them to do.*6LtMs, Lt 29, 1890, par. 4*

Michigan needs to have a work done in her churches that is left almost untouched. There must be greater efficiency in the laborers and in the men who have the oversight of the work, if spiritual prosperity is to be found in all her borders. Men are needed who will be prompt to see and execute.*6LtMs, Lt 29, 1890, par. 5*

Those who go out as laborers under the sanction of the conference are to be judged not by their credentials, but by the fruit they bear. Do they preach from the Bible in the pulpit, and then show their disregard of the Bible by their practice out of the desk? Are they vain, light, and trifling, one in spirit with the unconsecrated, the unconverted? If this is all the burden they bear for souls perishing out of Christ, if this is their example before believers, then hands have been laid upon them suddenly. They deny Christ by their disorderly walk and unholy conversation. "Out of the abundance of the heart the mouth speaketh." [*Matthew 12:34.*] Their freedom of speech upon common, earthly things, shows plainly that Jesus is not abiding in their hearts by faith, and they are far from growing in grace and the knowledge of Christ. Earthly things are placed before spiritual.*6LtMs, Lt 29, 1890, par. 6*

It is not the work of Christ's followers to cherish pride, to gratify ambition, or to indulge appetite, living for self, loving self, pleasing self, under a profession of Christianity. All this is a denial of Christ. Such a class Paul describes: "Many walk of whom I have told you before, and now tell you even weeping, that they are the enemies of the cross of Christ." [*Philippians 3:18.*] They misrepresent Christ.*6LtMs, Lt 29, 1890, par. 7*

Only he who has genuine faith is one with Christ. He will testify

hourly by his circumspect course of conduct, "I am one with Christ, as Christ is one with the Father." In his daily life he practices the principles of the Word of God. The Bible is the man of his counsel. He does not mind the things of the flesh, but the things of the Spirit. Such a man will not dishonor the truth and bring a reproach upon the cause of God. He will not do a dishonest act, and if he has departed from strict integrity, in any business deal, he will not rest until the wrong is righted. *6LtMs, Lt 29, 1890, par. 8*

Brother Van Horn, it is not your duty at our camp meetings, to engage in manual labor. That belongs to the laymen. They should be educated to attend to the fitting up of the grounds. As president, you should apply yourself more thoroughly to plan for the spiritual interests of the meeting, consulting with your ministering brethren. Let your efficiency be seen in this direction. *6LtMs, Lt 29, 1890, par. 9*

You love to preach, and should have a chance to preach wherever you go. You can do a good work in this line; but this is not all the work essential to be done—the people need to be taught, to be educated. Many of the sermons given would, if cut short one-half, be far more beneficial to the hearers. Take time to teach, to hold Bible readings. Get the points and texts fastened in the minds of the hearers. Let them ask questions, and answer them in the plainest, simplest manner possible, so that the mind can grasp the truths presented. *6LtMs, Lt 29, 1890, par. 10*

It is very hard for you to get away from your preconceived opinions, your old stated discourses, and give the Spirit of the Lord a chance to impress and lead out your mind. You can and should sink the shaft deep in the mines of truth, and be ever finding the new, precious ore which lies hidden beneath the surface. Recover the buried treasure, the precious things of God's Word, that you may impart to your hearers. You must become a learner if you would be a teacher, presenting things new and old. We may be continually discovering rich veins of precious truth, priceless treasure for God's people. *6LtMs, Lt 29, 1890, par. 11*

Teach as Christ taught. Study His example, His methods of teaching. He preached few sermons, but wherever He went, crowds

gathered to listen to His instruction. The ministers must be educated to work more according to the Divine pattern. You have not yet taken up the work of educating. The people will listen to sermon after sermon, and they can retain but a few points in the discourse, and these lose their force upon the mind; other things come in to choke the seed of truth. Now the Lord's way is the best way, to impress upon minds, point by point, the truths that are for their eternal interest to know. Let the soil of the heart be prepared and the seed be so planted that it will spring up and bear fruit.*6LtMs, Lt 29, 1890, par. 12*

It is the work of the Holy Spirit to convince the soul of its need of Christ. Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not [a] decided application of the truth to their hearts, if words are not spoken at the right moment, calling for decision from the weight of evidence, already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never taking their stand on the Lord's side. Now the minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side. Personal efforts should be made.*6LtMs, Lt 29, 1890, par. 13*

Satan is working with all his hellish arts and the Lord's human agents must work with as much determination. They must not fail nor be discouraged. They must win souls as seals and evidences of their ministry. There must be no halfway work in the Lord's service. Where the Spirit of Christ is, there is spirituality, there are earnest appeals, there are activity and zeal in behalf of Christ.*6LtMs, Lt 29, 1890, par. 14*

**Lt 30, 1890**

White, W. C.; White, Mary

Battle Creek, Michigan

Monday, March 10, 1890

This letter is published in entirety in *1888 622-626*.

Dear Children Willie and Mary,

I have just come from the meeting. The room was full, the three apartments were in one. The Lord again poured upon me the spirit of supplication. Faith did take hold of the arm of infinite power. We did have the blessing of God. I spoke about thirty minutes. The Lord gave me power to speak before those present.*6LtMs, Lt 30, 1890, par. 1*

Some confessions were made and quite a number who had been in darkness made confessions of their finding Jesus and being free in the Lord. Elder D. T. Bourdeau spoke to the point. Brother Porter spoke, but his was not like the testimonies that had been borne. It was no light to the meeting, but in marked contrast to that which had been said.*6LtMs, Lt 30, 1890, par. 2*

There is more and more freedom coming to the meeting. The darkness is no longer a controlling element. We are expecting more of God's Spirit, and longing and hoping and believing that the Lord will give special blessings. How I long to see these ministers free in the Lord and joyful in their God.*6LtMs, Lt 30, 1890, par. 3*

I shall not leave for Chicago if it seems necessary to remain to help; but if it is best, shall go to Chicago one week from next Friday. I am so thankful that the current is changing, and that the Lord is at work for His ministers. Many of them will return to the field of their labor with much light, a deeper experience, and with more courage in the Lord. My health is quite good, but I am very tired; but the blessing of the Lord is of great value to me. I believe that I shall have the blessing of God. I feared I should leave this place in depression and discouragement, but the Lord is giving us tokens for good, and He

will bring His people where they can praise His holy name.*6LtMs, Lt 30, 1890, par. 4*

I think of you much; I want to see you all. We pray for you, that the blessing of the Lord may rest upon you, and I believe the Lord will answer our prayer.*6LtMs, Lt 30, 1890, par. 5*

I learn Brother Jones has come home this afternoon.*6LtMs, Lt 30, 1890, par. 6*

I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner.*6LtMs, Lt 30, 1890, par. 7*

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.*6LtMs, Lt 30, 1890, par. 8*

I am inclined to think Brother Prescott receives the testimony, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did.*6LtMs, Lt 30, 1890, par. 9*

Brother Larson has not opened his lips. I do not know how he feels. I thought he appeared some affected, but he keeps so far back I cannot tell. Many seem to be getting the blessing of faith and pardon. I called Brother Olds' name and gave him a pointed testimony. He confessed Sabbath afternoon. This morning he talked in a very humble and broken way. Brother Binghouse said he was never so blessed in his life as he has been in the last few days. Brother Warren reveals the blessing of God in his face, for it looks as if the Sun of Righteousness was beaming upon him. He bore a testimony that he never felt the blessing of God to so great a degree in his heart before.*6LtMs, Lt 30, 1890, par. 10*

Brother Fero has humbled his heart, and he says he is free in the Lord and is wonderfully blessed. Brother Watt talked again this morning and he says he is gaining a deep and rich experience in



the knowledge of our Lord and Saviour Jesus Christ. He seems to be altogether a different man, and many whose names I do not know are coming into the light. Oh, I hope and pray that this work may move forward in great power. We must have the blessing of God deep and rich and full. Brother Olsen stands well, firm and free, and boldly on the right side. What course D. L. Jones may take now, and what course Porter and Larson will take who have been so actively engaged in sowing unbelief and prejudice, I cannot imagine. I hope that they will be born again.*6LtMs, Lt 30, 1890, par. 11*

I no more carry a load because of the fact that I cannot express myself. I am free and I talk as the Spirit of God giveth me utterance, and the word spoken is fully received by the largest number present. The men who have held things have no power now. There is a strong current setting heavenward, and if we wait on the Lord we shall surely see of His salvation. He will work in our behalf. He will not let this ministerial institute break up in confusion and darkness.*6LtMs, Lt 30, 1890, par. 12*

Nearly all who speak have made confession that they felt tried because they could not have the privilege of listening to Elder Waggoner's teaching without so much interruption. They felt distressed and impatient over it, and with tears confessed that it was not the right spirit, so those men who have done their work of shedding darkness on the class see that they have not received much thanks for the pains they have taken to ventilate their ideas.*6LtMs, Lt 30, 1890, par. 13*

Brother Prescott will stand by the testimonies I am sure, as will all, with few exceptions. Brother Breed, I think, will come out all sound. Well, I think I will hold this letter till after the morning meeting tomorrow.*6LtMs, Lt 30, 1890, par. 14*

March 11

Dear Children: My heart is filled with thanksgiving and praise to God. The Lord has poured upon us His blessing. The backbone of the rebellion is broken in those who have come in from other places. This morning the room was full. We first had prayer, then Brother Olsen spoke; I followed in the same line in which I have

been laboring since one week ago last Sabbath. The Lord put words into my mouth to speak, and Elder Bourdeau spoke well. Elder Waggoner spoke very humbly. Brother Steward spoke with much feeling and humility. Brother Fero spoke well. Brother Larson then spoke and confessed that his feeling had not been right. I responded and he took his position on the testimonies.*6LtMs, Lt 30, 1890, par. 15*

Brother Porter was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. He confessed the wrong that he had done me and Elder Waggoner, and humbly asked us to forgive him. He said he could not see clearly on all points in regard to the covenants, but that he would walk humbly before God, follow Jesus and seek light all the time. He said that he had been disbelieving the testimonies, but he said, "I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord's side."*6LtMs, Lt 30, 1890, par. 16*

Brother Dan Jones was present. He kept his head bowed upon the seat all the time. Did not lift it up once till the meeting closed. He only returned yesterday afternoon. Captain Eldridge was present. The whole room was sobbing and praising God for there was a revealing of His power. He drew graciously near. I hear nothing of Elder Smith, but we hope the gracious influence of the Spirit of God may rest upon him, and he will find his way out of the darkness. We are full of hope and courage since these men, so strong and high-headed, have begun to feel that they are working against the Spirit of God.*6LtMs, Lt 30, 1890, par. 17*

My talk was reported. When I get it I will send it to you. I think that there will be a different state of things than there has been, and the work done in Battle Creek will help them here. Brother Prescott talked well and plainly; told them that were assembled that God had spoken to us through Sister White this morning. "Let us," he said, "take heed to these words." He wept like a baby when Brother

Larson and Porter were making their confessions. Brother Olson is so glad and feels so relieved, he scarcely knows what to do with himself. Brother Waggoner feels so thankful.*6LtMs, Lt 30, 1890, par. 18*

I hurry this off so that you may get it.*6LtMs, Lt 30, 1890, par. 19*

## Lt 31, 1890

Fulton, Samuel

Oakland, California

April 23, 1890

This letter is published in entirety in *16MR 242-244*.

Dear Brother Samuel Fulton:

My much respected brother in the Lord, I am afflicted as I learn of your affliction. But our only hope is in Christ our righteousness. You may trust in the Lord with all your heart. He will never fail you.*6LtMs, Lt 31, 1890, par. 1*

The precious promises of God are full and rich and free. O, how precious they are to you in your affliction, when heart and flesh fail! It is true that all have not the same boldness and confidence when brought into deep affliction. And, again, I am so glad that feelings are no criterion. The promises rich and full are yours. You can say in your sickness, "the anchor holds." Faith and hope in the promises of God are steadfast.*6LtMs, Lt 31, 1890, par. 2*

You have the pledged word of Jehovah, "Lo I am with you always even unto the end of the world." [*Matthew 28:20.*] Only rely with trusting faith as a child relies on the promises of his faithful parents. Here is simple earnest faith and confidence in Jesus, who loves you and has paid a dear price for your redemption.*6LtMs, Lt 31, 1890, par. 3*

In the weak state of your body, the enemy may try to make his voice heard that the Lord does not love you. O, he does love you. "Like as a Father pitieth his children, so the Lord loves and pities those who put their trust in Him." [*Psalms 103:13.*]*6LtMs, Lt 31, 1890, par. 4*

Your life may look to you to be full of mistakes; but what if there are mistakes. Jesus knows all about the trials, the weaknesses of humanity, and He has placed on record the most precious

promises: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [*1 John 2:1; 1:9.*] *6LtMs, Lt 31, 1890, par. 5*

I have evidence the very best that God loves you. He will not thrust you from Him in your weakness, for He loves you. Do not worry yourself out of the arms of Jesus, but just repose in restful quietude in His love. His grace will be all sufficient for you when heart and flesh shall fail. He will give you His peace and His grace. Gather to your soul God’s promises, for Jesus is your constant, unailing friend. *6LtMs, Lt 31, 1890, par. 6*

Try as hard as you will, you cannot manufacture a righteousness for yourself. Christ has woven in heaven’s loom the robe of His righteousness, and He will put the same upon you and your sins. Your old defiled citizen’s garment will be taken away. He points you to the fountain of living waters, whereby you may drink and drink again, and be refreshed. He bids you come unto Him with all your griefs, your pains, your weakness, and He says you shall find rest. Only believe that Jesus is your personal Saviour, that He pardons all your transgressions, and then rest in His love. Do not let the smallest doubt come into your soul, for all your feelings of guiltiness must be laid at the foot of Calvary. Jesus says, “I have taken your sins. I have imputed to you My righteousness. Your weak faith will I strengthen.” Then trust in Jesus. He extends to you free pardon. He makes you a member of the “royal family.” Put your hand in the hand of Jesus, and He will hold to you more firmly than you can hold to Him. *6LtMs, Lt 31, 1890, par. 7*

Let your soul be comforted by the brightness of the “Sun of Righteousness.” [*Malachi 4:2.*] *6LtMs, Lt 31, 1890, par. 8*

The cloud may appear dark to you at times in itself, but when filled with the bright light of Jesus, it is turned to the brightness of gold for the glory of God is upon it. *6LtMs, Lt 31, 1890, par. 9*

May the Lord bless these words to you is my prayer. Love to your faithful watching wife, and all dear friends. *6LtMs, Lt 31, 1890, par.*

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**Lt 32, 1890**

Smith, Brother

Lynn, Massachusetts

December 9, 1890

Portions of this letter are published in *3BC 1146*.

Dear Brother Smith,

I understand that you have been ordained as elder of the church at Norwich Town. I have much anxiety and burden of heart for this little church that they may be a living growing church: and in order for this to be, it is essential that every soul walk in humility and lowliness of mind before God. If they are constantly seeking to exclude all thinking and speaking evil of one another, there must be the cultivation of the precious plant of Christian love in the heart for one another, each striving to excel in practicing the virtues of Christ's character in looking to Jesus, in trusting in Jesus, in believing all His words.*6LtMs, Lt 32, 1890, par. 1*

There is a necessity of our hearts being emptied of all selfishness and human pride and each to cultivate the gentleness and meekness of Christ, and be determined to answer the prayer of Christ that we may be one as He is one with the Father. There is danger in all of our churches of the exaltation of self, praising one's self, glorifying self; everything of this character separates the soul from God, and unless they repent they will depart from the faith, for they are always looking for and expecting to be praised and flattered. When this does not come, they become offended and consider themselves not sufficiently esteemed. When reproof comes from God to them, they will refuse to be corrected because they feel that they are whole and need not a physician.*6LtMs, Lt 32, 1890, par. 2*

Christ's work is to help all who really feel their need of help from Him and to be a strength to all who really feel their own weakness. Every individual member of the church should not rest until they have a deep and living experience in the things of God. It is not our

work to be seeking for the supremacy, but it is ever safe to seek for the meekness and gentleness of Christ. (*Matthew 18:1-6*): "At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea." *6LtMs, Lt 32, 1890, par. 3*

Let this be the language of every soul, God forbid from henceforth I should glory save in the cross of our Lord Jesus Christ. The tongue needs to be educated and disciplined and trained to speak of the glories of heaven, to talk of the matchless love of Jesus Christ. Angels of heaven are working constantly to answer the prayer of Christ to His Father, that His disciples may be one as He is one with the Father. *6LtMs, Lt 32, 1890, par. 4*

When a new church is formed angels of God are sent from heaven to lovingly impart to them the spirit and power of the grace of God and send rays of light to the hearts of all who have surrendered their wills to God's will, their ways to God's ways. And when they see harmony and love binding heart to heart in the faith and love of Jesus Christ in the bonds of Christian union, they exclaim, "Herein is love." [*1 John 4:10.*] *6LtMs, Lt 32, 1890, par. 5*

The Father hath sent His Son to be the Saviour of the world! The church united in the truth is ordained of God to be a bright and shining light to the world. Our Saviour having all power in heaven and earth, commands and combines individual sympathy and individual effort of the instrumentalities of the church in heaven with the church on earth. He assigns to the angels their agency in ministering to those who shall be heirs of salvation, and He Himself is present in their assemblies in the power and demonstration of His Holy Spirit. *6LtMs, Lt 32, 1890, par. 6*

No genuine Christian will be idle, for every agency in heaven is [prepared] to be employed to combine with human agencies in the church to carry the light which Christ shall send to the church to all parts of the world. Every individual member of the church is to be, indeed, a working member, instrumental in saving souls for whom Christ has died. The genuine Christlike workers will have a deep interest for each soul drawing to Christ and each convert as he shall come into the ranks; and they should be interested in these to find something for them to do for the Master.*6LtMs, Lt 32, 1890, par. 7*

All are to be united as links in the golden chain that is to bind their hearts to one another and to God that they may enlighten the world. All are to hear the voice of the Master saying, Go labor today in my vineyard. There is work for each, there is work for all. One will not need to crowd out another to build himself up. Let each church member feel himself responsible for the health and spiritual strength and growth of the church. It is religion, pure and unadulterated religion which we all must have. Then the prayer will go forth from sincere, contrite hearts for the grace and spirit of Christ to be imparted to their individual souls that they may work the works of God.*6LtMs, Lt 32, 1890, par. 8*

The prayer of Christ was for His individual disciples, and He adds, "Neither pray I for these alone, but for them also which shall believe on me through their words, that they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:20-23.*]*6LtMs, Lt 32, 1890, par. 9*

We must as Christ's representatives be moved upon by hallowed influences that we may present a holy example and Christian devotedness in the work. We must be emptied of self, we must have Christ formed within the hope of glory, we must be ever striving to be pure and holy and complete in Christ Jesus.*6LtMs, Lt 32, 1890, par. 10*



May the Lord bless His people in Norwich Town abundantly, is my prayer.*6LtMs, Lt 32, 1890, par. 11*

**Lt 33, 1890**

Brethren and Sisters in Norwich

Lynn, Massachusetts

December 4, 1890

Portions of this letter are published in *2MCP 639*; *5MR 231*; *9MR 132-135*.

Dear Brethren and Sisters in Norwich,

Unless we aim to reach a higher standard, we shall fall far below the position we are now in; we will fail to endure the trials of the last days, which will surely come upon us, and that right early. There must be an emptying of self before the heart can be filled with the Holy Spirit of God.<sup>6</sup>*LtMs, Lt 33, 1890, par. 1*

Since the rise of the first and second angels' messages, I have taken an active part in the work, and the evidence as it is now given cannot be controverted from the Word of God. We have not a shadow of a doubt as to the correct understanding of the order and character of the third angel's message and the two preceding it. We are now living under the proclamation of the message of the third angel. Many attempts will be made, as there have been in the past to weave into the work human theories. Diligent study will be made to get up something original; but we may say, as did Paul, "Other foundation can no man lay than is laid, which is Jesus Christ." [*1 Corinthians 3:11*.]<sup>6</sup>*LtMs, Lt 33, 1890, par. 2*

The Lord has led out representative men to proclaim the first, second, and third angels' messages. We know that God was with His faithful standard bearers. Many of them held fast their faith until their hands were palsied by death. I labored with the workers, bearing the burden in the heat of the day. Our work was a part of the great web of God's plans, and nothing can be more offensive to God than to give discredit to those who have fought a good fight, who have finished their course, who have kept the faith unto the end. He says, "Write, Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their

works do follow them.” [Revelation 14:13.] They being dead yet speak. Their words, their influence, their example, have lived after their death. *6LtMs, Lt 33, 1890, par. 3*

Let not those who have been placed in responsible positions think that God has given them light to controvert the work of the faithful ones who have died in the faith. God wrought through these old pioneers of the cause, and no voice or pen should be brought into action to demerit their labor which was full of self-denial and self-sacrifice. Their works were wrought in God. The Lord would have the youth now coming on the stage of action be assured that no irreverent hand must touch the Lord’s anointed or do His prophets harm. And not only are the ones sleeping in their graves to be respected, but those who are living also. These men may err, for they are not infallible; but if they confess their mistakes, the Lord will forgive their sins and pardon their transgressions. While they cannot say, We have never sinned, yet if they have the meekness and gentleness of Christ, the Lord will hold them more firmly than they can possibly hold the Lord. None are to boast, or sneer at sacred things. Men may think themselves wise, and in their conceit seek to belittle those whom the God of Heaven loves, but in this they reveal that they are not learning in the school of Christ to be meek and lowly in heart. *6LtMs, Lt 33, 1890, par. 4*

In the power and strength and name of the Lord God of Israel, I stand before you and say, I know in whom I have believed. I know that we have the truth in regard to the three messages. I hide myself in Jesus. I am a laborer together with God, to give the message of warning, of reproof, of encouragement, holding aloft the banner on which is inscribed our message: “The commandments of God and the faith of Jesus.” [Verse 12.] To the church in Norwich I would say, Your only safety lies in walking humbly with God. Let each bear in mind that he is a thread in the great web of humanity, to act a part with his brethren and sisters in church capacity. All are to earnestly seek to make an entire surrender to God. *6LtMs, Lt 33, 1890, par. 5*

Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his Satanic majesty and is an offence to God. The

tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 <to the passing of the time in 1844,> many voices were raised in its proclamation. In the place of those who have not been brought over the ground, who have not had an individual experience when it was a positive <necessity> to know the truth as it was unfolding before them, in the place of these tearing to pieces the building which has been erected on the interpretation of the prophecies, let them in all meekness fall into line and work in harmony with those whose voices are now silent in death, and with the workers who are still living. Fall into line; obey the orders of the Captain of your salvation, and bear witness of the light which the Lord has flashed upon the world in the messages for these last days. Keep in step with your Leader.*6LtMs, Lt 33, 1890, par. 6*

The dealings of God with his people should be often repeated. He has worked as a wonder-working God. He has baptized His chosen messengers with the Holy Spirit. The past history of the cause of God needs to be often brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past. Christ, their invisible leader, commanded Moses to form <the history of> these events into song, that the people of Israel might teach them to their children.*6LtMs, Lt 33, 1890, par. 7*

It is the device of Satan to divert the mind from these things and keep it employed with unprofitable conversation, that the Lord's truth and manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance. But we are exhorted to call to mind the former days, "after which when ye were illuminated ye endured a great fight of afflictions." [*Hebrews 10:32.*] The Lord's ways and plans were given to His <ancient> people. They were to gather up memorials, and to lay them up where they would be in sight. Special pains were taken to preserve them, that when their children should inquire of their parents what these things meant, the whole story might be repeated. Thus the providential dealing and the marked goodness and mercy of God in His care and deliverance of His people, would be kept a live subject.*6LtMs, Lt 33, 1890, par. 8*

If these things formed the conversation of believers today, it would greatly confirm their faith and add to their spiritual growth in a knowledge of God and His ways. Satan is pleased to have the mind dwell upon matters of no consequence, to have the conversation dwell upon trifling things, while these wonderful memorials of God, the manifestations of His power, sink out of sight. This is the reason why so many have lost their first love. *6LtMs, Lt 33, 1890, par. 9*

My brethren in Norwich, will you work in altogether different lines than you have been doing in the past. There are minds now occupied with things of little consequence. This is separating from God souls for whom Jesus prayed that they might be one as He was one with the Father. [*John 17:22.*] Will you allow Satan to throw his hellish shadow between you and your God and between you and your brethren? Will you allow little trifling things to create animosity and heartburnings? Jesus prayed that all who believe in His name might be one as He is one with the Father. Will you seek to answer this prayer? While His arms of love are outstretched to receive you all, will you not be drawn together in the arms of His infinite love? It is Satan who plans to manufacture little difficulties and cause you to build up barriers between you and your brethren of like precious faith. You are making a man or woman an offender for a word. O, how ashamed you make the angels of God in manifesting such weakness. *6LtMs, Lt 33, 1890, par. 10*

While you so readily think and speak evil of one another, while you allow the root of bitterness to spring up and be cherished, your influence scatters from Christ, and hardens hearts in resistance of the sweet spirit of unity and peace. Put it all away without a moment's delay. "Love one another," Christ says, "as I have loved you." [*John 13:34.*] If you love Christ, you will love one another. Do not let Satan make you weak by stealing a march upon you. Do not let him lead you to enlist in his service, to be hateful and hating one another. "Love as brethren, be pitiful; be courteous." [*1 Peter 3:8.*] *6LtMs, Lt 33, 1890, par. 11*

There is another danger. I warn you not to look to any man as your light, as your strength. Put not your trust in man. All your love and your praise and your exaltation is to be given to Him who loved you and who gave Himself for you. Do as Jesus has told you to do.

Strive for unity, to be one as He is one with the Father, but in no case exalt man—not even the ablest speaker that ever lived. Lift up Jesus. Talk of Him, extol His name, and by so doing your own hearts will be warmed and encouraged and strengthened. *6LtMs, Lt 33, 1890, par. 12*

There are some who are in doubt and uncertainty. They greatly desire spiritual life; they need the moisture of the grace of Christ in their hearts. They need divine illumination. The promise is that if you seek Him with all your heart, He will be found of you. If you do not recognize that you have light from the Sun of Righteousness, you cannot have life, and the whole moral taste will be in danger of being corrupted. Christ prayed, “Sanctify them through thy truth; thy word is truth.” [*John 17:17.*] As the believer studies the Word and beholds Christ, he will be made more and more like Christ. Through searching the Scriptures, he will know Christ whom to know aright is life eternal. Light and life are inseparable; if you are destitute of the one, you cannot have the other. *6LtMs, Lt 33, 1890, par. 13*

No man is to take Christ’s place; no man is to take to himself power or authority. He is not to take the smallest tittle of glory to himself. Christ has said, “Without me ye can do nothing.” [*John 15:5.*] Then to whom do all your words of praise belong? Not to man. Although he may have talent and ability, it is only lent him of God. He is not to take the place of the great power of God, or to take to himself any praise. All should go back to the Giver. Man at his best is only God’s instrumentality; God does His work through him. John said, “I am not that Light.” [*John 1:8.*] He came to bear witness of the Light, and he was ever pointing to the Life, the Truth, and the Way. He was a witness to the glory of Christ. His voice proclaimed, “Behold the Lamb of God, which taketh away the sin of the world.” [*Verse 29.*] So the office work of the minister sent of God is not to attract people to himself, to have their sympathies and praise directed to finite man. *6LtMs, Lt 33, 1890, par. 14*

“He was in the world, and the world was made by him, and the world knew him not.” [*Verse 10.*] With many professed Christians this is true. O, to what depths of degradation have souls sunk when they know not God and Jesus Christ whom He has sent. “He came unto his own, and his own received him not.” [*Verse 11.*] Let the

minister of Christ direct every word of praise away from self. Put self out of sight, and never feel that your work is well done till the mind's eye can see only Jesus, the crucified One. This is not a surface, casual reception. It means to empty the soul of everything that defileth. Make room for Jesus in the soul temple, that He may be all and in all.*6LtMs, Lt 33, 1890, par. 15*

“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*Verse 12.*] Here is faith, that genuine faith which works by love and purifies the soul. Let each be a true home missionary, and without delay begin to empty his soul of envy, all bitterness, all evil thinking and evil speaking. If you indulge in these things, you are working to separate your own souls and the souls of your brethren from Christ. We are either gathering into oneness with Christ by making any and every sacrifice <of self> for peace and unity, or we are separating and scattering from Him. Again I say, Just as long as the praise of any man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise to man, you are an agent of Satan, who is seeking to destroy every man who has ability or talent. Let heaven register the praises of men. It is not safe for you to do it.*6LtMs, Lt 33, 1890, par. 16*

Self-esteem and self-love are eating out the vitals of true godliness in the church. There are some whose names are on the church books, who are not truly converted. They do not feel the necessity of having a living, personal connection with Jesus Christ. To such the preaching of the cross of Christ is foolishness. The heart that has not fallen upon the Rock, Christ Jesus, is proud of its wholeness. Men want a dignified religion, that they can walk in a path wide enough to take in their own attributes. Their self-love, their love of property, their love of praise, has excluded the precious Saviour from the heart; for He cannot accept any heart that is not wholly His. Minds are ignorant of what it means to be a child of God, an heir of heaven. Some have a sneer on their countenances and in their hearts for the simplicity of true godliness. <They suppose they have advanced beyond such weakness.> To these the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits,

and know not that they are “wretched and miserable, and blind and naked.” The True Witness says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and eyesalve, that thou mayest see.” “For it is written, I will destroy the wisdom of the wise.” [*Revelation 3:17, 18; 1 Corinthians 1:19.*] To those who think they have so great knowledge that [they] have no need to learn anything, God says, “I will bring to naught the understanding of the prudent.” Those who are full of self-conceit, and think themselves to be very wise, should read *1 Corinthians 1:18-31; Jeremiah 9:23, 24.6LtMs, Lt 33, 1890, par. 17*

I call upon you to die to self. Get together. “Seek the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*] Jesus is waiting to be gracious. When you have received the baptism of the Holy Spirit, then you will understand more of the joys of salvation than you have known all your life hitherto. “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses to me ... unto the uttermost parts of the earth.” [*Acts 1:8.*] Make your requests known unto God. Moses made his urgent request known unto God. He plead, “Show me thy glory,” and the Lord answered his prayer. [*Exodus 33:18-23.*] He took that atom of humanity and hid him under His own hand in a cleft of the rock, that His glory might pass before him, and not consume him. May the Lord set home this appeal to your souls is my prayer.*6LtMs, Lt 33, 1890, par. 18*



**Lt 34, 1890**

Craig, Brother

Chicago, Illinois

March 23, 1890

This letter is published in entirety in *16MR 301-315*.

Dear Brother Craig,

I hoped the change which seemed to take place in your wife at the meeting in Chicago would be lasting, and was so grateful to our heavenly Father when I heard her confession, for I thought that a most severe task was lifted from my shoulders; but the burden is still upon me. I know that she is not changed for the better. The dangers and difficulties which she will create if her whims are gratified are almost incredible to those who do not understand the spirit which actuates her. Her early education has been so neglected by her mother that she has no sense of the duties which devolve upon her as a wife. She feels under no obligation to love and obey her husband or to yield to the authority of God. She does not know what true love is. She has not been educated to self-control. Her life experience and education have been such as to disqualify her for the position of a wife. *6LtMs, Lt 34, 1890, par. 1*

She is a terrible burden to her husband, for she does not try to make herself useful or bear her share of life's responsibilities. If she would reason, she would see how unjust it is for her to expect him to labor for her support, while she gives herself up to annoy, perplex, and harass him. She adds nothing to the family income, yet thinks it her privilege to spend as she pleases. At the same time she feels at liberty to give way to her feelings like a spoiled child, taking offense at nothing, and indulging in outbursts of passion, until life is a burden to him. When away from her husband she is cheerful, and appears to be well, as long as she can have her own way. When she wants to do a thing, she can endure what many women would think a heavy tax upon their physical powers. But when desired to do anything which is distasteful to her, she assumes the air of a martyr, and is incapable of any exertion. Much

of her illness is feigned, in order to create a sensation. She is angry with her husband because she cannot make him submit to her control, because he has tried to preserve his identity and not yield up his God-given manhood.*6LtMs, Lt 34, 1890, par. 2*

She thinks that every one must do as her mother and others have done—indulge her and consult her wishes; and she is determined to bring them to it. Should her husband yield to her, he would lose his manhood; and should those whom God has placed over the Chicago mission pet her and gratify her wishes, they would be unfaithful to their trust. Should her spirit be allowed to have the ascendancy in the mission, evil angels would become the ruling power.*6LtMs, Lt 34, 1890, par. 3*

However earnestly her husband may endeavor to pursue a straight-forward course to serve God, she will be his evil angel, seeking to lead him away from righteousness. In her own estimation she is the idol he must worship; in fact, she is Satan's agent, seeking to occupy the place where God should be. She has followed the impulses of her own unconsecrated heart until Satan has almost complete control of her.*6LtMs, Lt 34, 1890, par. 4*

Sister Craig has never been trained to self-control. She has but very slight depth of mind and little ability to discern sacred things. She does not enjoy the self-denying, self-sacrificing part that all must learn who enter heaven. But she is sharp enough in carrying out her own will and in making a false impression upon her husband's mind. She can indeed be very courteous and pleasing if everything goes to suit her, but there is no solidity to her character. She has well learned the secret of acting for effect, of creating a sensation to call attention to her small self. I have seen but few persons so successful in making self the center of attraction when there was so little sweet, noble, genuine attractiveness in the character. But unless she changes her course, this acting for effect, this desperate maneuvering to force the attention of her husband and gain his sympathy, will finally be repeated once too many times, and God will give her fully into the hands of Satan.*6LtMs, Lt 34, 1890, par. 5*

Unless there is a change, a time will come soon when this lower nature in the wife, controlled by a will as strong as steel, will bring

down the strong will of the husband to her own low level. His will would then be merged in that of the impulsive, inconsistent, insane wife. He would no longer be a man, for the satanic mold upon the character of the wife would be upon him also. His sympathies would no longer be pure and uncorrupted, like fine gold, but they would be deteriorated. His energies would be enfeebled, his life distorted. *6LtMs, Lt 34, 1890, par. 6*

Brother Craig has felt that it was his duty to fight her battles, become as inconsistent in her behalf as she is herself, see through her eyes, and contend for her rights; for unless he does this, she will indulge in those awful outbursts of passion. Her oft repeated assertions draw upon his sympathies, and a continual burden is cast upon him by her manufactured physical disabilities. In her mother's house her will was law. However inconsistent and perverse her course, it was regarded as resulting from a physical condition for which all allowance must be made. It was thought that her every demand must be met. But the folly of the mother and other relatives must not become the folly of the husband. Should he follow in their footsteps, his life and hers, also, would be wrecked. Better would it be had they never been born. As it is, she is a fit subject for the insane asylum. God has shown me that she throws herself wholly into the hands of Satan, soul, body, and spirit, and his power through her is deadening the fine sensibilities of right and integrity in her husband. *6LtMs, Lt 34, 1890, par. 7*

If she were a child, she could be treated as such; these outbursts of temper could be punished as those of a self-willed, passionate child; but she is a woman, and her husband cannot force the perverse will to be reasonable. Never will this exacting temperament be improved by yielding to it. Her tragical performances are enacted to frighten her husband into complying with her demands, and he must yield or have a scene. As Satan sees how he can work through her when she thus casts soul and body into his hands—that he can use her as he pleases—he will throw her into these paroxysms more and more, whenever her will is crossed. In this case it is not the woman whom Brother Craig is dealing with, but a desperate, satanic spirit. *6LtMs, Lt 34, 1890, par.*

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The Lord has a work for Brother Craig to do; but if he is overcome by these outbursts on the part of his wife, he is a lost man, and she is not saved by the sacrifice. *6LtMs, Lt 34, 1890, par. 9*

His best course with this child-wife, so over-bearing, so unyielding, and so uncontrollable, is to take her home and leave her with the mother who has made her what she is. Though it must be painful, this is the only thing for him to do, if he would not be ruined spiritually, sacrificed to the demon of hysterics and satanic imaginings. Satan takes entire control of her temper and will, and uses them like desolating hail to beat down every obstruction. Her husband can do her no good, but is doing himself incalculable harm and robbing God of the talents and influence He has given. *6LtMs, Lt 34, 1890, par. 10*

God has placed the husband at the head of the family; and until Sister Craig shall learn her place and duties as a wife, it will be best for him not to be connected with her in any way. The wife is to respect and obey; but if she utterly refuses to keep the marriage vow, she will be more and more the sport of Satan's temptations; and if her husband consents to keep her by his side, to wear out his life, he will become discouraged and unfitted for the Lord's service. He is under no obligation to keep one by his side who will only torture his soul. I was shown that he has already been losing his manhood, and has been influenced and molded by his wife. Their marriage was a snare of Satan. *6LtMs, Lt 34, 1890, par. 11*

Sister Craig is determined to rule or ruin. I was shown that she has so thoroughly yielded herself into Satan's hands that her husband fears for her reason, but he will make one of the gravest mistakes of his life if he permits himself to be controlled by Satan through the device of his wife. I tell you plainly, she is controlled by demons, and if these evil spirits have their way, your liberty, Brother Craig, your manhood is gone; you are a slave to her caprices. If you yield to her sway, she will surely be an instrument in the hands of Satan to separate you from God. She will suggest evil surmisings and suspicions that will break up the harmony and confidence between you and those in the mission with whom you should be in perfect union. The fact that persons have been called of God to fill positions of trust in the mission awakens no respect for them in her heart if

they interfere with her likes and dislikes. *6LtMs, Lt 34, 1890, par. 12*

Distrust, unjust criticism, and insubordination will be the fruit of the satanic spirit that dwells in this child, for she is nothing but a child—indulged, petted, and determined to control every one in the household. But this must not be allowed in the mission. The Lord would have Brother Craig be His faithful servant, a steward in the mission, a growing man, strengthening in intellect, becoming better and better qualified to do the work of the Master. *6LtMs, Lt 34, 1890, par. 13*

Sister Craig must have a thorough transformation of character or she will never enter heaven. She now studies herself, pleases herself. She will pursue any course to secure admiration of self. If her wishes are not gratified, she works herself up into a perfect fury. If she continues in this way, Satan will so work through her that even the life of her husband will be unsafe. She cares not for God, heaven, or hell. Jesus looks upon her with sorrow—that one for whom He has sacrificed His own life should value her soul so lightly as to give it into the hands of Satan. *6LtMs, Lt 34, 1890, par. 14*

If, through the grace of Christ, Sister Craig would bend her determined will to the work of putting away the wicked spirit which controls her, and would use the knowledge she has to good purpose, then she might be a blessing rather than a curse to her husband. But if she will not heed the counsels of God, I have been shown that the only course for her husband to pursue is to leave her with her parents that her mother may bear the affliction which her own mismanagement has caused. Had she in her youth been made to feel the rod of correction instead of receiving unwise sympathy and indulgence, her husband would not now be placed in so great peril as he is. *6LtMs, Lt 34, 1890, par. 15*

Whatever course Brother Craig takes now, he will be censured. If he continues to live with her, she will make their married life a reign of terror. Unless he permits her to pervert his senses, to poison his mind against his brethren, he will have to maintain constant warfare. Not only will his manhood be sacrificed, but he will lose his integrity, and all to please a woman who is so determined to rule her husband, both mind and body, that she will give to Satan her

soul, body, and spirit, in order for him to accomplish the work she would see done. She is just as much possessed by a demon as was the man who tore and cut himself when Jesus cast out the devils.*6LtMs, Lt 34, 1890, par. 16*

Brother Craig is sorely afflicted by these exhibitions on the part of his wife; but never, never must the power of Satan exercised through her, or through him on her account, be allowed to control the mission. Better by far let her stay in her mother's home till her character is transformed and the demon is dispossessed, until she shall be willing to receive counsel and help, sitting meekly at the feet of Jesus, learning precious lessons in the school of Christ.*6LtMs, Lt 34, 1890, par. 17*

I was shown that we must do all that is in our power to open Sister Craig's eyes to her wrong course; and if this fails, we must try to open the eyes of Brother Craig that he may not be betrayed into error, through her perverted vision, and the wisdom of God be taken from him.*6LtMs, Lt 34, 1890, par. 18*

If Sister Craig continues her present course, the time is not far distant when it will be impossible for her to break this power at will. Already Satan holds almost complete control of her will, her mind, and her judgment. No one through whom he works in such a manifest manner should be connected with God's work.*6LtMs, Lt 34, 1890, par. 19*

There are but few men strong enough to resist, day after day, week after week, such a will as that of Sister Craig. She can create a scene whenever her will is crossed, or whenever the wicked one will play upon her, which is coming to be a common occurrence. But in this Brother Craig must let Satan rage, and not allow himself to be cut off from religious privileges because his wife desires it. If she runs away, let her go. Even if she threatens to take her own life, do not yield to her wicked demands. Even if she should carry out her threat, it would be better to look upon her silent in death than to allow her to murder not only her own soul but that of her husband, and be the means of destroying many others.*6LtMs, Lt 34, 1890, par. 20*

Brother Craig, you have been terrified by the violence of your wife,

but the course for you to pursue is the straightforward path of truth, righteousness, and wisdom, having the fear of God always before you. Satan is already exulting over his success.*6LtMs, Lt 34, 1890, par. 21*

Sister Craig, I would not present this matter as I do were there not another life so closely bound up with yours, and that the life of one whom God has chosen to be His servant. This marriage ought not to have been, but the step has been taken, and for your husband the work of overcoming is now tenfold more severe than if he had never seen you. Will you think seriously over this question, whether his usefulness shall be destroyed and his life become a failure because of your course? I warn him that if he praises or pets you, it will only increase your self-satisfaction. You are seeking to bend his will and conscience to your pleasure; and the more you are indulged, the stronger and more determined your self-will becomes. What do you propose to do? What course will you pursue?*6LtMs, Lt 34, 1890, par. 22*

I was presented with a view of the errors of your past life, and was brought down to the present time. All along are seen the sure results of the injudicious training of your unwise mother who was not a practical doer of the Word. The discipline of children is a very nice work, one freighted with eternal responsibilities. Your mother's religious life has been marred by her worldly spirit and worldly associations. She has had a knowledge of the truth, but how little influence have Bible principles had upon her life and character! The mother's characteristics have been transmitted to you, who have less experience and less power to control them than she had. With a will like granite, you are a bundle of false ideas—false views of life, false views of your husband, of yourself, of every one whose will you cannot bend to your own. Instead of being a modest, God-fearing, humble woman, you are bold, exacting, tyrannical. Thank God, you have no children to reproduce your characteristics.*6LtMs, Lt 34, 1890, par. 23*

Your mother needs to repent before God of her disregard of His Word in the education and training she has given you. Did she not know that the mold of character she was giving you, one of the younger members of the Lord's family, was disqualifying you to

become a member of the Lord's family in heaven? Did she not know that by her indulgence she was encouraging a will that would attempt to rule or ruin all who came in contact with it? Did she not know that the character forming under her hands was preparing her daughter to disregard the wishes of others and to dishonor God, to follow the impulse of her own unsanctified will?*6LtMs, Lt 34, 1890, par. 24*

In the fear of God I would address a few words to the mother. Take to your own home the wayward child you have petted and indulged. I can never describe to you how offensive to God is your work in the formation in your child of a character that will ruin the life of a man whom God loves, whom God claims as His steward. You have made a great mistake in dealing with her, and you should be the one to carry the burden of her distorted character. All your neglected duty God has recorded in His book, and you must meet it again. Your daughter is an offense to God, for she is insulting Him by a course of action that, if continued, must ruin her own soul, and that tends to drag her husband down to her low level. Her influence tends to hinder the spiritual advancement of all with whom she comes in contact.*6LtMs, Lt 34, 1890, par. 25*

Parents should be impressed with their solemn obligation to do God's will in the education and training of their children. How important that they lay aside their own will and inclination and take hold of their work in the fear of God!*6LtMs, Lt 34, 1890, par. 26*

Sister Craig, what did you expect of your husband when you married him? Did you expect to take the reins of government in your own hands and bring his will into harmony with that perverse, stubborn will of yours? How much rest, contentment, peace, and joy has your husband realized in his married life? But very little. Married life is not all romance; it has its real difficulties and its homely details. The wife must not consider herself a doll to be tended, but a woman, one to put her shoulder under the real, not imaginary burdens, and live an understanding, thoughtful life, considering that there are other things to be thought of than herself. Do you think it is no disappointment to your husband that he find you what God has shown me you are? Did he marry you with the expectation that you would bear no burdens, share no perplexities, exercise no self-



denial? Did he think that you would feel under no obligation to control self, to be cheerful, kind, and forbearing, and to exercise common sense?*6LtMs, Lt 34, 1890, par. 27*

Real life has its shadows and its sorrows. To every soul troubles must come. Satan is constantly working to unsettle the faith and destroy the courage and hope of every one. Your husband has had a horrible awakening as he has seen what is the nature of her whom he has vowed to love and cherish till death do you part. He sees himself fastened to one who cares for no one but herself. Your imaginary trials, your manufactured physical disabilities, make the outlook most discouraging. You have scarcely any knowledge of practical life and duty. A life of principle is almost unknown to you. Self-pleasing bounds your world.*6LtMs, Lt 34, 1890, par. 28*

When the grace of Christ dwells in the heart it will make the manners gentle and subdued. There will be no deception, no pretense, no self-admiration, no reckless association with worldlings. There will be a far greater sense of pain at praise than at censure. The thought that Christ has died for sinners should be ever present, for it will have a tendency to subdue and expel every vestige of self-love, of self-seeking, of idolatry of self. On the part of every soul that loves God there will be earnest, continuous study of His word, and earnest prayer. Instead of being earthly and carnally minded, the trembling believer will turn to the Stronghold as a prisoner of hope.*6LtMs, Lt 34, 1890, par. 29*

I entreat you, my poor, weak, erring sister, to accept the strength that is waiting your demand upon it. Though you have felt the movings of the Spirit of God on your heart, you know nothing, as yet, of practical religion. The life of the soul, like that of the body, is affected to a great degree by the food which sustains it. The soul that finds in Christ and His matchless love the Head of life will have a sound, solid experience; but he who is satisfied with this world, its customs, its sayings, and its doings, will be worthless in this life, and will fail of gaining the future life. Your mind is almost wholly absorbed in those things that are of no value—those things that amuse the mind but give it no spiritual strength. Before Christ, who paid the redemption money for your soul, you show yourself unworthy to have your name retained in the book of life; for you set

your heart upon earthly things and that earthly wisdom which is foolishness with God. *6LtMs, Lt 34, 1890, par. 30*

Will you, my sister, look well to your worthless life and not think it sufficient, when you do get a glance at it, to mourn over it and then forget all about it and go on doing worse than ever? Will you see the false gods at whose shrine you worship? “The prayer of the upright is his delight,” but the unstable shall not receive anything from the Lord. [*Proverbs 15:8; James 1:6-8.*] Will you, dear child, separate yourself from the world and cease to love its society? Bring Christ into all your associations; then the dark, sinful soul will have chapters of the love of Jesus open to its contemplation. When you partake of Christ, His goodness, His way, become yours; His will subdues your will. The words that come from your lips now you think to be smart; but, Oh, how painful they are to the heart that loves Jesus! If they were written out as you speak them you would see a medley of nonsense, of foolishness, of bitterness, wrath, envy, malice. Festivals, lectures, concerts, are the food you relish, with a little so-called religion mixed in as flavor. *6LtMs, Lt 34, 1890, par. 31*

Whom has your life blessed? What kind of worker are you in your Master’s vineyard? What fruit are you bearing to the glory of God? *6LtMs, Lt 34, 1890, par. 32*

There will necessarily be many who want to receive, in the mission, an education for the work of God. Your husband’s position leads the new ones in the faith, and those who are connected with him in the mission, to suppose you to be a Christian and not the frivolous-minded, irreligious person you are. Your influence is such as will lead souls away from Jesus. Therefore, your example is a detriment to the mission. If there is not a decided change in you, the sooner you are separated from the mission the better, for the Lord is not pleased with you. *6LtMs, Lt 34, 1890, par. 33*

Your husband should not merge his identity in you. The marriage vow that binds the husband to the wife must remain unbroken, but he has vows to his Lord—to love Him with the whole heart, the undivided affection. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy

mind; ... This do, and thou shalt live.” [Luke 10:27, 28.] It is his duty to place himself where he can honor God with mind, soul, body, and spirit, even if he never looks upon your face again. By your endless talk of cheap, earthly, carnal things, and your outbursts of passion, you are constantly creating a condition of things that tends to absorb his thoughts, to divert his mind from God, and to disqualify him for his work. He has one duty before him—to preserve himself from being compelled to come to your level by giving himself to some branch of the work of God. He belongs to the Creator in the highest sense; Jesus has bought him with His own blood, and requires him to be wholly united with Him in the work He has for him to do. *6LtMs, Lt 34, 1890, par. 34*

If your influence interposes between him and the Lord, he could place you in a position where you will be as little hindrance to him as possible. He must not allow you to spoil his usefulness by mingling your carnal, earthly foolishness with all his experience. You can, my sister, be made better by your husband’s influence; but if you are not, he will most assuredly be hindered by the atmosphere that surrounds your life. How difficult for him to perfect a religious character while constantly breathing this atmosphere! How hard for him when in your company to elevate his soul to pure, spiritual thoughts! How difficult to keep in mind fruitful subjects of meditation! How often he is perplexed to know just what course he should pursue toward you! You are a stumbling block to him, whether he sees it or not. *6LtMs, Lt 34, 1890, par. 35*

God, who searches the heart, takes notice of its desires. He will forgive your past life of frivolity, your pretense, your deception, if you will now repent and seek His grace, that you may live unto Him, and Him alone. “The Lord looketh upon the heart.” [1 Samuel 16:7.] “He remembereth that we are dust.” [Psalm 103:14.] “I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.” [Jeremiah 6:19.] This need not be your case, but it will be unless you turn square about. You cannot make this change yourself, but Jesus can and will do this, if you ask Him and submit yourself wholly to Him, not seeking your own will but God’s will, no longer trying to please self but educating yourself to be useful. Your time is golden and should be spent in seeking to lay up a treasure in the

heavens. You must forget your darling self; live no longer to please yourself, but to please God.*6LtMs, Lt 34, 1890, par. 36*

But if you will not do this, then your husband must remember that he is God's property, the purchase of the blood of Christ. The Lord has a work for him to do, and if the enemy works through you to thwart His purpose, there is but one course for him to take—to go forth to his work independent of your influence, and give himself wholly to God. If he does this he will, through the grace of Christ, save his own soul, and through this course may be the means of saving your soul. But he is not now doing the work which God requires him to do. He is not to indulge your unconsecrated desires by his means or consent, but should restrain them.*6LtMs, Lt 34, 1890, par. 37*

My sister, is eternal life of any value to you? If so, you should make this manifest. Where is the humility you should feel because of your deficiencies? The only real, unequivocal proof that we are true Christians is that, being branches of the Living Vine and deriving our nutriment from Jesus, we bear fruit, fragrant fruit, of which the Spirit is the source. Then we shall have a beautiful character, a good, unselfish heart. Our words, our actions, our very thoughts will bear a continual testimony that we are branches of the true and Living Vine. There is not conjecture; the divine credentials are manifest, testifying that we are in Christ and Christ in us.*6LtMs, Lt 34, 1890, par. 38*

If your spirit, my sister, were in harmony with that of Christ you would not suggest one word of envy or suspicion to your husband's mind. No thought of evil would germinate and spring up to bear fruit, and result in separating you and him from the work. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [*John 15:2.*] Seek the Lord with all your heart before it shall be too late.*6LtMs, Lt 34, 1890, par. 39*

**Lt 35, 1890**

Wessels, Brother

Battle Creek, Michigan

February 16, 1890

This letter is published in entirety in *PC 28-29*.

Dear Brother Wessels,

I shall have to apologize for delaying to answer your letter. It seemed to be my duty to attend the ministerial institute and to speak to the brethren assembled there. Then I am under the necessity of keeping four workers busy on different kinds of books. This, with my much letter writing, seems to keep me employed from three o'clock A.M. till seven o'clock P.M. *6LtMs, Lt 35, 1890, par. 1*

I deeply sympathize with you, my brother, in your perplexities and trials. As to praying for the sick, it is too important a matter to be handled carelessly. I believe we should take everything to the Lord, and make known to God all our weaknesses, and specify all our perplexities. When in sorrow, when uncertain as to what course to pursue, two or three who are accustomed to pray should unite together in asking the Lord to let His light shine upon them and to impart His special grace; and He will respect their petitions, He will answer their prayers. *6LtMs, Lt 35, 1890, par. 2*

If we are under infirmities of body it is certainly consistent to trust in the Lord, making supplications to our God in our own case, and if we feel inclined to ask others in whom we have confidence to unite with us in prayer to Jesus who is the mighty Healer, help will surely come if we ask in faith. I think we are altogether too faithless, too cold and lukewarm. *6LtMs, Lt 35, 1890, par. 3*

I understand the text in James is to be carried out when a person is sick upon his bed; if he calls for the elders of the church, and they carry out the directions in James, anointing the sick with oil in the name of the Lord, praying over him the prayer of faith. We read, "The prayer of faith shall save the sick, and the Lord shall raise him

up; and if he hath committed sins, they shall be forgiven him.”  
[*James 5:14, 15.*]6*LtMs, Lt 35, 1890, par. 4*

It cannot be our duty to call for the elders of the church for every little ailment we have, for this would be putting a task upon the elders. If all should do this their time would be fully employed, they could do nothing else; but the Lord gives us the privilege of seeking Him individually in earnest prayer, of unburdening our souls to Him, keeping nothing from Him who has invited us, “Come unto me, all ye who are weary and heavy laden, and I will give you rest.”  
[*Matthew 11:28.*]6*LtMs, Lt 35, 1890, par. 5*

O, how grateful we should be that Jesus is willing and able to bear all our infirmities and strengthen and heal all our diseases if it will be for our good and for His glory. Some died in the days of Christ and in the days of the apostles because the Lord knew just what was best for them. I would not speak one word to lessen your faith and perplex and worry you. There is never danger of our being too much in earnest and having too much confidence and trust in God. Be of good courage; look to Jesus constantly.6*LtMs, Lt 35, 1890, par. 6*

Now, in regard to that which we can do for ourselves, there is a point that requires careful, thoughtful consideration. I must become acquainted with myself; I must be a learner, always, as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain.6*LtMs, Lt 35, 1890, par. 7*

I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draught, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. I should eat regularly of the most

healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so.*6LtMs, Lt 35, 1890, par. 8*

And when I violate the laws God has established in my being, I am to repent and reform and place myself in the most favorable condition under the doctors God has provided—pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good.*6LtMs, Lt 35, 1890, par. 9*

A cup of tea made from catnip herb will quiet the nerves. Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel cloths wet in hot water and salt will bring relief quickly. When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. There are many more simple remedies which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves, but man's extremities are God's opportunities.*6LtMs, Lt 35, 1890, par. 10*

If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we [may] obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man cooperates with God. Then there is seed time and harvest.*6LtMs, Lt 35, 1890, par. 11*

God has caused to grow out of the ground, herbs for the use of man and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor, so frequently, and people would be in much better health than they are today. I believe in calling upon the Great Physician when we have used the remedies I have mentioned. In regard to manner of labor, we certainly need to be wise as serpents

and harmless as doves. We might be very zealous, but it might be an unwise zeal, and serve to hedge up our way. Then there is danger of being so circumscribed in our work as to do very little good.<sup>6</sup>*LtMs, Lt 35, 1890, par. 12*



**Lt 36, 1890**

Gray, Brother and Sister

St. Helena, California

May 11, 1890

Previously unpublished.

Dear Brother and Sister Gray:

I meant to have had an interview with you before leaving the camp ground, but I felt the sickness under which I am now suffering coming on me so strongly I dared not trespass upon my strength.*6LtMs, Lt 36, 1890, par. 1*

Now my brother, I know the spirit of some in the church was not after Christ's order. This I wished to impress upon them, but it was so difficult to say anything and to be understood and leave matters in a correct, healthful shape. Minds and hearts need the converting power of God every day—yes, every hour—or Satan will be taking advantage of them to intercept himself between brethren and get one upon the track of another.*6LtMs, Lt 36, 1890, par. 2*

My brother, the Lord Himself by the mighty cleaver of truth took yourself and your brother, and Brother Cody and his wife and others, as rough stones out of the quarry of the world. He brought you into His workshop that He might hew you and chisel you and remove the rough edges and burnish you and invest you with His own attributes of character. In this probationary time is the work to be carried on, that you shall become polished stones in the building of God. I have been shown that unless the process is day by day carried on under the hand of God, you cannot be an accepted precious stone. I have been shown that the truth is powerful in its transforming character when brought into the inner sanctuary of the soul.*6LtMs, Lt 36, 1890, par. 3*

I am not able to write much. I sit up in bed to trace these lines. The education and training of your mind prior to your reception of the truth must not be made a controlling power to influence your life

after the reception of truth. All you employ, saint or sinner, should be regarded by you as the property of Jesus Christ. He has purchased them with His own blood, and all your relations to them in business transactions should be of the strictest integrity, dealing with them promptly and upon Christian principles. The one who employs help is dependent upon the one he employs; the one employed is dependent upon the one who employs him. He is not to regard them beneath him, or treat them with lordly indifference because he pays them wages. In no case be exacting, critical, or overbearing. *6LtMs, Lt 36, 1890, par. 4*

The Spirit of Christ abiding in the soul will lead Christians to look upon their fellow men, not merely as human machinery and how their flesh and blood can be turned to the most profitable account, but how these souls can be helped to realize their accountability to God. If the ones employed are indeed servants of Jesus Christ, they will do their duty intelligently, heartily, as unto the Lord, knowing that there is a silent witness by their side [recording] them as faithful or unfaithful servants. *6LtMs, Lt 36, 1890, par. 5*

The master who hires them is to beware lest there is the least unfairness in exactions of labor, in the payment of wages. Give no occasion for Satan to present charges against you. Like Abraham, make no inconsiderate speeches, no exactions or unkindness. In ancient days Abraham commanded his children and his household after him "to keep the way of the Lord." [*Genesis 18:19.*] The healthful impressions are to be made on the soul by the grace of Christ which illuminates your own heart. In the press of business, in the cares and burdens, pray more than at any other time. Show that you realize that One is your Master, even Christ Jesus. This cannot be forgotten and pressed into the background without injury to master as well as injury to servants. *6LtMs, Lt 36, 1890, par. 6*

Let every word you speak be in kindness. Never, never be found guilty of oppressing the hireling in his wages or to keep him long waiting for that which is his own. Never, never pain saint or sinner with a cold, ungracious, lordly manner, for all this hurts the soul and stirs up the worst feeling of the human heart. Keep the conscience unsullied. Staunch Christian principle, my brother and sister, is the only principle God will accept. God is your judge, He weigheth

actions.*6LtMs, Lt 36, 1890, par. 7*

In your intercourse with your fellow men, remember you are expected of the Master to be laborers together with God. The heart is the citadel of the whole body. That heart must be wholly on the Lord's side else the enemy will interpose himself and find a stronghold there to insinuate his ideas and suggestions that will be revealed in words and works of requirement and oppression that do harm to souls, that will dishonor the sacred truth and dishonor Jesus. The heart touched by the grace of God will have a love for souls. Because he loves Jesus he will seek to be a representative of Christ. He has a labor of love constantly before him, which is to minister. These are the best sermons you can preach. He will find hard subjects to deal with because the heart and will are opposed to God. They will say and do hateful things, and this often calls for a response.*6LtMs, Lt 36, 1890, par. 8*

But oh, let the words, the spirit, bear witness of you that you are indeed a child of God. Those connected with you, working for you, are to have from you a representation of Jesus Christ. You will not, cannot, practice the old ways and manners you used to have before you accepted Jesus Christ. The truth of God must work by faith, sanctifying the soul; the love of Jesus is expressed in all your dealings with your fellow men. Like one who has true wisdom, there is kept up a constant inquiry, Is this the way of the Lord? Through your representation of the truth you are to be a bright and shining light. Religion in the home, religion in the business, is a constant testimony borne in favor of the truth and holiness.*6LtMs, Lt 36, 1890, par. 9*

You too easily become impatient at men's blindness, when Satan hath blinded their understanding lest the glory of God, as it shineth in the face of Jesus Christ, should shine in their hearts. If the servants of Jesus Christ were only as persevering as the enemy of righteousness, many more souls would be converted. You are responsible for your entrusted talents. Every particle of influence is of God, to be improved and increased in efficiency, and self must be put out of sight. God must be your helper at all times. He must preside over thought, word, and deed. The Lord is to direct us in all things and to give religious character to all our business relations.

Why the precious cause of truth is so powerless and really despised is because those who claim to believe the truth forget its righteous claims in dealing with their fellow men. *6LtMs, Lt 36, 1890, par. 10*

My brother and sister, there is a higher standard for you to reach. Your dear children, are they not copying your words and being imbued with your spirit? Then let nothing sway you from the Bible rule of right. God will give light and guidance. Every unholy practice will be separated from you; every plan that is not the way of the Lord will be overcome. Now is the period when the rough stones must feel the force of the ax and the hammer and chisel. The Christian graces must be cultivated by you. Although engaged in the activities of life, God demands of you that represent Jesus an entirely different showing before the universe of heaven, and before angels and men, than He does of the worldling. All practice of custom that is not sound in principle should never be brought into business. All should be as transparent as sunlight. Every man who has embraced present truth must never commit himself to a course of action that is not pure, honest, and of good report. *6LtMs, Lt 36, 1890, par. 11*

We live in an age of the world when the possession of houses and lands is made the standard of the character. Now every member of the church has pledged himself before God to abstain from even the appearance of evil. They are bound by the most sacred pledge not to sin and not to misrepresent Jesus Christ, bound under the most solemn obligation not to give encouragement to the covetous practices of the world by being partakers of their evil deeds. By the grace of Christ every member of the church is to hold fast his integrity. God's word is our standard of duty in our business transactions; with meekness and as learners in the school of Christ, practice the lessons of Christ. *6LtMs, Lt 36, 1890, par. 12*

“Not slothful in business.” “Fervent in spirit.” “Serving the Lord.” [*Romans 12:11.*] One is your Master, even Christ; you are responsible to Him in a sense you have not realized. “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” [*Colossians 3:17.*] If business presses too closely upon the spiritual and eternal interests, and temptations are in consequence constantly arising, then let the business take its subordinate place.

The living oracles of God puts a light before your path and tells you to walk in the light heavenward, to become an heir of God and joint heir with Jesus Christ. *6LtMs, Lt 36, 1890, par. 13*

There is presented to the follower of Jesus unsearchable riches, an eternal weight of glory. Nothing, Brother Harvey Gray, that God has given you is to be extinguished, but all must be sanctified and refined and ennobled. How? by daily and hourly being [a] partaker of the divine nature, having escaped the corruption that is in the world through lust. Then every true believer will have the burden to work in simplicity, in meekness, in love to save souls. The Lord Jesus is drawing men, inviting in melting strains, Look to Me, your Redeemer, and live. Come unto Me, and ye shall find rest to your souls. Oh, think you, if we were laborers together with God our faith would be so weak in eternal realities? Would our sense of sacred obligation to God be so indistinct that we would be continually occupied with unimportant things and our fellow men perishing within our reach? *6LtMs, Lt 36, 1890, par. 14*

May God awaken the churches in Southern California to their duty. May they cease to feel it is their prerogative to seek spot and stain in their brethren. Instead of separating that which ought to blend together in harmony and sweet unity, they should daily answer the prayer of Christ, that His disciples may be one as He is one with the Father. Christ's love in the heart will lead to oneness. The reason that there is not carried into the Christian life practical love and peace and true Christian courtesy is because the Spirit of God is not accepted as the Divine Teacher. There is no halfway work accepted of God. If we are Christians at all, we will be Christians everywhere, under adversities, under tests, under the proving by trial. *6LtMs, Lt 36, 1890, par. 15*

My brother, Christ must be revealed in the business transactions. If those who name the name of Christ have hold from above, they will through grace so freely imparted be peacemakers. There will be no stirring up of strife. *6LtMs, Lt 36, 1890, par. 16*

In all your connection with businessmen, in all your words and all your works, never lose sight of the fact that you have a witness. God is present in all your transactions, and He testifies, "I know thy

works.” [*Revelation 3:15.*] The record will be made in the books exactly as it is; there will be no mistake made; and if there is the least injustice to your fellowmen, to saint or sinner, the Lord traces the fact just as it is. He is the Watcher that takes notice of all the transactions of men. He was the Watcher after the warning and reproof given Nebuchadnezzar, and when he ventured to pass over the ground where God had forbidden him to go, when he showed disregard of the warnings given him, the Watcher pronounced judgment against him. He who abhors everything false, He who detects fraud and any species of deceit wherever it may appear, says, “I know thy works.” I wish I could speak in so impressive a manner that every one who may read these lines will have a solemn sense of their responsibility. *6LtMs, Lt 36, 1890, par. 17*

God has given men reasoning power. He has given men intellect, which is developed in tact and skill, foresight and judgment. And when these gifts are not used with an eye single to the glory of God they are perverted into wrong channels, misdirected, and they become the servants of sin. Thus Christ is dishonored, denied, placed in a false light before the world. The Holy One is a witness to all we do and say. He is either served wholly, or He is sinned against and false testimony is borne in regard to the Christian character. Whatever violates the true Bible principles of right and wrong is working on the enemy’s side and is benumbing his own conscience. *6LtMs, Lt 36, 1890, par. 18*

It did not appear a grievous thing for Eve to do the very thing the Lord had warned her not to do, and by her doing this she led Adam to sin; that disregard of God opened the floodgates of woe to our world. We as Christians must act as if we had an abiding sense that we were under the divine eye. We must adopt the divine standard and remember that God is a party to all our doings. A sense of His abiding presence, His holiness, His justice and truth, should make us to walk softly and reverently before Him; repress everything unfair and unprincipled and encourage the pure, the holy, and uncontaminated. *6LtMs, Lt 36, 1890, par. 19*

I speak decidedly of the necessity of heeding the words of Christ, “Watch unto prayer.” “Pray without ceasing” [*1 Peter 4:7; 1 Thessalonians 5:17*], lest the increase of worldly entanglements

should so engross the mind as to exclude true godliness from the soul. Oh, how Satan has exulted to see the power he has obtained over our brethren in such a time of peril as the present. Some with the presentation of the hopes of gaining will embark in scheme after scheme, speculation after speculation, and wrap themselves about with entanglement after entanglement until the power of temptation presses stronger and the fortress of the soul is broken down. Godliness is crowded out, the talents entrusted of God buried, as represented by the unfaithful servant who was entrusted with one talent whom the Lord judges and casts out as unworthy of confidence and trust.*6LtMs, Lt 36, 1890, par. 20*

This is our first work. "Seek ye first the kingdom of God and his righteousness and all things else shall be added." [*Matthew 6:33.*] No man can honor God who burdens himself with a multitude of cares so that love and zeal for Bible truth shall become a second consideration. The influence of the pure truth must sanctify the soul. Every moment the Christian will feel the entire dependence of the helpless upon the helpful. Our God requires more than many will give Him—high, devoted endeavor to keep God's property, His church in a healthful prosperity. This is the solemn trust Christ has placed in the hands of His servants. There must be no robbery of God in these matters of eternal interests.*6LtMs, Lt 36, 1890, par. 21*

What if brain and bone and muscle are allowed to be overtaxed, the highest strain put upon them in efforts for the accomplishment of temporal matters, and the higher interests are neglected and thrust aside? The physical and mental are so weary that they give to God no vigorous effort. All that concern the highest service is dull and spiritless as if a paralysis had crippled every spiritual energy. All such, I have been shown, are sinning against their souls, dwarfing their spiritual growth because of over-devotion to temporal matters which results in being unfaithful soldiers in the Master's service. They are asleep at their post and the enemy works in sowing his tares while men sleep, robbing God of the service which He has given us to do, which He expects us to do, robbing our own souls of the deep, rich, healthful experience it is our privilege to obtain; and the result is, those who do this are weighed in the balances of heaven and pronounced wanting.*6LtMs, Lt 36, 1890, par. 22*

Foolish virgins had lamps, but not the oil of grace in the vessels with their lamps. There must be an awakening. Every one who names the name of Christ is to show forth the praises of Him who has called him out of darkness into His marvelous light. How can we be minute men when worldly speculations and schemes fill the thoughts; worldly engrossments burden the soul constantly, which keeps God out of the thoughts and absorbs all the vital energies of their physical and mental powers, leaving neither time nor will power to exercise for the high service of God.*6LtMs, Lt 36, 1890, par. 23*

There is not clear spiritual perception of spiritual things, nor fervor of spirit to make the meetings of the church profitable and interesting. Oh, the life of thousands of professed Christians is naught but a complicated robbery of God. The churches languish, dwarfed and crippled; spirituality is perverted everywhere, showing God's order has been reversed. Man is not seeking first the kingdom of God and His righteousness, but deliberately setting aside one of the most solemn injunctions of our Redeemer who knew the value of the human soul.*6LtMs, Lt 36, 1890, par. 24*

In consequence of congestion of the brain and inflammation of the eyes, I cannot complete this; but as I do not want it delayed, I will send you what I have, and [I] want you to read it to the church, for the principles here apply to the entire church. And I implore the church members not to trust this matter with your criticisms and speculations, but as the voice of God to you, and each individual work off against his own house.*6LtMs, Lt 36, 1890, par. 25*

God wants you to be in unity, and every power and energy of your being should be exercised to answer the purpose of God. The things spoken and read at Fresno to the church will be sent to you as soon as I am able to put it in shape.*6LtMs, Lt 36, 1890, par. 26*



**Lt 36a, 1890**

Washburn, J. S.

Battle Creek, Michigan

September 18, 1890

This letter is published in entirety in *1888 708-713*.

Dear Brother Washburn:

I received your letter this morning, and will reply at once. The article in the paper was in answer to your letter. I wrote it as a private letter long before it appeared in the *Review*; but as I read it to a few of our brethren, they urged me to put it in the paper, that others might be benefited by it, and I consented. The delay I could not interpret, but think by mistake my workers did not get the correct idea that there was to be no delay in the printing of the matter. *6LtMs, Lt 36a, 1890, par. 1*

In regard to our visiting Washington, we will do so if the Lord permits. It will be a test of my strength on this journey, rather a trial trip. Since my dangerous illness in California, I have not spoken in Battle Creek. I feel no burden to speak in my weakness where so much has been said by me. When reined up by the Spirit of the Lord, I have been upheld, and His power has rested upon me. At times, I seemed to have superhuman energy to bear a straightforward testimony, such as I bore at Ottawa. *6LtMs, Lt 36a, 1890, par. 2*

In twenty-one days during the ministerial institute I spoke twenty-one times, and the power and Spirit of God was upon me day and night. My spirit had no rest. But when I had spoken for the last time, I felt my duty was discharged. I had no more to say in the church or to my ministering brethren in meetings. Since I returned from California, I have not been in the tabernacle. For weeks I could not have spoken, for my heart was in so weak a condition I could only speak a few words and hardly complete a sentence before my breathing powers failed me. I spoke once in Ceresco and once in Bedford in this feeble condition. *6LtMs, Lt 36a, 1890, par. 3*

Then I left Battle Creek for Petoskey. I spoke there every Sabbath for eight weeks, except one Sabbath, besides those evenings. I had great freedom. The blessing of the Lord rested upon me and the hearers. Twice I spoke at Harbor Point, fourteen miles from Petoskey. I have spoken once in the Sanitarium, last Sunday night, with much freedom. I attend meetings in the small churches, but feel that I have no strength to labor with the church who have had my testimony so abundantly, and yet have set themselves against my message and have not been moved to change their position of resistance, notwithstanding all the Lord has given me to say in demonstration of the Spirit and power. I have no hope that they could be helped by anything I should say further. They have resisted the appeals of the Spirit of God. I have no hope that the Lord has a reserve power to break down their resistance. I leave them in the hands of God, and unless the Lord places upon me a decided burden to speak words in the tabernacle, I shall not attempt to say anything until those who have acted a part to hedge up my way shall clear my path. If they have not recognized the Spirit of the Lord in the messages I have borne, they will recognize it less now, for I have not strength to contend with the spirit of resistance, the doubts and unbelief which have barricaded their souls that they could not use when good cometh. I have far greater liberty in speaking to unbelievers, they are interested. They feel impressed by the Spirit of God, and say, It seems those words are spoken under the inspiration of the Spirit of God. O, it is the hardest place in the world to speak where great light has come to men in responsible positions. They have been enlightened, but have chosen darkness rather than light.*6LtMs, Lt 36a, 1890, par. 4*

I have great sorrow of heart over the hardness of heart that has been leavening our churches, and is especially seen in those who have had great light. Their blindness of mind is correspondingly great as the light was great that shone upon them. What will be the end of this stubborn unbelief we have yet to learn.*6LtMs, Lt 36a, 1890, par. 5*

I am thankful that the Lord is working in Washington. I hope that you will keep under the direct rays of the Sun of Righteousness, that the bright beams from the face of Jesus Christ may shine with brightness upon your heart, and that you may reflect their bright

rays to others. *6LtMs, Lt 36a, 1890, par. 6*

I am pained as I see so much prejudice and Phariseeism. O, that our ministering brethren would broaden, and not be so narrow and shortsighted! Many souls will come from other denominational churches and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had, while those who have had great light, large privileges and opportunities and have failed to live in the light and walk in the light, will drop out by the way. Their light will shine less and less until their lamps will go out, for the want of the oil of grace in their vessels with their lamps. *6LtMs, Lt 36a, 1890, par. 7*

Dear brother, walk humbly with God. The less you estimate self, the more will you estimate Jesus. I wish we could all ever bear in mind the value the Lord places upon men. He would have them ever ready to cooperate with Him and be prepared to see greater things than these. He is saying, Follow Me, and I will conduct you into higher departments of truth. In the books of God's providence each individual of the subjects of grace has a page, and He knows them all by name. Not one is absent from the mind of God! Written in the book, in the page assigned to him, is contained every particular of his history, even to the numbering of the hairs of his head. The Lord wants me and you, my brother, to approach nearer Him in contemplating His character, His godness, His love. *6LtMs, Lt 36a, 1890, par. 8*

From light to light, God is leading His people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, everyone of them waiting to do His bidding. They are not inactive, but in communication with other worlds in all God's vast dominion. This little world is but an atom of the Lord's dominion. Through various agencies, divine and human, He is seeking to save. He is actually stooping from His throne and observing the movements of every living being, and in His books are recorded every transaction; and through heavenly agencies He is lifting up the oppressed and pointing the way before every soul—the way to reach the mansions above. *6LtMs, Lt 36a, 1890, par. 9*

If men would cooperate with God, light from His throne would be penetrating all the high ways and by ways of life. All things are possible to those who are connected with the bright beams of the Sun of Righteousness. *6LtMs, Lt 36a, 1890, par. 10*

Who can anticipate the gifts of infinite Love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lay hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. And what material did He use? A part of Himself. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love! *6LtMs, Lt 36a, 1890, par. 11*

Had God given us less, we could not have been saved. But He gave to our world so abundantly that it could not be said that He could love us more. Then how foolish is the position taken that there is to be a second probation after the first is exhausted. God has exhausted His benevolence in the extensiveness of His grand plan in pouring out all heaven to man in one great gift. Only in comprehending the value of this offering can we comprehend infinity. *6LtMs, Lt 36a, 1890, par. 12*

O, the breadth and height and depth of the love of God! Who of finite beings can comprehend it? He would do a work, a great work, that in the fullness of the offering He would leave no possible excuse for man to be apprehensive that his guilt is too great for the offering to ransom him. God claims the whole of the affections of man, the whole heart, the whole soul, the whole mind, the whole strength. He lays claim to all that there is of man, because He has poured out the whole treasure of heaven by giving us His all at once, reserving back nothing greater that heaven can do. *6LtMs, Lt*

36a, 1890, par. 13

My brother, sink self in Jesus. Lift Him up, contemplate His character, grow into His character. The character of Christ is His glory. We are to grow more and more into His divine likeness, to the full stature of men and women in Christ Jesus. When I commence writing on this subject, I go on and on, and try to get beyond the outer edge, but I fail. *6LtMs, Lt 36a, 1890, par. 14*

When we shall reach the mansions above, Jesus will Himself lead the white-robed ones, made white in the blood [of the Lamb] to the Father. Therefore “are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.” [*Revelation 7:15-17.*] *6LtMs, Lt 36a, 1890, par. 15*

Let us praise God. Let us magnify His holy name. Let us humble self and exalt Jesus, for He is to be praised. Cling fast to Jesus. Relax not your hold for one moment. In Him is your strength. He will not leave you if you put your trust in Him. *6LtMs, Lt 36a, 1890, par. 16*

Much love to your wife, and may you walk together, and keep the way of the Lord, is the prayer of *6LtMs, Lt 36a, 1890, par. 17*

Your sister in the faith. *6LtMs, Lt 36a, 1890, par. 18*

Dear Brother:

I wrote these lines under difficulties, a dress-maker calling me off, visitors calling; and I hardly know whether to send it. I will, however, for my copyist is afflicted with inflammation of the eyes, and I will have to leave today for Ceresco, where I speak Sabbath and perhaps Sunday. Excuse all mistakes. *6LtMs, Lt 36a, 1890, par. 19*

**Lt 37, 1890**

Foss, Mary

Washington, D. C.

December 22, 1890

This letter is published in entirety in *A Prophet Among You*, 487-489.

Dear Sister Mary Foss:

I wrote to you a few days ago and now another matter comes up. Elder Loughborough is writing me asking if I know of any one now alive who was present at the meeting I have mentioned held at Megquier's Hill, where I related the first visions I had *6LtMs, Lt 37, 1890, par. 1*

You know Hazen Foss had visions once. He was firm in the faith that Christ would come in 1844. He interpreted the visions given him in harmony with his belief that time would close in 1844. After time passed, he was told by the Lord to relate the visions to others. But he was too proud-spirited to do this. He had a severe conflict, and then decided he would not relate the visions. The people had assembled to hear him, but he refused. *6LtMs, Lt 37, 1890, par. 2*

The first vision given to me while in Portland, Maine, was right after this decision. I had three visions and was then bidden to relate these to others. At this time your husband, Mr. Foss, came to our house in Portland in a sleigh and said that Mary was anxious that Ellen should visit her. *6LtMs, Lt 37, 1890, par. 3*

I thought that this was an opening from the Lord. I was in feeble health, my lungs were diseased; I was spitting blood; but I decided to go with your husband. As I could not bear the cold air, I sat in the bottom of the sleigh with the buffalo robe over my head. *6LtMs, Lt 37, 1890, par. 4*

I had not spoken in a loud voice for some time. After I arrived at Poland, you said that there was to be a meeting at Megquier's Hill

and asked me to go.*6LtMs, Lt 37, 1890, par. 5*

I went with you and your husband. There that night I stood upon my feet to relate the testimony given me of God. For about five minutes I labored to speak, and then everything broke away and my voice was as clear as a bell. I talked for about two hours. I knew nothing of the experience Hazen Foss had been passing through. In this meeting the power of the Lord came upon me and upon the people.*6LtMs, Lt 37, 1890, par. 6*

The next day, I had related to me the exercises of Hazen Foss. I was told by one, in the presence of a roomful, that they had urged Hazen Foss to tell them the things which the Lord had shown him. He had been greatly disappointed that the Lord did not come in '44. He said that he had been deceived, and he refused to obey the promptings of the Spirit of God. After having plainly declared that he would not go from place to place and relate the visions God had given him, very strange feelings came to him, and a voice said, "You have grieved away the Spirit of the Lord."*6LtMs, Lt 37, 1890, par. 7*

He was horrified at his stubbornness and rebellion, and told the Lord that he would relate the vision. The Lord had told him that if he refused, He would give the light to some one else, and when he attempted to relate the vision, his mind could not grasp it. He tried and tried to relate it, but he said, "It is gone from me; I can say nothing, and the Spirit of the Lord has left me." Those who gave a description of that meeting said it was the most terrible meeting they were ever in.*6LtMs, Lt 37, 1890, par. 8*

Next morning I met Hazen Foss. Said he, "Ellen, I want to speak with you. The Lord gave me a message to bear to His people, and I refused after being told the consequences; I was proud, I was unreconciled to the disappointment. I murmured against God and wished myself dead. Then I felt a strange feeling come over me. I shall be henceforth as one dead to spiritual things. I heard you talk last night; I believe the visions are taken from me, and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive."*6LtMs, Lt*

37, 1890, par. 9

He looked as I never saw him look before, so full of despair. Now, Mary, you were at the meeting, were you not? Your memory is so good. Do you have any remembrance of this? If so, state on paper what you do know in regard to it.*6LtMs, Lt 37, 1890, par. 10*

I have spoken three times in this place and will return from here to my home at Battle Creek, having been away three months, laboring constantly from place to place. I speak here four times more, then return home.*6LtMs, Lt 37, 1890, par. 11*

Will you please to answer this? My address is Battle Creek, Michigan.*6LtMs, Lt 37, 1890, par. 12*

Please send me Hazen Foss' address.*6LtMs, Lt 37, 1890, par. 13*



**Lt 38, 1890**

Church, Brother; Bell, Brother; Church in Fresno

Battle Creek, Michigan

February 21, 1890

This letter is published in entirety in *PH028 20-28*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brethren Church and Bell, and all the church in Fresno:

I hope that you will not be so greatly misled as to consider E. P. Daniels a suitable man to be trusted to preach the Word of God to the church in Fresno, until he is a thoroughly converted man; and I have some little hope that he will be. You will have the privilege of reading the testimonies that have been sent to him during past years. His course of action shows what influence these testimonies have had upon him. I have no confidence that the man is under the direction of the Spirit of God. I have felt it duty, as one upon whom the Lord has laid special burdens, to lay open before the churches the warnings and counsels given me of God; and if, after knowing them, you are so unwise as to accept E. P. Daniels as your minister, may the Lord pity you and the poor church. I dare not hold my peace. Better never have a sermon preached in your church, than to have it from the lips of a man through whom the Lord cannot speak.<sup>6</sup>*LtMs, Lt 38, 1890, par. 1*

Eld. Daniels has knowledge enough; it is heart-work that he lacks. You in Fresno have acted a part that God cannot approve. You have encouraged, praised, and exalted the man, when to your certain knowledge his course was unlike that which a minister of the gospel should pursue. I cannot allow you and the churches to cloak over a man's wrong course, and set him in the pulpit to preach the Word of God to the church, without remonstrating. He can move the feelings; but so can men who have not a particle of the Spirit of God. They can make the people laugh or cry at will. Some will be

pleased with the smartness of E. P. Daniels, because they have not had their own eyes anointed with the eyesalve of true spiritual discernment. Sin is interpreted to be righteousness; black is made to appear white.*6LtMs, Lt 38, 1890, par. 2*

I tell you, you would better stand on the right side now, in the integrity of the gospel of Christ, with your doors closed to the enemy, than to open the door and invite him in; for God will not work with E. P. Daniels until he is transformed in character. If you want a human influence mingled with mesmeric power in place of the divine, you can have it. You in Fresno have a spiritual pride which will surely be a snare to you unless the last vestige of it is taken out of your hearts, and the meekness and simplicity of Christ put in its place. I cannot see you go forward in a wrong course, making false moves, without lifting my voice of warning.*6LtMs, Lt 38, 1890, par. 3*

Satan is at work now to make of none effect the truth of God upon human hearts. Will you encourage a man to stand in the sacred desk when God cannot stand by his side? Better, far better, for the man to be working with his hands, than standing in the desk; for this religious labor throws a covering of sanctity over the crooked course of action he has taken. Be careful how you extol the man. I know that the course you have taken toward him in the past, soliciting his labors as though he was the only instrument through whom God could work, has had a disastrous influence upon him, and placed him where all the reproofs and warnings and counsels of God cannot reach him, or have the effect God designed they should have upon his heart and character. The church in Fresno will have something to answer for in the judgment; because, in doing so much for him, and making so much of him, you have turned the man's head. Let every man stand for what he is in the sight of God—a finite man.*6LtMs, Lt 38, 1890, par. 4*

Bro. M. J. Church, do not exalt to the heavens one who is full of weakness because he is ready of tongue, and cast down another because he does not please you in all things, or because his ideas cross yours and he will not sanction all you do. May the Lord God of heaven give His people wisdom in these days of peril. I have been shown, Bro. Church, that you must have the sanctifying influence of

Christ upon your heart continually, or you will reject the counsel of God and follow your own counsel to your eternal ruin. Without Him you will most assuredly walk in your own ways, in the sparks of your own kindling. You will approve that which God does not approve, and disapprove that which is excellent. You will bless that which God does not bless, and condemn that which God does not condemn. You need divine enlightenment. You must work where God works, and listen to His voice, as to your Leader and Captain.*6LtMs, Lt 38, 1890, par. 5*

I speak things I dare not withhold. I consider that now is my time to say some things which I hoped to correct by dwelling on principles when I was with you in Fresno. I have more to say, but not now. May the Lord have compassion on His people at Fresno. Many of them have drifted into the place without the Lord's counsel or approval. Many should be elsewhere, lifting up the banner of truth, warning the world to get ready for the great day of God, which is just upon us.*6LtMs, Lt 38, 1890, par. 6*

Bro. Church, you talk of independence, of one man's mind being all-sufficient to control institutions and churches; and you feel that that mind must be your own. But your mind, I have been shown, often comes to view things in the wrong light. Thus you make many mistakes. Your money does not give you any such prerogative as you have been inclined to claim. The Lord lives and reigns. When you are little in your own sight, He can use you to His own glory. When you walk softly before Him, and in humility, He will guide you with His counsel; but when self becomes sufficient and you put yourself where God has not placed you, then you are a channel of darkness.*6LtMs, Lt 38, 1890, par. 7*

You have a disposition to want just what Israel wanted—a king to lead their armies and to judge them, that they might be “like other nations.” [1 *Samuel* 8:5.] They were told, as I have been telling you, what would be the result if their desire was granted; but they were persistent to have their own way. They would have a king who pleased them, instead of being satisfied to have God for their ruler. God had ruled them through wise men—men who had waited upon Him for counsel. You are well acquainted with this history. God manifested His displeasure by thunder and lightning and hail. They

could have retracted their decision, but were too proud to do it. God told Samuel not to oppose them, but to let them have just what they called for and all its consequences. They had not rejected Samuel, but the Lord God of Israel. He was the One who had been dishonored. *6LtMs, Lt 38, 1890, par. 8*

If you place Eld. Daniels in the church to be its minister, you will be responsible for all the consequences resulting therefrom; for God is dishonored by you. You refuse men whom God has used. They have made mistakes, but are ever ready to be corrected and to reform, because they fear God and obey His voice. *6LtMs, Lt 38, 1890, par. 9*

What I wished to say to the church in Fresno is, every one is accountable to God for his own course of action. If one has light, it is not to be placed under a bushel or a bed, but it is to shine forth through their good works. "Ye are the light of the world." [*Matthew 5:14.*] They are not to be living epistles of E. P. Daniels, but of Jesus Christ. He will give them His light, which they are to give to the world in clear, sharp rays. Every true Christian is Christlike; he is a doer of the Word of God. Fathers, mothers, children, neighbors, superior or inferior, must walk as Christ walked, in all humility, all purity, all meekness and forbearance and Christian fidelity, or else they are not Christians. *6LtMs, Lt 38, 1890, par. 10*

The Christian's faith must be strong, his zeal consistent, his prayers fervent, and his faithful, incessant admonitions must be heard against all wrong; for he is responsible for the salvation of other souls. Teach it in the home and in the church that all religious manifestations which do not proceed from heartfelt piety must necessarily be utterly powerless for good. A religion which shines out in good works emits a clear, sure, safe light. *6LtMs, Lt 38, 1890, par. 11*

Every believer should become spiritual, by laying hold of the provision God has made through the humiliation and death of His beloved Son. The excellency and power of the living oracles of God are to be manifested to the world. God requires every soul who names the name of Christ to be a spiritual worshiper, in order that he may do his part toward the divine illumination of the world. The

war cry of the brave English captain, with a single change, might well serve as a watchword for the armies of the Lord—"Christ expects every man to do his duty." The very best capabilities of high or low, rich or poor, great or small, are to be put into action; not for the sake of getting praise and honor of men, but of presenting to God work done in an intelligent, workmanlike manner. If this is neglected, "weighed in the balances and found wanting" will stand registered in the books of heaven. [*Daniel 5:27.*] *6LtMs, Lt 38, 1890, par. 12*

God employs earthly, human workmen. You cannot lay your responsibilities upon any one man. God has given to every man his work. Each must let his light shine out before the world in good works. If you, <as a church in Fresno,> let your light burn low, if you sleep over your responsibilities, your light will go out in darkness, and souls will not have that light which God depended upon you, as His followers, to give them. You lack the light you ought to have, which it is the privilege of every one to have, in Christian experience. You are deceivers, because you do not represent Christ as He is. You give no strength to the church and no light to the world. In consequence, souls are misled, and perish. *6LtMs, Lt 38, 1890, par. 13*

God calls upon <the church> to be like the wise virgins, to trim your lamps, to have the oil of grace in your vessels with your lamps. Your example should be pure, elevating, ennobling. "I sanctify myself," said Christ, "that they also [His disciples] might be sanctified." [*John 17:19.*] It is the duty of every Christian to be sanctified. The church must take up her individual responsibility; it cannot be vested in any minister. They may help you, but they can never do your work. The church of God is the great depository of truth. They must have skill, efficiency, and ability as home missionaries. *6LtMs, Lt 38, 1890, par. 14*

All have a solemn part to act at home, in the family, in the church of God, and in the world. In the great day of reckoning, God will require of you according to the talents you have received; and all the improvement you might have made, but did not, because you were not true to your sacred trust, will be required at your hands. You will be unfaithful servants if you merely retain the capital, and

do not trade upon it, if you do not improve the talents by putting them out to the exchangers.*6LtMs, Lt 38, 1890, par. 15*

It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, the love of truth, the fear of God, that has a telling influence. A testimony from the heart, coming from the lips in which is no guile, full of faith and humble trust, though given by a stammering tongue, is accounted of God as precious as gold; while the smart speech, the eloquent oratory, of the one to whom is entrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling cymbal. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the Spirit of Jesus is not in it. All these things may please unsanctified hearts, but God holds in His hands the balances that weigh the words, the spirit, the sincerity, the devotion, and He pronounces it altogether lighter than vanity.*6LtMs, Lt 38, 1890, par. 16*

The truly converted soul is illuminated by the light shining from the Sun of Righteousness. That light tells upon hearts, lightens the pathway, dispels the darkness, because it comes from Him who says, "I am the way, the truth, and the life." [*John 14:6.*] Let every one, to a man, now rise and let his "light so shine before men that they may see his good works, and glorify our Father which is in heaven." [*Matthew 5:16.*] Do what you can, and do it at once, cheerfully, heartily, prayerfully, joyfully, not as unto men, but unto God. Settle it in your hearts that you are not on the earth to exalt self, to make a great name, but to sink self wholly out of sight in Jesus Christ. Let Jesus be lifted up. Let the great truths connected with the salvation of man be the theme of your meditation day and night. Your work, both by precept and example, is to hold forth the Word of life, to seek with all your power to bring souls in the knowledge of the truth.*6LtMs, Lt 38, 1890, par. 17*

Let not a soul in Fresno entertain the thought that he has nothing to do for the salvation of others. Every shining star which God has placed in the heavens obeys His mandate, and gives its distinctive measure of light to make beautiful the heavens at night; so let every converted soul show the measure of light committed to him; and as

it shines forth the light will increase and grow brighter. Give out your light, brethren in the Fresno church; pour forth your beams mirrored from heaven. O daughter of Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [*isaiah 60:1.*]*6LtMs, Lt 38, 1890, par. 18*

Has your light burned dim since you located in Fresno? If so, trim your lamps. It may be you have moved from unsanctified motives in coming to Fresno and will lose your love for the truth, your burden for souls, unless you go forth where you can lift the standard of your faith. Look well to these things.*6LtMs, Lt 38, 1890, par. 19*

**Lt 40, 1890**

Smith, Uriah

Battle Creek, Michigan

December 31, 1890

This letter is published in entirety in *1888 790-801*.

Dear Brother Smith,

I have been remarkably exercised in regard to your case several times during my last round of labors. I have been greatly blessed of the Lord; but at times your case has been presented before me in a very clear light—just where you are standing. I have carried the burden with but little hope that I could do you any good. A gulf separates us; I look back and see how you gathered darkness to your soul in the time of the college difficulties. Have you come out clean in that matter? The Lord presented your case before me at that time, and did you believe and act on the light given? Had you fully accepted the testimony and heeded the warning there given, you would not be where you are today. Have you and Bro. Gage made clean work in confessing that you were wrong to Prof. Bell? If you have not done this, the wrongs you committed against him are registered in the books of Heaven. Can you afford to let this matter stand as it is and you come up to the judgment with the actions that were performed against him in every particular to confront you? Prof. Bell was not a perfect man; he made mistakes and committed errors, but these errors were far less in the sight of God than the errors you have both made in the course you have pursued toward him. He deserved no such treatment from your hands. In bruising him you bruised your own souls. *6LtMs, Lt 40, 1890, par. 1*

Your course was not at all after Christ's directions; you were led by another spirit; you walked in the light of the sparks of your own kindling and weakened your own souls. You will have to do your work thoroughly, else you will have to meet the same to answer for at the bar of God. Just as you have dealt with Prof. Bell, will the Lord deal with you, unless you repent and confess your errors and enlist your Advocate in heaven to plead your case. The spirit of the



meekness and gentleness of Christ would have led you in an entirely different course had you followed the directions that Christ has given you in His Word; you would have stood in an entirely different position today. "So speak evil of no man to be no brawlers, but be gentle, showing all meekness unto all men." "For we ourselves were sometimes foolish, disobedient, deceived." [*Titus 3:2, 3.*] But "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [*Galatians 6:1.*]*6LtMs, Lt 40, 1890, par. 2*

Have you obeyed the words of Christ? If you have done things in that matter that are wrong, you will not have those wrongs cancelled unless you confess them and make restitution where you have injured your brother. I know, for the Lord opened the matter to me, that you had both acted as if you had lost all your feelings of sympathy and love out of your heart, and in wounding him as you did, you wounded Jesus Christ in the person of His saints. You will never be free men until you confess your faults and be reconciled to your brother. It is a most dangerous way to treat your own souls to allow yourselves to do the wrongs which the Lord reproveth in you, and yet you pass along as if you were just, and obeying the words of God. Will you look at this matter as it is and make clean work for eternity? I was shown that a grievous wrong was done. I am sorry that you are affected with defective spiritual eyesight. I beg of you, for your soul's sake, to buy of the heavenly merchant man gold that ye may be rich; white raiment, that ye may be clothed; and anoint thine eyes with eye-salve, that thou mayest see. It is the only safe way for you to do when you err, to confess your faults thoroughly, and repent of them sincerely, and then pray one for another that ye may be healed.*6LtMs, Lt 40, 1890, par. 3*

Every time you look upon Prof. Bell you will be wounded because you have greatly injured him, and the injury reacts upon yourself. Why not humble yourself under the mighty hand of God? Why not make a thorough work and clear the King's highway? Why not fall upon the Rock, Jesus Christ, and be broken. This passing along and not making wrongs righted is separating your soul from God and making you weak in moral power, clouding your discernment, that you have in your acts expressed more than words, your

unbelief. Your position has been to counteract and make of none account my labors. You have, as it were, stood at the head of those who have done. Said Christ, "Those who gather not with me scatter abroad." [*Matthew 12:30.*] How could you do this? I was answered last night; you have not made the pathway behind you clear and straight, and the Lord God insists upon the removal of the obstructions. He consults your place on earth. In doing this you have mistaken phantoms for realities; unintentionally you have done a work that will stand registered against you in the judgment for you to answer: Why did you stand as a barrier to My work through the very men I saw fit to choose to do this work? Why have you been so ready to grasp and absorb influences that were obstructing the light I have ordained shall come to My church?<sup>6</sup>*LtMs, Lt 40, 1890, par. 4*

"I am come in my Father's name and ye received me not. If another shall come in his own name ye shall receive him. How can ye believe which receive honor one from another and seek not the honor which cometh from God only?" [*John 5:43, 44.*]<sup>6</sup>*LtMs, Lt 40, 1890, par. 5*

My brother, Uriah Smith, whom I have loved and respected in the Lord, you have been working at cross-purposes with God, practicing upon yourself deceptions which, if you continue as you have done, will be succeeded with deceptions and delusions which will end in irrevocable separation from God. He calls you. Clear the King's highway, remove the stumbling blocks out of the path, dare not to do a surface work here, for others have looked to you and followed your example far more than they have looked to God and sought His counsel. They will go no farther than you will go. Confess your mistakes; confess fully; leave not a stone unturned. The True Counsellor is expostulating with you and entreats you that you cheat not your soul of eternal happiness. There is one thing that you may seek with all your powers. He points you upward, and would have your thoughts in heaven from whence comes your hope and your daily supplies. "Seek ye first the kingdom of God and his righteousness." [*Matthew 6:33.*]<sup>6</sup>*LtMs, Lt 40, 1890, par. 6*

While the Lord Jesus shows us the vast confederacy of evil we must meet for principalities and powers are arrayed against us, He

tells us we struggle for an invisible world. The whole universe of heaven are watching the conflict, and if our eyes could be opened we would see angels in the ranks, for the Holy Spirit is promised to all who fight manfully the battles of the Lord. There are soldiers engaged in the battle who are not perfect, compassed with infirmities, falling into sin, ignorant, and needing instruction at every step; but to feel their need, to sense their poverty, is essential before they can be helped. When they fall upon the Rock and are broken then the everlasting arms are around the helpless. Heavenly agencies are employed to do their work, fit them as vessels of honor, overpowering the enemies, piercing the cloud and shadow of Satanic agencies. The heavenly instrumentalities surround them with an element of light—even the bright beams of the Sun of Righteousness. The Captain of the Lord's host leads them to the field of battle with these words, "Be of good cheer, I have overcome the world. A conqueror stands at your head, victory is sure." [*John 16:33.*] *6LtMs, Lt 40, 1890, par. 7*

Elder Smith, the exercises of the past night prompt me to write. I know that you have been walking not in the light. You have had evidence and might have had a much larger array of evidence if you had any room to receive it. Jesus, the precious Saviour, has again and again sent you the very light you needed, but you did not place yourself in the channel where it could be communicated to you. You gathered about your soul the covering of unbelief till you cannot distinguish light from darkness and error from truth. Never, never will you change this order of things until you possess the humility of a little child. This will never be until you fall upon the Rock and are broken. Self then dies; new habits are to be formed; strong inclinations and propensities are overcome. Enemies within and without are ready to spring into life and overcome you. "Without me," said Christ, "ye can do nothing." [*John 15:5.*] Do you decline the contest? Do you refuse to fall on the Rock? If so, there is not the slightest assurance in your case that you will ever recover yourself out of the snare of the devil. *6LtMs, Lt 40, 1890, par. 8*

Your attitude has encouraged a state of things in our churches which you have not measured. The result of your course, and your working on the same line since you left Minneapolis, has made the carrying out of the work given me of God to do fifty fold harder than

it needed to have been. You have barred my way, but O, how little did you know the real result of your work. This has been opened before me. When you have stated that Sr. White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner, <you have planted> in hearts infidelity that has been nourished and has borne fruit. You will not be pleased to reap the harvest. Satan takes everything of this character and makes it a living, active agent in destroying faith in the very work the Lord would have them to do.<sup>6</sup>*LtMs, Lt 40, 1890, par. 9*

Every soul that fully takes your words and believes them is correctly represented by the words of Christ, "I would that thou were either cold or hot, so then because that thou art lukewarm, I will spew thee out of my mouth." [*Revelation 3:15, 16.*] Decided opposition would have done me less harm. A <lack of> faith in the messages God has given me to bear of the order represented is decided unbelief to all intents and purposes. There is not one bit of savor in such a faith, and the faith of Elder Butler is of the same order, valueless, having no savor. I count nothing upon you or him to harmonize with me in my work given me of God. Your very position is a decided negative to the efforts I may make as God shall move upon me by His Holy Spirit. I have not felt grieved as far as my personal self is concerned, but [I am grieved] when the work that the Lord has given me is of such a character that faith needs to be constantly cherished because of the warnings, reproofs and searchings of the hearts.<sup>6</sup>*LtMs, Lt 40, 1890, par. 10*

The laying bare of hidden sins is not pleasant and agreeable to the natural heart, and many give a bare assent to truth when they are not sanctified through the truth. They do not in spirit represent Christ. They are surface workers, and delude themselves with the idea that they are Christians. So effectually does this delusion take possession of heart and mind that the sharp arrows of the Lord fail to penetrate the armor of self-righteousness in which they are encased. The spell is so strong [that] they will listen to the truth the most earnest and powerful, even to the very portraying of the delusions which are upon them, without any thought of self-examination to see if it means them. This is the class our Saviour found most difficult to arouse. The most authoritative teachings were heard and listened to as if they heard not. Thus it is with

many, many in this generation. There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason. Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded. *6LtMs, Lt 40, 1890, par. 11*

What better course to please the enemy and grieve the Spirit of God could be pursued than that which has been pursued by you, my brother, a teacher in Israel. You have had quite a number fully engaged with you in the work, men in responsible positions, presidents of conferences, ministers and workers, that have formed a confederacy to question, to criticize, to say, "Report and we will report it." [*Jeremiah 20:10.*] The position these men have occupied, and the influence this position has given them, has caused many to doubt who will never be settled again. The deceptions and delusions of these last days will overcome them, because heaven's divine illumination is powerless to set them in order for they have decided from the example given them. It makes no difference whether they believe or disbelieve, so if any reproof comes to them which they wish not to believe, they will say, "O, Sr. White is influenced. Some one has told her these things. If Elder Smith, who knows all about the testimonies, says this is only her own opinion and her own judgment, and he does not accept the teachings of the testimonies, and he such a good man, I will follow his example and I will risk it." This is a very unwise thing to do, yet many are doing this and have done it. I know that the Spirit of the Lord was holding me here in Battle Creek that all might have my evidence whether it was of God or of the devil. "By their fruits ye shall know them." [*Matthew 7:20.*] As in the days of Christ, some have overlooked the very <kind of> evidence God has given them and have said, Show us a sign, work some miracle, if you are right. *6LtMs, Lt 40, 1890, par. 12*

"Then said they unto him, What shall we do that we might work the works of God? Jesus said unto them, This is the work of God that ye believe on him whom he hath sent. They said, therefore unto him, What sign showest thou then that we may see and believe thee? What doest thou work?" [*John 6:28-30.*] The same words merely have been said to me since the Minneapolis meeting. I have

as a little child in all simplicity talked freely with any one who wished to ask any question. I have been willing to tell them and show them all things that my Heavenly Father hath revealed to me.*6LtMs, Lt 40, 1890, par. 13*

I have thought these things must make them see and believe, and now I am inclined to think that my earnest effort to have them see and understand has worked in a different way from what I had hoped. I think they have not regarded my words or understood my motives and the more I have done in this line the less influence has my testimony had upon them, and now I feel no inclination to converse with the men who occupy responsible positions. I feel like one who knows that they have been watched, their words misconstrued, their advice and counsel treated as a common affair and unworthy of special notice. I have again had repeated to me, "Spiritual things are spiritually discerned." I hang my helpless soul on Jesus Christ. I have no desire now to produce one particle of evidence to any one. Those who want to see can open their eyes and see. "Ye shall know them by their fruits." [*Matthew 7:16.*] The judgment, now, that any one will pass upon me or my words or my works will not surprise me. I expect anything and lean on no one, depend on no one. My work will not be henceforth to make anyone believe, but go forward, out of the atmosphere of unbelief and caviling and criticism. I have more freedom speaking to unbelievers than to those who hold responsible positions and who have had so great light and great opportunities and have not responded to the light. I have placed my case, as I have never before, in the hands of my Advocate, Jesus Christ, the Righteous. I am sure that I cannot feel at liberty to converse, as I have done, with those to whom I have talked so freely.*6LtMs, Lt 40, 1890, par. 14*

I thank the Lord for health, I thank the Lord for freedom. Why your particular case agonizes my soul so continuously I cannot define. Again and again have I seen that blindness was upon you to an alarming degree. I give you up to the hands of Jesus, and then think I have not more to say, not another word; then I find my soul torn with anguish, and I am weeping and praying with strong cryings and tears, Take not thy Holy Spirit from him; O, let something from Thy Spirit break this spell. O, that you would surrender your will to God's will. O, that you would tremble at His Word.*6LtMs, Lt 40, 1890, par.*

Where is your preparation to be obtained that you may stand in the day of the Lord? Nowhere but low at the foot of the cross. O, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are. Your mind is clouded; but take one step that you do see, then you can see another. O, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once, without any delay. When God helps you, you will be helped to see your own weakness and inefficiency, and the glory and majesty of Christ. The voice of God calls you as it did Elijah, Come out of the cave and stand with God and hear what He will say unto you. When you will come under the divine guidance, the Comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from His lips and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son. *6LtMs, Lt 40, 1890, par. 16*

I have many things written for you, but I have said, What good will it do? My brethren have trifled and caviled and criticized—and commented and demerited—and picked and chosen a little, and refused much, until the testimonies mean nothing to them. They put whatever interpretation upon them that they choose, in their own finite judgment, and are satisfied. I would, if I had dared, have given up this field of conflict long ago, but something has held me. But I will not choose my way or my will. In the life of Christ, in the time of His greatest trial, one of His disciples betrayed [Him], and another thrice denied Him, and all forsook Him and fled. If the Master Who was without the taint of sin, endured this, then shall I expect any better portion? O, how many tried to find witness against Christ. The most cruel, and the most incurable thing is bigotry and prejudice, and it lives just as firmly in human hearts today as when Christ was upon the earth. But I leave all this in the hands of God. *6LtMs, Lt 40, 1890, par. 17*

I feel cut loose from many of my brethren, they do not understand me or my mission or my work, for if they did they could never have pursued the course they have done. I love to have the ones who feel they need help—poor, hungry, starving souls. I love to see

them enjoy the precious light God has given me for them. O, how Jesus rejoiced when a place was found for the truth in the heart of the woman of Samaria. The disciples brought Him food and prayed Him, saying, Master, eat, but He said unto them, I have meat to eat that ye know not of. Jesus said unto them, "My meat is to do the will of him that sent me, and to finish his work. Say ye not there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest." [*John 4:31-35.*] Yes, Lord, I look, I see the fields, and I see them white already to harvest. The words given me of God may find no place in the hearts of those who have heard them so many times, but there are fields all white ready to harvest, just such cases as this Samaritan woman, apparently the most unlikely will become the heralds of truth, while those who have had great light will be passed by; wise and prudent, they see not the workings of God, but the truth will be revealed to babes and they will respond to it. *6LtMs, Lt 40, 1890, par. 18*

I now close this letter. *6LtMs, Lt 40, 1890, par. 19*



**Lt 41, 1890**

Kellogg, J. H.

Washington, D. C.

December 24, 1890

This letter is published in entirety in *1MR 197-221*.

Dear Brother:

I am alarmed at the outlook both for the sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely different character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master. *6LtMs, Lt 41, 1890, par. 1*

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action [had] better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. *6LtMs, Lt 41, 1890, par. 2*

This would be a wise and just precaution, for through their medical profession this class take advantage of interests which the conference has built up at great labor and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth

into these various places and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the conference. The people are so anxious to have institutions established that they encourage men who come among them to take upon them the responsibility of building institutions. *6LtMs, Lt 41, 1890, par. 3*

But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves. They exact exorbitant prices from those who require their services. They feel that they are not amenable to any one, and are not to be advised or counseled but will follow their own impulses. In a large degree they work from selfish motives. In their medical practice they are not missionaries. Their unreasonable charges are recorded in the books by the true Witness, who says, "I know thy works." [*Revelation 3:15.*] The money physicians generally take from rich and poor is in many cases too large for the services rendered, and is reckoned no more or less than dishonest gain by the God of Heaven; yet they demand these exorbitant prices for their professional aid simply because they can do it, for when suffering, people must have help. The principles of truth are not brought into the soul to have a sanctifying influence upon their life and character unless men are doers of the words of Christ. *6LtMs, Lt 41, 1890, par. 4*

If the churches shall welcome those men among them because they claim the name of being Seventh-day Adventists, they will find, that, instead of benefit, they will reap injury from such an association. Everything will be shaken that can be shaken. When tested and tried, these men will reveal the un-Christlike spirit that actuates them, making manifest the traits of character that never can be admitted through the heavenly gate. They follow the bent of their own mind and not the counsels of God. *6LtMs, Lt 41, 1890, par. 5*

"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.*] Heaven was purchased for men at an infinite price, and no man will enter the portals of bliss who has not through self-denial and self-sacrifice proved the quality and genuineness of

his life for Christ and suffering humanity. *6LtMs, Lt 41, 1890, par. 6*

God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. O, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the spirit of Christ they would work the works of Christ. "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5.*]*6LtMs, Lt 41, 1890, par. 7*

He who judgeth righteously has said, "Without me ye can do nothing." [*John 15:5.*] All talents, great or small, have been entrusted to men by God, to be employed in His service, and when men use their ability simply for themselves, and have no special care to work in harmony with those in medical practice, who are of the same faith, they reveal that they are inclined to judge these men by themselves; they do not seek to answer the prayer of Christ. "That they may be one as he is one with the Father." [*John 17:11.*] When they demand exorbitant prices for their services, God, the Judge of all the earth, will hold them to the measure of their own overrated estimation and require of them to the full extent of the value they put upon themselves. *6LtMs, Lt 41, 1890, par. 8*

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself [or] of his demands for his service for others. Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Self is to be hidden in Christ. *6LtMs, Lt 41, 1890, par. 9*

We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking. The sin of bribery is becoming so common that the moral senses of many are perverted by this unholy practice. The time of testing is upon us, and many hold the truth in unrighteousness. They do not place themselves where they can best glorify God, but best please and glorify themselves. When it serves their purpose they are the most zealous advocates of the truth; but when the test of trial comes upon them, they shrink under the measuring line of God. *6LtMs, Lt 41, 1890, par. 10*

Malachi describes the process of trial that shall fit the people of God to abide the day of His coming. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [*Malachi 3:2, 3.*] This is the work the Lord will do throughout our institutions. And let no man or woman stand in the way of this important work, for souls are imperilled, and must be cleansed, refined, and purified as silver in the furnace. *6LtMs, Lt 41, 1890, par. 11*

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ when He gave Himself for the salvation of fallen man, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service will be deemed fit subjects for the family above. *6LtMs, Lt 41, 1890, par. 12*

We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, good and faithful servant, ... enter thou into the joy of thy Lord." [*Matthew 25:23.*] But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity. The work in which we are engaged must be done by men who are ordained of God, as was Christ, to go forth with the spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere. *6LtMs, Lt 41, 1890, par. 13*

Those who are partakers of the divine nature cooperate in all things with the Captain of their salvation. Jesus gave Himself, He laid aside His glory, for our sake He became poor, that we through His poverty might be made rich; and those who have His spirit take part in His humiliation, in His self-denial, in His self-sacrifice; they make manifest His meekness and lowliness of heart, and give themselves to the work He came to accomplish for perishing man. A mere profession of doctrine, however sound and scriptural, will never avail in the work of restoring man to happiness and to God. The evil in man's heart must be eradicated, for it is of the Satanic character which brought rebellion into heaven. Unless this change is wrought in the heart, man fails to bear the Lord's proving, and against his name is written, "Unfaithful servant." *6LtMs, Lt 41, 1890, par. 14*

I have been burdened as I have been shown by the Lord the great want of unity among the medical practitioners. They act as though the prayer of Christ did not embrace them, and they do not seek for oneness. The physicians should labor together in love and unity. None should be envious or jealous of their brother physicians. Methods of practice should not be allowed to create enmity, distrust and variance. The real cause lying at the foundation of variance is

the narrow mind, the Pharisaic spirit, that is brought into the life. Let the physicians give evidence that they are Christians, saying, “We are brethren, to meet in the same mansions by and by. We will strengthen one another in God.” *6LtMs, Lt 41, 1890, par. 15*

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit and fervent devotion, the purity, the love, that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. *6LtMs, Lt 41, 1890, par. 16*

If it is evident that the heart of man is not enlisted, present no bribe, offer no flattering inducement to obtain the service of any physician; offer that which is reasonable, that which corresponds with the principle the Lord has unfolded in the establishment of our institutions, and no more. Satan, who claims to be the prince of this world, represents himself as very rich, and he can outbid you, and the larger you make your bribe, the larger he will make his. The world is Satan’s agent to do his work. You will know whether or not a man is a Christian, for actions speak louder than words or profession. The spirit that characterizes the action represents the man, and the work will be in accordance with the mold he gives it. God will have it made manifest by test and trial who will stand connected with Christ in the end in the great plan of salvation. We are to act as reformers in every branch of our work, for then Christ works with us. *6LtMs, Lt 41, 1890, par. 17*

Christ has purchased us at an infinite cost, and today He lifts His hand and calls our names as He did the name of Matthew as he sat at the receipt of custom. Jesus said, “Follow me.” [*Matthew 9:9.*] Matthew left all—all his gains—and followed his Lord. He did not wait and stipulate a certain sum reaching the amount he had received in his former occupation, before he would render service, but without a question, he arose and followed Jesus. Under test and trial, many professed Christians must yet make it manifest whether they have subdued the traits of the carnal nature, or whether they

are as a whited sepulchre, fair in appearance, but within full of impurity and defilement.*6LtMs, Lt 41, 1890, par. 18*

A profession of Christianity is not sufficient to constitute us Christians. We must each have the character manifest by our divine Pattern. The Word of God must be the rule of our life, the director of our practices; self-denial, self-sacrifice, holiness, compassion, truth, and love must be found to be the fruits of our faith in Christ. When Christianity has its place in the heart it cannot be hid; it will be seen inwrought in the soul, and will be manifest in the outworking of practical life. Unless Christianity is found in the daily life, in the manner of working, in every line of duty, we do not represent Jesus. A Christian will manifest Christianity in the market, in buying and selling, in his profession, in his occupation and life, in his unselfish course toward all his associates. Of all men to whom we would look for a manifestation of the spirit of Christ, it is entirely proper for us to look with expectation to the Christian physician. But the standard must be elevated in the medical profession, for it is very low, and principles are corrupted for the sake of gain.*6LtMs, Lt 41, 1890, par. 19*

The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration to others than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work. It is manifest that unless Christianity is planted in the heart, it will not control the life. The profession of faith is of no more value than the spirit and the life testify that it is of a genuine character. Cleansing the outside of the cup has never succeeded in elevating the soul, making it pure and heavenly. The truth of God is of value to the receiver only as it is permitted to have a restraining influence upon his spirit and practice. There is no snare so subtle, so constant, and fraught with such peril to the professed follower of Christ, as conformity to the world. "Come out from among them, and be ye separate," is the call of God. [*2 Corinthians 6:17.*]*6LtMs, Lt 41, 1890, par. 20*

We know that the mind and will of God has no control over the world at large. God's countless mercies are enjoyed, His benefits appropriated, and there is on the part of the worldling no recognition of the Giver, no expression of gratitude for the manifold goodness of God. The reason for this is that the principle of truth is absent from the heart; it is not interwoven into the character, for its pure principles are not understood. The apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." [*Romans 10:10.*] What then is the difference between a Christian and a man whose heart is not brought under the controlling influence of the spirit of God? One is fallen upon the Rock and is broken; self is dead, and Jesus lives in him and molds and fashions him according to His own divine image. His connection with God is made manifest in his business transactions and in all the affairs of life, whether great or small; for he keeps the way of the Lord. His affections and hope are not centered upon the things of this life, but they are set upon things above. The selfish one lives for self, and he seeks worldly honor, worldly gain; he will make it manifest that his hopes are centered upon the things of earth. He will selfishly grasp all that he possibly can to administer to himself, as Satan has done. There are many who have not a good conscience. *6LtMs, Lt 41, 1890, par. 21*

The heart is the citadel of the man, and until new affections, new moral tastes are created through the power of Christ, the enemy finds his stronghold in the heart. It is in the heart that man establishes his idols, and no power on earth can dislodge the enemy when men are satisfied to live in separation from God. When the heart is not in possession of an indwelling Saviour, the carnal lusts, the tastes, the mind of the great deceiver will be revealed in the life, and although men may make a profession of Christianity, their works will testify that they know not God; though they acknowledge the truth, its place in the heart is occupied by a deceptive spirit. The love of the Saviour is not there. The love of Christ was an unselfish love, that prompted Him to seek and save that which was lost. Those who think much of their remuneration for their services reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have



become so devoid of spiritual discernment that they place the sacred and the common on the same level. The Lord is not honored in their hearts, and the principles of the religion of Christ are not woven in the character. They go through a cold, formal service that they call religion; but Christ is not formed within, the hope of glory.*6LtMs, Lt 41, 1890, par. 22*

A man whose heart is touched with great love to souls for whom Christ died, will not make himself a center. He will not seek to absorb everything and impart nothing, but his work will be actuated by faith and love. He will realize that he is dealing with souls purchased with the blood of Christ, and he will not allow anything to make him lose sight of eternal realities. He will keep in mind the fact that everything in connection with his life and character is charged with sacred responsibilities, and through a living connection with God, his influence may have a leavening power upon those with whom he is associated. We cannot know the beauty and riches of the grace of Christ until we have made a practical application of the truth to our own hearts. Medical men, in addition to your medical education and training, you need the mind that was in Christ Jesus. This will be to you righteousness and sanctification. No fiber of the root of selfishness can exist in the heart of the physician who entertains Christ as an honored guest. When you are emptied of self, Christ will supply the vacuum, and you will be actuated by the same spirit, moved by the same unselfish interest, that was manifested in the work of Christ for the perishing souls of men.*6LtMs, Lt 41, 1890, par. 23*

You will then no more think of charging exorbitant prices for your services because it is the custom of worldly physicians to do so, than you will think of dishonoring and betraying your Lord. Your soul will be absorbed in the life-giving power of the Sun of Righteousness, and unconsciously you will shed an influence that will bless those around you. You will work not as mere business men, looking at your work from a worldly point of view, but as Christian physicians you will render service, taking of no man more than is honestly your due. Your eye will be single to the glory of God, and no matter what may be the consequences to yourself, your first consideration will be how you may show forth the power and majesty of the truth.*6LtMs, Lt 41, 1890, par. 24*

Those who thus practice the truth will know that there is a love, stronger, deeper, more constraining than the natural love of a mother to her son—it is the love of the Saviour to the saved, and their love to Him in return. Truth occupies the citadel of the soul; and should the Saviour search the temple, He would find no buyers and sellers to condemn, for God is enthroned in the heart. The Lord has promised, “I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances: and they shall be my people, and I will be their God.” [Ezekiel 11:19, 20.]*6LtMs, Lt 41, 1890, par. 25*

Many of the physicians who today claim to believe the present truth are represented to me as being in no better a spiritual condition than were the priests and rulers in the time of Christ, for their religion is like India rubber, capable of being stretched to suit their circumstances at different times and on different occasions. Exorbitant prices were exacted from those who desired beasts for sacrifice at the temple, but Jesus rebuked this unholy traffic. Divinity flashed through humanity, as he went into the temple of God, “and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” [Matthew 21:12, 13.] The same words are applicable to many practicing physicians who are called Christians.*6LtMs, Lt 41, 1890, par. 26*

The medical profession is no less under the jurisdiction of the Lord, under the rule of the standard of righteousness, than is the farmer, the merchant, or the minister of the gospel. The physician is as much under obligation to represent pure and undefiled religion in his business transactions as is any other man in any profession. He is required to love and obey God, to relieve the sick and afflicted, for Christ’s sake.*6LtMs, Lt 41, 1890, par. 27*

The love and pity of Christ must pervade the soul, and the physician that has the fear of God before his eyes will deal tenderly with Christ’s poor, and justly with all men; for he will realize that he must meet the record of the deeds done in the body at the judgment bar of God. All work done for Christ’s sake, unselfishly, will obtain a

quality, and achieve a success, beyond all earthly compensation, for Christ's righteousness will be imputed to such a worker. Every physician should be inspired by the love of Christ, that his work may have upon it the fashioning hand of the great Physician. In Christ we behold the characteristics of the true physician.*6LtMs, Lt 41, 1890, par. 28*

The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has long been ignored, but can be ignored no longer. Shall the pure elevating principles of Christianity be exemplified in the physician's life? Shall his practice come under the rule and supervision of the church? Shall he practice self-denial for Christ's sake? or is it only for a few men of more common occupation to follow in the footsteps of Jesus, while merchants, lawyers, and professional men, go free to follow the bent of a selfish will? Is the world to see no representative of Christianity in the medical profession, and in the men who occupy positions of trust in our institutions?*6LtMs, Lt 41, 1890, par. 29*

I was shown that the truth must enter the heart of every physician among us, that it may have a sanctifying influence upon his life; but as a general thing our physicians know not what heart religion means. With the light of redemption shining all around, the soul perishes for the knowledge of the sacred and divine. The heart is desolate and dreary, though the Spirit of God through His Word invites men to rest in the hope of the glory of God.*6LtMs, Lt 41, 1890, par. 30*

The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, and have followed their own unsanctified judgment, imperilling our institutions by their independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering, will not meet the mind of the Spirit of God.*6LtMs, Lt 41,*

God has been greatly dishonored by the course of many in the medical profession who claim to believe the truth; for in character they have not been representatives of Christ. An inconsistent, unprincipled life in a physician should be looked upon as a matter of grave importance, and he should be dealt with as Christ directed His church to deal with offenders. If an offender will not listen to admonition, and will not change his course of action, he should be separated from the fellowship of the church. Those who take the part of the evildoer and sympathize with him and give him patronage, place themselves in [a] position where they are an offense to God.*6LtMs, Lt 41, 1890, par. 32*

There are some occupations which are not open to Christians. They are not legitimate callings for the servant of God, and they can engage in them only at the peril of their souls, for through these occupations they are exposed to the miasmal influence of the world. God desires not that His people should keep company with extortioners and robbers, even though they may wear an appearance of sanctity. There are occupations in which it is impossible to work reform, for they are thoroughly bad, and that which can be said to those who persist in engaging in them, is "Depart, ye thieves." But the profession of medicine is a legitimate calling, and there is a remedy for all its evils. Christ may be represented in the character and action of every physician; and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make large charges for his professional visits.*6LtMs, Lt 41, 1890, par. 33*

The work of the Christian physician is to bear on its face the signature of self-denial, and not have even the appearance of fraud and extortion. It has become general among physicians who have not the fear of God before them, to hide that which is plain and simple under the guise of mystery in order that they may have more

influence with the people. But this is not after Christ's order. God alone is veiled in unapproachable mystery. When dealing with humanity, Jesus made every dark thing plain to the understanding of men, and promised at His ascension to send the Comforter, whose office work was to reveal truth. In heaven's courts fraud and dishonesty in the physician is known by the same term as fraud and extortion in the merchant or mechanic. Overcharges on the part of a physician for rendering some simple service to an unfortunate brother, is just as much grinding the face of the poor as when a lawyer demands exorbitant fees for his service, or a merchant requires an unreasonable price for his goods. *6LtMs, Lt 41, 1890, par. 34*

The character and destiny of man in probationary time is determined by the principles which control his actions. Selfishness is an attribute of Satan, and if this governs the life, it will be manifested in any profession or occupation, however noble or philanthropic it might be represented to be. A multitude of sins has been covered under the profession of medicine, although there has been a witness to every unholy transaction, a just verdict rendered in the decision of every case. Many things that are thought lawful and right in this profession are unlawful, and they need the scourge of small cords in the hand of Christ that they may be driven out. Many good and merciful acts have been done by practicing physicians, but I was shown that as a general thing the medical profession has become a den of thieves. In connection with the cause of God the work of the Christian physician is to be beautified by the presence of Christ; for He would cooperate with the physician who professes His name. But when men become extortioners, all He can do is to drive them from His courts. *6LtMs, Lt 41, 1890, par. 35*

Those who would enter the medical profession should be educated from a higher point of view than that found in the popular schools of the land. We do not appreciate the value of the sacred truth we profess to believe, until we see the necessity of embodying it in our practical life. It is only as spiritual and moral integrity become an abiding characteristic, at all times, in all places, that we are able to place a proper estimate upon the holy faith once delivered to the saints. Besides the special science required that men may be

intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God. In this way they will be fitting to enter the higher school of patriarchs and prophets, to associate with redeemed and sanctified of all ages.*6LtMs, Lt 41, 1890, par. 36*

It requires a man after God's divine measurement to be a successful physician, representing the great Physician. He must be a continual learner, for no student is ever prepared to cease from study, even though he has graduated from the most approved course of preparation. There are many novices in the medical profession, men who have wicked hearts, who take advantage of their position, and corrupt not only the souls but the bodies of those under their care. Their reward in the day of final account will be according to their works. Only daily faith in Christ will make and keep the physician pure before God; for Satan will stand at the side of the physician to tempt him, to open avenues to practice dishonesty, to commit grave sins under the cloak of his profession. God looks upon the heart, and understands the spirit, that actuates every deed.*6LtMs, Lt 41, 1890, par. 37*

By and by the Judge of all the earth will open a great book in which the record of every case is kept. It will then be revealed that there has been a witness present by the bedside of the sick, who has made a record of every case, the circumstances surrounding the individual, the treatment given; and there is written the fidelity or unfaithfulness of every practitioner. Let the Christian physician look up in the sick-room, and say, "God is here; His eye is upon me. He reads my every thought, and notices my every action. I will be a faithful servant of Jesus Christ. I will be one who shall preserve honor, honesty and truth. I will have the tenderness, the compassion, the mercy, the long-suffering of Jesus. I will comfort, I will bless this sufferer. If Jesus will work with me, I will be a helper to the needy."*6LtMs, Lt 41, 1890, par. 38*

O, what a physician may be who is a servant of our Lord Jesus Christ! The light of the glory of God may shine upon the man who thus is a laborer together with God. Christianity in the life, in business transactions, in professional practices, will be as a power in the earth. "Ye are the light of the world," said Christ. [*Matthew*

5:14.] The leaven of sanctification and holiness must be brought into the life and character. In our publishing house, in our sanitarium and college, we should watch with the utmost care that we do not act from selfish motives. Life, at best, is short, and this little period of probation should be pure, lived with an eye single to the glory of God. We should not be double-minded, now serving the Lord, and again serving selfish purposes in all our plans and actions. The selfishness, the carelessness of spirit, that is manifested in regard to the words spoken, the habits indulged, the maxims uttered, are all sowing seed that will yield a baneful harvest. *6LtMs, Lt 41, 1890, par. 39*

From the heart of the work an influence is carried, even by some who are called foreign missionaries, that is not pleasing to God. Many are not emptied of self, that are not vessels unto honor. If they had never had a connection with men who were unsanctified, they would have done far better work; but the principles they have woven into the character are not an acceptable kind to God, and He will not minister of His grace to the spirit they cherish. Then how can they be lights to the world? How can they be laborers together with God? How can they be called lightbearers? The maxims of this world have been woven with the precious truth of God. Men are deceived in every department and branch of the work, because of their own selfish desires, their selfish plans; for their hearts are not imbued with the Spirit of Christ. The example of Christ is lost sight of. Many are unable to clearly distinguish between the truths of God and the frauds of men, and no plat of their religious experience stands forth entirely weeded from the noxious tares of selfishness. Many profess to seek first the kingdom of God and His righteousness, but selfish purposes and projects actually shut out the view of the eternal realities, and the world is not slow to discern its own standard. I have been shown that many make pretense to godliness, scorning the too apparent inconsistencies, yet at the same time encouraging themselves in putting God out of their knowledge. Men barter and haggle for little or large advantage as the circumstances may be, and in so doing they barter away their security to the kingdom of God. They value that kingdom less than did Judas his Lord. *6LtMs, Lt 41, 1890, par. 40*

God calls upon men in the medical profession not to feel that they

are to stand apart from the disciples of the church, that they may carry out their own selfish projects. Our faith is misrepresented by men who are not of Christ, and many souls are misled. The stumbling blocks must be taken out of the way, or those who have not submitted themselves to the discipline of the church must change their course. If they determine to leave the fellowship of the church, let a voice of warning follow them, that the people may know that they are not in harmony with the brethren, and the church will not be responsible for their course of action or cover their transgressions. In this way many who sincerely believe the truth may be prevented from being led away to put confidence in men whose course of action God disapproves.*6LtMs, Lt 41, 1890, par. 41*

Let no man say that his conversation is in heaven, while self is interposed between him and his God; for his thoughts, his works, all testify that he is groveling in the dust. The standard must be elevated. We do not plead for inactivity, we would not have one soul blunt his activities, but only purify his enterprises of all selfishness, ambition, pride and self-exaltation. Let pure and undefiled religion be the controlling power in all our institutions. Let it be practiced by all who are connected with the work. Those who make a profession of godliness, and have a corrupt, sensual heart, will develop themselves, that they may be known by those around them. He who is scheming for himself will work in a way to bring profit to himself, while he is very careful to all appearance to see that others shall in no case take advantage of their place or position to reap benefits that he himself obtained. This carefulness on his part to exclude others from dishonest advantage pacifies his conscience, for he believes he is guarding the interest of the institution.*6LtMs, Lt 41, 1890, par. 42*

O, man, the books of heaven bear the record of your deeds; for to every transaction there has been a Witness that will not lie, and by thy works thou shalt be justified, and by thy works thou shalt be condemned, in the day when every case is tried and it is too late for wrongs to be righted. Then it will be seen that only those are saved who brought into their life the maxims of Jesus.*6LtMs, Lt 41, 1890, par. 43*



Many have deceived the world, betrayed the cause of Christ, and put the Lord of glory to an open shame by misrepresenting His character. These lie against the truth. They countenance and practice principles that in no way correspond with the truth of God. Many are willing to benefit themselves at another's disadvantage, and this proves that the truth has not been brought into the sanctuary of the soul, and that God's law is a dead letter to them. The commandment is, "Thou shalt love the Lord thy God with all thy heart ... and thy neighbor as thyself." [Luke 10:27.] They have failed to learn the lesson of the pure Son of God. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.] *6LtMs, Lt 41, 1890, par. 44*

"I am a Christian," must be repeated, "and I must love my neighbor as myself. I must do unto others as I would that they should do to me. I must not exalt myself as a privileged character, and look down upon others as of no value. I am a Christian, and must esteem others better than myself. I am a Christian, and must not join any ring or party which would connive at evil, no matter how trivial might seem the transgression." It was a small transgression that opened upon our world the floodgates of woe. The act of sin may be one that is called common, and the eternal ruin will be common. We need not seek to excuse ourselves because men in high esteem are guilty of strange misdemeanors and place sin in wrong light before the world. The uprightness of all who make high professions, and practice iniquity, is known a pretense before that God whose eye reads the hearts of men. So few are found who act upon the principles of the Bible, that we can say, indeed, that many shall seek to enter in and shall not be able. Christ's followers are a little flock. *6LtMs, Lt 41, 1890, par. 45*

Those who have not lost their first love will have a care for the souls of those with whom they are associated; but if one in responsible position is found whose morals are tainted with dishonesty or impurity, be on your guard that his godless spirit and example do not contaminate your soul, and so the contagion of evil spread. The moral tone of piety among us must be raised, and in order that it

may be, we must take time for the personal culture of heart religion. Let each one feel, I must be an example in patience. I must do good, whether others appreciate my motives or not. I must not stand allied with evil, or cover it with a mantle of false charity. *6LtMs, Lt 41, 1890, par. 46*

Bible charity is not sentimentalism, but love in active exercise. To heal the hurt of the daughter of my people, slightly, saying, "Peace, peace, when there is no peace," is called charity. [*Jeremiah 6:14.*] To confederate together, to call sin holiness and truth, is called charity; but it is the counterfeit article. The false and the spurious are in the world, and we should closely examine our hearts that we may know whether or not we possess the genuine charity. Genuine charity will not create distrust and evil work. It will not blunt the sword of the spirit so that it does no execution. Those who would cover evil under false charity say to the sinner, "It shall be well with thee." Thank God there is a charity that will not be corrupted; there is a wisdom that cometh from above, that is (mark it) first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruits of righteousness is sown of them that make peace. This is a description of heaven-born, heaven-bred charity. *6LtMs, Lt 41, 1890, par. 47*

Charity loves the sinner but hates the sin and will warn him faithfully of his danger, pointing him to the Lamb of God who taketh away the sin of the world. Sin is not to be cloaked, but to be taken away. The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, then you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others. But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility, seek pre-eminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambition. How faint is the line of demarkation between the church and the world; but why should you try to blend the service of God and mammon. The world's Redeemer has declared, "Ye can not serve two masters." [*Matthew 6:24.*]*6LtMs, Lt 41, 1890, par. 48*

The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test. Christ prayed that His people might be one as He and the Father were one [*John 17:11*]; but can this union exist, can spiritual life be maintained, if you fail to associate with those of like precious faith in close Christian fellowship and devotion? If you think you can live a Christian life without taking advantage of Christian privileges, you are deceived by the enemy of your soul. I am terribly in earnest to cry aloud and spare not, and show my people their transgression and the house of Jacob their sins. *6LtMs, Lt 41, 1890, par. 49*

In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous, heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him Who was meek and lowly in heart. Christ says, "Without me ye can do nothing." [*John 15:5.*] You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart. *6LtMs, Lt 41, 1890, par. 50*

If your associates are worldlings who flatter you, telling you how smart you are and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril, for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snowwaters of Lebanon for water that comes from another place. You cannot preserve your spirituality unless you feed on Christ, eating His flesh and drinking His blood. Every moment is charged with eternal responsibilities. *6LtMs, Lt 41, 1890, par. 51*

In the dealings of man with his fellowman, every transaction may be marked with the highest integrity; and yet, though justice and equity mark your business affairs, you must not permit yourself to be so engrossed with the things of time, that you will fail to give attention to the things of eternal interest. *6LtMs, Lt 41, 1890, par. 52*

The mind and body must not be treated with indiscretion. You must

not act presumptuously, for you are not your own, you have been bought with a price, and are under obligation to keep God's property in a good condition. You are not required to protract your labors until you are worn out and exhausted, and cannot engage in religious exercises for the preservation of spiritual health. When you make your spiritual prosperity a thing of a secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive not the sustenance and inspiration necessary for the maintenance of spiritual life. Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate.*6LtMs, Lt 41, 1890, par. 53*

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember Him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition either physically or mentally to educate and train your children to keep the way of the Lord.*6LtMs, Lt 41, 1890, par. 54*

How long shall this kind of robbery continue on the part of men who place a high estimate upon their services, and yet leave out of their work the one thing that makes their labors acceptable to God—heart devotion, true piety? You dismiss God from your thoughts, pray scarcely at all, and yet claim for the exercise of your finite wisdom a large compensation in money. And yet Christ declares, "Without me ye can do nothing." [*Verse 5.*] "What shall it profit a man if he gain the whole world and lose his own soul?" [*Mark 8:36.*] Will you exchange your hope of heaven for worldly gain? Many are doing this very thing, for Satan held out his tempting bribe, and they accepted his terms. Should the tree be cut down, it would lie prone to the earth, lost, lost, eternally lost!*6LtMs, Lt 41, 1890, par. 55*

Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of providence; but it is disaster, it is death. Better far would be poverty, the cross, self-denial, self-sacrifice, and shattered worldly hopes. Better far would be the world's verdict, "poor," than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth and forfeit the kingdom of God. Let it be the ambition of those who profess to believe present truth, to be written as men whose lives are hid with Christ in God, men whom gold cannot buy, who though tempted as was Moses, like him, esteemed the reproaches of Christ greater riches than the treasures of Egypt.*6LtMs, Lt 41, 1890, par. 56*

God permits men to pass under the fire of temptation that they may see if there is alloy in their characters, for they cannot inherit their heirship to the eternal crown unless they are tested and proved by the Lord. Take time to watch and pray, to assure yourselves that you have the presence of Jesus and can counsel with Him in regard to the work He has given into your hands, as did Enoch of old. You who occupy important positions of responsibility, how much you need Jesus, how much you need to watch and pray that you may be fervent in spirit, serving the Lord. Will you gather business to your soul, and leave Christ out on the plea that you have not time to commune with Him? Why violate conscience? Why put such confidence in your own finite strength?*6LtMs, Lt 41, 1890, par. 57*

Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, "I am not bound to be rich, but I am under obligation to be righteous and to represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue. I have purposed in my heart that I will not give Satan reason to triumph over me because I endanger my spiritual life and become the servant of sin. I will not cultivate or encourage selfishness and covetousness, for it is the ruin of the world."*6LtMs, Lt 41, 1890, par. 58*

Satan was vanquished when he came to Christ, with his specious

temptation, offering a vast reward for the tarnishing of the integrity of the Son of God. He now seeks through the avenue of the world to corrupt the integrity of those who would overcome through the grace of Christ; but let every professed follower of Jesus say, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*]6*LtMs, Lt 41, 1890, par. 59*

**Lt 42, 1890**

Burke, Brother and Sister

Battle Creek, Michigan

October 1, 1890

Portions of this letter are published in *OHC 124, 303; 2MCP 687*.

Dear Brother and Sister Burke,

You are on my mind this morning, and I will write you a few words. I awoke at three o'clock and am now tracing these lines by gaslight. I am interested in you both, knowing that you are in a position where you will have large responsibilities, and will be <therefore> assaulted by the enemy.*6LtMs, Lt 42, 1890, par. 1*

I wish you to know that the Lord is my restorer. I am now gaining strength, and in a few days shall be again in active labor. I shall go first to New York State, then to South Lancaster, then to Pennsylvania, laboring one week in each place; and then I shall go to Virginia and New York City, and Florida and Washington. The order of the last two places is not yet decided.*6LtMs, Lt 42, 1890, par. 2*

Last Sabbath I spoke in Ceresco. We had an excellent meeting. The Sunday before, I spoke to the sanitarium patients in the large new parlor. I was very free, and the audience listened with interest. It was the most intelligent audience I ever had at the sanitarium. All this labor has not made me sick.*6LtMs, Lt 42, 1890, par. 3*

We are having beautiful weather, and I am out as much as possible. Next Sabbath I go with my own team to Otsego, a distance of about thirty miles. I am sure the Lord is restoring me to health. While I do all I can to place myself under right conditions for health, I am constantly seeking the Lord, pleading that He will heal me of my infirmities, and give me physical strength to do the work He has for me to do. I know that time is short and the laborers are few, and I want to do with fidelity the part assigned me by God. My will must be given to God every day. I must have a growing faith. I find it a

constant warfare to fight the good fight of faith. Unseen foes are constantly on my track, to weaken and discourage me. There must be a constant decision of my will to believe that God means just what He says; and if I continue to put my trust in Jesus, the source of all power, He has assured me that He will keep that which I have committed to His trust, against that day. I want to know that I am triumphant in God every day, that every emotion, every thought, is brought into captivity to the mind and will of God. I want the assurance that He has taken possession of that will which I have placed in His hands.*6LtMs, Lt 42, 1890, par. 4*

My brother and sister, it is our privilege, as children of God, to hold fast the profession of our faith without wavering. At times the masterly power of temptation seems to tax our willpower to the uttermost, and to exercise faith seems utterly contrary to all the evidences of sense or emotion; but our will must be kept on God's side. We must believe that in Jesus Christ is everlasting strength and efficiency. We must have that faith which works by love, and purifies the soul. Hour by hour we must hold our position triumphantly in God, strong in His strength.*6LtMs, Lt 42, 1890, par. 5*

I am so happy in the knowledge that Jesus will take possession of our surrendered will. This is indeed falling upon the Rock and being broken. With a masterly hand, with tact and wisdom, with pity and love, He molds the human clay as the potter shapes the earthly clay into a vessel of honor. He works in us that which is well-pleasing in His sight, and we become transformed into the likeness of Christ.*6LtMs, Lt 42, 1890, par. 6*

I often think of you both, and of your united responsibilities, and I pray that the One mighty in counsel may be with you at all times and in all places, that He may day by day give you His wisdom and an abiding sense of His presence. All things are possible to them that believe. Since God is working in you, you can safely set your face as a flint to do His will, and you may trust the Lord perfectly.*6LtMs, Lt 42, 1890, par. 7*

If any man needs a close and constant connection with God, it is the Christian physician. He needs at all times the assurance that



One is with him upon whom he can depend in every emergency, One who is infinite in wisdom. You must make a daily, personal consecration of all to God. You must daily renew your covenant to be His wholly and forever. Place no dependence upon changeable feelings, but plant your feet upon the sure platform of the promises of God: Thou hast said it; I believe the promises. This is an intelligent faith. *6LtMs, Lt 42, 1890, par. 8*

Your feelings will be troubled as you see some pursuing a course contrary to the principles of Christ; trials and tests of faith will come to you; but I entreat you to look only to Jesus, and allow none of these things to harden your heart, or to cause darkness or unbelief. Let nothing cause your faith to fail. Live as in the sight of God. Talk with Jesus as you would speak with a friend. He is ready to help you in the sorest trial; He is with you in the gravest perplexity. *6LtMs, Lt 42, 1890, par. 9*

You will receive praise of men, and unless you are guarded, it will be a snare to you. You will receive tempting inducements from men of the world, as Christ had from Satan—"All this will I give thee, if thou wilt worship me" [*Luke 4:6, 7*]; but do not be misled by these allurements. Fix your eyes upon the heavenly attractions, upon the mansions which Christ has gone to prepare for those who love Him. Pride will wrestle for pre-eminence, but through the grace of Christ you may come off more than conqueror. Now is your time of probation. Now is the time—by simply walking in all humility of mind and abiding in Christ—to write your name in immortal characters in the books of heaven. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13*.] Unbelief always makes God, the true and faithful God, a liar. *6LtMs, Lt 42, 1890, par. 10*

I have been shown that Satan is working earnestly to beat you off from the Rock of Ages; but look to Jesus minute by minute, and rest and peace will reward your diligence and your simple, earnest faith. I am very anxious that you shall make a success, not altogether in the line the world calls success, but in the line which is written in the books of heaven as success. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. You, Bro. Burke, may be a strong man in God, an instrument in His hands to do a work which

shall live throughout eternal ages. The praises of men are of no value, but the favor of God is of infinite worth. I want you to be wholly and entirely the Lord's, showing forth the praises of Him who hath called you out of darkness into His marvelous light.*6LtMs, Lt 42, 1890, par. 11*

A feeling of assurance is not to be despised; we should praise God for it; but when your feelings are depressed, do not think that God has changed. Praise Him just as much, because you trust in His Word and not in feelings. You have covenanted to walk by faith, not to be controlled by feelings. Feelings vary with circumstances.*6LtMs, Lt 42, 1890, par. 12*

The Lord has <opened to me that there is> a wonderful revival just ahead for His people. May He fill you both with His fullness, and may you have the mind of Christ. Walk before God by faith, and rest fully upon His promises. Jesus says, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*]*6LtMs, Lt 42, 1890, par. 13*

Now is our time to work. Now is the time for us to form character after the divine model. You have rare opportunities to represent Christ to the world. You may win souls to the Redeemer. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] If we know Christ, we shall reveal Him to others. "As thou hast sent me into the world, even so also have I sent them into the world." [*Verse 18.*] He came into the world to represent the Father; and the work He has given us is to represent His character. We cannot be excused from doing this work.*6LtMs, Lt 42, 1890, par. 14*

It is now about six o'clock, our prayer hour in the morning. I assure you I have a deep desire that you may be victorious, and hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [*Matthew 25:21.*]*6LtMs, Lt 42, 1890, par. 15*

## Lt 43, 1890

Olsen, O. A.

Lynn, Massachusetts

December 15, 1890

See variant *Lt 43a, 1890*. This letter is published in entirety in *1888 743-749*.

Dear Brother O. A. Olsen,

Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the Word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die. Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. Thankful praise ascends to God from my heart all the time. Day and night I have a spirit of intercession that the Lord will give me the spirit of meekness and the gentleness of Christ, and clothe me with His righteousness.<sup>6</sup>*LtMs, Lt 43, 1890, par. 1*

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two—an aged colored man and a poor, timid soul who dare not make the move—came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. O, how thankful I was that I was able to feed the flock of God through the grace given me. The churches are starving for the bread of life, and they grasp readily the truth presented. I cannot hold back and refuse to visit these places, for I know that I have a

message for them from the Lord.*6LtMs, Lt 43, 1890, par. 2*

After the season of prayer, we asked those who were conscious of the blessing of the Lord to testify. Although many of them had been in the church from nine o'clock in the morning, and had nothing to eat in that time, they were in no hurry to have the meeting closed. Many testimonies were borne, and again supplications were made to God for ministers and people. The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. After the season of prayer he grasped my hand and thanked the Lord for His goodness and rich blessing. It was the universal testimony from the Lord that the people at Danvers had never before experienced.*6LtMs, Lt 43, 1890, par. 3*

When I see how much the Spirit of God is needed, and how much it is appreciated, I feel wholly reconciled to visit these places. I am treated by the people with respect and confidence. After the severe trials and hard labor I have undergone in Battle Creek, only to be met with a refusal to receive the message, this spirit refreshes my soul. I have a deep-seated conviction that my work is not to be one of perpetual conflict, that the Lord does not call upon me to brace and push for every inch done. The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me. My strength has been spent in beating against the walls of wicked prejudice and opposition. They do not see and understand, and I fear sometimes they never will.*6LtMs, Lt 43, 1890, par. 4*

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument? Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend. I know that if the way were only prepared, and there would be in Battle Creek such a feeling of love and sacred zeal in the heart, that the message would go to the world,

Prepare ye the way of the Lord, make His paths straight. When the leaders cease to obstruct the way, the work of God will progress in Battle Creek. The missionary spirit will revive, and the church will act from a sense of her obligation to God and the world. In the highest sense God's people will be missionaries. *6LtMs, Lt 43, 1890, par. 5*

Christ has bought the church with His own blood, and He is longing to clothe her with salvation. He has made her the repository of sacred, holy truth, and He wants her to partake of His glory. Again and again the Lord has sent His Spirit to change the attitude of His people by infusing into the church a living, working principle. But unconsecrated elements have been at work, and the church has been rocked to sleep in the cradle of carnal security. The God of Israel has opened the windows of heaven and sent to the world rich floods of light, but that light has been rejected. The spirit manifested in Battle Creek has been the spirit of many churches. The power of God, the rich grace He longs to bestow, is not desired, unless men can themselves mark out the way in which God shall work. *6LtMs, Lt 43, 1890, par. 6*

The whole treasure of heaven is at our command in our work of preparing the way of the Lord. God has made it possible, by giving us the cooperation of heavenly angels, for our work to be a wonderful, yes, a glorious success. But success will seldom result from scattered, individual effort. The influence of every church member is required. The influence of ministers and workers is needed to prepare the way for the light and glory of God. Every soul who claims to believe in Jesus, God lays under tribute to Himself. The prayer of Christ for His disciples was, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." [*John 17:20-22.*]*6LtMs, Lt 43, 1890, par. 7*

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it

were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the Spirit that is of God, that we may not be ignorant of Satan's devices. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time. Christ uses the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord that the ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed." [*Amos 9:13.*] These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.*6LtMs, Lt 43, 1890, par. 8*

The church is highly privileged in being permitted to act a part with heavenly angels. God now calls upon professing Christians to be men and women of intercession. By their course of action they will show how much they love Jesus and the souls He has bought with His own blood. By holding up the hands that are ready to fall, they may gain a high and holy experience beautified by the attributes of Christ. We have a work to do if we would be a living church. Individually, and as a whole, we are to tread sin under our feet. Our habits, our conversation, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour.*6LtMs, Lt 43, 1890, par. 9*

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-

denying follower of Christ, who is a daily learner in the school of the great Teacher.*6LtMs, Lt 43, 1890, par. 10*

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul temple. Ye are the light of the world, God says. [*Matthew 5:14.*] He will make those who are faithful in the church radiant with the Word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.*6LtMs, Lt 43, 1890, par. 11*

I must close this epistle. I send my sincere love to you and your wife and children. May the Lord bless you and them is the prayer of your sister.*6LtMs, Lt 43, 1890, par. 12*

P.S. I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock.*6LtMs, Lt 43, 1890, par. 13*

**Lt 43a, 1890**

Olsen, O. A.

Lynn, Massachusetts

December 18, 1890

Variant of *Lt 43, 1890*. This letter is published in entirety in *1888 750-757*.

Dear Brother Olsen:

Our meeting at Danvers is closed. I spoke five times, four times at length, speaking two evenings and Sabbath and Sunday morning at the missionary meeting, and again Sunday afternoon. I am fully satisfied, beyond a question or a doubt, that the Lord has a message for me to bear to the people. I have felt the sustaining power of God while standing on my feet in speaking. I know the power of God has spoken through the human instrument. I know that there is a reception of the Word, and hungry souls are fed. Day and night I have a spirit of intercession that the Lord will clothe me with the spirit of the work, and [give me the] meekness and the gentleness of Christ, and that I may be clothed with the righteousness of Christ.*6LtMs, Lt 43a, 1890, par. 1*

Since the Brooklyn meeting I no longer talk of feebleness and infirmities. I never had such freedom from pain. I am sleeping nights as I have not slept for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. There is a thankful heart full of praise ascending to God all the time. Sabbath, that blessed Sabbath in Brooklyn, from early morning hours all through the day and constantly since, I have been eating of the heavenly manna.*6LtMs, Lt 43a, 1890, par. 2*

My heart is full of earnest sympathy and love for the churches that are ready to die and are merely struggling for an existence. I say over and over, He has bought the church with His own blood and is longing to clothe her with His righteousness and salvation. He has made her the depository of His precious doctrines, holy truths, and He wants to make them participants of His glory.*6LtMs, Lt 43a,*



1890, par. 3

We have had a most precious meeting in Lynn and Danvers, but especially in Danvers. Last Sabbath all in the house came forward for prayers, converted and unconverted—except two, an aged colored man and one poor, timid soul who dared not move forward. The angels of God were in our midst. All the ministers place themselves as seeking the Lord, and the supplication was heard in heaven. Oh, how thankful was my heart! How glad I was to be able to feed the flock of God, through the grace given me of God.*6LtMs, Lt 43a, 1890, par. 4*

I tell you, the churches are hungering and starving, and how readily they grasp the Word of God and the encouragement He gives them. I cannot hold back and refuse to visit the churches, for I know I have a message for them from the Lord. After the season of prayer we asked those who had a desire to testify, and although many had been in the church from nine o'clock in the morning until night without anything to eat, they were in no hurry for the meeting to close. There were many testimonies borne. Earnest supplications were made to God for ministers and people, and the testimony of many was, The Lord is in this place.*6LtMs, Lt 43a, 1890, par. 5*

The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. He grasped my hand after the season of prayer and praised the Lord for His goodness and His rich blessing. The universal testimony was that they had been blessed of the Lord, that this was a visitation for Danvers that they had never had before. When I see how much the testimony God has given me is really needed, and with but one or two exceptions duly appreciated, I feel wholly reconciled to visit these places where I have never been.*6LtMs, Lt 43a, 1890, par. 6*

I am treated with respect and confidence and faith, after the trials and severe labors I have borne in Battle Creek, and the resistance and refusal to receive the message God has given me, by those who most needed it. I have a deep-seated conviction that my work is not to be in perpetual conflict, to brace and push for every inch gained. The men who ought to hold up my hands in the work have, some of them, been laboring to the best of their ingenuity to weaken

my hands and discourage my heart, and wear out my strength and energies in beating against the walls of wicked prejudice and opposition. They do not see, and I feel sometimes that they never will. *6LtMs, Lt 43a, 1890, par. 7*

If in Christ's day they had known that He was the Prince of life, they would not have crucified Him. Again the statement is made, "He could not do many mighty works" in certain places "because of their unbelief." [*Matthew 13:58.*] If Jesus, the Source of all power and light and life, was bound about and His way obstructed by unbelief, what could be expected of those who are finite instruments? *6LtMs, Lt 43a, 1890, par. 8*

I know time and again the Lord Jesus has longed to communicate the Holy Spirit in rich measure, but there was no place for it to rest. It would not be recognized or valued. The blindness of mind, the hardness of heart, would interpret it as something of which they should be afraid, or [they would] use it to exalt themselves. Some will think [that] some hidden evil lies lurking in the revealings or manifestations of God's power, that would harm them. When things come to this pass, the Spirit does not descend. *6LtMs, Lt 43a, 1890, par. 9*

I know that if the way were only prepared, there would be in Battle Creek such a sacred kindling of love and zeal commenced upon the hearts of the very men who need this work but who have themselves barred the way that it shall not come, and men who are now in unbelief would receive communications from heaven and would be proclaiming, "Prepare ye the way of the Lord and make His paths straight." [*Matthew 3:3.*] *6LtMs, Lt 43a, 1890, par. 10*

When the leaders get out of the way, the work will be progressive in Battle Creek. The missionary spirit will revive, exist, and increase, and the church will act from a calm, simple sense of their obligations. They will as a church become in the highest sense a missionary field. The Lord has sent again and again His Holy Spirit to change the attitude by infusing a living, working principle into the church, but there have been unconsecrated elements at work to rock the church to sleep in the cradle of carnal security. *6LtMs, Lt 43a, 1890, par. 11*

The position taken at Battle Creek has been the pulse-beating of many churches. The power of God, the rich graces He longs to bestow, is not desired unless they themselves shall mark out the way in which God shall work. The Lord God of Israel has opened the windows of heaven to send the earth rich floods of light, but in many cases there was no place made to receive it or give it room, when every man—ministers, pastors, and those who stand in responsible positions—should have welcomed the truth, old or new, and with missionary tact and glad thankfulness should cry, “Ho, every one that thirsteth, come ye to the waters.” [*Isaiah 55:1.*]6LtMs, Lt 43a, 1890, par. 12

The influence of individuals has not been to act faithfully their part, but these barriers have been thrown up, and the streams of salvation turned aside into another channel. Success is seldom the result of scattered individual effort. The weight of every individual church member is required. The influence of ministers, of pastors, of workers in all our institutions, is required to prepare the way for the welcome reception of the light and glory of God.6LtMs, Lt 43a, 1890, par. 13

The whole treasures of heaven are at our hand for the work of preparing the way of the Lord. Providence has prepared sufficient power in the universe of heavenly agencies to make the missionary work a wonderful success, if human agencies will qualify and fully equip themselves for the great work. Our success thus far has been fully proportioned to our efforts. God lays every soul who claims to believe in Jesus under tribute to employ his capabilities in His service.6LtMs, Lt 43a, 1890, par. 14

There is no need of despondency, of vain apprehension, if those who have an experience in and a knowledge of the truth will keep themselves beneath the bright beams of the Sun of Righteousness, for the Lord is gracious and the prayer of Christ for His disciples was that they may be one as He was one with the Father. “That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one” [*John 17:21, 22.*]6LtMs, Lt 43a, 1890, par. 15

The influence of hopefulness is a wonderful help to the worker, and

[especially] as we are now approaching a period when principalities and powers and spiritual wickedness will increase, when the deceiving power of Satan will be so marked that we are warned in the Word of God that if it were possible he would deceive the very elect. The discernment of the people of God must be sharpened by divine illumination to know what spirit is of God, and to not be ignorant of Satan's devices. *6LtMs, Lt 43a, 1890, par. 16*

There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" [*Amos 9:13*]. *6LtMs, Lt 43a, 1890, par. 17*

The accessions to the truth will be of a rapidity which will surprise the church. God's name alone will be glorified. Finite man will wonder and adore. The church is now highly privileged to bear a vigorous part as active agents with heavenly instrumentalities. Every Christian now should become men and women of intercession with God. They will evidence how much they love Jesus and the soul that He has purchased with His own blood. *6LtMs, Lt 43a, 1890, par. 18*

Men and women in the church are privileged with the golden opportunity now to obtain an experience higher and holier, beautified with the attributes of Christ. They have a decided part to act in holding up the hands that are ready to fall. This is the work which must be done if the church is a living, active, working church. They must as a whole and as individuals tread Satan under their feet. The habits, the conversation, the daily life must be wholly consecrated on the Lord's side, and they must hold communion

with God. He must be their divine Counselor, and there must be by the church as a whole and by its individual members a spirit of intercession and wrestling with our covenant-keeping God in behalf of themselves and also for the watchmen on the walls of Zion and the workers in the cause of God, that they may be clothed with the garments of salvation and may have at this time power to prevail with God, that many souls may be the fruits of their ministry. God will answer the earnest supplications that are sent to Him in faith. *6LtMs, Lt 43a, 1890, par. 19*

Oh, how tenderly Jesus looks upon the simple-hearted, the humble, contrite, self-denying followers of Jesus. His eye is especially upon all those who are willing and obedient and who are learning the lessons in the school of Christ. There is wisdom which God gives the humble and contrite ones which He does not bestow upon the wise and the prudent, so prudent in their own self-conceits that they know not the things which make for their peace. He passes these by, but imparts His wisdom to babes. He lays in the dust all human pride; He lifts up with the tenderest care those that are cast down; He recognizes the weak and the humble, and He imparts to them His comfort and grace. Oh, how true [it is] that he that walketh in spiritual blindness knoweth not whither he goeth nor at what he stumbleth. How many need to become fools in their own estimation that they may have true wisdom. *6LtMs, Lt 43a, 1890, par. 20*

Elder Olsen, I urge you to be of good courage. I beseech you to confide wholly in God. I entreat you to carry every burden to Jesus. He can and He will give you help and spiritual power. But have faith in God. Do not be depressed. Do not mourn in secret places, as I have done because of the pastors of the flock, because of the unfaithfulness of the watchmen on the walls of Zion. Lie in the channel where the blessed full beams of the Sun of Righteousness shall shine upon you and into all the chambers of the mind and into the soul temple. God will make all the faithful in the church radiant with His light and strong in His power. His Spirit is to be communicated to human instrumentalities, and the blessed illumination before which moral darkness must be chased away [is to be imparted], for Christ has ordained that His church should be the light of the world. *6LtMs, Lt 43a, 1890, par. 21*

I must close this epistle. I send my sincere love to your wife and your children. May the Lord bless you as a family, is the prayer of your sister.*6LtMs, Lt 43a, 1890, par. 22*

**Lt 44, 1890**

Brethren and Sisters in California

Battle Creek, Michigan

July 2, 1890

Previously unpublished.

To Our Brethren and Sisters in California,

The Health Retreat at St. Helena is in need of ampler accommodations. The main building is full; the rented cottages also are full. We cannot accommodate the patients who are ready to come if rooms could be provided for them. There is urgent necessity for the immediate erection of a new main building—a plain, commodious, substantial edifice. *6LtMs, Lt 44, 1890, par. 1*

At a recent meeting of the Board it was voted that such a building should be erected as soon as sufficient means could be received by donations and by loans without interest, or at a low rate of interest. Others who have been on the ground, who are interested in the prosperity of the institution concur in this decision. Now what is to be done? Shall we allow the usefulness of the Retreat to be hindered for want of means? Is there not urgent need of the work which this institution is doing? There is altogether too little interest felt in health reform. This subject must be brought to the attention not only of worldlings but of our own people. A greater interest in it needs to be awakened in every church in California. God calls upon us to make an advance, not call a halt, and even beat a retreat as some have done. *6LtMs, Lt 44, 1890, par. 2*

Our health institutions are to aid in carrying forward an important branch of the Lord's work; and He would have us build them up, and see that they are supplied with qualified workers who can instruct others. Temperance in all things must be taught and practiced. The people need to learn how to treat their bodies in order to secure health. They must become intelligent on this subject in order to heed the injunction of the apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” *Romans 12:1, 2.6LtMs, Lt 44, 1890, par. 3*

Now if through bodily infirmities we are unable to do the work which God has committed to us, there is great loss to the church, and the light is shut away from the world—a light that ought to shine in good works, in patience, long-suffering, gentleness, meekness, brotherly-kindness, love, and godliness. In order to heed the words of Christ through His servant Paul, the people of God must be enlightened.*6LtMs, Lt 44, 1890, par. 4*

As a general thing they are asleep as to the importance of this subject. They do not take time to think, to become intelligent in regard to this subject. Our people need light. Shall they have it, and impart it to others?*6LtMs, Lt 44, 1890, par. 5*

Unhealthy habits of eating and dressing and the unnatural use of narcotics and stimulants prevail almost everywhere, and are exerting a pernicious influence upon the character of men, women, and children. And as the result, the momentous truths which God has set before us in His Word are lightly regarded.*6LtMs, Lt 44, 1890, par. 6*

It is plainly taught us in the Scriptures, as well as by experience, that in this fallen state the physical nature is often at war with the spiritual nature; and this warfare will increase in just the degree in which we transgress the laws that God has established in our physical constitution. The Lord admonishes us to “abstain from fleshly lusts that war against the soul.” [*1 Peter 2:11.*]*6LtMs, Lt 44, 1890, par. 7*

Every unnatural physical indulgence strengthens a warring lust, and the soul as well as the body is degraded in consequence. He who would make high attainments in godliness must be temperate in all things—he must not only discard everything that can intoxicate, but must observe temperance in eating, in drinking, in dressing, and in labor. We must lay aside every weight, and the sin that so easily besets us that we may be able to run the Christian race and obtain



the prize—the crown of eternal life.*6LtMs, Lt 44, 1890, par. 8*

Many who have had light on this subject and who adopted the principles of health reform have backslidden, and as the result they are weak in body, and some have lost their lives. Now, brethren, is it not time for an advance move? Will you give your support to the institution which is devoted to teaching the principles of hygiene? Shall we allow the Health Retreat to be crippled, to languish and die? No, decidedly no. I ask you, my brethren, to act conscientiously in this matter.*6LtMs, Lt 44, 1890, par. 9*

The Retreat is in a healthful location. The atmosphere is pure and mild. There is plenty of pure, soft water, and the scenery is such as cannot but delight the lover of nature. There are few places that offer greater advantages for the recovery of health than are offered here. The institution is also a missionary field in the highest sense of the term. The Lord has signified that it is His instrumentality to do a special work for the saving of the bodies and the souls of men.*6LtMs, Lt 44, 1890, par. 10*

Dr. Burke has taken hold of the work at the Health Retreat with an earnest purpose to do all in his power for the up-building of the institution. Shall we not stand shoulder to shoulder with him in lifting the burden?*6LtMs, Lt 44, 1890, par. 11*

The Retreat has been struggling under many difficulties and discouragements, and instead of lending their influence to help it, there have been many of our own people who have said many things to create prejudice against the institution. I tell you plainly that these persons are not walking in harmony with the light which God has been pleased to give me. They have been working on the enemy's side of the question. Now I ask my brethren in California to make a decided effort to change this order of things. Some of you have been sowing suspicion and distrust. You should now turn about, and labor in the opposite direction. More than this, have you not a duty to make restitution? Will you not bring the Lord a trespass offering?*6LtMs, Lt 44, 1890, par. 12*

Who will give tangible evidence of their interest in this important branch of the work? If those to whom the Lord has intrusted His goods feel their responsibility, if they are faithful stewards of God,

they will come up at this time, and by a generous effort to stand by the institution will, so far as possible, redeem the failures of the past.*6LtMs, Lt 44, 1890, par. 13*

Will not those who have received benefit at the Retreat make a thank offering, according to their ability? Who will aid the institution now in the time of its great need? Let all who can do so make their freewill offerings. And if there are any who have money to loan without interest, or at a low rate of interest, let them make it known at once, for there is no time to lose. Shall we let this year pass, and nothing be done to prepare a building for the sick and afflicted, and next year be no further advanced than now? If the brethren in California will take hold and do what they can, we shall see a commodious building erected upon the Health Retreat grounds—a building that you will look upon with pleasure because you have an interest in it.*6LtMs, Lt 44, 1890, par. 14*

**Lt 45, 1890**

Butler, G.I.

Refiled as *Lt 21a, 1888*.

**Lt 46, 1890**

Olsen, O. A.

Crystal Springs, St. Helena, California

May 8, 1890

This letter is published in entirety in *1888 645-650*.

Dear Brother,

I received a letter from Willie White suggesting that Elder Waggoner be called to the East to attend the Ministerial Institutes, and to teach the school. I think it would be in the order of God for the President of the General Conference to visit this part of the moral vineyard and take in the situation of things, for there is a condition of things in California that is certainly deplorable. I will send you a copy of a letter handed me from M. J. Church while I was at the camp meeting in Fresno. There is great need of different kinds of gifts being brought in here than that which they now have. But don't send Elder Farnsworth, for he is settled nowhere. He is inclined to think and believe with the last man he is with. I put no dependence on him, and the less we have of such workers the better it will be for the vineyard of the Lord. Elder Farnsworth does not know what it is to walk with God, to move in harmony with the mind of God. He feels fully competent and self-sufficient, but oh he carries a cheap influence out of the desk. His words, his manners, his conversation are not what should be cultivated by a minister of Jesus Christ. There has come into our gatherings or convocation meetings a cheap commonness in association not after the order of devout worshippers, but of the festivals and idolatrous worship. God would have all these things pass away and Christ's manner of teaching brought in, and the heavenly model be copied.*6LtMs, Lt 46, 1890, par. 1*

We find here on the Pacific Coast scarcely a man who carries a weight of influence. We find a spirit of criticism at work to tear down, to make the worst appear, to dwell on the little, objectionable things which are talked of till molehills become mountains of difficulty. The missions established at much expense must be broken up for trivial

reasons. There are so few at work standing shoulder to shoulder, warring against principalities and powers and spiritual wickedness in high places, that the enemy's forces seem to be constantly strengthening, and those claiming to believe the truth are the mediums Satan uses to discourage and dishearten the things that remain. *6LtMs, Lt 46, 1890, par. 2*

To question and doubt and talk against the Testimonies and the ministers seems to be the atmosphere that prevails. Several times I have been shown that there was great danger of sending off our men upon whom we depend to keep the churches and home missions in a healthful condition to foreign missions and leaving the home missions to languish. It can be represented as killing the goose that laid the golden egg. Satan watches his chances when he can come in and bear sway over unconsecrated elements. *6LtMs, Lt 46, 1890, par. 3*

Some ministers like Edwin Jones can never take a position and hold it sensibly. He will regard matters in an intense light. He will gather up little points of seeming difference and act as though he would stake his soul upon their verity and strength. He cannot discern that he can serve God with power and purpose, too, in dwelling on the large treasures of subjects in God's storehouse and feed the flock of God. All must stand shoulder to shoulder and step by step keep rank and file in perfect order. When there is no real variance in ideas his naturally extravagant ideas, his fruitful imagination, places things of difference in the strongest light which he can put them in, and he leads minds to miscalculate, and carry things in so strong a manner that he does positive harm. *6LtMs, Lt 46, 1890, par. 4*

He confuses minds, he buries the simplest and most essential truths by his strong expressions, his extravagant imaginations, so that his labors on this coast are really a failure. They do more harm than they possibly can do good. Now, what to do with cases of this character is a question. I believe him to be perfectly honest, but there is such a strength of imagination, such wonderfully strong expressions, that his brethren are really afraid to put him to labor anywhere. *6LtMs, Lt 46, 1890, par. 5*

Brother McClure is not a speaker, but a good counsellor, a good worker. Elder Loughborough has worked hard, but there is a strong feeling against him, not altogether just, and he has but little influence with a large number in the conference. I believe he has tried to follow the Lord and do His will, but if he cannot carry the churches with him then he cannot do them much good.*6LtMs, Lt 46, 1890, par. 6*

When A. T. Jones went east, then Dr. Waggoner and Charlie Jones, it was too much to take away at one time. Now could Elder Loughborough use his talent in Michigan for a time, and in other states, his firm position on the Testimonies would revive the faith of those who have been misled by the doubts and unbelief of those who have weakened the faith and confidence of churches in them.*6LtMs, Lt 46, 1890, par. 7*

Certainly there must be a change. A president must be put in at the next General Conference who will command more respect and whose work will be more respected. M. J. Church and many others are constantly talking, picking flaws, and looking with contempt upon the management of Elder Loughborough. There must be help brought to California at once. At Fresno they need help all the time. They would accept St. John, but he cannot stay there. Many they refuse. I hated to leave things in Fresno just as we did, but what could be done? I shall not consent to take another laborer from California. There are men you can have and welcome, and I think you can find fields where there can be some one whom they respect, to have an oversight of them. I think there ought to be some one who will see and understand the necessities of these fields, especially in California; and send good help, the very best kind, men who are anchored, men who can be depended on. I can see no wisdom in stripping the field of our home missionaries and then expect everything to thrive.*6LtMs, Lt 46, 1890, par. 8*

I do not expect to be at your General Conference. I would rather run the other way. I wish Dr. Waggoner could be teacher in the ministerial institute, and think that is his place, but could you see the pitiful condition of things here! I hoped to do something, but to my great sorrow I seem to be in a helpless condition. My brethren, who thought they were doing God service in discouraging my heart, in

obstructing my way, in opposing themselves to all that I was in the fear of God trying to do, could they look upon me would see something of their work. They made my work fifty-fold harder than it would otherwise have been. I wonder if these earnest, zealous men, who were engaged in sowing questionings and doubts and resistance and stubbornness in rejecting the counsel of God against themselves, have thought of these words? "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." *Judges 5:23.6LtMs, Lt 46, 1890, par. 9*

We have had entrusted to us a message to bear to God's people. We have had arrayed against that work Satan, his host and traitors and evil men. We have need of the help which every one should have been prepared to give to us. We fight not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. But when men who claim to be faithful and true to all purposes, engage with the enemy of God to hinder and confuse and perplex minds, and keep them on the side of the enemy as has been the case since I left Europe and stepped on American soil, how can the Lord look upon these things that so many have not worked on God's side of the question? How could the burden but be of crushing weight to my soul when God was opening before me the messages He would have come before the people? Under whose leadership were these professed soldiers of Jesus Christ doing service? These things have grieved the Spirit of God and the words to Meroz were applicable to them.*6LtMs, Lt 46, 1890, par. 10*

I have a message to the people. Urgent calls are coming to me from all directions, but I am lying crushed, a cart beneath sheaves, and I can but feel deeply over these things. "It seems so strange that Sister White is laid upon a bed of suffering; why doesn't the Lord raise her to health?" is the question. I look with astonishment to the strength that has been imparted to me, and should the Lord place me again in working order, I hope to do my duty. I have just that confidence in my brethren that those who have had every evidence God saw fit to give them, that His Spirit and power was with me, and yet turned from it all to walk in the sparks of their own kindling, and have shown a wonderful blindness, want of perception and

knowing the things that be of God, and in their resistance of light and evidence in their choosing the darkness rather than the light, have virtually said, "We do not want God's ways, but we want our own ways."*6LtMs, Lt 46, 1890, par. 11*

Should circumstances shape in a similar manner as they have in the past, they would be easier subjects to Satan's temptations than they were in the first place. They would work on the same line, act over the same things, confederate to resist, to criticize, to press their whole weight against God's work for this time unless they are entirely transformed, unless their Phariseeism is seen as God has shown it to me, and unless they remove, by every effort possible on their part, the stumbling blocks and do the work God wanted them to do in the beginning—come up to the help of the Lord, to the help of the Lord against the mighty.*6LtMs, Lt 46, 1890, par. 12*

Well, here I am sick in bed with malaria and rheumatism which first attacked the heart and has now spread over my entire body. I do not feel any burden of my own case. I am too thoroughly sick to try to get up my will power or to present my case to God in faith. I simply do not care. I long for rest. I have wrestled for the victory until I have fallen wounded and bruised and crippled, not by the weapons of the enemy but those of my own brethren. Perhaps some think, Well, if Sister White was really doing the work of the Lord He would have sustained her. But if they would look a little, and reason from cause to effect, they would feel the rebuke of God upon them for joining the enemy's efforts stirred from a power from beneath. They did the very work Satan wanted them to do, now let me rest. I have no burden of anxiety to recover. I am a suffering invalid. Just let me be. If I receive strength I will try and do something here in California. But I do hope you will visit California yourself. I hope that you will see that there must be a different set of gifts brought in here, and I hope it will not be long before we shall see help coming.*6LtMs, Lt 46, 1890, par. 13*



**Lt 51, 1890**

Loughborough, J. N.

Battle Creek, Michigan

January 6, 1890

Previously unpublished.

Elder Loughborough:

I have just enclosed in an envelope a letter to you in regard to Elder Daniels.*6LtMs, Lt 51, 1890, par. 1*

Now I send you this testimony, which you see by date I wrote in Burrough Valley. I gave orders for a copy to be sent to Brother Cady but I have not had a response. Perhaps he did not receive it. I do not know his address. I want you to get some one to copy the manuscript for you to keep, for you may need this to use to warn others off from the enchanted ground of mining stocks and land speculations.*6LtMs, Lt 51, 1890, par. 2*

You can after copying the testimony, send it with [the] copied manuscript to Brother Cady.*6LtMs, Lt 51, 1890, par. 3*

I hope the Lord will give you wisdom to move judiciously in reference to these trying matters. The Lord will. I believe He will.*6LtMs, Lt 51, 1890, par. 4*

The manuscript in my own handwriting I have no copy of, for we are all sick here. Some are recovering. Willie is having a high fever but will not break away from his work. Poor boy, he is just using himself up.*6LtMs, Lt 51, 1890, par. 5*

Please send me copy of this written tonight to Cady. I have a copy of the calligraph manuscript. I hope I have made everything plain and clear. I am just burdened night and day with these things that need to be promptly met and set in order. We need great meekness and patience and the love of Jesus in order to move wisely.*6LtMs, Lt 51, 1890, par. 6*

**Lt 52, 1890**

Loughborough, J. N.

Battle Creek, Michigan

January 7, 1890

Previously unpublished.

Dear Brother:

I send you the enclosed original manuscript. I have sent a calligraph copy to Dr. Burke. I thought all these things you might find occasion to use in traveling. Keep them with you, use them where you feel that it is essential. *6LtMs, Lt 52, 1890, par. 1*

We must not let [E. P.] Daniels go among our churches awakening their sympathy by his misstatements and his representations of his financial needs. We must stop this kind of work, not only for E. P. Daniels' own sake but for the sake of the precious flock of God. If any will follow him, it is because they are blindfolded. If the blind lead the blind, both shall fall into the ditch. *6LtMs, Lt 52, 1890, par. 2*

I feel that we need much grace and heavenly wisdom to know how to deal with human minds. I am sure that we shall need to pray much in the Spirit and with persevering prayer for the power and Spirit of God to work with our efforts. *6LtMs, Lt 52, 1890, par. 3*

May the Lord rebuke the enemy and set free the captives bound by his cruel power is my prayer. *6LtMs, Lt 52, 1890, par. 4*

**Lt 53, 1890**

Ballenger, Brother; Smith, Leon

Battle Creek, Michigan

January 17, 1890

This letter is published in entirety in *1888 528-532*.

Dear Brethren:

Why do you pursue the course you do in keeping away from meetings where points of truth are investigated? If you have a position, present it in clear lines.*6LtMs, Lt 53, 1890, par. 1*

I have been shown that our brethren are not frank and open as the day. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." *John 5:39*. There is great need of searching of the Scriptures.*6LtMs, Lt 53, 1890, par. 2*

The position that you take is very similar to that of the scribes and Pharisees, constantly criticizing but refusing to come to the Light. If you have truth, tell it; if your brethren have truth, be humble and honest before God and say it is truth.*6LtMs, Lt 53, 1890, par. 3*

I have been shown that there is a way to search the Scriptures. If you have truth, state it; if your brethren have ideas that are not in harmony with your ideas, come to the "Thus saith the Lord." Do not keep up criticism and objections in an underhanded way. You are not taking a proper course and you must see it in this light.*6LtMs, Lt 53, 1890, par. 4*

The Jews' manner of warfare against Christ was objectionable and condemned. If you pursue the same course that other denominations have pursued in refusing to hear evidence, refusing to investigate anything except that which they believed, you will be in the same position before God as they were. If the ideas presented before the Ministerial Institute are erroneous, come to the front like men and present candidly your Bible evidence, why you cannot see the point as they do. This is your duty. Now is your

opportunity to have your ideas investigated. Do not stand in the position you do as leaders in the Sabbath School, resisting the Light, or views and ideas presented by men whom I know to be agents whom the Lord is using. You [are] making of none effect, as far as you can, their words, and not coming yourselves to the light like Christians come to the Word to investigate it together with humble hearts, not to investigate the Bible to bring it to your ideas, but bring your ideas to the Bible. It is your duty to do this.*6LtMs, Lt 53, 1890, par. 5*

There has been plenty of this fencing about with no real, genuine desire to know every jot of evidence that can be produced upon the points where there is difference of opinion. If you work in this way, it will not be to your honor or credit. You have the example of the Jews how they treated everything that did not harmonize with their opinions of doctrines. They settled the matter that they had the truth on every subject and could be instructed in no point, and in the place of producing reasons from the Old Testament to show that Christ and His disciples were in error, they would not hear Him and condemned Him, and misstated His positions and His doctrines, treated Him as a criminal and guilty of grievous wrongs. The priests and rulers sent men claiming to be just men for the purpose of catching Him in His words or that something would drop from His lips that would justify them in their prejudice—words that they could present clothed in a different light, that they could interpret as they chose, to present to the people in their own way and make Christ appear as a deceiver, a heretic. These Jews were not doing God's work, but the work of the enemy of all righteousness.*6LtMs, Lt 53, 1890, par. 6*

When I see men passing over the same ground, I recognize it, and I am worried and distressed, not that truth will not appear as it is truth, but for those who have no inclination to listen to evidence. Priests and rulers could watch, question, and criticize. This is easy work, but to bring Scriptural proof that shall establish ideas which they entertain, they do not venture to do.*6LtMs, Lt 53, 1890, par. 7*

Are we Christians or bigots? I say in the fear of God, search the Scriptures. The interpretation of some portions of Scripture may not be truth in all points, but let in all the light you can upon these

points.*6LtMs, Lt 53, 1890, par. 8*

It is the easiest matter in the world to stand [to] one side where God cannot impress your mind and heart, and then bring objections. If you come where you can hear, you close firmly the door so that not a crack shall be left to let light in.*6LtMs, Lt 53, 1890, par. 9*

Brother Leon Smith, you are a young man and you need a much deeper experience in humbly walking with God. You need to be divested of self. You need to closely and critically examine your own heart, that you will not make a mistake now and consider your knowledge is greater than it really is. Our young men laboring in the cause of God need a thorough change of spirit, and to so humble their hearts before God that He can make them living channels of light. Jesus is waiting to open to their minds and hearts a new and living way that they have not walked in. He is waiting to open to them the riches of His glory and His divine grace in His methods of saving souls.*6LtMs, Lt 53, 1890, par. 10*

When this shall take place, you, with other youth, will be astonished at your present ideas of what constitutes a religious life. You will see you are way above the simplicity of true godliness. You will see the meekness and lowliness of Christ has not formed an important part in your religious experience. You have yet to learn to imitate the humble example of Jesus Christ. All pride, all lofty ideas, will disappear and Christ will be revealed as the Sanctifier.*6LtMs, Lt 53, 1890, par. 11*

Be clothed with true humility, I now ask you, like a humble disciple. Come and learn just the ideas advanced, and then in the fear of God take your Bible, not other men's ideas, but with much prayer, ask God to teach you. Take on no consequential feelings, but as a learner come to the Scriptures. You know but little, yet, what there is to be learned out of God's Word. We are to set no stakes. Thus far is my boundary.*6LtMs, Lt 53, 1890, par. 12*

Your souls are of value with God. You need to put on Christ and be clothed with humility. Remember the declarations in the Word of God. "The high and lofty One who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." *Isaiah 57:15.6LtMs, Lt 53, 1890, par. 13*

Although heaven is His throne, and the earth His footstool, yet He says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." *Isaiah 66:2.6LtMs, Lt 53, 1890, par. 14*

O, that the cold Phariseeism that binds about souls might be broken and that there might be such revealings of God's glory that the very faces would shine.*6LtMs, Lt 53, 1890, par. 15*

If you young men stand in the position you do before the youth, you need the baptism of the Holy Ghost. You need every jot of light you can obtain. You need to have the closest communion with God. If you occupy the position you now do in the editorial line, you need divine enlightenment which you do not now have. You need thorough and entire consecration and transformation of character.*6LtMs, Lt 53, 1890, par. 16*

I entreat you young men to seek the Lord that He may work with your efforts. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] You want sound minds and a softened heart. Talk more with Jesus and less with one another. Pray until you know that you do know what is truth. Come to the front in simple, conscientious confidence with the Bible in your hands and tell your ideas of what you believe to be the truth. If you think error is being taught in the Sabbath School, your positions make this your duty. And more, it is your duty, while the opportunity and privilege is brought within your reach, to grasp the blessing, eagerly, of learning some things you do not know. You will, in attending the Ministerial school, gain new ideas. You will, by digging in the mines of truth, be rewarded with precious ... [Remainder missing.]*6LtMs, Lt 53, 1890, par. 17*

**Lt 54, 1890**

Loughborough, J. N.

Battle Creek, Michigan

February 11, 1890

Previously unpublished.

Dear Brother Loughborough:

I mailed to you a registered letter about three weeks since I have expected to hear it was received, but no sign yet that it has been received. In that letter were copies of letters that I had sent to Elder [E. P.] Daniels. I requested that you copy these letters and keep them at hand, [and] send copies to the responsible ones in the churches. This cost considerable labor and I thought was necessary in order to guard the churches from being deceived by Elder Daniels. *6LtMs, Lt 54, 1890, par. 1*

He will make statements entirely untrue; and I wish if these statements are made concerning me, that my brethren should give no credence to them until they first find out from myself whether there is any truth in them. He has made several statements in reference to things I have said which I have told him were not true. He knows that these statements have not a semblance of truth in them. *6LtMs, Lt 54, 1890, par. 2*

I have not confidence in the man. He will make statements recklessly, anything that comes into his mind, with such assurance that even those who have been deceived by him heretofore will be very liable to be deceived again. *6LtMs, Lt 54, 1890, par. 3*

I sincerely hope that the church at Fresno has some discernment and will see that if they sympathize with E. P. Daniels they will greatly dishonor God who has been sending him warnings for years, which warnings are found in *Testimony* No. 33 [now in *Volume 5*], and in the letters I now send to you. *6LtMs, Lt 54, 1890, par. 4*

We hope that no one will be so unwise as to sympathize with him in his wrong course and blunt the edge of the testimonies that the Lord has sent to save the poor, deceived, deluded soul. Notwithstanding the appeals made by the Spirit of God to him, he has not reformed, he has not heeded reproof, and I greatly fear he will be lost. I hope that none will feel that it is Christlike charity to cover up and excuse his wrongs as he has done for some time past. His only hope is to see himself in the light which God sees him. If he falls on the Rock and is broken, then he is saved. Without this he is a lost man.*6LtMs, Lt 54, 1890, par. 5*

I deplore the great want of wisdom in the church at Fresno and other places in lending money to him and in encouraging him to engage in real estate business and in mining interests. All this was a snare to his soul. Obtaining thousands of dollars for which he returns no equivalent was a species of gambling and took him captive. Satan rejoices; angels weep.*6LtMs, Lt 54, 1890, par. 6*

Then the churches incurred the frown of God in exalting the man, praising the man, and putting him before them in the place of God, calling for him, expecting that a great work be done through him—he must remain with them else the interest would die. They thus depended blindly on the man in the place of looking entirely to God and believing that God would work for His church through its consecrated God-fearing members. This is our sin as a people, trusting in man and making flesh our arm. God sees these things and it displeases Him. He has let the man reveal what spirit he is of, and are there any so blind that they cannot see this? O, that this lesson may be for the instruction of all churches not to idolize any man that lives, but to let him hold his position not because of his drawing big congregations, but because he is an humble, God-fearing man and fears to offend God.*6LtMs, Lt 54, 1890, par. 7*

Who has inward integrity and the graces of the Spirit of God? There are so many [who] can get up an excitement like a flashing meteor and flash and go out in darkness. The everyday piety is wanting. The Lord can do without the help of Elder Daniels, but O, how will he get along under the frown of God.*6LtMs, Lt 54, 1890, par. 8*

I send you now my last copy by Brother Curtis. Please see that it is



returned to me again at as early a date as possible. Please keep me informed in regard to Elder Daniels' movements. I learn that he has taken a position against the testimonies. Is this so?*6LtMs, Lt 54, 1890, par. 9*

I must now put this in the hands of Bro. Curtis for Elder Loughborough. I received the copy of testimony to Cady and other letters.*6LtMs, Lt 54, 1890, par. 10*

I will say trust in the Lord always.*6LtMs, Lt 54, 1890, par. 11*

**Lt 55, 1890**

Jones, A. T.

Battle Creek, Michigan

February 17, 1890

Previously unpublished.

Dear Bro. A. T. Jones,

I wrote a letter to Brother Smith. In response I received a letter from him, containing statements that I wish to present before you.<sup>6</sup>*LtMs, Lt 55, 1890, par. 1*

I commenced a letter to you, but did not finish it, in regard to statements that I heard you make that there were no conditions implied in our receiving the righteousness of Christ. Now whatever may be your position in this, please withhold the statements of this character for it does confuse the mind. There are promises on condition and when one such statement may be incautiously made, then a capital is made out of it.<sup>6</sup>*LtMs, Lt 55, 1890, par. 2*

It is stated [what] you said before the class to which you were speaking some things. Elder Smith quotes it. He says, "I always say to one and all, Examine the question before you and take only such a position as to you seems satisfactory. I [have] never yet said to anyone, ('I have got the truth and you will have to come to the same position in the end,' nor that 'When you have examined the subject as much as I have, you will come to the same conclusion.')" This is claimed to be your words that are enclosed in brackets. [Letter unfinished.]<sup>6</sup>*LtMs, Lt 55, 1890, par. 3*

**Lt 56, 1890**

White, Mary

Battle Creek, Michigan

February 12, 1890

Portions of this letter are published in *2SM 248*.

Dear Mary:

Sick and weak and lonely, I think of you in this light and it seems to me I cannot have Willie remain at all longer. Oh, Mary, Mary, you have the best and most loving, compassionate Being, even the Sun of Righteousness to shine upon you. Look up, look up. I feel that the rest in the grave would not be so bad a thing for me. I am so tired, so discouraged as I see so much self and so much of Satan's spirit and work. Then I look to Jesus and I find peace only in Jesus.*6LtMs, Lt 56, 1890, par. 1*

Today we saw Rhea. Willie and I went up after dinner. Willie went up early this morning. She does not look very badly, but her eyes, to me, tell the worst story that I can hear. In looking in them, I read no hope. I have seen so much of these things I can tell, pretty surely. She will not be one that will suffer much, but oh, if the Lord sees it is best and she sleeps through the time of trouble, it is well with her soul. She has no little ones like yourself. Oh, my faith says, I cannot give her up. Lord, save, Lord save, but then the Lord knows what is best and I will not feel so deeply over anything.*6LtMs, Lt 56, 1890, par. 2*

I lay you by faith on the bosom of Jesus Christ. He loves you. I know that you are not standing afar off from Christ, but you do draw nigh with full assurance of faith in lowly dependence upon the blood and righteousness of Christ. You accept salvation as the gift of His grace, believing the promise because He has spoken it. Look to Jesus, this is my only comfort and hope. The Lord has been leading you along a path of painful humiliation. You have been emptied from vessel to vessel. You have been led by Him, step by step, deeper and still deeper into the valley, but only to bring you into

close communion with Jesus in His life of humiliation.*6LtMs, Lt 56, 1890, par. 3*

Is there a step, my dear beloved child, that Jesus has not trodden with you? Is there one pang of distress that He does not feel? Is there one sin that He has not carried, a cross He has not borne, a sorrow that He has not sympathized with? He is touched with all the feeling of our infirmities. You are knowing what it is to fellowship with the sufferings of Christ. You are a partaker with Christ of His sufferings. You brave self-denying child, God knows it all. He passes to you a cup into which He pours a drop of His own sufferings. He places the light end of the cross on your shoulders; He throws a shadow on your soul, but the glory of the Sun of Righteousness ... [sentence incomplete].*6LtMs, Lt 56, 1890, par. 4*

Feb. 15

One matter after another was crowded in upon me and nearly drove me wild. I had to leave this letter. Rheba, the next day after she came, although it rained all day, felt real well and rested. Emma visited her and I called upon her. We visited her, Willie and I, the next day. Sabbath was a beautiful day and Willie took her out for one hour in the wheel chair. She took dinner with us. We intend to have her down as often as possible.*6LtMs, Lt 56, 1890, par. 5*

Oh, I wish you were here. My Mary, my dear, dear afflicted Mary. We do not cease to pray for you and we know the Lord loves you and blesses you, but we do want you right in our midst. We want to comfort you and bring all the sunshine into your life that is possible.*6LtMs, Lt 56, 1890, par. 6*

I wish the dear little ones were with me here or we could be all together as we were in the house of mine and yours, or in my home all altogether.*6LtMs, Lt 56, 1890, par. 7*

Well, well, I am trusting in the Lord with all my heart and, at times, full of sadness and grief, but Jesus lives. My own precious child, I love you and want to be with you, and these workers and these half-finished books keep me tied here. My workers can do nothing if I leave and the books must be printed. Trust yourself in the hands of Jesus. Do not worry. Do not think God has forgotten to be

gracious. Jesus lives and will not leave you. May the Lord be your staff, your support, your front guard, your reward, is the prayer of *6LtMs, Lt 56, 1890, par. 8*

Mother.

P. S. Willie means to leave here Friday, spend Sabbath in Chicago, then go on fast as the cars will carry him to you, dear Mary. *6LtMs, Lt 56, 1890, par. 9*

**Lt 57, 1890**

White, Mary

Battle Creek, Michigan

February 13, 1890

Portions of this letter are published in *2SM 249*.

Dear Mary:

Rheba came yesterday afternoon. We were glad to see her through in safety. She was tired but she had not any difficulty on the journey. I myself did not see Rheba last night as she went directly to the sanitarium. Willie took her there and had her located in a good room. I shall see her today.*6LtMs, Lt 57, 1890, par. 1*

Yesterday was the first day I have been unable to do anything since I saw you. So it was a sort of exhausted condition, but this morning I did not rise until six o'clock and I am feeling better, but weak. I wish, sometimes, the whole family of you had come straight along. Oh, how glad I would be could we be where we could see you, but we have had a very flat winter for a few days. It has been cloudless, sunshiny and pleasant.*6LtMs, Lt 57, 1890, par. 2*

I am grateful to my Heavenly Father for the strength and grace I have had this winter to accomplish as much as I have done, and I am determined to rest my case in the hands of God and do what I can, now, every year. I am growing older and now is my time to do my writings. I think of you all in Colorado, and wish I could step into your house and look upon your faces, although it might cause me heartache that dear Mary is not improving as we have fondly hoped and prayed that she might do; but the Lord lives.*6LtMs, Lt 57, 1890, par. 3*

You, my dear child, the Lord blesses you and will comfort you and give you strong consolation and peace in Him. He wants you to rest in His hands passively, and believe that He will do all things well.*6LtMs, Lt 57, 1890, par. 4*

Willie will be at Colorado just as soon as he has said. I will not have him remain here after this month. He ought to go before the month of February closes, and I shall do my best to bring this about if I can. Be of good courage, keep looking up, Jesus is the only hope of us all. He will not leave nor forsake you. Precious are the promises of God. We will hold them fast. We will not let them go.*6LtMs, Lt 57, 1890, par. 5*

Sara and Addie are now at Chicago to perfect their shorthand. They have been gone about one week. I miss Sara, but we all thought now was the time to go, and it is best. She will do much better work.*6LtMs, Lt 57, 1890, par. 6*

Well, I must close. I want to see the dear children, so much. I am glad you were not in California this winter. I hope we will have a nice spring.*6LtMs, Lt 57, 1890, par. 7*

Love to all the family,*6LtMs, Lt 57, 1890, par. 8*

Mother.

**Lt 58, 1890**

Rogers, Brother

Battle Creek, Michigan

March 1, 1890

Previously unpublished.

Dear Brother Rogers:

I have had in the night season matters opened before me relating to the Health Retreat. Some things I have written, some things I am about to write, which have special reference to yourself.<sup>6</sup>*LtMs, Lt 58, 1890, par. 1*

I was sad to have opened before me the fact that you have not been a strength to the Health Retreat. You have been a hindrance. We either gather with Christ or we scatter abroad. Now, my brother, I was brought at different times where I had an opportunity to hear your words, sometimes only a hint, sometimes a word or two or suggestion, or a word dropped by you or Jenny, and at other times the spirit of criticism and of proposing what ought to be done and what might have been done, giving a decided version of things as though your wisdom was of a superior quality. All this has hurt. It has been wrong. It has not been exerting the right influence. Then I entered the church at St. Helena. I heard your remarks which were sweeping down upon them in condemnation. Who gave you, my brother, the orders to sit in judgment upon the church? What good does it do? Not a bit. You make yourself very unsavory.<sup>6</sup>*LtMs, Lt 58, 1890, par. 2*

I saw God had not placed the whip in your hands, neither will He ever do it. The words spoken to me were that you knew not what manner of spirit you were of. You move according to your feelings and do not always give meat in due season to the flock of God. God's people are a unit. God does not come to Bro. Rogers and give him special, new light for the people when he has not walked in and practiced all the light God has already given to His people. You do not realize that you are constantly on the stretch to make it



appear that you have some ideas in advance of your brethren ministers.*6LtMs, Lt 58, 1890, par. 3*

Then what was the fruit? Those who are not discerning, who are ever seeking for something new, will follow that something because they have no root in themselves. The impression you leave on some minds is that you are a wonderful somebody that is far ahead of all the ministers. Now, if God has been imparting such light to you, why do you not do [as] other men do, go out and labor for others? But the root of all this is in the unsanctified self-esteem and ambition. You are not to feel at liberty to call the church to you; there is a place of worship on the hill where the church can assemble to have religious services, and the influence which you exert is not sound and healthful.*6LtMs, Lt 58, 1890, par. 4*

You do not sustain the institute. Jenny worships you and you are her god, and I fear you will both miss of heaven. You know the truth. Why do you not go to work in some part of the vineyard? Why, when there is such need of workers, do you feel no burden of souls? Why do you not go without the camp bearing the reproach?*6LtMs, Lt 58, 1890, par. 5*

The whole matter of your experience upon the hill has been laid open before me and the Lord knows it all. He does not look upon it as Jenny does, neither as you do. Your work is to give yourself wholly to God. Keep step and step with God's people and God's work. You are certainly self-deceived. You have not been gathering experience in the cause and the advancement of the work. You cannot keep in unity and harmony with the workings of the cause of God unless you place yourself decidedly as a worker in the channel where God is working. The Lord does not give you a certain special work to do and the laborers who carry the load, who have the burden of all the church upon them, are kept in darkness. But your fruit, your hints, your suggestions imply this. Open your heart to all the knowledge God gives, but in this time of great need do not feel that you can sit down in your house and call the church to you. It is not working in God's order.*6LtMs, Lt 58, 1890, par. 6*

“The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

*Matthew 13:33.* The work shows enlargement. It advances by growth. If you can have a work placed right before you where there will be no special responsibilities to bear, where there is no risk to be run, nothing to be ventured, you may do something if it is in your own way. For years you might have been consecrated to the work of God, keeping pace with the work, but you have lost years where "unfaithful servant" is written against you. Then when unoccupied, [when] you [are] not working in the line of your brethren, the devil gets up some sideshow which fruit is not good. It draws men to you, not to Jesus Christ. *6LtMs, Lt 58, 1890, par. 7*

It is for the glory of God that the excellent treasures of His truth were committed to earthen vessels. Those who are living and walking in the light of Jesus are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? There are those who have lost their saving qualities as salt. Covetous, selfish, backsliders in heart, walking [in] the sparks of their own kindling, having a transforming influence; they sow doubts, they criticize everything, they think they have a sound faith in a sound gospel. But when the Spirit of the third angel's message gets hold of your heart, when you sense the work for this time, you will no longer exercise your ability on the hillside, but you will go forth to speak to those who have not the light of truth. *6LtMs, Lt 58, 1890, par. 8*

Can the leaven work when it is not put in connection with the meal? Is your clear view of the momentous questions that are about to open before us that makes you so passive and noncommittal? In these days of great enterprises and great duties God has left His work in the hands of His church. He has assigned the great duties, the mission of saving sinners. It must be preached in all nations. It must leaven the whole lump. What have you been doing? Waiting for one to carry you to a field of labor? Cannot you go forth and venture labor as God's workmen? Labor not to present ideas of your own and tell the people where the ministers err. That [is] not your business. Preach the truth. These side issues are the devil's game to make us so engaged in little items where they cannot agree, as you have been doing your part in this mischief. When light of the third angel's message shines, it seeks constantly to diffuse itself. *6LtMs, Lt 58, 1890, par. 9*

There is not the spirit that pleases the Lord on the hillside. If families were not nearer than five miles, the hillside would be in greater prosperity. They are too many to watch every little transaction and talk it about to many that think they must be especially favored. They are not helps but a great burden of hindrance because they are susceptible [to] any words that would be dropped that active minds can construe into something to be surprised at and wonder about. They are no strength in a crisis. Their whole weight would be exercised to [the] weakening, and not the strengthening, of their institution.*6LtMs, Lt 58, 1890, par. 10*

I propose that advice be given by our conference for these families to help the cause of God upon the hillside by taking themselves away. The Spirit of the Lord has been grieved, the institution, if they were Christians, daily Christians, would have been strengthened and not burdened by their presence. Yourselves have kept something at work—not the transformation of the grace of Christ, but a foreign substance set to work to counteract the very work the Lord would have wrought in St. Helena. But when her betrayers, her supposed friends, work in disguise as her enemies, Satan is exultant. If you cannot work in California, do go east from whence you came and work there. The kind of fruit you have borne has not placed you in the affection of your brethren. You are not doing the [work] God has given you to do.*6LtMs, Lt 58, 1890, par. 11*

The testimonies I have had to bear to M. J. Church and to those he has leavened with his influence ... [Letter unfinished.]*6LtMs, Lt 58, 1890, par. 12*

**Lt 59, 1890**

Smith, Uriah

Battle Creek, Michigan

March 8, 1890

This letter is published in entirety in *1888 599-605*.

Brother Smith:

Although my letter sent to you seemed to have not the influence I hoped it would have, still I do not, I will not let you go.*6LtMs, Lt 59, 1890, par. 1*

Night before last, the Lord opened many things to my mind. It was plainly revealed what your influence has been, what it was in Minneapolis. I knew, for day by day the Lord revealed this to me, and ever since that meeting I have known that you were deceived and deceiving others, that you will not only have, in the day of final accounts, to meet your own course of action, but the result of your influence upon other minds. You have refused my testimonies given me for you from the Lord. Just as much have you labored to make them of none effect as did Korah, Dathan and Abiram. You have done this, and thus it is charged against you in the books of heaven.*6LtMs, Lt 59, 1890, par. 2*

You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge and Morrison and Nicola, and a vast number through them. All quote you, and the enemy of righteousness looks on pleased.*6LtMs, Lt 59, 1890, par. 3*

I was warned of this state of things in 1882. I was shown that which would be if you did not make thorough work out of the difficulty you were in. Have you ever made confession to Prof. Bell in regard to the position and work done at that time? Have you let this sin go beforehand to judgment that [it] may be blotted out when the time of refreshing shall come and He shall send Jesus?*6LtMs, Lt 59, 1890, par. 4*

I have had some things clearly opened to me night before last. How much better position would you be in today had you believed the words that God gave me for you at Minneapolis, and how much you might have done to stop the tide of unbelief that was flowing so swiftly at that meeting. I presented before you the things which the Lord had presented before me while in Switzerland, as well as in 1882. *6LtMs, Lt 59, 1890, par. 5*

You strengthened the hands of evildoers. Consider how many joined Korah, Dathan and Abiram. Two hundred and fifty princes, men of renown in the tribes of Israel. They made as firm a stand as you have made. They worked as you have worked. The people believed in Korah, Dathan and Abiram because they set things before them in a perverted light. They honestly thought these men were right. They had heard so many false representations and that Moses and Aaron were all wrong, but the result testified who were right and who were wrong. Korah, Dathan and Abiram had done a similar work as you have been doing. *6LtMs, Lt 59, 1890, par. 6*

I have had a plain testimony to bear to Elder Rogers to Elder Larson, to Dan Jones, but these add to impressions already that bewilder and entangle your mind, for they are all sharp pickers—especially Larson and Porter. Larson is an educated debater. His training, the mold upon him, must be obliterated and Christ's image take its place, or his soul is lost. *6LtMs, Lt 59, 1890, par. 7*

Now your position has given strength to elements that exist in this meeting that has compelled me to bear a testimony that I fairly would be excused from bearing, but I dare not hold my peace. But the inexperienced ones, Larson, Porter and Dan Jones, and others who have had no experience with me and with my work, will be comparatively guiltless while you, who have known it from your youth up, will bear the weight of responsibility. You have made no account of the light which God has given me. You have in your attitude and the course you have pursued made of none effect that testimony and influence which should live and be strengthened by you, by your voice, your pen and adherence to them. But this you have not done and the result of this you must bear. *6LtMs, Lt 59, 1890, par. 8*

I have testimonies that I have borne to different ones and still shall bear, notwithstanding your course is directly of a character to say the testimonies cannot be relied upon, and you set such men as Larson, who has studied infidel books as has Elder Morrison, to meet opponents in arguments. Your influence, I have been shown, will be received, their unbelief confirmed, and when God speaks to them in reproof, they will do as you have done—thrown in my face something somebody has said or done—or some [will] inconsistently think they can see in my course [that] which authorizes them to turn from the testimonies, to walk as you have done, away from all the influence God would bring to bear upon them, and plead you as their excuse for so doing. Next you will find the ones whose eyesight, spiritually, you have acted your part to pervert will accept Satan's sophistry, rather than the pure unadulterated truth, and they are ensnared and taken. At whose door will their sin be charged? You set their minds against the testimony of the Spirit of God. You led their feet in a path where God was not leading you. The spiritually blind has been leading those whom he might have led in a path of faith and confidence and peace.*6LtMs, Lt 59, 1890, par. 9*

I tell you in the name of the Lord God of Israel, both you and they will fall into the ditch. You know not what work is coming forth from your hands, but it will appear to you one day as it really is. You have evidence of the work God has given me which these men have not. I cannot harmonize with you or with the spirit Elder Butler has manifested. I tell you, it is not of God, it is another spirit. And again, I beseech of you to fall on the Rock and be broken, if God has ever spoken by you. You are in the greatest danger; and others, who believe they must see as you see, believe as you believe, are imperiling their souls. They have light but will not see it. They have evidence, but will not acknowledge it.*6LtMs, Lt 59, 1890, par. 10*

I cannot endure the thought of you being left as were Korah, Dathan and Abiram. Whoever may join themselves with you and walk not in the light of the Lord, but in the sparks of their own kindling, will lie down in darkness.*6LtMs, Lt 59, 1890, par. 11*

I feel the tenderest compassion for you. I would give my life to the

torture and death if it would save your soul. But you have the experience of others who have walked in the same pathway where you have set your feet. You have traced their history who have despised counsel and made of none effect the testimonies. Why not change this order of things before it is too late, everlasting too late. You cannot make right wrong or truth error, neither can you make error truth and wrong right. *6LtMs, Lt 59, 1890, par. 12*

You are, by your influence, doing what other men have done before you, closing the door to your own soul where, if God should send light from heaven, not one ray would penetrate to your soul because you closed the door so it should not find access there. *6LtMs, Lt 59, 1890, par. 13*

The perils of the last days [are] upon us, and at a time when we are to look for light and power and grace and glory, at a time when we need to be more closely connected with heaven that beams of light shall be sent from the throne of God, when heavenly angels who minister unto those who shall be heirs of salvation [are needed] more than at any other time to compass our path, they are driven away because of unbelief, want of spiritual discernment to distinguish them to be the messengers of God. And amid the perils which thicken about our pathway, when we need to depend less and less on human wisdom and human sophistry and cleave more closely to the only power which can be to us a refuge, which can give to us the victory, we separate from and close the door that the power of Christ will not reach us any more than it reached the Jews. *6LtMs, Lt 59, 1890, par. 14*

Will you be one who will strengthen [the] gainsayer? Will you be found among the Korahs, Dathans and Abirams at such a time as this? Christ asks, "When the Son of man cometh, shall he find faith on the earth?" *Luke 18:8. 6LtMs, Lt 59, 1890, par. 15*

After your course of action has unsettled the minds and faith in the testimonies, what have you gained? If you should recover your faith how can you remove the impressions of unbelief you have sown in other minds? *6LtMs, Lt 59, 1890, par. 16*

Do not labor so hard to do the very work Satan is doing. This work was done in Minneapolis. Satan triumphed. This work has been

done here. *6LtMs, Lt 59, 1890, par. 17*

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones, Brother Porter, and others are spending your investigative power for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented, when, had you received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures [as] did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow Him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean? In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds. *6LtMs, Lt 59, 1890, par. 18*

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had, and [I] know Brother Smith, Porter, Jones, or any one, will never be prepared to receive light, either to establish or refute their position, until every one of you are men truly converted before God. *6LtMs, Lt 59, 1890, par. 19*

I would not now, after the manner you have, all of you, treated the light God has given you, depend upon your knowledge or interpretation of the Scriptures, believing you to be under the control of the Spirit of God, unless you should fall upon the Rock and be broken. If you turn from one ray of light fearing it will necessitate an acceptance of positions you do not wish to receive, that light becomes to you darkness that if you were in error, you would honestly assert it to be truth. I speak the things I know. *6LtMs, Lt 59, 1890, par. 20*



**Lt 60, 1890**

Colcord, W. A.

Battle Creek, Michigan

March 10, 1890

This letter is published in entirety in *1888 620-621*.

Dear Brother Colcord:

I have been so very much pressed with labor, speaking and writing, that I have had no time to write. Your question I will answer as best I can. I take no credit of ability in myself to write the articles in the paper or to write the books which I publish. Certainly I could not originate them. I have been receiving light for the last forty-five years and I have been communicating the light given me of Heaven to our people as well as to all whom I could reach. I am seeking to do the will of my heavenly Father. *6LtMs, Lt 60, 1890, par. 1*

I have never passed through such a scene of conflict, such determined resistance to the truth—the light that God has been pleased to give me—as since the Minneapolis meeting. I have again and again felt that I must take a decided move out of this determined opposing element, but every time the Lord has made known to me I must stand at my post of duty and He would stand by me. *6LtMs, Lt 60, 1890, par. 2*

This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God that victory has come. *6LtMs, Lt 60, 1890, par. 3*

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them. *6LtMs, Lt 60, 1890, par. 4*

But the attitude of these two brethren, their words and their influence, have created for me labor, one hundredfold more taxing than it would have been if they had stood in the counsel of God. But they have not done this, and I cannot ... [Remainder missing.]<sup>6</sup>*LtMs, Lt 60, 1890, par. 5*

**Lt 61, 1890**

Daniels, Brother and Sister

Oakland, California

April 1890

Previously unpublished.

Dear Brother and Sister Daniels,

Last night I was, in my dreams, with you and talking with you. I said to you, Be not discouraged. The Lord has not forsaken you. His Spirit is striving with you. Satan has woven a net for your feet and he has desired to have you that he might sift you as wheat, but Jesus says, "I have prayed for thee, that thy faith fail not." *Luke 22:23.6LtMs, Lt 61, 1890, par. 1*

Satan is loathe to let go. There will be a strife of tongues. This thing will be said and the other thing will be said, but heed them not. Said my guide, the contrite heart is known and accepted of God. Keep the way of the Lord. He alone can bring you forth from your present trial as gold purified from all dross. Let the lessons you now learn be lasting. *6LtMs, Lt 61, 1890, par. 2*

I was instructed by the case of David who had through his own course of action forfeited the favor of God, and like a funeral procession the uncrowned and unsandaled king, with head covered and eyes dim with tears, with his little handful of adherents, was pursuing his way along the precipitous road by the Mount of Olives. Yet God had His eye upon him every moment. His own course of action had brought the sure result. He had lost his self-respect and self-control. The man was humbled and mournful, but in his humiliation David, before the whole universe of heaven, was never more tenderly regarded than in this hour of his adversity. Never does he stand greater with God than when wrestling with the storm. He was cut to the quick with the change that had taken place, suspicioned, and not only [had] to bear that of which he was guilty, but much more of the sayings and imputations of those who were ready to say, Report and we will report it. *6LtMs, Lt 61, 1890, par. 3*

We can never, when we go astray from God, be judged in every respect correctly. Motives will be implied, reproach freely poured from human lips. This will be so in your case. Unwise counselors you have had, unwise sympathizers have done you no good, because their own hearts are not right with God, their own motives are not pure. They have not served God with a single eye to His glory. These men have not been your best friends. You have accounted some as your enemies, because they did not sustain you. O, how poor and weak is man, how deficient his discernment. Let these unwise counselors stand out of the way. Let God be your Counselor. There will be, in the very time when you need words of encouragement, those who will not consider that you need help, and will, like Shimri, bring a storm of curses upon you, hurling stones and missiles.*6LtMs, Lt 61, 1890, par. 4*

What said the humbled man, David? "Let him curse; for the Lord hath bidden him." *2 Samuel 16:11*. "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." *Psalms 39:1*. "I was dumb, I opened not my mouth; because thou didst it." *Psalms 39:9*.*6LtMs, Lt 61, 1890, par. 5*

David was not hardened. He was more, far more, elevated in the sight of God than when in the hours of his prosperity. He was cast down, but not destroyed. "It is the Lord: let him do what seemeth him good." *1 Samuel 3:18*.*6LtMs, Lt 61, 1890, par. 6*

You will be tried sorely not only with merited, but unmerited, wrong, but you have only one hope and do not cast that from you. God will be your Friend and Helper.*6LtMs, Lt 61, 1890, par. 7*

David's adversity was not the work of man. If his expulsion from the throne was man's work, the result of human uncontrolled passion or human caprice, he would have taken entirely a different course. He would have accepted the ark, the symbol of God's presence. Worldly wisdom in the advice to retain the ark would have met with his full assent, but it was altogether different. "It is of the Lord." "If I shall find favor in the eyes of the Lord, He will bring me again, and shew me both it (the ark) and His habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as

seemeth good unto him.” *2 Samuel 15:25, 26*. Nathan’s words, so solemn and condemnatory, were ringing in his ears. *6LtMs, Lt 61, 1890, par. 8*

Now, Brother and Sister Daniels, I beg of you to let nothing interpose between your soul and God. There is a work which the Lord has begun for you. Let Him work in you to will and to do of His own good pleasure, and you work out your own salvation with fear and with trembling. You have come to a crisis in your life. Be sure now and take the right course. *6LtMs, Lt 61, 1890, par. 9*

You need not calculate that exact justice will be done you in every case, in opinions, and in works, but keep fast hold of the hand that will guide you. Let it not go for an instant; maintain a childlike reliance upon God. In the midst of the furnace trials, seek God, having no wish or will of your own. God is true, “with whom is no variableness, neither shadow of turning.” *James 1:17.6LtMs, Lt 61, 1890, par. 10*

Like David, you will meet with those who will rail and accuse, as did Shimri, and will be to one of your nature more cruel than “spears and arrows. Their tongue is a sharp sword.” *Psalms 57:4*. But look high, faint not, put your trust in the Lord day by day, and like Abraham now command your household after you. The future is in the hands of the Lord. God’s hand is not withdrawn. He has a work for you to do. As a refiner of silver, He is watching until the process of purification is complete. When the Lord sees we require the furnace fires to purify and refine, He leaves us not to be consumed. He will not make a full end. He will watch that the fire will not consume and destroy. *6LtMs, Lt 61, 1890, par. 11*

Can you not both trust your covenant-keeping God. The Lord is a stronghold in the day of trouble. He knoweth those who trust in Him. You can but see and know, in things which transpire in your home with your children, that they love not, nor fear not the Lord. They have not kept the way of the Lord, but your own management will be reflected back upon you in that you have not done your duty. When this is the case, do not charge the sure result of your own course to circumstances and to take [the] course of some other one. Above all, do not settle matters by the testimony of your

children, for this will not do them any good, and will not leave the correct impression in regard to your brethren and sisters who have had the trial of being connected with your children, who were under the control of the enemy of souls.*6LtMs, Lt 61, 1890, par. 12*

Do not treat your brethren and sisters coldly as if they were to be blamed because they did not yield to the perverse wills and wishes and ways of your children. They bear a report to you that is not true and if you take their testimony, God will hold you accountable for wrong feelings and impressions, unless you lay open the matter frankly to those who have been connected with them. If they have misstated, if they have presented matters in a wrong light, then it would be a decided injury to them and to your brethren and sisters to have the true facts perverted.*6LtMs, Lt 61, 1890, par. 13*

Will you do all that you can to make these crooked things straight, for your own good, for the good of your children? There needs to be a work done in your family. There needs [to be] firm, decided discipline mingled with prayer, that the curse of Eli shall not rest upon you both.*6LtMs, Lt 61, 1890, par. 14*

I wish I could present before you the matter as it is. O, that your eyes may be anointed! O, that you might see and understand that the true state of your children is an offense to God!*6LtMs, Lt 61, 1890, par. 15*

**Lt 62, 1890**

Fulton, John

St. Helena, California

May 5, 1890

Previously unpublished.

Dear Brother John Fulton:

You will see that you are placed on the Board at the Health Retreat. We carefully considered the matter and decided it was your duty to come to this place and act as Chaplain. There is great need of someone looking after the religious interests of the hillside. You are not ignorant of the want here, and your health not being good, it is best for you to change climate. I cannot advise you to go to Florida. I think this is the climate most favorable. *6LtMs, Lt 62, 1890, par. 1*

You know I have had but one mind on this subject, and yourself and wife will find a hearty welcome here by all your friends. I do not know of one dissenting voice. We hope that this will entirely settle your mind and that you will not be in uncertainty longer. *6LtMs, Lt 62, 1890, par. 2*

I am sorry I have not strength to visit Oregon, but I do not think it would be wisdom in my present state of weakness. I have not been able to eat much of anything for six weeks in the past. I am trusting in the Lord. *6LtMs, Lt 62, 1890, par. 3*

In much love to Brother and Sister Fulton. *6LtMs, Lt 62, 1890, par. 4*

**Lt 63, 1890**

Thomson, Sister

Crystal Springs, St. Helena, California

May 22, 1890

Previously unpublished.

Dear Sister Thomson:

Since seeing you, I have been very sick. For two months I suffered much with malaria, but thanks be to God I am again able to sit up and to walk and to trace these lines. *6LtMs, Lt 63, 1890, par. 1*

When at Battle Creek, I designed to see you before you left Battle Creek, but meetings were so arranged I could not possibly do this. When a letter was received by me from Dr. Kellogg that nothing was billed against you, I was somewhat surprised. I had written and spoken to him in your behalf, and I told him as you told me, as I understood you, that you had eight hundred dollars invested in the sanitarium institution and he said my request in your favor should be respected. *6LtMs, Lt 63, 1890, par. 2*

In his letter to me, he stated that they had searched the books to see what was invested, but they could find nothing there. Did I misunderstand you? Now, these things troubled me. A little sickness was already seizing my body and for two months I have been very near the brink of the grave. Now I am able to sit up and trace these lines. I have thought of how many poor suffering ones need to be treated who have not the money to pay their bills. As you have received special favor, will it not be only your duty to solicit, in behalf of the hospital sanitarium, your brethren and sisters to take shares in that charity institution. See if you cannot use your influence to get all that you can to invest something in paying for a bed for some poor suffering one. They are constantly expending thousands of dollars in this direction. You can do a good missionary work in this line. I solicit your missionary efforts in this direction. *6LtMs, Lt 63, 1890, par. 3*



It is necessary to obtain as many shareholders [as] possible to secure a large number of votes in regard to sustaining and holding the property of the sanitarium.*6LtMs, Lt 63, 1890, par. 4*

I will write no more at present.*6LtMs, Lt 63, 1890, par. 5*

Much love to your husband and your mother.*6LtMs, Lt 63, 1890, par. 6*

**Lt 64, 1890**

Jones, E. R.

Battle Creek, Michigan

July 4, 1890

Previously unpublished.

Dear Brother E. R. Jones:

I have been trying to feel well enough to write you some things to go with this article which was written in St. Helena, but I have not been feeling well and have hoped to feel better. But I dared not wait any longer. I want you to read this, then send it back to me, for I wish to retain a copy after I put it in [a] copy book. Will send to you again.*6LtMs, Lt 64, 1890, par. 1*

I have been hoping to hear from you. I know that you can be a worker in the Lord's vineyard if you will not seek to be original and use so exaggerated language. You have been in danger, always, of coloring things. You relate a commonplace incident and use such strong, exaggerated language about small things that this trait has been cultivated by you, rather than repressed. I have had your case vividly presented before me, as in danger. If you will keep closely, now, to the lessons of Christ, you are safe and the flock of God will not be misled.*6LtMs, Lt 64, 1890, par. 2*

I feel deeply in your case, for I greatly desire that you shall be a calm, levelheaded thinker, but there has been, and still is, danger of your becoming unbalanced in mind and having perverted ideas and following your imaginings. You have a very vivid imagination and it runs at times without a balance wheel.*6LtMs, Lt 64, 1890, par. 3*

Now, if you labor any in Colorado, be careful what you say. Give the people the Bread of Life, the Word of God in its simplicity. Repeat with your whole heart the message God has given you. "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*. "He that heareth my word, and believeth on him

that sent me, hath everlasting life, and shall not come into condemnation.” *John 5:24*. We have a message of peace, of love and mercy from the Prince of peace.*6LtMs, Lt 64, 1890, par. 4*

Brother Jones, I beg of you feed the flock of God with pure truth. Do not mix in errors, but the truth—plain, simple, easy to be understood. Educate your tongue to bind about your words; make no extravagant expressions, not one word of exaggeration, for it is this that is killing your influence. Your mind is so constituted that you view everything in an extreme light and you need the help of Jesus to overcome this habit. I believe your heart is in the work and that the Lord will not leave you nor forsake you.*6LtMs, Lt 64, 1890, par. 5*

Will you please to write us. We want to hear how you are getting along. Much love to yourself and wife.*6LtMs, Lt 64, 1890, par. 6*

The children are well and happy. They seem to enjoy themselves. Mary makes an excellent hand to care for the children. All are with us at the present time.*6LtMs, Lt 64, 1890, par. 7*

## Lt 65, 1890

Olsen, O. A.; Jones, Dan T.

Petoskey, Michigan

July 27, 1890

Previously unpublished.

Dear Brethren Olsen and Dan Jones:

I have some things I wish to bring before you. Our people should have a place at Petoskey and at Bay View, and there should be trained workers at the several points of resort on this beautiful lake. Here are the most favorable mission fields just within our reach, right in our own borders. I can recognize this as one of the many places in Michigan to which the Spirit of the Lord called us as an important field in which to work. *6LtMs, Lt 65, 1890, par. 1*

Here are all classes of people and Sabbathkeepers are scattered throughout this region. Some will do honor to the cause, others will be a curse. But I distinguish points in this part of the great vineyard that I can say with assurance, It is one of the places that has been sadly neglected, where there are more favorable chances of doing good than in many cities where it is deemed worthy to have missions. *6LtMs, Lt 65, 1890, par. 2*

Why should not Seventh-day Adventists be represented here? I know that they ought to be. We know that Dr. Lay has been located here for some time, but he has not been the man capable to lead out courageously in an aggressive work. He has ever had home drawbacks; his wife and children have been a heavy oppression, a strong element to hold him back from making any decided advance here in Petoskey. He stands a far better chance in regions round about. He himself is of good repute in Petoskey as a man strictly honest, his word reliable, his deportment that of an intelligent Christian, so we have not his influence to bar the way. He will stand firmly with those who will labor to advance the work and cause of God in this place and the region round about. *6LtMs, Lt 65, 1890, par. 3*

I want to go to the homes of some of those who came across from the other side of the bay. I want to see them in their homes. I greatly desire that Elder Olsen, Brother Dan Jones, and W. C. White, and others if they can come, will visit this place. I may tell you, but you cannot take in the situation as if you should see for yourselves. Agencies must be set in active operation to do something here this very season. I was going to say, if possible, but it is possible; commence to do something now and we will keep the work advancing all through the winter. If I had not encouraged the brethren to expect me to spend some months in New England, I would think this a better place to remain most of the winter. I see possibilities and probabilities, with the right kind of labor, for a large church in this place. I am anxious and feel that something should be done.*6LtMs, Lt 65, 1890, par. 4*

Will you, Brother Olsen and W. C. White, come here to spend a week or two weeks? You may think you must go to the place where our brethren are assembled in, but what rest of mind will Brother Olsen obtain there? We can secure tickets for a private company to go on the boat to different important points. A company of ten or fifteen will go at the limited rates, but the captain does not want the matter made known to others. Perfect freedom for a short time in such a place as this, to be on the calm waters of the lake and to enjoy the refreshing breezes, will be a rest and will invigorate all who shall come. I will not say more on this point now.*6LtMs, Lt 65, 1890, par. 5*

I will, now my pen is in my hand, say a few words in regard to Elder Corliss. He is to have an operation performed on his head. He wanted it done at once, but the physician writes him it cannot be done before the first of next week. I think we have not had all that tenderness and charity for Elder Corliss that we should have had, considering his affliction. He has been a good, intelligent worker, and he has told me that his difficulty of head came upon him in consequence of overwork while he was in Australia. He consulted physicians. They told him that his difficulty would increase upon him and advised him to leave for America. He asked the doctor or surgeon, "Am I in danger of insanity?" He answered, "Worse than that." He understood, then, he would become an idiot. He felt, for the sake of his wife and children, he must preserve his life and he

came to California, from there to Battle Creek. His labors were accepted in Battle Creek. He had most to do in preparing the Bible Readings, which has had so great sale and brought thousands of dollars into the Review Office. *6LtMs, Lt 65, 1890, par. 6*

Now if he feels it is his due to have his expenses paid from Australia for the work of editing Bible Readings could not the few hundred dollars he asks for be granted him out of the thousands that have been received for that book? Were my husband alive, I know what he would do in this matter, for he appreciated all such labor more than many of our brethren do. If you cannot feel it would have a right influence to pay his expenses from Australia, then the part he did in getting out Bible Readings should have commanded of the Review and Herald special remuneration. I am thinking that a kind of an iron rule, heartless feelings, will be woven into the work, which will bring the displeasure of God upon us. I want you to candidly and prayerfully consider these things. I do not want to feel, as I have been feeling because of my neglected books, that I would pray—if I am unfortunate—I should not be left to fall into the hands of a board where Brother Henry is voice for the board and authority for decisions brought before the board. The less men of this make-up have to do with decisions of this character, the better. *6LtMs, Lt 65, 1890, par. 7*

Testimony upon testimony has been borne upon this point. The peculiar traits of character of Brother Hart, Brother Sisley, and Brother Henry have swayed matters of the board in wrong directions. Decisions have been made which God had nought to do with. These decisions were not on the side of mercy, equity, and justice. *6LtMs, Lt 65, 1890, par. 8*

There are testimonies which I have sent to Brother Henry alone which I shall feel it my duty to let you have. A man placed as he is in his family and in constant irritation because of the spendthrift, gambling habits of his son [is in continual perplexity]. The disrespectful talk of the son to the father and the father's exasperating talk to the reckless, miserable son are liable to occur at any moment. Both lose all self-control. Then let Brother Henry come into one of your board meetings after one of these terrible collisions and every jot of mercy and kindness seems to have

turned to gall.*6LtMs, Lt 65, 1890, par. 9*

Knowing these things as I do, you must not be surprised at the words I write to you. I hope that Brother Dan Jones will not be molded by this kind of a spirit which has been presented to me, hard as iron and devoid of pity and compassion. Time and again have I repeated the word of the Lord to A. R. Henry and he has needed the reproof. Because he has not fatherly love, the course his children pursue is turned to gall. And his own management of his children, his threats to them of what he would do and never does do, have lost for him the confidence of his children.*6LtMs, Lt 65, 1890, par. 10*

When men are placed in positions of so much consequence, where their word becomes a ruling power, it is best to see the influence they have in the management of their own children and how they come forth from their hand. The board have inclined, as I have been shown, to mercy and compassion and kindly consideration; but one voice has been sure to incline the other way, and that voice has carried—to the disapproval of God—in your board meetings. There will be accounts that A. R. Henry will have to answer to in the judgment, as well as his brethren who have been controlled by that voice to fail to do the things which they ought to have done to show compassion, that heart sympathy, which Christ would have expressed in His decisions were He presiding in these board meetings. But when the heart is divested of tender compassion and pitying love, then the Lord leaves your assembly for you to act out the human in the place of the divine.*6LtMs, Lt 65, 1890, par. 11*

I write this because I know it is truth and the Lord would have me present these things before you. A man situated so that systematic quarrels are existing in his family knows not what spirit he is of. He cannot suddenly obtain the meekness and the lowliness of Christ, or have his heart imbued with love. It is the work and warfare of a lifetime. I beg of none of you to be hardhearted and feel that your business demands it, for it requires no such spirit. Be pitiful, be courteous, is the word of God to you.*6LtMs, Lt 65, 1890, par. 12*

**Lt 66, 1890**

Olsen, O. A.; White, W. C.

Petoskey, Michigan

July 29, 1890

This letter is published in entirety in *13MR 166*.

Dear Brother Olsen and Willie:

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.*6LtMs, Lt 66, 1890, par. 1*

Emma, Sara, 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.*6LtMs, Lt 66, 1890, par. 2*

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.*6LtMs, Lt 66, 1890, par. 3*

I will not write more now. Sent letters yesterday.*6LtMs, Lt 66, 1890, par. 4*

Mother.

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.*6LtMs, Lt 66, 1890, par. 5*

Mother.



## Lt 67, 1890

Brethren in the Ministry

Battle Creek, Michigan

September 17, 1890

This letter is published in entirety in *1888 706-707*.

Dear Brethren in the Ministry Who shall Assemble in Camp Meeting in Oakland:

I am deeply interested in the cause of God and greatly desire its success upon the Pacific Coast. Since our return from Europe, there has been a state of things existing in California, as well as east of the Rocky Mountains, that has made my work fifty times harder than it otherwise would have been. Now, there have been causes that have produced a condition of things that are very displeasing to God.<sup>6</sup>*LtMs, Lt 67, 1890, par. 1*

In the meeting held in California two years ago, the Lord wrought in our midst. The very last night of the meeting, there was earnest seeking of the Lord. There was the breaking of hearts as the Spirit of the Lord came into the meeting. And at three o'clock a.m., before the meeting closed, we prayed with subdued and humble hearts having faith in God to work with us, by us and through us. [I] attended the meeting at Minneapolis. The history of that meeting has passed into eternity with its burden of record, and when the judgment shall sit and the books shall be opened there will be found registered a history that many who were at that meeting will not be pleased to meet.<sup>6</sup>*LtMs, Lt 67, 1890, par. 2*

At that meeting I had the special light from heaven on several occasions. I never felt more decidedly the Spirit of the Lord moving upon me than at that meeting. And I know the angels of the Lord were standing by my side to help me. I seemed to live as in clear light of the Sun of Righteousness, but the spirit that prevailed at that meeting was not the Spirit of God. I had to bear a decided testimony against the spirit that prevailed, and since that time the Lord wrought in every meeting we attended, but my testimony was

treated with indifference as idle tales. I was charged with being influenced by my son W. C. White, Elder A. T. Jones, [and] E. J. Waggoner. Just as soon as my brethren express such thoughts they reveal ... [Remainder missing.]*6LtMs, Lt 67, 1890, par. 3*

**Lt 68, 1890**

Fulton, John

Battle Creek, Michigan

September 19, 1890

Previously unpublished.

Dear Brother Fulton:

I do not wish you to think at the Health Retreat I am urging my cottage upon the Health Retreat. If they had rather I would hold the property, I will do so, continuing to pay the interest on the money. But if you all feel perfectly willing and want the property, then you can have it; but do not take it with the understanding you are doing me a great favor for I do not thus regard it. I consider that I am doing the Health Retreat a favor. They may think that they pay all they can afford, and this may be true from their point of view, but the money expended by me in that place they will not be able to see and may imagine they are really doing me a great favor. If this is the reason they take the property, they need not feel thus, for I shall never look at it in that light.*6LtMs, Lt 68, 1890, par. 1*

If they consider the property is not of that value to them, let it remain as it is for the present until they know whether they really do want it or not. I do not want them to feel I am urging anything upon them. I have offered all for \$3,000, because I would not appear to be selfish in the matter and be misunderstood. I shall not receive the full amount I have expended in buildings and in improvements. I will leave this all to the Lord. I hope that to me a change will come ere long and I shall not be under so great pressure financially.*6LtMs, Lt 68, 1890, par. 2*

**Lt 69, 1890**

Review Office

Battle Creek, Michigan

October 8, 1890

Previously unpublished.

To whom it may concern in the Review Office:

I cannot address my nephew, Frank Belden, for reasons that I cannot fully explain, but one is this. He stated that [the reason] why he did not take an active interest in recommending *Volume Four [The Great Controversy]*, [was] that he would be thought partial because Mrs. E. G. White was his auntie.<sup>6</sup>*LtMs, Lt 69, 1890, par. 1*

I am very careful that he shall never have occasion to make this humiliating excuse. Because he was [my] own sister's child, my nephew, I felt more urgent claims were upon me to look out for his temporal and physical interests, acknowledging the relationship with decided interest. Abraham did this in his association with his relatives. I have always taught obligations are mutual, but lest someone may think I would take unchristian advantage of my relationship with Frank Belden in his connection with the office, I shall do no business whatever through him. So you need not be surprised if I deal entirely with other persons and require their attention which is due me in my position. Any favors that shall be considered my privilege to have must come to me through those who have no connection with me by relationship.<sup>6</sup>*LtMs, Lt 69, 1890, par. 2*

My connection with the cause and work of God, from the first of its existence in the publishing houses at Battle Creek and Oakland, has given me an experience of value, and has entitled me to consideration with my brethren. The Lord has been pleased to present to me what is right and what principles are wrong in the management of His work. In the management of the business connected with the office, reproofs have been given to the ones in position of trust because they were weaving their own traits of

character into the work, their selfish grasping dispositions were revealed in their business transactions.*6LtMs, Lt 69, 1890, par. 3*

When reproved and corrected, Brother Aldrich and some others who were then managing the office would say, "I cannot see why we should not, in connection with the work, be sharp and show tact in dealing with believers and unbelievers as we have done in temporal business matters. Business is business, religion is religion, each have their distinctive influence and sphere. If I should bring my conscientious religious scruples into my business connected with the office, I think we would be losers. You must act sharp and take advantage of circumstances and persons to gain to the office all you can."*6LtMs, Lt 69, 1890, par. 4*

I was shown this reasoning was all wrong, originating from the arch deceiver, Satan. [This] was entirely contrary to the example of Christ and the lessons He gave to His disciples to be practiced on all occasions in connection with the world and the things of eternal interest, and thus reveal that truth, mercy, and righteousness which is the glory revealed in the character of Christ. Those who do otherwise from this, however exalted [their position], however high their claims to righteousness, are in the broad road and are not traveling in the steps of Jesus where He is leading [along] the path to holiness and to heaven.*6LtMs, Lt 69, 1890, par. 5*

Those who choose their own way in the place of God's way and in being doers of Christ's words will separate their souls from God and [they] evidence before the universe and the world that they are not Christians. They do not value souls. They have a false theory of what constitutes the Christian character. They have a name to live, but are dead as far as piety and devotion and true godliness is concerned. They mislead into false paths. The way of Christ is obedience, in loving men's souls and seeking to do them good. That love, which will be exhibited in words and in watching for ways and means for displaying itself, even amid apparent obstacles to obstruct it, is becoming more and more extinct in the men in position in the office of publication.*6LtMs, Lt 69, 1890, par. 6*

None but a devoted Christian can discharge aright the high and sacred duties in the interest of the work of God in the office. Every

action, every interest, is to become subordinate to the way of the Lord—the high interest of that life which makes a man one with Christ, representing the maxims and principles of Christ in all their business transactions. In this way is the Saviour's example best copied and His glory best promoted. There are many professed Christians whose lives deny Christ, and just such ones are connected with the office of publication.*6LtMs, Lt 69, 1890, par. 7*

## Lt 70, 1890

Daniels, E. P.

Salamanca, New York

October 30, 1890

Previously unpublished.

Elder Daniels:

Your letter was remailed to me from Battle Creek to New York City. You speak of my saying I would forgive you freely and try to help you all that I could, but you never asked my help. You did not write me a line. In the place of seeking with all your powers to make straight paths for your feet, showing that you had reformed, you did nothing to place yourself in the light. And I knew that it was no manner of use for me to try to help you unless you felt the need of help yourself. *6LtMs, Lt 70, 1890, par. 1*

I wrote a letter to you both, but it never was sent to you, for I was taken down sick. It was some weeks before I knew that it had not been sent, and the strange course you have pursued made me cautious. I have again and again encouraged the brethren to have patience with you. I have brought up everything favorable that I could in your behalf and then you have, in a high-headed, presumptuous manner, made me feel so sorry that I did this; I thought this was no way to do. This I had done in the case of Elder Canright, for I felt that if after receiving so great light he should make shipwreck of faith, his punishment would be proportionate to the light God had given him. *6LtMs, Lt 70, 1890, par. 2*

I have tried to hold you up, that you should not be discouraged entirely, and when I felt compelled to write the matter which I did write, it was because I dare not do otherwise. You would at every favorable opportunity do the very things the Lord warned you not to do. You did not care for the testimonies. They were nothing to you, nor to your wife. I set this thing before her when at Oakland after the camp meeting in 1889. And when you felt so terribly over the publicity given to the testimonies, I thought your wife's feelings and

yours might much more appropriately be exercised in reference to your own past history, in connection with the cause and work of God where you had marred it; but I saw that the opinion of the brethren was to drop you and take no more part in you. I then made every effort to counteract this for your sake and to save souls from ruin through you. I think there was no other way for me to do than as I have done; only, if this work had been done two or three years before, several of our brethren would not have been deceived in you, to trust your representations and you to take means from their hands which they designed were to be invested in the cause of God.*6LtMs, Lt 70, 1890, par. 3*

This has been done, as has been presented to me over and over again. I do not make plain the errors and faults of others through any want of love or pity or sympathy for them; but I must not permit my Lord to be dishonored and your example to be before them as one whom God is using in His cause and in His work, for you reflect by your course of action reproach on the ministers of God.*6LtMs, Lt 70, 1890, par. 4*

Reproof [was] given to Elders Loughborough and Waggoner because their course was blameworthy when you were at Healdsburg, but afterward, although warned and entreated and reproved, you did not heed it, and gave evidence that the fears expressed in regard to you by others was made truth by your aftercourse. You moved like a blind man.*6LtMs, Lt 70, 1890, par. 5*

Elder Loughborough has borne with you, worked with you, tried to help you; and you in your turn have done a work that I know you have not seen the wrong of in its true light. You have bruised him, uprooted the confidence of all who received your statements of him. This was cruelty itself. Such work is a terrible offense to God.*6LtMs, Lt 70, 1890, par. 6*

Now, I did all that I possibly could do to assure you that we would forgive you, and help you; but you made no moves further, and I have not had anything that I could do or say to you. If God was working in your heart then I will see the work go thorough, a transformation take place. I was withheld from making any efforts further until you should show that you were reformed. If your



weakness was so ingrained that there were the same developments that had been again and again reprov'd, I had not any ...  
[Remainder missing.]*6LtMs, Lt 70, 1890, par. 7*

**Lt 71, 1890**

Jones, Charles

Salamanca, New York

November 1, 1890

Previously unpublished.

Dear Brother Charles Jones:

I received your letter while I was in South Lancaster. You speak of Bro. Eldridge, who will talk with me in regard to the price of books, or rather the royalty on books.*6LtMs, Lt 71, 1890, par. 1*

You know as well as I do how Brother Eldridge would regard this matter. He has no real knowledge of me, my connection with [the] cause and work of God, the place and influence of the testimonies for the last forty years. While I respect Brother Eldridge, I say he is not the man to be a judge in these matters of me or my work, because he has no real experience in the part I have been called of God to fill in this work; because he has not this experience is the reason that he does not place value upon the testimonies, of the Spirit and the light which God has sent to His people and to the world.*6LtMs, Lt 71, 1890, par. 2*

Do you think if he looked upon the work God has given me to do in the correct light, he would have treated *Volume Four [The Great Controversy]* as he has done? No, I answer, decidedly no. All the old hands who have known my husband's self-denial and self-sacrifice to bring the publishing interest into existence and up where it was when my husband left it, are no longer in active service, with the exception of two or three. The men in responsible positions in the office now, know nothing of what this work has cost those who acted the part of responsibility they did in bringing this work along step by step, by self-denial, self-sacrifice and investing the means, as fast as gained, in the cause and work of God in the earlier stages.*6LtMs, Lt 71, 1890, par. 3*

Now men take the work, enter into other men's labors, and reap the

advantages of large wages. This we do not object to because the different branches of the work have prospered and grown in financial strength. But if these men now, who take the work, would consider the earlier part of our history and discern things as they are and who did the planning, the executing, who had the self-denying part to act all the way along for many years, and would evidence that they thought of these things, it would be wholly consistent and appropriate. As far as the real appreciation of the work of God in its rise and progress is concerned, the men mostly now handling it are ignorant of the trials, the perplexities, the financial pressure, the prayers, the tears, the ... [Remainder missing.]<sup>6</sup>*LtMs, Lt 71, 1890, par. 4*

**Lt 72, 1890**

Harris, Albert

Sands, Virginia

November 10, 1890

Previously unpublished.

Dear Friend, Albert Harris

I sent you a letter while I was in Lancaster, and I now write you again, knowing that the Holy Spirit of God has not ceased to draw you. I would be a laborer together with God and would draw also with Christ. *6LtMs, Lt 72, 1890, par. 1*

I am distressed over your long neglect of the great salvation Jesus has purchased for you, which He intercedes with you to accept. You seem not to regard His calls. Shall Christ have died for you in vain? I ask you how you can slight His mercy and be indifferent to His compassion and His love? I greatly desire you to give your heart to God, to make diligent work in coming back to God, whom you have separated from. *6LtMs, Lt 72, 1890, par. 2*

Do tell me what satisfaction you find in a life of disobedience to Jesus Christ when He has given you every evidence of His love? How can you work on the Sabbath, and what account will you have to render to God for your disobedience of His expressed commands? I know you can have self-control if you will earnestly seek strength of God. You should change your companions. You should do this because such associates do you no good and you do them no good. You enter into temptation and are strengthening and binding yourself about with the cords of wrong habits which will become too strong for you to break. *6LtMs, Lt 72, 1890, par. 3*

Will you give to the will and control of Satan the soul, the body and the influence which Christ has purchased with His own blood? Will you choose to continue such a life as you have been living? Oh, turn ye, turn ye; why will you die? Look where your feet are treading. You take not the counsels of the Lord, and you follow your

own shallow fancies or the promptings of an unsanctified heart. There will be, even for you, dark and trying days when circumstances will not be as favorable to you as now. Jesus is the lover of your soul, and you may flatter yourself that at any time you can take up the mercies you have abused, but I entreat you to make no delay. Grieve no longer the Spirit of God, lest it shall cease its striving with you. *6LtMs, Lt 72, 1890, par. 4*

There is nothing that you can offer to God so acceptable as your heart's best and holiest affections; nothing can the universe of heaven look upon with such pleasure as a conscientious young man. He may be a power for good. Will you consider how stands your record in the books of heaven? Day after day your life is numbered with the transgressors. You [are] committing robbery toward God. Ye are not your own. You are bought with a price, even the precious blood of the Son of God. *6LtMs, Lt 72, 1890, par. 5*

I want you to enlist in the army of the Lord as a soldier of Jesus Christ. You will not be able to resist temptation without a struggle. You will have to bear the taints and sarcasm of the profligate, the spendthrift, but what virtue is all their friendship? What profit have you derived from them? Have they in their influence made you a noble man in the sight of a holy God? All these evil things you may conquer if you will look to Jesus and trust in Jesus. He will heal all these stings of the serpent. You may look and live. *6LtMs, Lt 72, 1890, par. 6*

It has been the fashion with you to heed the suggestions of companions who are profligate. This leads you to a life of folly and sin. God owns you. You are His property purchased with the price of His blood. Let no more of your life be spent in uselessness as far as God and heaven is concerned. Let not the record, the account kept of your neglect of God's mercies and the turning away from His love, swell the list of figures that were stout against you. Will not the past suffice of ingratitude, of disregard of God's claims? Is it not time [that] by repentance and prayer, you return to your heavenly Father? *6LtMs, Lt 72, 1890, par. 7*

Now give yourself to God and begin to work steadily and

perseveringly for Jesus. Accept Him now as your personal Saviour. Make no half-hearted work, but give yourself to God. Believe that if you will ask Him for His pardon, He will give it you freely. Why let the years of your life pass, in so useless a way? Why spend your money for that which is not bread? Why, O, why, have you taken so little thought that God will require of you the talents He has lent you, with usury?*6LtMs, Lt 72, 1890, par. 8*

I was much gratified to see you looking so well, healthwise. This is a blessing from God for which you should render thanksgiving and praise to His holy name, who preserves you in your work that Satan shall not bring upon you accident, and shall not deprive you of the use of your limbs or what is still more valuable, your reason. He is [a] Watcher on your path continually, that the unfruitful tree shall not be cut down because of the prayers of your faithful mother and until mercy shall have been exhausted and He sees that you are joined to your idols. Then the word will go forth, "Cut the fruitless tree down for it is only a cumberer of the ground." [*Luke 13:7.*]*6LtMs, Lt 72, 1890, par. 9*

How much of your wages, which is God's money, have you returned to Him for the care and love He has exercised toward you in long forbearance and continual mercy? Think of the money that has passed through your hands and how little real good it has done you. How little have you helped your mother. From the light God has given to me, it has not been a tithe of what you have received from her. What can be worse than ingratitude toward your good mother?*6LtMs, Lt 72, 1890, par. 10*

Now I cannot endure that your record shall stand as it now is in the books of heaven. First, determine to give yourself to the Lord; next that you will render to the Lord His own in tithes and offerings, and thus disappoint the devil and no longer waste the substance of the Lord in selfish enjoyment and pleasure from which you reap no benefits.*6LtMs, Lt 72, 1890, par. 11*

If you cannot keep your money invest it dollar by dollar in some wise enterprise. Lay out a certain portion each week. Send it to me, every dollar you can spare after helping your aged mother. I will send you my note and will let the interest accumulate and then ask

you to donate it to [the] blessed work of putting books on present truth into families who are unable to buy them. You can, in this way, see an object before you of good. I will ask you now to donate a sum that you may choose for the benefit of those who wish to have a set of my books in their families and are not able to purchase them. You can do missionary work in this way. Carefully count out the wages you receive and then lay aside a certain portion every week and let me use it to make books, and I will give you my note for this money and you can thereby help me and I can help you. Will you do it? I am really in earnest.*6LtMs, Lt 72, 1890, par. 12*

When I have been shown the means that has come into your hands and how little you have standing on the record books of heaven of this means being used for any wise end or any good purpose, my heart aches. I know you must meet this record in the judgment with shame and remorse. But change this order of things now. Your dear mother has been neglected. Money [has] gone foolishly to please your fancies and for your amusement which would have been a great blessing to her, and would have been a blessing to you. Shall this course of action continue? May the Lord awaken you to a sense of your duty.*6LtMs, Lt 72, 1890, par. 13*

You have now and then done a little for your Mother, but a trifle, but you might have done much more if you had loved her and felt your obligations to her. Will you now seek the Lord? Will you make [your] mother's heart glad? Will you cause rejoicing in heaven among the angels of God that you have committed the keeping of your soul to God as unto a faithful Creator? Why do the angels rejoice because a soul is saved, a sinner turned from the error of his way to seek the righteousness of Christ? Because Christ has not lost the soul for whom He died. Will it make Christ rejoice that you are saved? It will. Why? because He has not died for you in vain. There is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine that need no repentance. He gave His life that He might redeem you from the power of Satan, from eternal ruin. He wants you to be happy. He wants you to have a home with Him in His kingdom. He wants you to have a crown of glory, a treasure in the heavens that faileth not.*6LtMs, Lt 72, 1890, par. 14*

Now, my friend, I reach you my hand in the name of Jesus Christ of

Nazareth to help you, that your feet shall tread the narrow but royal path that leads to heaven and eternal bliss. You shall have my prayers. You shall have words of encouragement with pen and voice, and what more can I say? Jesus waits to receive you. His voice is heard in entreaty and invitation, "Come unto Me." [Matthew 11:28.] "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." *Isaiah 27:5.6LtMs, Lt 72, 1890, par. 15*

While the hatred of sin with God is strong and full, His love for sinners is stronger still. His love is without a parallel. Satan has worked upon the minds of human beings to carry out the line of action commenced in heaven, and carried out in Eden, to make man believe that God does not love him, that He is a tyrant, revengeful and vindictive. The father of lies has worked on this line until the character of God has been so grossly misrepresented that men know not God. *6LtMs, Lt 72, 1890, par. 16*

Jesus came to the world to represent the Father, to reveal His love, His forgiving power. Satan has been sowing enmity in the heart of man against God. He has tried to make good his lies; he has so perverted the character of God in the ideas of man and induced them to perpetuate all kinds of wickedness that Jesus Christ might fail and be discouraged in His work and the forbearance of and goodness of God worn out with the rebellion and stubbornness of the hearts of men. *6LtMs, Lt 72, 1890, par. 17*

He [Satan] has thought possibly he might extinguish the last spark of mercy from God, and exasperate His justice to universally destroy the race, that he should then more ably cast reflection upon God. For thousands of years he has had almost full control of man by his deceiving, deluding power and his complicated machinery, keeping in motion the whole agency of evil, provoking every passion, seeking to control every intellect, and the whole mass of humanity seemed [to] lose a knowledge of God. But the Lord sent His Son Jesus Christ into the world, "that whosoever believeth in Him should not perish but have everlasting life." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John 3:16.6LtMs, Lt 72, 1890, par. 18*



“For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.” *John 3:17-21.6LtMs, Lt 72, 1890, par. 19*

Do not in appearance and influence be saying to the Lord, “Depart from us; for we desire not the knowledge of thy ways.” *Job 21:14.6LtMs, Lt 72, 1890, par. 20*

The Lord Jesus invites you through His humble servant to return unto the Lord, to cease to do evil, to learn to do well. I feel anxious for your soul. I would make any effort in my power to save you. While many despise both the message and messenger, I have no evidence but that you have the kind, tender feelings toward me that all your actions have expressed. I cannot bear to have one soul perish, and have felt something of the Spirit that moved the heart of Christ when He exclaimed in broken utterances in an agony of tears as He looked over Jerusalem, “Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!” *Luke 19:42.6LtMs, Lt 72, 1890, par. 21*

Here He pauses. Shall He pronounce the irrevocable sentence that when the sun shall set behind [the] hills, Jerusalem’s day of grace and mercy [shall be] past? Oh, how His heart yearned over the city, “but now they are hid from thine eyes.” A night settled upon them from which the gloom was never to be lifted. “For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” *Luke 19:43, 44.6LtMs, Lt 72, 1890, par. 22*

Jesus gave His life for you. He has done all for you that a God could do, and what will be the end of those who neglect this great salvation?<sup>6</sup>*LtMs, Lt 72, 1890, par. 23*

In the death of Christ you have a testimony of His love for you. I value your soul because I see what Christ valued it. Then, I beg of you, do not withhold from Christ your soul. It is the purchase of His blood. God will give to man an evidence, overwhelming evidence, that He will accept his repentance, He will forgive his transgressions, and in pitying tenderness He invites you to come unto Him that you might have life. Shall He say, "Ye will not come to Me, that ye might have life." *John 5:40.*<sup>6</sup>*LtMs, Lt 72, 1890, par. 24*

Jesus will accept you if you will only come. I leave these lines with you. I know not how you received my former appeal to you, but I trust you have candidly considered the things written in love for your soul. Please write to me. Address your letter to Brooklyn Mission, you can learn the address and I will be so pleased to hear from you.<sup>6</sup>*LtMs, Lt 72, 1890, par. 25*

**Lt 72a, 1890**

Harris, Albert

New York, New York

November 12, 1890

Portions of this letter are published in *2MR 332*.

Dear Brother,

I received your letter with the receipt of the fruit which you have sent to me. I am very thankful for your kindness and liberality. I will in return send you books as fast as they come from the press. I will send you *Fireside Sketches*, a work that Edson, our son, has published, and a work on Temperance, that is now being bound which I am sure will please you. I send you *Patriarchs and Prophets*. You can sell or give yours away that you now have.<sup>6</sup>*LtMs, Lt 72a, 1890, par. 1*

Willie and Sara and I have been attending a series of meetings. It was a trial trip with me. I did not know how I would endure the fatigue of journeying and the speaking, traveling in all kinds of weather and having to put up with all kinds of conveyances and all kinds of fare. If I have appointments they must be filled, rain or snow or sunshine. I thank my heavenly Father I have been enabled through Christ strengthening me, to stand at my post and bear my testimony with freedom in the demonstration of the Spirit.<sup>6</sup>*LtMs, Lt 72a, 1890, par. 2*

My first appointment was at Adams Center, New York. This is in a Seventh-day Baptist community and they attended the meetings. Quite a large number of them were much prejudiced, but the prejudice they confessed was all gone when they heard me speak. The meeting house was full all through the meetings. We had here a good and convenient place to tarry in, a pilgrim's resting place. Sister Green was a widow and true as steel to her profession of faith. I spoke here three times, but in affliction. The inflammation was in my ear—a sore was gathering—but the Lord helped me. Sunday relief came. It broke, but Monday the pain was very severe.

Yet we took the cars for Rome on our way to South Lancaster. We were made welcome [by] Bro. Place, an efficient minister in the cause of God, proclaiming the truth.*6LtMs, Lt 72a, 1890, par. 3*

Tuesday morning we again stepped on board the cars. It was raining. We reached South Lancaster. Here we remained over two Sabbaths. I spoke fourteen times. The burden of labor was upon me. The Lord gave me precious tokens of His love and His rich grace. The difficulty came with great force again upon me—pain in my head—but the Lord did not leave me comfortless. He gave me His grace to bear my affliction. Tuesday I was still afflicted and was delayed a day, but spoke to the students Wednesday in the academy with much freedom and left that noon. It was pouring down rain.*6LtMs, Lt 72a, 1890, par. 4*

We reached Brooklyn, New York about midnight, and early next morning were on our way for Pennsylvania meeting. Here we came in to Salamanca, New York about eleven o'clock in a snow storm. We had a good home here. We stopped with a brother who has recently embraced the truth. He was an overseer—over one-hundred and twenty-five hands. He attended to the settling with the hands and overseeing and keeping them employed. He received one hundred and twenty-five dollars per month. After receiving the Sabbath, he sent in his resignation, telling them he could not work on the Sabbath, but they did not discharge him and he has worked nearly a year now, faithful and true to do his duty, both to his God and to man.*6LtMs, Lt 72a, 1890, par. 5*

Here I spoke three times to the people, my head still afflicted. When almost discouraged thinking I must give up the future appointments, when as I knelt to pray, suddenly the glory of the Lord shone around about me. The whole room seemed to be filled with the presence of God. I was happy, so happy, I did not sleep scarcely any of that night because of gladness of heart and peace and comfort from the Lord which passeth knowledge. I said nothing more about returning home, but went to the depot in a snowstorm. We had to tarry at a hotel that night and next day at noon we were at Sands, Virginia. Here we had very excellent meetings. I spoke seven times. Willie spoke Sabbath forenoon with much freedom. Our meetings closed Monday night.*6LtMs, Lt 72a, 1890, par. 6*

I was glad of the privilege of speaking to this people. They seemed to be so eager to hear the testimony given me of the Lord for them. We were blessed with pleasant weather all the way through. Sunday, the people came from all directions—outsiders. There were nine hundred and thirty-five; about one-half could get into the meeting house. Platforms were raised from the ground. The windows were opened and hundreds stood upon the raised platforms outside the house. The aisles were packed; every seat was full; and they listened with interest. I was astonished at their quiet and at the interest they manifested. *6LtMs, Lt 72a, 1890, par. 7*

Well, the Lord has indeed wrought for us on this journey. Early Tuesday morning we took the cars [at] half past six for Washington, D. C. and arrived there at twelve o'clock noon. Wednesday night spoke to a hallful of intelligent, noble-looking people. About one hundred are keeping the Sabbath in Washington, D. C. I had such freedom in speaking to the people and they eagerly received the words spoken, then came with outstretched hands to welcome me and say Farewell and tell me how much good the words spoken had done them and begged me to come and stay with them a few weeks. I made a conditional promise and had to tear myself away for the carriage was at the door to take me immediately to the cars which left ten o'clock that night. I took a sleeper and arrived in New York City half-past six in the morning, Thursday. *6LtMs, Lt 72a, 1890, par. 8*

I have spoken this day, once, to an interested hallful. Every available seat was full. The platforms were full and the Lord gave me His Holy Spirit in speaking to the people. We spend two Sabbaths here. This is an important part of the Lord's vineyard. About one hundred have embraced the [truth] and if they become light-bearers to the world, they will flash the light upon the darkened minds of hundreds. May the Lord fit them up for His great work is my prayer. *6LtMs, Lt 72a, 1890, par. 9*

Now I must stop. I thank you for your kindness and liberality to me. I shall never forget your favors. I shall think much of [the] fruit, but I shall think more of the manifestation of your thoughtfulness and the evidence of your love. May the Lord bless you and your dear companion and little ones is my sincere wish and prayer. *6LtMs, Lt*

72a, 1890, par. 10

**Lt 73, 1890**

Smith, Uriah

Brooklyn, New York

November 25, 1890

This letter is published in entirety in *1888 732-734*.

Dear Brother Smith:

I [am] about closing the sixty-third year of my life, and I [am] very solemnly impressed [that] the account or record of my past has gone out of my power and the inquiry comes with earnestness, What do the books testify of me? I want to be a faithful steward of the grace of Christ. His rich blessing has rested upon me while on this journey, and during the night season again and again have I been shown your position has been a dangerous one. The Lord bears long with the erring, but when He does visit for their transgressions, then "He will require the past."*6LtMs, Lt 73, 1890, par. 1*

I know your danger. I have presented [this] to you by letter, I have spoken to special ones assembled in the committee meetings, I have spoken in the chapel of the office; I have not called you by name, but you knew yourself, that the reproofs were for you. I spoke upon general principles. Then I spoke in regard to [the course] you and other ministers had pursued, and how displeasing all this was to our Lord, but you moved not, you stood as a stumbling block as you do, to this day, for others to take courage in their unbelief and stumble over "good Brother Smith." This walking and groping in darkness I have been shown will continue until these men who have felt at liberty while at Minneapolis and since that meeting [cease] to pursue a course of resistance to my testimony.*6LtMs, Lt 73, 1890, par. 2*

If you have faith in the Testimonies, you will act out all the faith you have. You might just as well voice your attitude in regard to the work which the Lord has given me to do as to do as you have done. You have virtually said, "I have not confidence in the message

Sister White bears.” You are far more guilty in taking the position that you have taken than these who know me not. You have known the character of my work from the beginning of our acquaintance, which has been since Edson White was three years old. Brinkerhoof and Snook, had they had the light and knowledge you have had of the work God has given me to do, might have stood to this day, and you are far more guilty in the position you have taken with the testimonies sounding in your ears for the last two years, and unheeded. No confession has come from your lips, and I have been compelled to meet your influence in Minneapolis and since that time, everywhere I have been; and now the year 1890 is nearly closed. Will you fall on the Rock and be broken? Will you evade the point as you have done?*6LtMs, Lt 73, 1890, par. 3*

Elders Millers both presented your case as evidence that they should resist the Spirit of God, the message and the messenger. Bro. Rupert has a work of confession. I told him two years ago when at Pottersville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others. The burden has been too great for me to bear. I decided without an entire change, I would not remain at Battle Creek for I would be sharing the sin of those who refused the Spirit of God in correction and warnings. I would wear out my life, for my brethren have made my work one-hundred fold harder than was necessary by their unbelief.*6LtMs, Lt 73, 1890, par. 4*

I pity Dan Jones. I have talked with him freely. I begged of him last year at the Ministerial Institute, for Christ’s sake to not help you to keep the position you then occupied. I begged of him to lend his influence to help you to come out into the clear light. I told him I knew your dangers. You were a man like Elder Butler—would not confess a wrong step—but would make many more wrong steps to justify your first wrong step, when, if you would overcome that stubbornness that is ingrained into your life and character, the power of God would make you a man of efficiency to the very close of time. But unless you become a new bottle, the wine of light and the power of the grace of God could not come to you.*6LtMs, Lt 73, 1890, par. 5*



I was burdened day and night for you. I knew you were holding many others. Bro. Morrison quoted you. Bro. Nicola quoted you. Brn. Morrison and Nicola will both land in infidelity, both of the testimonies and the Word of God. And to see you a stumbling stone for these men who have no knowledge of me or of my work has been too painful for me [to] endure, for you certainly knew better than to do as you have done. The bewitching power of unbelief and stubbornness has held you that you would not confess your wrongs when you regretted them deeply, but would not confess them to help the church in this very line of their duty. *6LtMs, Lt 73, 1890, par.*

6

I love you and I cannot bear to be thus disconnected as we are. I have not union with you. I cannot feel any freedom in counseling with you when the Lord has signified by plain, direct testimony this should be—that you needed counsel, you could help me and my husband and we could help you—and now you must know I shall not change. You must know, if you are not blinded, that my testimonies have not changed, that I have not changed in character or in my work, and hope through the grace of God never to swerve to the right or to the left to have harmony with you or Elder Butler or any elder in the ranks of Sabbathkeepers. *6LtMs, Lt 73, 1890, par. 7*

I have not strength or time to write much more as I must preserve my strength to labor. I thought I would make one more appeal to you. I have talked with you but it seemed to do no good. I have written to you but it made you only go farther and deeper in resistance of the Spirit of God. You responded to my letter of appeal by writing me a letter accusing Elder Jones of tearing up the pillars of our faith. Was this truth? The meetings of the ministers held in the office when these matters were investigated revealed that you accused him wrongfully. Have you confessed this? Have you cleared your own soul? Have you made straight paths for your feet (*Hebrews 12:13*) lest the lame be turned out of the way? I said everything I could say in that first meeting; then the second meeting on the Sabbath in the office chapel was held when the Spirit of the Lord came nigh to us. Christ knocked for entrance but no room was made for Him, the door was not opened and the light of His glory, so nigh, was withdrawn. The last time you heard my voice was in the ... [Remainder missing.] *6LtMs, Lt 73, 1890, par. 8*

**Lt 74, 1890**

General Conference

Lynn, Mass.

December 9, 1890

Previously unpublished.

[General Conference]

I know not the persons to whom I shall address this letter. But it is necessary that I receive money from the conference to expend in traveling expenses. I have borrowed of Brother Robinson and Fairman and they have no money to spare for they have use for all they receive. *6LtMs, Lt 74, 1890, par. 1*

Will the proper person send me money from the conference, \$100.00, One Hundred Dollars. Please send without delay as I have been using borrowed money for to take us from place to place. *6LtMs, Lt 74, 1890, par. 2*

Send to me at Danvers, Massachusetts, and oblige. *6LtMs, Lt 74, 1890, par. 3*

**Lt 75, 1890**

Appley, Sister

Lynn, Massachusetts

December 9, 1890

Previously unpublished.

Dear Sister Appley:

There is at this time in Norwich a very critical state of things and the utmost caution needs to be used that not one soul shall have any occasion to be needlessly wounded. Great caution should be exercised in the words spoken and the spirit cherished. Few words, and well chosen, will be the best at all times, especially now. We are not obliged to tell everything we think. We may meditate and pray much with perfect safety, but keep the door of the lips with all diligence that we shall not speak unadvisedly. If there is unity preserved in the church, there must be much less talking and far more watching unto prayer. *6LtMs, Lt 75, 1890, par. 1*

You will probably better understand the words which my pen traces in the future. Some newly come to the faith have many temptations, and those older in the faith can be living missionaries for God in seeking to help these souls who have so limited an experience in the truth. Satan will exert his power to deceive, to make little items very large, and will misconstrue and misinterpret words that are spoken without thought. *6LtMs, Lt 75, 1890, par. 2*

One sister said you told her that her sister, an unbeliever, [had] said some things, [which] she repeated, [that were] very harsh, of Seventh-day Adventists; she asked her sister and she said she did not say the words reported by you and others that she did say, and she was in grievous trial, because she said you denied saying the words to her which she claims you did say. Now, if you can adjust this matter, it is your duty to do so, that no soul shall have a cause of stumbling. Will you please to consider this matter and see, before another Sabbath if unity cannot be brought about. Let not the enemy of God and man have any occasion of questioning our

integrity or losing confidence in us as genuine Christians.*6LtMs, Lt 75, 1890, par. 3*

Now, I think many of these difficulties arise from misunderstanding and not hearing and interpreting correctly the words spoken. The exhortation of the apostle is safe always. "Let every man be swift to hear, slow to speak, slow to wrath." *James 1:19*. Oh, how much harm is done by unthinking remarks which might better be left unsaid than said.*6LtMs, Lt 75, 1890, par. 4*

The apostle Paul says, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, He also will deny us. If we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." *2 Timothy 2:10-14.6LtMs, Lt 75, 1890, par. 5*

Dear sister, we need a great deal of patience and long-suffering toward those who have newly come to the faith. Let every word that falls from the lips be in wisdom. You can do much good. Let the heart be filled with the meekness and gentleness of Christ toward all, and you can be the means of doing much good—while praise and flattery is a snare to the soul. It is well to think and speak kindly of all as we wish all to speak kindly of us. We may build a wall around our own souls by being always gentle and peacemakers. There are all kinds of temperaments brought into the church and the Lord would have us, individually, so walk in all wisdom that we may help and bless others because the love of Jesus is in the heart.*6LtMs, Lt 75, 1890, par. 6*

I have a great longing of soul for the church in Norwich to be a living, growing church. If they are thus, they must exclude all thinking evil and speaking evil of one another. There must be the cultivation not of love for self, but of the precious plants of love in the hearts for one another, each striving to excel in practicing the virtues, dwelling in all its fullness in Christ Jesus. Let this be the language of every soul, "God forbid that I should glory, save in the

cross of our Lord Jesus Christ.” *Galatians 6:14.*6LtMs, Lt 75, 1890, par. 7

The tongue needs to be educated and disciplined and trained to talk of the glories of heaven, the matchless love of Jesus Christ. Angels of heaven are working constantly to answer the prayer of Christ to His Father that His disciples may be one, as He is one with the Father. And when a new church is formed, angels of God are sent from heaven to lovingly bend over them and send rays of light to the hearts of all who have surrendered their will to God’s will, their ways to God’s ways; and when they see harmony and love binding heart to heart in the faith and love of Jesus Christ, they exclaim “‘Herein is love,’ the Father hath sent His Son to be the Saviour of the world.” [1 John 4:10.]6LtMs, Lt 75, 1890, par. 8

The church united in the truth is indeed a bright and shining light in the world. Our Saviour, having all power in heaven and earth, commands and combines the sympathies and individual effort, instrumentalities of the church in heaven with the church on earth, assigning to the angels their agency in ministering to those who shall be heirs of salvation and Himself present in their assemblies in the power of His Holy Spirit. No Christian is to be idle; every agency is to be employed in heaven to combine with human agencies in the church to carry the light which Christ shall send to all parts of the world. Every individual member of the church is to be indeed a working member, instrumental in saving souls for whom Christ has died. The genuine Christlike workers are [to] feel a deep interest for each convert as he shall come into the ranks, and they should find something for them to do for the Master, all united as living lights to enlighten the world.6LtMs, Lt 75, 1890, par. 9

All are to hear the voice of the Master saying, “Go ye into My vineyard.” [Matthew 21:28.] Yes, work for each, work for all. Let each church member feel himself responsible for the health and spiritual strength and growth of the church. It is religion pure and unadulterated religion we all need. The prayer should go forth from burdened hearts for the Spirit and grace of Christ to be imparted to them.6LtMs, Lt 75, 1890, par. 10

The prayer of Christ was for His immediate disciples and He adds,

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” *John 17:20-23.6LtMs, Lt 75, 1890, par. 11*

We must as Christ’s representatives be moved upon by hallowed influences that we may present by holy examples of Christian devotedness, the truth to others as it is in Jesus. We must be emptied of self. We must have Christ formed within the hope [of] glory. We must be pure and holy and complete in Christ Jesus.*6LtMs, Lt 75, 1890, par. 12*

May the Lord bless you in Norwich abundantly is my prayer.*6LtMs, Lt 75, 1890, par. 13*

**Lt 77, 1890**

Children

Crystal Springs, St. Helena, California

May 28, 1890

Portions of this letter are published in *2SM 249-250*.

Dear children:

Willie's letter was received yesterday. I am steadily growing stronger. I have become considerably reduced in flesh, for me. As yet have not ventured to take but a limited supply of food: two rolls, or three at most, and drink a little barley tea, or porridge with it; have eaten a little mess of peas several times, but the rolls are best for me and I can take care of them. No milk, no butter, no meat, no acid fruits of any kind; nothing acid passes my lips. My heart is still weak and the doctor says if it were any one beside Sister White he should say no meetings for a period of time, for it would be hazardous, for I feel so intensely in these meetings. He says my heart must not be agitated; now the danger is rheumatism will settle in that weak part. I had the rheumatism all winter in my left arm so that it became nearly helpless. *6LtMs, Lt 77, 1890, par. 1*

Last Friday night, [at the] commencement of the Sabbath, I met with the helpers, Dr. Burke being present, in the chapel. I read to them something I had written for St. Helena, Crystal Springs, about two years ago and it was right to the point. I find I was needed on the ground at this time. My words were needed to help Dr. Burke. *6LtMs, Lt 77, 1890, par. 2*

I found Brother Baker needed a sharp reprimand for his familiarity with girls and women. Dr. Burke was placing confidence in him as an advisor. His work was to pull others down to uplift himself. I laid the matter plainly before Dr. Burke in letter, and yesterday morning I read to him a letter written by me to Brother Baker. I think now he sees it will not answer to depend too much upon such men. *6LtMs, Lt 77, 1890, par. 3*

I attended the board meeting by special request yesterday. The matter of building was discussed and everything was considered. We have no room now for more patients and there are one hundred at Napa who say they shall go where Dr. Burke goes. Rooms must be made for the patrons in order for the patrons to lift the debt resting so heavily upon the institution. The decision was made to put up a main building, inclose it and finish rooms as the means shall come in so that some rooms can be used this winter. *6LtMs, Lt 77, 1890, par. 4*

Dr. Burke has written to Sister Howard of Reno, Nevada, for means to help in this enterprise. She told him she would let him have twenty thousand, four per cent interest. He has not received an answer yet. Expects a letter now every day. *6LtMs, Lt 77, 1890, par. 5*

Sister Gotzian promised fifteen thousand at low interest. This will go quite a long way in erecting the building. Wayland will be sent for, to look the ground over; the building will be put into his hands. This movement will infuse courage into those who wish the prosperity of the institute. *6LtMs, Lt 77, 1890, par. 6*

Dr. Burke stated to me that M. J. Church has urged him to come to Fresno and has told him he does not have confidence in Maxson and his wife to run an institute. Says he shall go no farther in building an institute in Fresno till he sees how this one at St. Helena is coming out. It may be Maxson and his wife will yet be glad to connect with Dr. Burke. Is it best to make any moves in that direction? *6LtMs, Lt 77, 1890, par. 7*

Brother Saunders is here, as he is one of the board. There is to be another meeting today to further calculate what shall be done. Dr. Burke seems anxious to have things settled that they may know what moves to make before I shall leave. Dr. Burke is doing just as well as a man can do and has double work to perform. He lives so abstemiously that he keeps well. He frankly and heartily endorsed all the close, pointed testimony read last Friday night. *6LtMs, Lt 77, 1890, par. 8*

Sabbath I made out, by leaning on the desk, to stand and speak one hour. The day was very hot, yet the patients were many of



them present and they came from miles around to hear me. The chapel was well filled. I spoke on the love of God, *1 John 3*. Sabbath and Sunday were severely taxing on me and last night I had considerable pain in my heart. I have just eaten my breakfast—three rolls, two young onions, and some dutch cheese. I relished my breakfast. *6LtMs, Lt 77, 1890, par. 9*

I will say that the doctor is now fully settled to throw his whole interest into the work here and make it a success. He told us in the board meeting yesterday that he had a talk with Mr. Bells' daughter who refused the water to the institute. She says her father regrets the course he pursued. Elder Rice approached him in such a way that it stirred his combativeness and made him mad. Dr. Burke says the daughter gave him to understand there would be no more contest about the water, that they could have all they wanted. He told them it was a philanthropic institution. No individual was benefited, all was for the good of humanity. So difficulties seem to be removed. *6LtMs, Lt 77, 1890, par. 10*

Dear children, I am deeply grateful to God for my reason and for the privilege of breathing while I do live without so great pain. I have but little disturbance of the heart now; my liver is still sore, but I am improving. *6LtMs, Lt 77, 1890, par. 11*

I wish you had answered me whether it is best for me to go east, not to attend camp meetings, for this I know I cannot do with safety; but will my presence help the workers and is it safe and I want to see Mary and you and my grandchildren. *6LtMs, Lt 77, 1890, par. 12*

The doctor thinks I could journey by private conveyance in the open air, but he seems to think it not just safe to travel on the cars and changing altitude. A high altitude is, he says, dangerous for me now. I want wisdom to know just what to do. Can you advise me? If I could cross the plains without risk, I could get out of Battle Creek to Petoskey and spend some time there. *6LtMs, Lt 77, 1890, par. 13*

I think of you all and pray for you all. Oh, if Mary were only improving, how glad it would make my heart. The Lord will let His candle shine about you. He will bless and strengthen and support you, in this your time of trial and distress. The Redeemer is pitiful, full of tender sympathy, and love. Now is the time to commit the

keeping of the soul to God as unto a faithful Creator. What a blessed hope we have, that grows stronger and stronger as trials and afflictions increase, now, to show your trust in One who has given His life for you.*6LtMs, Lt 77, 1890, par. 14*

Thank God, Mary, the light afflictions which are but for a moment, worketh for you a far more exceeding and eternal weight of glory. You know in whom you have believed and are “persuaded that He is able to keep that which you have committed unto Him against that day.” [2 *Timothy 1:12.*] The trials may be severe, but look to Jesus every moment, not to struggle but to rest in His love. He careth for you.*6LtMs, Lt 77, 1890, par. 15*

We know as trials press closer and closer, the hope grows stronger. The beams of the Sun of Righteousness shall shine into your heart with its healing beams. Look beyond the clouds [to] the brightness even the light of the Sun of Righteousness. Thank God that in the tempest of trial the anchor holds. We have an ever living, ever prevailing Intercessor, who is pleading our individual case before the Father. The joys of an eternal reward have been purchased at an infinite cost.*6LtMs, Lt 77, 1890, par. 16*

May the Lord comfort and strengthen and bless you is my daily prayer. Oh, when we see the King in His beauty, what a day of gladness that will be! We will rest in the rich promises of God. He will never fail us, but be to us a present help in every time of need.*6LtMs, Lt 77, 1890, par. 17*

Accept my heart love.*6LtMs, Lt 77, 1890, par. 18*

**Lt 78, 1890**

White, W. C.

Battle Creek, Michigan

June 16, 1890

Portions of this letter are published in *2SM 250*.

Dear Willie:

I was much exhausted after I returned home for a few days, but I am gaining in strength and health. I ride out every day. Emma drives. Marian and I rode out last Sabbath.*6LtMs, Lt 78, 1890, par. 1*

I have done nothing as yet since I have been at Battle Creek. Have had but few calls and I am resting. But kept anxious for you all, especially for dear Mary. I pray for her daily and I say nightly, "I know the Lord keeps her in the hollow of His hand." Mary now can say in all confidence, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." *2 Timothy 1:12.6LtMs, Lt 78, 1890, par. 2*

I have no doubts, no unbelief in the case of Mary. She is the beloved of the Lord. "Precious in the sight of the Lord is the death of his saints." [*Psalm 116:15.*] Mary can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." *2 Timothy 4:7, 8.6LtMs, Lt 78, 1890, par. 3*

What should we do in the hour that tries the soul without a Saviour? Ministering angels are around about them, giving them to drink of the water of life to refresh their souls in the closing scenes of life. There is a pledge from Him who is the resurrection and the life that those who sleep in Jesus will Christ bring with Him from the grave. The trump will sound, the dead will awaken to life, to die no more. The eternal morning has come to them for there will be no night in

the city of God.*6LtMs, Lt 78, 1890, par. 4*

Mary has manfully struggled through temptations and trials; she hath done what she could. She has acted a part through the grace of Christ in molding the character of others by her words and by her deeds. She is dying in the faith, but her works live.*6LtMs, Lt 78, 1890, par. 5*

After her silence in death, I know that her faith, self-denial, fortitude, patience, self-reliance and self-sacrifice, submission and endurance are all registered in the books of heaven. There cannot be too much done for Mary in the closing hours of her life, but let us bear in mind that Jesus is presiding in the house, in the room.*6LtMs, Lt 78, 1890, par. 6*

The morning, the resurrection morning! What a day that will be for all those who believe! My prayer is, Lord, comfort Mary. Lord, uphold Mary; strengthen and bless Mary.*6LtMs, Lt 78, 1890, par. 7*

I pray the Lord to bless Willie and the dear children and every member of the household. I feel in regard to Mary a continual assurance. It is well with her soul. I feel glad that Sara can be with you. The Lord bless you and keep you all as in the hollow of His hand.*6LtMs, Lt 78, 1890, par. 8*

I think I shall think it best to spend some part of the time in Colorado. I know the climate was just what I needed. May the Lord direct. Let us have a word daily, if no more than a card. Mary may never see or know the words I have written, but it is well with her soul.*6LtMs, Lt 78, 1890, par. 9*

Mother.

Edson is here at present. He is well. Emma is in good health. Addie is taking this time to sew on her clothing. May is doing a little here and there. I thought we would not, in the unsettled state of things, make any great pretense of work. I am getting articles in Marian's hands as I can find suitable ones. I shall bend all my energies to writing, preparing books for the press.*6LtMs, Lt 78, 1890, par. 10*

**Lt 79, 1890**

White, Mary

Battle Creek, Michigan

January 10, 1890

Previously unpublished.

Dear Mary:

As a family we have been much afflicted with the influenza. Willie has it rather more severe and lengthened than the others. He came when too weak scarcely to stand. He has been to committee meetings. I protested, but he said just a little while then he would come back and I did not see him for hours.*6LtMs, Lt 79, 1890, par. 1*

I have but a moment to write before the Sabbath. I send you Mrs. Temple's remedy. Be sure and have Rheba take it beginning quite weak, then let her take the cough medicine got up according to the recipe and have Mabel take it too.*6LtMs, Lt 79, 1890, par. 2*

I have escaped the epidemic as yet. Emma was sick one week in bed and two weeks up and down. Sara was just about as bad [as] she thought she could be and live.*6LtMs, Lt 79, 1890, par. 3*

We think of you all and pray for you all. The Lord wants you to have peace and rest in Him.*6LtMs, Lt 79, 1890, par. 4*

Mary, do not try [to] grasp a burden that the Lord does not wish you to carry. Be at rest in the Lord. He will not leave nor forsake you.*6LtMs, Lt 79, 1890, par. 5*

I must say good-bye. I fear that Sara will send the remedy before I can get this line ready.*6LtMs, Lt 79, 1890, par. 6*

[P.S.] Steep a tablespoonful of powders in one quart of water.*6LtMs, Lt 79, 1890, par. 7*

Mother.

**Lt 80, 1890**

White, W. C.

Battle Creek, Michigan

March 7, 1890

This letter is published in entirety in *1888 590-592*.

Dear Willie:

I received your letter this noon and O, how glad I was to get it. I am so thankful that you are with your dear family and that Mary is no worse. I called to see Rheba this morning. She thinks she feels better every day. She says she is certainly growing stronger. She says her appetite is good, her courage good, and she has, she says, everything she wants in the line of food.*6LtMs, Lt 80, 1890, par. 1*

I took her a shawl and my woolen knit slippers, and bought her a pair of warm, soft kid shoes, lined with flannel. She has plenty of company, is not lonesome at all. She is taken out to ride in the wheel chair every pleasant day. She enjoys her rides.*6LtMs, Lt 80, 1890, par. 2*

It has been quite cold, but sunny. The evenings are very pleasant. There is some ice now, which is causing great rejoicing.*6LtMs, Lt 80, 1890, par. 3*

Last Sabbath, I spoke in forenoon upon Christ's riding into Jerusalem. It made a solemn impression upon the full house. In the afternoon I spoke about one hour and I said just as straight things as God ever gave me to speak, then called them forward. The front seats back to the post were all occupied, then the side seats, many of them, were filled. A number of backsliders came forward, some making a start for the first time. Leon Smith came forward, Robert Sawyer and many youth. We then prayed and then those who came forward bore their testimony. Robert Sawyer has started again to try, not he says in his own strength, but in the strength of Jesus to be a Christian. This meeting made a very decided

impression.*6LtMs, Lt 80, 1890, par. 4*

From this time I went into the morning meetings. I had a talk with Larson, then with Porter, but their minds are cloudy. The Lord gave me great strength, freedom, and power to speak in the morning meetings.*6LtMs, Lt 80, 1890, par. 5*

Tuesday morning, I saw as I was making an illustration very pointed, Larson on the broad grin. I said, What is it, Bro. Larson? Have [I] spoken anything that is improper? I asked twice the reason of such demonstrations. He finally said it was because he appreciated the illustration.*6LtMs, Lt 80, 1890, par. 6*

“Very well,” I said, “If it fits you, take it and I hope all will do this.”*6LtMs, Lt 80, 1890, par. 7*

Next morning he was not present. Wednesday, Thursday, he was present. The Lord gave me great clearness and power in speaking. What was my surprise to receive a letter from Larson in which he asks me [to] set him right before the people, because of my sharp rebuke—that is, confess I had wronged him. This matter sunk my heart like lead. What to say to these men, how to treat their strong spirits was a difficult problem to solve. I knew not what to do. I [left] it all to Jesus and in the morning I arose and wrote eight pages to Brother Larson, but could not use it. This morning, Friday, when I arose to speak I then told the class, yes, a roomful, of the words that I had spoken two mornings before, and I think I never spoke more decidedly than on that occasion.*6LtMs, Lt 80, 1890, par. 8*

I have just received a good letter from Brother Watt. He says he was one who came full of opposition to the meeting, but he takes the testimony which I bore and he wants to confess to Elder Waggoner and to the class the first opportunity. I am sure the Spirit of the Lord is at work. What the strong spirits will do, I cannot tell.*6LtMs, Lt 80, 1890, par. 9*

Larson called to see me a few minutes ago. I was altogether too busy to see him. What he wants to say I know not, but I feel that they want to get me to say something they can make a handle of, and I want to be wise as a serpent and harmless as a dove. The Lord greatly blessed me upon the Sabbath and I have been blessed

every time I have spoken. My trust is in the Lord God of Israel.*6LtMs, Lt 80, 1890, par. 10*

I shall speak every morning now. The first morning there were but very few in the morning meeting, now the room is well filled.*6LtMs, Lt 80, 1890, par. 11*

We had come to just the same decision as in your letter in regard to appointments. John and J. E. Waggoner searched the matter up and your plans are all right. I will come, too, then.*6LtMs, Lt 80, 1890, par. 12*

Edson has gone to Indiana. Will be away two weeks. I do not know as I can tell you any news. Brother Olsen came back from the east. He had very cheering reports of which he will, I think, write soon.*6LtMs, Lt 80, 1890, par. 13*

I had an interview with Brother S. H. Lane. He is of good courage, but they have, he says, only two ministers left in New York State.*6LtMs, Lt 80, 1890, par. 14*

I have just received letter from A. T. Jones in response to the letter you sent him. You have a copy of the same. He says he has sent one to you. I am quite tired and will close.*6LtMs, Lt 80, 1890, par. 15*



**Lt 81, 1890**

White, Mary

Battle Creek, Michigan

March 7, 1890

Previously unpublished.

Dear Mary:

I had a scrap book partly filled to send to the children, but I thought I would finish it before sending it. Now the very things I have been trying to find have been revealed.*6LtMs, Lt 81, 1890, par. 1*

Brother Smith's Charlie came bringing to me great loads of papers, and many children's papers are in them and many fine pictures, also. So I am glad I did not send them.*6LtMs, Lt 81, 1890, par. 2*

I am glad, Mary, that you have your husband with you. May the Lord bless you and him and your dear children. I would be pleased to see you all so very much, and shall probably see you when I return from California.*6LtMs, Lt 81, 1890, par. 3*

I am so thankful we have a God in which to trust and that He is your God and your children's heavenly Father. Trust in Him, look to Him, He is your mighty Helper.*6LtMs, Lt 81, 1890, par. 4*

When you need anything in the line of stockings just let me know. How are the children's stockings?*6LtMs, Lt 81, 1890, par. 5*

Much love,*6LtMs, Lt 81, 1890, par. 6*

Mother.

**Lt 82, 1890**

White, W. C.; White, Mary

Battle Creek, Michigan

March 9, 1890

This letter is published in entirety in *1888 617-619*.

Dear Willie and Mary:

Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was unanimous that God spoke through him. Elder Smith was present and they said, listened attentively.*6LtMs, Lt 82, 1890, par. 1*

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired.*6LtMs, Lt 82, 1890, par. 2*

This morning we met in the east room of the tabernacle. A number of spirited prayers were offered, and many excellent testimonies borne. Then I spoke again. I was full, and poured out my testimony in warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting.*6LtMs, Lt 82, 1890, par. 3*

Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning.*6LtMs, Lt 82, 1890, par. 4*

I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my *[Spirit of*

*Prophecy] Volume 1.* If that was Dr. Waggoner's position then he had the truth. We hope in God.*6LtMs, Lt 82, 1890, par. 5*

They expect Dan Jones today.*6LtMs, Lt 82, 1890, par. 6*

There is a matter I wish to bring before you. Brother Waggoner is almost persuaded to go to Texas and go on in company with Sara and me to Fresno. I think it would be well for him to do this, for he may not have another opportunity so convenient and with so little expense. Write me what you think of this plan. I think it to be a good one unless you see some reason why it should not be carried out.*6LtMs, Lt 82, 1890, par. 7*

Write me if you think Sister McOmbler would be wanted to be with Mary. She is, she writes me, coming to our house this week to take her sister to the sanitarium for a surgical operation. Write me as often as you can. I do not know what to set Mary Steward about. Brother Eldridge thought there was no place or work for Sister Clay for they have more than they can use now. I let her stay here for her board and keep, working on my writings. Captain Eldridge thinks this is the best thing that I can do, even if there was a place for her to take right hold of the class of work she intends to do. She is a woman I respect.*6LtMs, Lt 82, 1890, par. 8*

I think we can keep Edna at work in copying for Fannie. If she does not do this it will not be best to keep her, for we shall have no work for her to do. Now Mary, you sent me a dress in the telescope from Colorado. I thought I had a yard of the goods just like the dress in the box with the fruit. I designed to make new sleeves of this piece of cloth, for my sack sleeves are distressingly small. If you see such a piece of goods, please send it to me by mail, and I will have the sleeves made from it. There was a hole burned in the goods by a hot brick. I felt quite certain it was in the box with the dress, but it may not be.*6LtMs, Lt 82, 1890, par. 9*

Rheba rides out every day and says she is growing stronger. She is always cheerful—makes no complaints.*6LtMs, Lt 82, 1890, par. 10*

Much love to you, my children, to the little grandchildren much love, and to Mother Kelsey and Mary.*6LtMs, Lt 82, 1890, par. 11*

Mother.

**Lt 83, 1890**

White, W. C.; White, Mary

Battle Creek, Michigan

March 13, 1890

This letter is published in entirety in *1888 627-635*.

Dear Children, Willie and Mary:

Yesterday [Wednesday] I called a meeting of the prominent ones, Elders U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, McCoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, and Prof. Miller. After prayer by Brother Smith, I said that Brother Waggoner had some things to say which I wished them to hear, which would disabuse some minds. He then took up the Sabbath School lessons, explaining the last lessons and the imputation that rested upon him as though it was done designedly. This, with Brother Jones' explanations, took about one hour. All had liberty to speak as they saw fit, asking any questions. All these things seemed to be satisfactory. *6LtMs, Lt 83, 1890, par. 1*

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. *6LtMs, Lt 83, 1890, par. 2*

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.*6LtMs, Lt 83, 1890, par. 3*

I spoke of the meetings here in Battle Creek since the conference—that my testimony had been made of none effect.*6LtMs, Lt 83, 1890, par. 4*

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?”*6LtMs, Lt 83, 1890, par. 5*

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.*6LtMs, Lt 83, 1890, par. 6*

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.*6LtMs, Lt 83, 1890, par. 7*

I was almost hopeless in reference to expecting a general breaking up of the soul under the influence of the Spirit and power of God. I

was weary, O so weary. Thursday I was sick. Did not sit up much. I was unnerved, and could not do any writing. Friday morning I was sick; did not attend meeting in the morning. I was exhausted all day. I was asked to speak Sabbath but had not the strength. I sent word for Brother [Dan] Jones to invite Elder Waggoner to speak. There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean church—just what was needed. This was another rich blessing to the church.*6LtMs, Lt 83, 1890, par. 8*

In the afternoon another meeting was held in the office chapel. I was not able, but Brother Olsen seemed anxious for me to be present and I consented to do so. I spoke three times—very short twice, once a little longer. Elder Olsen talked well. He has been giving excellent talks. They are right to the point. Brother Porter talked, but was not free. Brother Eldridge spoke of the meeting held a few days before to investigate some things, as being excellent. He said that it was thought they had something to fight, but it was only a man of straw. He was relieved, for he was happily disappointed. Larson spoke well. Brother Porter spoke, but not as clearly and to the point as we might have expected. Oh, how hard for these men to die!*6LtMs, Lt 83, 1890, par. 9*

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.*6LtMs, Lt 83, 1890, par. 10*

After a while I arose and said some words to the point. "Now," I said, "I have heard your words, and if you have been, my brethren, so sorely tried on the testimonies, there should be something that you can clearly define in me, my work, or in the testimonies themselves, that has caused you all this doubt and unbelief. Can it be possible that men of sensible, critical minds will be so credulous as to receive the sayings of men and their suppositions, gather up reports and place so great confidence in imaginings, and withstand all the evidence that God has been pleased to give them, at and ever since the Minneapolis meeting, to confirm their faith in the testimonies on Bible grounds, applying the test Christ has given

them—‘By their fruits ye shall know them;’ a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit [*Matthew 7:20*]*—and yet know not in regard to the testimonies, whether they are of heaven or hell?6LtMs, Lt 83, 1890, par. 11*

“Will you thinking men please to put your thoughts upon these matters for a time, and then consider what spirit is actuating you, and has been moving you at and since the Minneapolis meeting? Your questioning would certainly be sensible if directed to the very things you might well question, and your faith become strong in these things you might safely believe. If you have not had evidence that the testimonies bear the divine credentials, will you tell me what will the Lord give you in the gifts to His church that do bear the stamp of heaven? Will you please let your reasoning criticize some of these matters and settle them satisfactorily to your own minds? Will you not be obliged, as candid men, to say you have been working in the dark, away from light and evidence and truth? This spirit does not bear the marks of the divine, but of the power and subtlety of the enemy of God and of man. I say it is from beneath and not in harmony with the Spirit of God, or with the message He has given His servants to bear at the present time. When the Lord sends us light and food that all the churches need, we may well expect that the enemy of all righteousness will do his utmost to prevent that light coming in its native heavenly bearings to the people. He lays hold of minds full of unbelief and doubts to wheel into his service, to serve his purpose, to intercept the light that God means shall come to His chosen ones.”*6LtMs, Lt 83, 1890, par. 12*

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.*6LtMs, Lt 83, 1890, par. 13*

“Why,” I asked, “is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your



own scales as you interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians.*6LtMs, Lt 83, 1890, par. 14*

“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.*6LtMs, Lt 83, 1890, par. 15*

“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 that you have done.*6LtMs, Lt 83, 1890, par. 16*

“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. *6LtMs, Lt 83, 1890, par. 17*

“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.” *6LtMs, Lt 83, 1890, par. 18*

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. *6LtMs, Lt 83, 1890, par. 19*

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.*6LtMs, Lt 83, 1890, par. 20*

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.*6LtMs, Lt 83, 1890, par. 21*

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.*6LtMs, Lt 83, 1890, par. 22*

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.*6LtMs, Lt 83, 1890, par. 23*

Emma and I went to see Rheba 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.*6LtMs, Lt 83, 1890, par. 24*

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 Rheba. I am glad she is so cheerful and contented and all her wants are supplied.*6LtMs, Lt 83, 1890, par. 25*

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.*6LtMs, Lt 83, 1890, par. 26*

Afternoon. Sister McOmer came today with her sister to take treatment. She is in good health, but I think she would not feel like going far from home, as her parents are aged and she feels she should be nearby. She and Emma are now visiting Rheba.*6LtMs, Lt 83, 1890, par. 27*

I think the change in [*Spirit of Prophecy*] *Volume 1* will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay.*6LtMs, Lt 83, 1890, par. 28*

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. 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.*6LtMs, Lt 83, 1890, par. 29*

Love to you all. I think of you and pray for you every day. May the Lord bless you abundantly is my prayer.*6LtMs, Lt 83, 1890, par. 30*

I have this afternoon received a letter in response to the one written to Smouse, that we could have the use of the money loaned to me for one year longer, but as it was given for only one year, I had better renew the notes. He would let me have the money for seven percent although he could get more, but as it is to be used in the cause he was satisfied with it; and he says at the end of another year, he can extend the time, he thinks, if I wish.*6LtMs, Lt 83, 1890, par. 31*

**Lt 84, 1890**

White, W. C.; White, Mary

Battle Creek, Michigan

March 19, 1890

This letter is published in entirety in *1888 642-644*.

Dear Children Willie and Mary White:

Attended morning meeting and listened to what others had to say, but did not talk myself. Many excellent testimonies were borne, but some whom we longed to hear from did not talk. I was so thoroughly exhausted I wanted the luxury of quiet, but could not get it. One after another must see me a few moments, and my time was so broken into I could not do much.*6LtMs, Lt 84, 1890, par. 1*

A. T. Jones was present and spoke short and to the point. We thought [it] best to appoint a meeting in the afternoon of the same character as the one we had held Wednesday evening, the week past. Brother Eldridge had quite a long talk with me upon various things—books and writers and the present condition of things. He thought it would be best to have a second meeting, and deplored that these meetings of explanation could not have been held long ago. The same has been stated by others; but I explained that the state of their impressions and feelings was of such a character that we could not reach them, for they had ears, but they were dull of hearing; hearts had they, but they were hard and unimpressible.*6LtMs, Lt 84, 1890, par. 2*

We had our meeting. Brother Jones talked very plainly, yet tenderly, in regard to their crediting hearsay and not, in brotherly love, taking the matter to the one talked about and asking him if the report were true.*6LtMs, Lt 84, 1890, par. 3*

Willie, I talked as they had never heard me talk before. I went over again the transactions at Minneapolis and since that time, and I addressed plain remarks to Elder Smith. I told him that it was not so surprising that my brethren who had known but little of the work the

Lord had given me to do should have temptations, but Elder Smith was not excusable. He had been acquainted with me and the character of my mission from his youth up, and he had seen my work, and it had been tested and proved by him for years; and that there should suddenly come a period of time when without any reason except the imagination of his own darkened, perverted understanding, he should so deliberately and coolly treat the Testimonies in a manner to make them of no effect, was a marvel to me. *6LtMs, Lt 84, 1890, par. 4*

I had reason to expect my brethren would act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions—wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy. *6LtMs, Lt 84, 1890, par. 5*

I said to them that Brother Smith ought to have been the man to be standing and saying the very things I was saying, because they were truth, equity and judgment. He had not a particle of reason or foundation for his prejudice. Well, it was a solemn a meeting as I have ever seen. It made a deep impression. Suffice it to say the whole atmosphere is changed. There is now joy with Brother Dan Jones that I held to the point. He says he has made a fool of himself. Brother Eldridge says he feels subdued, like a whipped man, that all this maneuvering has been going on to meet obstacles that never had an existence. But I will write more. *6LtMs, Lt 84, 1890, par. 6*

I am writing in Chicago [about March 22] in the same room I occupied when the meetings were in session. *6LtMs, Lt 84, 1890, par. 7*

Brother Dan Jones says it would have been lamentable to leave Battle Creek without these two special meetings and the definite explanations made. He is a changed man. The Lord is at work. How Brother Smith will come out remains to be seen. *6LtMs, Lt 84, 1890, par. 8*

A few days since, Sister Butler was stricken down with paralysis and was unconscious for days. Yesterday a letter came that she is conscious, yet helpless. One-half of her is helpless. She cannot yet talk. Elder Butler must be passing through severe trials; I pity him from my heart.*6LtMs, Lt 84, 1890, par. 9*

I now ride out with Brother Starr and wife to see lots of land.*6LtMs, Lt 84, 1890, par. 10*

Mother.

Love to Mary and children and household.*6LtMs, Lt 84, 1890, par. 11*

Mother.

**Lt 85, 1890**

Children

Chicago, Illinois

March 23, 1890

Previously unpublished.

Dear children:

I see that I did not enclose all of my letter to you, so this makes it necessary for me to write you again, and enclose the first part of my letter.*6LtMs, Lt 85, 1890, par. 1*

Yesterday, Sabbath, we had an excellent meeting, although Elder Olsen and myself were very much exhausted, having labored so hard and so constantly in Battle Creek. Yet we both spoke yesterday, Bro. Olsen in forenoon, myself in the afternoon.*6LtMs, Lt 85, 1890, par. 2*

Bro. Olsen had freedom and I was blessed with a measure of freedom and then we had a long social meeting. If you had heard the testimonies borne of gratitude to God for the truth they had heard, could you have seen the tears shed, you would have concluded that there were those who heartily received the Word with gladness. I spoke from *John 16 [17?]* and *John 6:53-45 [65?]*.*6LtMs, Lt 85, 1890, par. 3*

One sister, who is quite wealthy, has believed the truth for something over one year, [and] was very desirous to see me and I consented to see her. She is a very intelligent woman and we had a social chat together. She did not know how to stop her conversation, but I promised her if I returned in two months, I would call on her at her home. She has an elegant home. She has all my books and claims to be thoroughly acquainted with me through reading them. She gave me \$5.00 and seemed loathe to be compelled to end our interview.*6LtMs, Lt 85, 1890, par. 4*

Then I was introduced to Mrs. Bradley, the great temperance



worker in Europe. Her family is still in Europe, but she has come to America to disconnect herself from the temperance confederacy to which Francis Willard is connected. She conscientiously cannot harmonize with their position on the religious amendment question and the enforcing [of] the Sunday law. She is a conscientious, God-fearing woman and is having a similar experience in her line that we have been having in our line. She has enemies because she cannot accept all the positions taken by the Woman's Christian Temperance Association. She is investigating the Sabbath question. She is an active worker. Oh, I wish she might take her position with us. We have another talk this morning.*6LtMs, Lt 85, 1890, par. 5*

I am glad to report today [that] I have had two good nights' sleep. I speak again Sunday afternoon, then I shall do no more. I leave here, accompanied by Sara, Monday night, tarry in St. Louis and speak to them once or twice. I received a letter with earnest solicitation for me to do this as it was on my direct route to Arkansas. I shall leave Arkansas, April 1, for Texas. Shall leave Texas, if possible, as soon as the sixth of April. If I can, shall get away the fifth.*6LtMs, Lt 85, 1890, par. 6*

I am sorry that I sent you that broken letter, but I was so anxious that you should hear that the ice had at last broken, that I could not defer writing. The horse and carriage were at the door, and I enclosed the half of the letter. Excuse me for my mistake.*6LtMs, Lt 85, 1890, par. 7*

I do not think that there is a possibility of my becoming again rested. It has been an exceedingly trying ordeal for me. Sleep will be a new and refreshing medicine to me, for I have not been able to obtain but little of the precious article for some time.*6LtMs, Lt 85, 1890, par. 8*

I feel very grateful to my heavenly Father for this great blessing of sleep. I could sleep until four o'clock the two last mornings. It is a beautiful day today and we had a beautiful day yesterday, and the house was packed with people. O, they cannot get along with this little room for meetings, they must have more room.*6LtMs, Lt 85, 1890, par. 9*

I hope to receive [a] letter from you when I reach Texas. I am hoping that you are having pleasant weather now in Colorado and dear Mary can get out and ride. This month is the most trying for the sick. It is so changeable.*6LtMs, Lt 85, 1890, par. 10*

Much love to all your family and all dear friends.*6LtMs, Lt 85, 1890, par. 11*

Mother.

**Lt 86, 1890**

White, W. C.

Chicago, Illinois

March 24, 1890

Previously unpublished.

Dear Willie:

I received your letter and your request in regard to Addie. She is a good hand with children. In regard to her coming to Colorado, I do not think she had better wait until her studies are through. The children need her now, and if Mary is failing, I would not advise you to leave the dear child. This, that you have written me, is a great affliction to me. I feel distressed, but the Lord's ways are not our ways. I wish I could pass through Colorado, but the time is so limited I think I must go directly to Fresno.*6LtMs, Lt 86, 1890, par. 1*

I will send the copies of the matter you mention to Africa; one copy was sent, but I know not to whom. I had more matter to send, which I will send to Battle Creek to have copied and forwarded at once to Africa.*6LtMs, Lt 86, 1890, par. 2*

Addie has not seen the letters you sent to her for she was and is at school. She will be home shortly and will speak for herself.*6LtMs, Lt 86, 1890, par. 3*

Mother.

**Lt 87, 1890**

White, W. C.; White, Mary

Fresno, California

April 14, 1890

Previously unpublished.

Dear Son Willie and Daughter Mary:

We arrived here last Friday, half past 11 o'clock. I was solicited to speak in the afternoon and did so with freedom of the Spirit of the Lord, but I found myself very weak. Sabbath afternoon I spoke again to a large congregation and then we called them forward, and there were a goodly number who responded, more than one hundred. I thank the Lord that the testimony given me of the Lord seems to reach the heart and the opposition and resistance cannot stand against it. *6LtMs, Lt 87, 1890, par. 1*

The meetings are settling things in this place. I am very much troubled with weakness of the muscles which are exercised when I speak. Sometimes it seems that I cannot endure the weakness and soreness of the muscles as I attempt to speak. Meetings are doing good and now we shall begin to set things in order, Sunday after I speak at this meeting. *6LtMs, Lt 87, 1890, par. 2*

Sunday the tent was crowded. The wealthiest men in the city of Fresno were present to hear and to see that woman who put out that pamphlet. Sabbath some of the first men in the place said, That woman is alright. She is not a fraud. She speaks as if she knows these [things]. Another said he never had listened to such a discourse in his life. He wanted to hear Mrs. White every time she spoke. I spoke nearly two hours Sunday. The meeting was large and the tent full and all present listened with the greatest attention. I was a little stronger than on Sabbath and could speak with much less pain. *6LtMs, Lt 87, 1890, par. 3*

In the evening at six o'clock about twenty or thirty collected in Brother Bell's cottage and I made a plain, clear, sharp statement of

things in Fresno and of the course Eld. Daniels and his wife had taken. They were present and Eld. Daniels began to confess. He seemed to have deep feeling and I could feel that the Lord was working with the poor soul. Both he and his wife went quite thorough. Of course, everything is not seen at once, but we see decided improvements in softening and in breaking of hearts before God.*6LtMs, Lt 87, 1890, par. 4*

This morning we had another meeting where I read some things pointedly for Brother Church in regard to his chart and his philosophy which I stated was not true, that they confused judgment and were ideas that himself had originated that could not in any way bring light and peace and assurance to the heart of believers, that God could not impress the heart unless these strange fancies were given up. These things which he brought into the church were a mixture of ideas and fragments of things pieced together—a little truth and a mixture of error. All his teaching [of] these things brought no light, but confusion and darkness. He arose and said, “If this had come to me five years ago I could not have received it.” Said he received the testimony. He was not right. He must have a new heart and he was going to agonize for it day and night. I said, “Brother Church, the Lord has said, ‘a new heart will I give you.’ [*Ezekiel 36:26.*] You may labor, you may work with all your powers for a new heart and you will be just as far from your object as you are at the present time. You cannot prepare the garment of righteousness for yourself. You must put on the garment of righteousness of Christ which has been woven in Christ’s loom. All your struggles and wrestlings are unnecessary. All you have to do is to believe the naked promise of God; cast yourself helpless and dependent on the merits of the blood of a crucified, risen Saviour. Christ says, ‘Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.’ [*Revelation 3:20.*] All you have to do is to open the door for Jesus. Rest with unwavering faith in the promises of God.”*6LtMs, Lt 87, 1890, par. 5*

Our meeting closed, and tonight we have another meeting of the same order. I may speak today, I cannot say. May the Lord direct.*6LtMs, Lt 87, 1890, par. 6*

There is a letter come to you from Bro. John Fulton. Letters come in thick and fast for me to come to the Oregon and Upper Columbia meetings, urging an immediate answer. I told Brethren Underwood, Loughborough, [and] McClure I would go to these meetings, so the word has gone to the Upper Columbia Conference and Portland that I will attend their camp meetings.*6LtMs, Lt 87, 1890, par. 7*

Now, another matter comes in. Bro. Joe Hutchings proposes we come up to where he lives and rest a few days. Then he will not consent to anything else but that he shall take us on that trip to Yosemite. What think you of this? Will you please to write me at once what is your mind in this matter? It is a question with me whether I can attend the meetings east of the Rocky Mountains. I feel great reluctance in going east again. I find myself full of malaria. Everything I eat is bitter. I do feel that the strain has been so great upon me that I must have a change. Will you please to tell me what you think of what I have written? I have consulted my brethren in the ministry and told them I would follow their decision whether I attend the meetings at Healdsburg or go to Oregon. They have decided that I had better go to Oregon. I can attend meeting in Oakland, go to St. Helena, attend one week's meetings in Healdsburg, then go to Oregon.*6LtMs, Lt 87, 1890, par. 8*

I send you this letter from Brother Fulton. I also received one from Bro. Fero. Brn. Underwood and Loughborough received letters from Decker and Fulton with such earnest appeals for me to come to Upper Columbia meetings and Oregon that I think that I will go, trusting in the Lord that He will give me strength.*6LtMs, Lt 87, 1890, par. 9*

After that, I long to be somewhere for a little rest where I can be retired and write. I dare not venture east, books or no books. If I cannot write here and make connections, then I cannot keep up the book making. I think of you all, especially Mary, and offer up my prayers in her behalf that the best of heaven's blessing may rest upon her and her little ones.*6LtMs, Lt 87, 1890, par. 10*

Much love to you all.*6LtMs, Lt 87, 1890, par. 11*

Mother.

**Lt 88, 1890**

White, W. C.

Oakland, California

April 21, 1890

Previously unpublished.

Dear Son Willie:

I have sent a telegram today to Battle Creek, and I have just written Edson six pages, very decided, but essential. I want you to see it and read it.*6LtMs, Lt 88, 1890, par. 1*

I have had a very distressing time with my heart last Sabbath evening, April 19. I thought I might not live. It came so severe and I was so utterly helpless to relieve the pain, Sara called up a brother and sent him to the druggist for mustard plasters. I put on two and let it burn its way into my flesh. I was somewhat relieved, but not entirely. Since reading your letter, I feel the threatenings again of the pain. I hope it will not come back, I can hardly breathe because of the acute pain when it does come.*6LtMs, Lt 88, 1890, par. 2*

I sent you a letter from Fresno to Boulder. I sent you one today to Boulder before I received yours. Perhaps you had better wait awhile before asking Edson for the letter and see if the letter has any influence on him.*6LtMs, Lt 88, 1890, par. 3*

I am decided that unless Edson will keep to his agreement to let every scheme of his alone and give me his whole time, his mind and tact, it is better to dissolve our business relations. I feel strictly forbidden of God to be connected with Edson in any way in a business line, for he will not only destroy his own influence, but destroy the confidence of my brethren in me. If he has no strength from God to withstand temptations to engage in his schemes, which has cost us so much and involved him hopelessly in debt, then our only way is to disconnect, let him stand on his own merits. In that case I do not wish to go east. I will remain this side of the Rocky Mountains.*6LtMs, Lt 88, 1890, par. 4*

My place is rented at Healdsburg for five months, twenty dollars per month. It is for sale.*6LtMs, Lt 88, 1890, par. 5*

I hear that Eliza Burnham is on the way from Australia to the Pacific Coast of California. If Edson will decide to be counseled, for he needs counsel, then will keep steadfastly to his word, if he will help me, give his mind to the business which he has promised to do, then I will return inside of two months. I cannot bear what I have borne of disappointment and of distress and anguish of mind. I must get somewhere that my mind can be at rest. I have had a long, hard pull in Fresno. Elder Daniels broke and confessed, but how long he will stay confessed is the question. I have come to see we can place no confidence in humanity unless Christ is an abiding principle in the soul.*6LtMs, Lt 88, 1890, par. 6*

I am now waiting to have a set of teeth made for my set is spoiled. I see troubles in the church everywhere and laborers are needed everywhere, but everyone seems to want to carry out their own plans and to take their own course and have their own way. May the Lord work for His people. The end is near and my prayer is, "Come, Lord Jesus, and come quickly." [*Revelation 22:20.*]*6LtMs, Lt 88, 1890, par. 7*

So many say they want to work in the cause of God, but, O, their own ways and will are a controlling power, and they make so much suffering of heart and so much extra labor for the servants of God that we are overburdened with their course of action. What can be done? Is there no rest for me until I lie in [a] little home, ten feet by four? What do these things mean? Is Satan working with all deceivableness of unrighteousness, and those who ought to know his wiles are asleep? What can I do? May the Lord show me my duty. If it is so, that Edson thinks he wants [to] be independent of all counsel and restrictions, change the order of things at once. I will settle in California, rent my two houses in Battle Creek, and I will call my workers here. But it will be a grief to my soul as long as I live, all my efforts to help Edson are a failure.*6LtMs, Lt 88, 1890, par. 8*

Whatever steps he has taken, whatever depth he has gone in violating his pledged word, if he will stop right where [he] is and with



Christian integrity carry out his agreement, we will continue a firm; but on no other conditions will I consent to have matters as they have been. His covenant is violated with me when he goes into the scheme of boat making again unless he becomes right in this. We are to be no longer a company concern. I cannot give consent to that which God has shown me is a snare to Edson's soul and which gives Satan a chance to wound and freeze my soul through him. I want to hear as soon as possible the decisions made, but my heart pains me so I must stop. I can go no farther. *6LtMs, Lt 88, 1890, par. 9*

Not one line from home have I received since I came away which was four weeks last Friday. How is this matter? Why does not some one write? I dreamed this matter all out in regard to Edson's boat building. *6LtMs, Lt 88, 1890, par. 10*

Mother.

**Lt 89, 1890**

Children

Oakland, California

April 29, 1890

Previously unpublished.

Dear Children:

Seated on the bed, I will pen a few lines to you. I could not attend meetings except on Sunday. Monday I went in forenoon, but that was the end. A storm was coming and I was sick all the afternoon, in a distressing fever all night.*6LtMs, Lt 89, 1890, par. 1*

Today is cloudy. It is now five o'clock. Burke telegraphed he could not attend—critical cases with patients. Church here only this forenoon and will be at the meeting in the evening. I have done literally nothing, and tomorrow morning I go to St. Helena.*6LtMs, Lt 89, 1890, par. 2*

The showing for the institute is four thousand dollars above expenses this past year. We have not seen Burke, but I understand he desires to manage, himself, saving the expense of a superintendent, in harmony with the Board of Directors. He says he must have this much control, else he will not undertake to run the Health Retreat. All say he keeps everything kind and smooth. [He] is very strict on [the] Health diet question and says it will be just as much the duty of the conference to place a chaplain at St. Helena to keep up the moral tone of the institute. A judicious person, he thinks, could do [as] much good as on any missionary soil, and he thinks it will pay fourfold. He wants to obtain the farm Bro. Harmon is on and employ a hand to take care of the cows and make them pay their way. He has, at Napa, twelve good cows on a hired ranch. We now pay, he says, twenty-six hundred dollars a year for milk purchased. He says he must have every leak stopped.*6LtMs, Lt 89, 1890, par. 3*

I think Bro. Biter is determined not to go back unless he takes his

wife as matron with him. Dr. Burke says he has to contrive every way to keep the patients. He is sedate and stern. We talked the matter over with our brethren. They say, let him try it under a board of directors.*6LtMs, Lt 89, 1890, par. 4*

I have been so weak, unable to scarcely taste of food for about three weeks, that I can scarcely walk. I ate with a better relish this noon. Everything has been done with a cheerfulness and a tenderness that has touched my heart. Now, Willie, comes the Oregon question.*6LtMs, Lt 89, 1890, par. 5*

Now I cannot see the least light in taking that journey. When I said I would go, I expected to be able to do so; but my sickness has taken my strength and causes me great suffering. Every change of weather there is congestion of the left lung and I awake in the night sneezing, sneezing, and then it is cough, cough, cough. Then it is headache. So it is with me. We have fog and cold weather here, and the air is as a rasp to my lungs. My food—although as simple as a cup of milk, a bowl of farina and a little milk, greens sometimes, and a variety of things—I dare not touch. Hours after eating they are not digested and fever comes up. I think it is malaria. It is not safe for me to go into the south any time in the year except in winter. I find I was not safe at all this early in the spring coming across the alkali plains. We all had a bitter taste and all the food we ate was bitter, while at Fresno. This is now passing away. I have taken a bath nearly every day, for I had chills; then when the fever came a hot bath rested me.*6LtMs, Lt 89, 1890, par. 6*

I try not to think about anything, but to keep my mind off of every subject that is tiresome. I am so helpless I can do nothing.*6LtMs, Lt 89, 1890, par. 7*

Now I write to [ask] you what you thought of my going to the Yosemite. I hope you will answer me. I asked in a letter sent to you at Battle Creek what you thought of my going east in answer to Bro. Robinson's call. He urges me [to] attend the camp meetings on June 24. I think I shall know better, when I see how I am to be. I do not have energy to make any exertion after going out Sabbath and speaking, which I am satisfied did me much harm.*6LtMs, Lt 89,*

1890, par. 8

The brethren have cancelled me some and I feel that there is danger of sending off workers that are far more necessary at home missions. The disaffection against Eld. Loughborough is far and wide. M. J. Church and Eld. [E. P.] Daniels and the many who are full of criticism are gathering up every tidbit of evil and scattering it like thistle down. We see confidence needs to be established in C. H. Jones about as much as in Eld. Loughborough. The Publishing Department comes out six or eight thousand dollars in debt. Men cannot all be moved to other places and [leave] the work Satan wants so much to destroy [to] run itself. The college, I think, could not be much worse and have an existence. The mission in Los Angeles is very low and many are talking [that] it better be closed, but Otto is trying to give it some strength. He is liked there. What M. J. Church will do remains to be seen. He is a hard ticket, unfit, wholly unfit, to be Elder, but clings to the position like ... [incomplete sentence.]<sup>6</sup>*LtMs, Lt 89, 1890, par. 9*

If I had strength I could write more fully, but I drop this line that you may not get anxious about me. I am in the hands of God. Let Him do with me as seemeth good in His sight.<sup>6</sup>*LtMs, Lt 89, 1890, par. 10*

But what to say! It is time something was said. Looking at appearance, I should say it is presumptuous for me to attend even one camp meeting, for I cannot see the churches and the people before me, when I am so intensely interested for them that I forget I have so little strength; and then hours of weakness and nervous prostration are the result. I have hardly dared express this, fearing that it would savor of complaining or of unbelief. The wave that struck me in that depot eight miles from Plano has seemed to shatter me to pieces as if it were a cyclone.<sup>6</sup>*LtMs, Lt 89, 1890, par. 11*

Tomorrow morning early on [the] first train we go to St. Helena, and Bro. Ings goes with us. There I shall remain until I am improved.<sup>6</sup>*LtMs, Lt 89, 1890, par. 12*

Mother.

I think of dear Mary and her children and all friends.<sup>6</sup>*LtMs, Lt 89, 1890, par. 13*

Mother.

**Lt 90, 1890**

White, W. C.

Oakland, California

April 30, 1890

Previously unpublished.

Dear Willie:

Another hard night has passed. I had congestion of the lungs all day. Last night the pain of a week ago came back, relieved only by plasters. It looks rather hard now to think of crossing the Rocky Mountains. I am losing courage to attend camp meetings. Miscalculations in regard to preparations exposes me to weeks of sickness. I must go begging thoughtfulness in my case, begging to be cared for, begging a way be made for me. I always have lived and worked and they suppose I always will, so I have to plead and explain; and I am sick of the whole matter when worked within an inch of my life because of the resistance and unbelief of my brethren. Then travel, and those who do not know the cause of sickness say, Why doesn't the Lord heal Sister White? Why is she so feeble?<sup>6</sup>*LtMs, Lt 90, 1890, par. 1*

The time has come to call a halt. Books I have no ambition or anxiety for, since the management of *Volume 4 [The Great Controversy]* last year. I have no burden on this line and would as soon dismiss all my workers except Marian. I think this is best. To force myself into Battle Creek to stand under the pressure I have had to endure at the great heart of the work at home and abroad is a sad picture for me to look on in memory's hall. I want to escape from it all and, like a tired child, lie down and rest.<sup>6</sup>*LtMs, Lt 90, 1890, par. 2*

Your presence, could it have been here while it has been in Battle Creek, oh, how highly it would have been appreciated. I never saw the need of wise labor as now in California.<sup>6</sup>*LtMs, Lt 90, 1890, par.*

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I go to St. Helena this morning. Would I had gone there two weeks ago. I can do nothing now, neither use pen nor voice, but as to plan in the future, I simply cannot. *6LtMs, Lt 90, 1890, par. 4*

Mother.

Send this to Edson, if you think best. I put no dependence on anybody or anything. *6LtMs, Lt 90, 1890, par. 5*

Mother.

**Lt 91, 1890**

White, W. C.; White, Mary

St. Helena, California

May 2, 1890

Previously unpublished.

My Dear Children Willie and Mary:

We left Oakland last Wednesday morning. I do not expect to be able to do justice to anything and can only write by short stages what I have on my mind.*6LtMs, Lt 91, 1890, par. 1*

Your letter written to Dr. Burke made him feel very badly. He has had a very taxing winter. It has been no easy matter to keep both institutions in running order. He has not created special dissatisfaction. After working all day intensely, he had a cab standing at the door to take him at twelve o'clock at night to his patients in Napa City. He could not bear such a strain long. Yet he would not neglect his patients.*6LtMs, Lt 91, 1890, par. 2*

Brother Biter came to see me in Oakland and told me that Dr. Burke would not continue to serve at the Health Retreat longer. Brother Biter said monied men at Vallejo agreed to furnish him thirty thousand dollars at once to commence building an institution at Vallejo. The present facilities at Napa are very poor. Then Elder Loughborough and Brother McClure stated that Dr. Burke made the statement to them that he would not do as he had done at the Health Retreat. He must have more control. I stated some things definitely to you in my last [letter]. If he was to have his hands tied as they had been, he could not do justice to the Health Retreat and could not do justice to himself.*6LtMs, Lt 91, 1890, par. 3*

When your letter came he made his decision accordingly, as he had purposed. He said he had put confidence in yourself and your mother as the only ones with whom he could advise as reliable counselors. And when he knew his motives were so decidedly misjudged, that he seemed determined to rule or ruin, he thought if



those whose confidence he appreciated thus judged him, it was no use for him to try any longer. He knew that he went into the Health Retreat with the best of motives. He had tried to do his duty in every respect, and knowing his mistakes and errors of the past, he confessed these errors and believed his sincerity must be evidenced by his course of action. To restore has been his aim and sincere purpose; to close his eyes and senses to everything in the shape of temptation that should prevent this work being done. This was not said all at once, but one and another would plead with him and then he would make some statements. *6LtMs, Lt 91, 1890, par.*

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I had a little talk with him on the cars, for he stepped onto the train at Napa City, but I could not draw anything from him. Yesterday I had a few words with him. Brother Underwood wanted I should be present at an interview with Dr. Burke, and Brethren Pratt and Atwood. They would meet at my room, which is the bay window room in my cottage. I was lying on the sofa. Brother Underwood said Sister White had something to say. I said, "Brother Burke, I think you have something to say. Speak freely." *6LtMs, Lt 91, 1890, par. 5*

He then made statements about his desire to have control, and how far. It was in those things where none but a physician could act intelligently. He stated that it was necessary that he should have a voice in the diet question—that the helpers' table must be provided with just as good food as the patients have. He said there is need of it if we expect them to do good work, and then there will be a peaceful, satisfied feeling all around. *6LtMs, Lt 91, 1890, par. 6*

If there are helpers or nurses who are fractious and distasteful to the patients, he always hears it from the patients. He says not a word to the helper unless he thinks the one can be cured, then he tells them what he will expect of them that they will help him to make the institution a success. He seldom fails to secure the desired end. If he finds the offense repeated after a kind, solid talk, he manages to have them dismissed so as to occasion no crisis. He tells his helpers that they are to have the same interest he has, and when they are having a large number of patients, he will give them wages accordingly. When the patients number but few, then their

wages must be limited; and they are, he says, always satisfied and they feel the amount they receive rests largely with them. If they keep the good will of the patients, they carry a good impression with them and are an advertising medium.*6LtMs, Lt 91, 1890, par. 7*

He had something to say about exacting the last five cents, as has been the practice, which he says to his certain knowledge has turned patients away disgusted, to report to others the penny-littleness. He mentioned these things as things he could not conscientiously tolerate. He knew their influence, etc. He talked and I talked. I told him if he disconnected from the institution now, it would leave the institution in a far worse condition than before he came.*6LtMs, Lt 91, 1890, par. 8*

I told him that for his own sake, for the sake of the Health Retreat, I could not feel that we could let him go. I told him how M. J. Church felt, how spitefully he talked of the Health Retreat, and declared the curse of God was upon it. I told him what had been shown me years ago—and from time to time up to the present—of the location. I said, “We feel that you should be president of the board, for no other one can be as intelligent in regard to the workings of the institution. We will take hold together, pull in faith and to one purpose. This should be regarded as missionary soil. We will invite Brother Fulton to come back here to be elder of the church and look after the spiritual interest.”*6LtMs, Lt 91, 1890, par. 9*

He has perfect confidence in John Fulton. Says his influence over the patients is good. He is of good repute everywhere. After all had considered the matter, in my judgment and in the minds of the brethren, this was the place to be offered Brother John Fulton. A vote was taken by the board to that effect. There is Brother Butler urging him to go to Florida, but it would not be the best place for him. I am quite sure this climate is better.*6LtMs, Lt 91, 1890, par. 10*

Now Dr. Burke has some two months in which to close up his institute in Napa. He says he will work to that end. I would not have to be obliged to make another change in Health Retreat physicians for anything, although I think we could get Dr. Gibbs back, but Dr. Maxson and wife never. Brother Church is building an immense

institute in Fresno. Dr. Maxson's wife's brother, Sanderson, married Dr. Maxson's sister and he is studying to be a physician. Danver Church is also studying in San Francisco and they say that Riley, from the sanitarium, is coming to Fresno. I want that those who have talked dead against the institution shall see that God's hand is uplifting it. The showing of the figures is four thousand dollars in advance of all expenses the past year, notwithstanding the wood bill was immense. *6LtMs, Lt 91, 1890, par. 11*

Well, I have at different times written this and now I can write no more. I will stop where I am, but I tell you we have had a pull, and I believe it is successful. I will now stop and may think of some other point. *6LtMs, Lt 91, 1890, par. 12*

The question was asked, "Where will I put my patients?" I told Dr. Burke that something must be done to secure more room. I know the horrible debt fastened upon it—a large share of it by the unwise management. Yet Sister Gotzian has fourteen thousand dollars back on her place which they promise to send her right away. If this comes, she will loan it for a term of years for light interest. Would it not be best to secure it, if Dr. Burke takes a satisfactory position, and at once erect a building which had been contemplated before the old one was remodeled? I leave this with others to decide. We can now obtain the loan of the money to put up a respectable, neat building, plain, without extravagance or adornment, with plain, substantial, sunny rooms. *6LtMs, Lt 91, 1890, par. 13*

I have thought I could get this into the office before Sabbath, but the matter seems hopeless as it is nearly sundown. *6LtMs, Lt 91, 1890, par. 14*

June 5

Yesterday there were about two hundred out. I did not venture to speak. I shall try to say a few words today, for the people were much disappointed yesterday. I am gaining slowly. If I could only have some appetite! It has been six weeks since I could relish food. I will send this to you and write again soon if I have strength. *6LtMs, Lt 91, 1890, par. 15*

I will send this to you now and write more soon, but I tell you, Willie,

I want to know just what it is best for me to do. I am convinced it is not best for me to attend the eastern meetings, and I am convinced I must have rest.*6LtMs, Lt 91, 1890, par. 16*

Sara and I occupy the two front rooms above the basement. Everything is just as beautiful as it can possibly be.*6LtMs, Lt 91, 1890, par. 17*

The powers that I use to exercise my voice seem to have broken down. I am so tired. I would be so glad if Mary and the children and yourself could be here now. Everything is so green and there are flowers, flowers everywhere. I am literally barricaded with flowers—roses, pinks, pansies and many others.*6LtMs, Lt 91, 1890, par. 18*

May the Lord bless you is my prayer.*6LtMs, Lt 91, 1890, par. 19*

**Lt 92, 1890**

White, W. C.; White, Mary

Crystal Springs, St. Helena, California

May 15, 1890

Previously unpublished.

Dear Willie and Mary:

I have been sorely afflicted. Last night was very weak. Sister Lockwood is taking Sara. She left for to see to my things in Healdsburg. Yesterday noon she went; will [be] alone for three nights. I have had a hard time. Night before last the rheumatism attacked my left arm, causing me great suffering. Last night every joint in my body was full of pain. I could not obtain rest and sleep. I thought of the process I must go through with during the day in the vapor bath, which is [a] very taxing process in my weak condition with constant fear of the result on my heart. The pain commenced to dart through my heart about midnight.*6LtMs, Lt 92, 1890, par. 1*

Then suddenly the form of Jesus appeared to me so distinctly amid the gloom and the fog. His words were, "Fear not, the destroyer has been at work upon your body. I am the Restorer. I will heal thee. I will give thee peace and rest."*6LtMs, Lt 92, 1890, par. 2*

Oh, what a change came over me, a profuse perspiration broke over me and my heart and lips were filled with praise and gladness and rejoicing. I was instructed that I must not look to my pain and my infirmities, but I must look to the Healer. Look and live.*6LtMs, Lt 92, 1890, par. 3*

I am full of hope and joy and peace today and I will not distrust my dear Saviour. I was instructed that His eye has been upon me in all my feebleness, and some things were said which are a lesson to me in the future. I will not write much now for my eyes will not admit of it. I have had congestion of brain and inflammation of the eyes for about one week. Excuse this short epistle. It may relieve you.*6LtMs, Lt 92, 1890, par. 4*

Love to dear Mary and children.*6LtMs, Lt 92, 1890, par. 5*

Mother.

**Lt 93, 1890**

White, W. C.; [White, Mary]

Crystal Springs, St. Helena, California

May 20, 1890

Possibly addressed to May Walling, rather than Mary White. Previously unpublished.

Dear Children Willie and May:

My eyes are growing stronger and I am gaining some. My nights are the most difficult. I awake about twelve o'clock every night, so sore in bone and muscle I can scarcely move. This continues more or less until I get up in the morning.*6LtMs, Lt 93, 1890, par. 1*

I have thought of taking May with me and she giving me treatment. I am somewhat perplexed to know just what I had best do. If I go back east, it ought to be next month before the hot weather comes on. I greatly desire to call at Colorado and see my children and my grandchildren. I do want to do just the right thing. I might perhaps have strength to attend the New England camp meetings if they did not expect too much of me and would make things convenient for me, that I shall not be exposed. If I knew the will of God, I am willing to do it at any expense to myself. But I have had, during these weeks of pain and helplessness, many serious thoughts. I am sure I shall never work as I have done and go at every one's beck and call.*6LtMs, Lt 93, 1890, par. 2*

You speak of my not going up to the Northern meetings. I think if you had any idea of my last sickness, you would not have any anxiety on this line, for I simply could not go. It would be impossible. I cannot walk but a few steps alone. I have not been able (to) sit up but a very short time, when compelled to lie down. My whole body suffers with rheumatism. Nights are long and tedious. Yet, I know I am improving. My diet is two or three rolls, a young onion and a little barley broth. I have not ventured on fruit of any kind, and shall not until I am thoroughly cleansed from the poison of malaria.*6LtMs, Lt 93, 1890, par. 3*

Last Sabbath upon the hillside they were as sheep without a shepherd. I agreed to make the attempt to speak to them. The chapel was well-filled. Patients, both men and women, were present. Some are men of position and wealth. Brother Biter helped me on one side, Sister Lockwood on the other, and I moved slowly as a funeral to the chapel. I had perfect freedom in speaking, although I found I could not stand. I sat in a rocker on the platform and talked with them. *6LtMs, Lt 93, 1890, par. 4*

As soon as meeting closed I was introduced to three women, none of our faith, who expressed their pleasure in hearing the words spoken. One lady said she should ever have these good words so full of light and comfort imprinted on her memory. *6LtMs, Lt 93, 1890, par. 5*

Well, the institution has an excellent class of patients and they are paying patients, too, and I was glad a good impression was made. There is a man of wealth and influence from Pennsgrove whose judgment was convinced of the truth, but his worldly standing has hindered him from making a decided stand. His wife is convinced of the truth, but a worldly woman, and could not lift the cross to take her stand for the truth although her sympathies are with Seventh-day Adventists. *6LtMs, Lt 93, 1890, par. 6*

After the meeting they came to Sister Ings and inquired when her husband would return. They felt after hearing Mrs. White speak, they must both take their stand decidedly. They wished Bro. Ings to baptize them and they unite with [the] Petaluma church. He has a milk-white horse and nice phaeton which they offer to me whenever I wish to ride. *6LtMs, Lt 93, 1890, par. 7*

After Sabbath I have had several solicitations from the wealthy class for an interview. They want to talk with me, but I dared not tax my strength last night. I ventured, about five o'clock, to visit and converse and pray with one lady. She was very grateful. There is a banker and his wife here at present. She [came] for treatment from Oakland. There are others from Reno, Nevada; a member of legislature and also a judge. They seem to appreciate the simple truth spoken. I am so pleased, if in my feebleness, I can break the bread of life to some poor hungry souls. Never was I more fully



satisfied that this is the place for an institution for health.*6LtMs, Lt 93, 1890, par. 8*

Dr. Burke is fully in harmony with us to make, he says, this institution just what the Lord has signified it shall be. He looks forward to the time when he can close up the one in Napa and center his whole interest in the hillside. He knows not how to accommodate the patients. They have from eighty to ninety in Napa. Where will they be accommodated is the question. The institution is full and although Dr. Burke's time is divided between the two, there is but little, if any, dissatisfaction. All have implicit confidence in his advice and counsel. He works constantly yet never seems to be agitated or in a hurry. He answers their questions with all deliberation and interest as if that one demanding his attention was the only person in the institution. If he is busy and sees one watching out for him, he accommodates himself to the situation and gives them an interview.*6LtMs, Lt 93, 1890, par. 9*

He says if Sister White will stand by him he will not flinch, but he will work in harmony with this people for he believes the testimonies the Lord gives to Sister White. Up to the time of the dedication of the chapel, himself and wife would receive nothing for their services. He says he has injured the institution and he can only do his best in restoration and seeking to redeem the past. He has great anxiety for the spiritual interest of the institution. He is also watching every leak, keeping no more help than they actually need. He says every cent must be saved that can be, [to] work off the debt already on the institution.*6LtMs, Lt 93, 1890, par. 10*

Well, I have just come back from my treatment. They have three girls to give treatments. Each have nine patients in the women's department. I took my treatment at eight o'clock. One girl, German, from Switzerland treats me. She is very thorough and tries to do her best for me.*6LtMs, Lt 93, 1890, par. 11*

Tenth of next month Brother Hutchings goes to Yosemite and has encouragement that I will go. Eld. St. John and his wife will go at the same time. I do not know as they will be in our party, for I think there is to be another party who goes at [the] same time. Sara came back last night, having attended to my business satisfactorily.

Disposed of the fruit to the college. The house is occupied by one of the best families. I am offering it for sale, for forty-five hundred dollars. This is as low as I can afford. What price do you put on your house? Several have wanted to purchase it. I sold my old platform wagon for thirty dollars and Jim, I expect, is sold to the Health Retreat for two hundred dollars with the privilege of my buying him back if I come to live in California. Jim is observed by every one—so large, sleek and proud. They say I could get three hundred for him. He is a beauty, perfectly sound and gentle. Bill is for sale at one hundred twenty-five. I need money now more than horses. I have sold two cows, forty dollars each. Have not received the money yet for fruit or cows, but it is all safe. I want to clean up these things as fast as possible. *6LtMs, Lt 93, 1890, par. 12*

Now Willie, had I better go to Battle Creek, if I continue to improve, the last of June? Go to Yosemite the tenth, be ten days or two weeks in making the trip and then go from Stockton to Battle Creek? Is this the best thing? Is it advisable to remain where I am if I have strength [to] write what I can, and send back to Battle Creek, on the *Life of Christ*? My eyes are now so that I can use them without pain. Please answer these questions as soon as convenient. I am perplexed over this matter of Mrs. Scott. I fear the note has run too long and I shall lose it. As soon as the paper is found, send it to Lawyer Adams. *6LtMs, Lt 93, 1890, par. 13*

I am trusting in the Lord. I believe He will restore me to my former strength if I have learned my lesson not to be presumptuous. I am tired and must rest. If it is not best for me to go to Battle Creek in June, I will return from the contemplated trip to Yosemite and find the best place I can to rest. It will be rather hot on the hillside, but this is really a missionary field. Several have embraced the truth. One old lady, Tracey, has taken up her abode in the institution as a boarder. Her children live in Oakland and try to persuade her to return home but she declines. She loves the society of these who love and serve God, and it is so very quiet here she cannot bring her mind to live the few remaining days with those who are full of the world. They consent she shall do as she pleases. How glad she was to hear me speak last Sabbath. Her heart overflowed in gladness. She could hear every word because, she said, "Sister White spoke so clear, slow and distinct." I would try to help them

here as God should give me strength if it is the “way of the Lord,” I have no will of my own.*6LtMs, Lt 93, 1890, par. 14*

I have written Edwin Jones a long letter which I hope will help him. I think of my children and grandchildren. Would love to see them, but know not where I shall be.*6LtMs, Lt 93, 1890, par. 15*

May the Lord bless you and me is the prayer of Mother.*6LtMs, Lt 93, 1890, par. 16*

**Lt 94, 1890**

White, W. C.

Battle Creek, Michigan

June 17, 1890

Previously unpublished.

My dear Son Willie:

I have just received your letter written June 15. I am a little surprised.*6LtMs, Lt 94, 1890, par. 1*

We arrived home Wednesday night. Thursday or Friday I had Zolinski draw on my account a draft of two hundred and fifty dollars and send at once to you. You certainly ought to have received it, and I have been looking for an acknowledgment of the same. If not received, what does it mean. Shall I send again?*6LtMs, Lt 94, 1890, par. 2*

Addie wrote you Thursday of our arrival. I wrote you a few days since, but what is the matter. Are not the letters directed right, or what can detain the letters? I am anxious to know at once. Shall I send another draft? Telegraph and tell me.*6LtMs, Lt 94, 1890, par. 3*

Received your package of letters. I am growing stronger. I ride out every day a long time.*6LtMs, Lt 94, 1890, par. 4*

All the family are well, but so anxious about you all. Please go to the office and make more critical inquiry.*6LtMs, Lt 94, 1890, par. 5*

I thought if the matter was committed to Zolinski's hands, it would be done all right. I questioned afterwards whether he had sent the draft, he said that he had done.*6LtMs, Lt 94, 1890, par. 6*

We think of you all and pray for you.*6LtMs, Lt 94, 1890, par. 7*

In much love,*6LtMs, Lt 94, 1890, par. 8*

Mother.

**Lt 95, 1890**

White, W. C. and the Household

Petoskey, Michigan

July 17, 1890

Portions of this letter are published in *8MR 125*.

Dear Willie and the Household:

We tarried in Kalamazoo two hours, then we stepped on board the cars for Petoskey without further change. Emma and I had berths in the sleeper. I slept well and I needed it as I was not able to sleep the night before longer than one o'clock. Brother Salisbury, Sister Webber, and Sister Dond met us and we rode up to Brother Salisbury's in Sister Dond's carriage. We had a good breakfast prepared by Sister Salisbury. *6LtMs, Lt 95, 1890, par. 1*

This place where Brother Salisbury has located is rural indeed, and far more pleasant and beautiful than I, or any one of us, had anticipated. Directly, we were viewing the scenery. In front of the house, south, and north, the beautiful blue waters of the lake delight the eye. The air blowing from the lake is cool and invigorating. I think I shall enjoy my visit here very much. I mean to feel that this is the line of my duty. But it is a circumstance so entirely new with me to go to any place to rest and recuperate that I seem to feel almost conscience-stricken and inquire, Am I in the way of the Lord? I expect to hold myself in readiness to obey the voice of God and do the bidding of the Lord. *6LtMs, Lt 95, 1890, par. 2*

In reference to yourself, do tell me why you need to be in a hurry about renting or buying. You are welcome to consider that the room you now occupy is at your disposal and the room above it. Mary and yourself and family may sit at my table and if this does not suit you, you can remove the carpet and have your table set in that room. *6LtMs, Lt 95, 1890, par. 3*

We will find a place for Jelinskey somewhere else, and you may use the bedroom as cookroom for the time being. Anything to save

you expenses. You know we have plenty of house room and the children will not be in the way at all. If Linny will only remain at home they are easily managed. Only think, Edson is to be gone and we are to be gone east much of the time this winter and shall be away this fall, and the house room will be plenty, and for you to be paying rent or forced to buy is a shame. The increase of family is not much expense, and for you it is a positive pleasure to help you and have you compose my family. I think the children get along nicely.*6LtMs, Lt 95, 1890, par. 4*

I think if you buy, the Hunt place will suit you in every respect, as well or better than anything you can find. The barn is a good storeroom for trunks, a good woodshed for wood, a good playhouse for the children; the henhouses will be convenient for hens. They wish to sell their hens. The back lot for small fruit will be an advantage. You get the most that you want in this place, I think, but there is no hurry in your purchasing anywhere. Sister Sawyer now offers her place for \$1600, but the location is not favorable. There is a good shady yard, no barn, so that if it rains the children will be confined to the house. I want to see these children happy and not have their disposition hurt with too many restrictions. I say again, Willie, my roomy house I want occupied. It seems like a waste of means to pay rent when there is really no need for it. We did not know what to do with the milk before you came, but it is a gratification to me to see it enjoyed by yourself and the children, and there is no dearth in that line. We, who are out to the lake, pray for you.*6LtMs, Lt 95, 1890, par. 5*

With much love,*6LtMs, Lt 95, 1890, par. 6*

Mother.

**Lt 96, 1890**

White, W. C.

Petoskey, Michigan

July 24, 1890

Previously unpublished.

Dear Son Willie:

I sent two or three letters to Battle Creek, but I have not received any word in response. I have been feeling much better in health since coming here. I receive treatment every day. I have not ventured on any excursion or to attend any meetings lest I should get a backset. I let all the rest go while I remain alone half a day. Yesterday [I] was alone all day from eight o'clock a.m. until six p.m. I am not at all lonely. I love to be quiet and write and think and pray. I want so much to obtain strength that I can labor.*6LtMs, Lt 96, 1890, par. 1*

A meeting house has been hired: three months for six dollars for the Sabbath and one meeting during the week. So next Sabbath I shall speak to, I hope, double the number we had last Sabbath. I have felt it was best to keep quiet for two days and nights after I came here. My heart beat fast and hard. My head ached all the time. But I am certainly improving. I have no horse and will not feel clear in conscience to pay out money—twenty dollars for one-half a day [for] four weeks—for me to use to ride out. I will save my twenty dollars and strengthen my muscles by walking. Shall have to purchase rubber bands to firmly protect my weak ankles, making it safe for me to stand and walk. I am sure the Lord will give my weak muscles strength. I have only one east window in my room and, Willie, I can now interpret the weakness in my eyes: I had too much light. I have had no weakness in my eyes since occupying this room.*6LtMs, Lt 96, 1890, par. 2*

As I read Brother Irwin's letter from Ohio and Battle Creek, I am inclined to say I will be at the Ohio camp meeting. This is the second letter which I have received from him, and I respect his



anxiety and will try to ascertain my duty. Now, if I remain here trying to recover health, I do my part, and if the Lord blesses me with His healing grace then I can attend perhaps the Illinois camp meeting, then the Ohio camp meeting. I will consent to do this if Elder Olsen will come out here and spend a few weeks with W. C. White with nothing to perplex his mind, and try to rest. If he will do this, I will try so hard to gather strength to attend the two camp meetings, Illinois and Ohio, and give to these meetings all the help I can. *6LtMs, Lt 96, 1890, par. 3*

Brother Olsen, I must say to you, I believe this to be your duty. If your wife comes, all the better. We can take care of you and do it simply and freely and gladly. I know you need rest. These long council meetings are really wearing and you had a need of complete rest before you entered into them. Will you just be sensible and not strain every nerve you have until it breaks? You will do much better service in the cause if you will do this. The air here is invigorating. The lake breezes vivify one. We have no oppression from heat and all who see me say I look much better than before I came. Favorable changes have taken place with me. The old tiredness, the exhaustion, is leaving me and I am able to walk with less weariness. I do hope that in all this hot weather you will not be engaged in committee meetings. *6LtMs, Lt 96, 1890, par. 4*

I have had conversation with Dr. Lay and Dr. Douse in reference to the purchase of a house of worship. The Methodists or Baptists are building a new meeting house. The old one is small but well located and it will be for sale. Dr. Lay says from this little company hundreds of dollars tithe have gone to the conference. All here are poor, scarcely able to take care of themselves. Now the request I have to make is for the conference to buy this little meeting house. We want you all to consent to this, and the conference may own it until the church here increase in numbers and can buy it. There is positively no place suitable to assemble for the worship of God. Summers they can pitch a tent, but in winter this is impossible. This is a field where missionary work should be done, and it is certainly a good field wherein to labor. I make this my plea now, and I have other matters I wish to present before you soon. I have not tried to write much because my head ached, but I will do better in the future

in attending to some important letters.*6LtMs, Lt 96, 1890, par. 5*

Mother.

Brother Olsen ought not to think on any subjects now, but his mind should rest. This I dreamed a few nights ago.*6LtMs, Lt 96, 1890, par. 6*

## Lt 97, 1890

White, W. C.

Petoskey, Michigan

July 27, 1890

This letter is published in entirety in *1888 683-687*.

Dear Son Willie:

I told you our next meeting would be doubled, and it was. We had the small Baptist church, which was about full—seventy in all present; six were outsiders, the rest Sabbathkeepers. Quite a number were from Battle Creek. Elder Corliss opened the meeting and I spoke from the *first chapter of I Peter, 2-9*. The Lord gave me strength and freedom and it was easy talking to these souls that are hungering for the Bread of Life. Elder Corliss occupied a few minutes speaking to the point. Dr. Lay spoke well a few minutes, then thirty-seven excellent testimonies were borne and all expressed their gratitude for the meeting. The next Sabbath there will be more, for they now know I will speak every Sabbath. We had a good meeting. *6LtMs, Lt 97, 1890, par. 1*

I cannot see why this place has received no more attention. If there is a place in Michigan where there should be a mission both summer and winter, it is in Petoskey. There are places of resort within easy reach of this place and many guests are entertained. If something had been started years ago, at this time there would have been a flourishing church and mission. There are those who reside here who are friendly and who are really convinced of the Sabbath, but there have been no meetings in Petoskey since last fall. But since we came there is an awakening among all the scattered Sabbathkeepers at the thought that they are not to be left and neglected. Dr. Lay and Dr. Douse and myself are talking together and planning. Dr. Lay has no help, as you well know, in his wife or in his children. *6LtMs, Lt 97, 1890, par. 2*

Dr. Douse told me the conversation that went on between Lizzie Lay herself and some of the Sabbathkeepers who do not know me.

She stated that their family did not place any particular faith, now, in Sister White's testimony. She said Elder Smith, Elder Butler, Elder Canright, and mentioned other names of the elders, did not any longer regard the testimonies as they once did, but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true. Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them. He said he was embarrassed to make the statement that his wife and children were not in a clear spiritual state, and he wished her to understand that he believed every word of the testimonies and those referring to their family he knew to be true, every word of them. *6LtMs, Lt 97, 1890, par. 3*

This statement is what I meet everywhere in regard to Brother Smith, Elder Butler, William Gage, and several others whose names I cannot remember. I felt sad to have such impressions going out. Those who have been reproved fasten upon this doubting, unbelieving position of our leading men and feel at liberty to say the testimonies given for them were not true. Dr. Douse was a Seventh Day Baptist and but a short time in the faith. She told them that it was the testimonies of Sister White that were the means of her conversion to present truth, and when she gave up the testimonies she should give up all the rest, for the testimonies have their place in the third angel's message. *6LtMs, Lt 97, 1890, par. 4*

The people assembled Sabbath. Some came by boat from across the lake, others by cars from six and ten miles out in the country. A wealthy farmer and his wife, living about one mile out, came in. Once he kept the Sabbath. He spoke in our meeting well. We are going to see him the first of this week. Dr. Lay has been to see him a number of times. Dr. Lay says that there are several more keeping the Sabbath whom they could not well notify, but will get word to them before next Sabbath. *6LtMs, Lt 97, 1890, par. 5*

Well, you may inquire, How did the people look? They were nice looking, well-dressed, an intelligent appearing company. We are now trying to see what can be done in securing meeting houses. The Methodists are building them a new house. Their old one is for

sale, but they have built the new very close to the old and they may object to Sabbathkeepers worshiping in this house so close to them. The Methodist house is much larger than the little Baptist church. But the Baptist location is good, two lots, room enough to build a parsonage and to add to the building. It will have to be enlarged, if purchased, at once, for there could not be seated more than one hundred, or a few more, in the Baptist church. I am hoping that the Lord will open the way for something to be done in this place. Help should be given to this place, and why our people do not take in the openings of such places as Petoskey is beyond my comprehension. *6LtMs, Lt 97, 1890, par. 6*

We should hold a position at Bay View. Here we can be exerting an influence when the assembly meet here for a couple of months in the summer. Then another class meet. The hay fever-afflicted ones come in, about as many in number as the assembly that was convened at Bay View. This class should have attention. There should be those who will visit them and give Bible readings to them. Well, I am much stronger than I was. *6LtMs, Lt 97, 1890, par. 7*

July 28

I have not been able to sleep after three this morning and I arise to write. Yesterday Dr. Douse came with her horse and carriage to take me for a ride. We were out several hours. We went up the west side of the town. The Salisbury cottage is on the east side of town. We saw some very beautiful places for summer residences. *6LtMs, Lt 97, 1890, par. 8*

As we were returning, we stopped at a house to make inquiry in regard to the owner of a maple grove. A man with dark complexion but a most benevolent countenance came out, and his wife—a motherly, intelligent-looking woman—followed him to the carriage. I asked how long they had lived in the place they occupied and he answered, Only in the hot seasons. He was from Vermontville. His name was Henan. He came to Petoskey at this season of the year to find relief from the asthma. *6LtMs, Lt 97, 1890, par. 9*

Dr. Douse introduced me as Mrs. White. Then what an exclamation! “Why, we know Mrs. White. We are old acquaintances through her writings. We have her books.” “And,” said the woman, “I believe that

way very much myself.” How my heart longed to see these people embracing the truth!*6LtMs, Lt 97, 1890, par. 10*

I must have a horse and carriage, but to pay out twenty dollars for the use of a horse and carriage for four weeks, one-half a day at most, is rather steep, and yet I am beginning to think I cannot do better. One more trial is to be made and if I cannot succeed, then I must accept the first chance for I must ride. I wish I had shipped my horse here, and if I do not attend any camp meetings I will do it. But I shall, I think, attend the Ohio meeting and the Illinois meeting.*6LtMs, Lt 97, 1890, par. 11*

I find that there is plenty to do here, but our people have not done what they ought to have done in this place. It is a capital chance to sow the seeds of truth and we must not lose the opportunity. There are people from all parts east of the Rocky Mountains. There ought to be men and women of good address appointed as canvassers. I am glad I came here, for I see and sense what is needed. I am so sorry I have not, in such places, any means at my command to lead out and to say, I will invest so much, and try to get even the poor here to do something; but they cannot do much. I shall get a horse and carriage to go visit a well-to-do farmer. He was at the meeting last Sabbath. He lives about one mile out of the business part of the town. The place is growing, buildings are going up all the time, summer residences and also fine buildings for summer and winter. I am much pleased with the climate. This will become a place of considerable importance.*6LtMs, Lt 97, 1890, par. 12*

**Lt 98, 1890**

White, W. C.

Petoskey, Michigan

July 31, 1890

Previously unpublished.

Dear Son Willie:

I received a letter from Addie last night, the first one that I have had from any of our people at home. I have peppered you with letters pretty well. I attended one meeting of the assembly and heard Mrs. Livermore speak. She is an excellent speaker. Marian attends all day long and so does Emma much of the time. I think this is going it rather strong for them. The large auditorium is full and there are able speakers and there is far more to this Petoskey than I had an idea. I am pleased with the inhabitants of Petoskey. I think with proper labor there can be a large church raised up in this place, but it must be a workman that we have no need to be ashamed of.*6LtMs, Lt 98, 1890, par. 1*

If we have men affected with malaria or debility, this is the place for them to labor and grow strong. Confirmed consumptives better not come, but those who have throat difficulties and weakness only of lungs will improve in this climate. We are delighted with the lake view. We have some warm days but cool nights and the breeze from the water makes it very agreeable. We have just had a beautiful rain and now we can go out and pick red raspberries which are very plentiful around here, but very small. They grow wild everywhere. I have kept our people supplied much of the time.*6LtMs, Lt 98, 1890, par. 2*

There will be an abundance of blackberries and they are close by us, growing wild in a ravine, but it is too early for blackberries yet.*6LtMs, Lt 98, 1890, par. 3*

I wish Brother Olsen and yourself to come here and look over the ground in regard to [a] meeting house, what it shall be. We shall

have one, anyhow, for we believe the Lord will open the way, but the question is, what dimensions? We want you to come here and stay a couple of weeks. Brother Olsen needs it, you need it. We want you to see the places of resort just across the bay. We see the field is favorable and we desire you to come. It will surprise you, the beauty of the place, the healthfulness of the atmosphere. Let Brother Olsen just lay off from the Michigan camp meeting that comes so soon, and let Elder Van Horn and others labor there, and he gather up strength in this place to attend future important meetings. I will still urge that this is in the line of your work. You must see and know for yourself, then you can speak and act intelligently. *6LtMs, Lt 98, 1890, par. 4*

I do not feel strong, but I expect I am improving. I am seeking the Lord for wisdom to know my duty that I may do it in the spirit and strength of the Lord God of Israel. Should you come we have a bed for two. There are rooms close by, all furnished, that can be secured, if others desire to come. I learn the winters here are not as cold as in Wright or in Battle Creek. The lake does not freeze over until January. Then it is some time after that before it is all frozen over. February and March and April are the coldest months. The snow falls here, sometimes deep; but potatoes do not freeze because covered with snow, and they are left in the field all winter. Well, come, come, come, come. *6LtMs, Lt 98, 1890, par. 5*

Mother.



**Lt 99, 1890**

White, W. C.

Petoskey, Michigan

August 8, 1890

Previously unpublished.

Dear Son Willie:

I received a letter from Mrs. Hunt, stating they could not sell their place for less than fifteen hundred. I really think this is more than the place is worth. Please do not accept the property at such a price. Frisbie says there is a property he has in view he thought you could buy cheap. Remember, you are perfectly welcome to our home this winter, for I shall probably be in California during the winter. *6LtMs, Lt 99, 1890, par. 1*

I have not felt very well for a few days. Elder Corliss had an operation performed Tuesday. It was successful. The physician was an experienced surgeon from Ann Arbor. He says it is a marvelous thing that Elder Corliss has not lost his intellect. He said his good constitution was in his favor, but he told him plainly he might die under the operation. Tuesday night I spoke in the church. Dr. Lay had just told me that it was questionable whether he would rally. The physicians—there were five of them present—felt alarmed at the purple hue of his countenance. While I was speaking Sister Webber called Doctor Lay out and he left very quickly. There was a shock came to my heart that Corliss was dying or dead. I got through as quickly as possible. I learned it was another case from which a cancerous tumor was removed and hemorrhage had set in. *6LtMs, Lt 99, 1890, par. 2*

Next day I was so weak I could sit up but little. Yesterday was some better. Today I am still troubled with exhaustion, but I attribute it to the weather. A shower came up and the air occasionally coming from the land is oppressive. I am keeping quiet and mean to do all I can not to worry, but this is most difficult. I think and think until I am in keen distress. The Lord is good. Praise His holy name *6LtMs, Lt*

*99, 1890, par. 3*

Mother.

This must go now to the mail. I speak tomorrow.<sup>6</sup>*LtMs, Lt 99, 1890, par. 4*

**Lt 100, 1890**

White, W. C.

Petoskey, Michigan

August 11, 1890

Previously unpublished.

Dear Willie:

Your letter just received and read with pleasure. Now you are at home, I must urge your coming here a few days or longer. Sara will help you and Edna [Kilbourne Steele] will be able to help you, also. Do come up if possible. I want to see you here and counsel with you. I want you to see this place. I feel sometimes as though it is a terrible neglect of duty to be here while camp meetings are being held, but I again consider it is the first rest I have had in my life. I speak, however, twice each week, write from twelve to twenty-five pages nearly every day, then when my head gets tired I go out in the berry patch. Marian and I scour around and get berries enough for table use. Raspberries are plentiful yet, at a distance; they are getting scarce here. Marian and I each picked one quart. Two quarts do us well for a meal. The ravine is full of blackberries not ripe yet. I picked half a dozen ripe ones today.*6LtMs, Lt 100, 1890, par. 1*

Elder Corliss is doing well. I am so glad. He has passed through this ordeal better than I expected. Dr. Lay has made great improvements. He is a good man.*6LtMs, Lt 100, 1890, par. 2*

I wish you were here this moment. I cannot consent to give this up. You must come and see us and the place. I am glad you feel as you do about my attending camp meetings. I feel guilty sometimes.*6LtMs, Lt 100, 1890, par. 3*

I must close this. I am not in my room but in the tent and am sending you these few lines in a hurry as the mail carriers, Sara and Edna, are ready to start for town. The air is just splendid. All are hearty and terribly hungry when mealtime comes. Excuse this

scribbling. Be perfectly free to remain in my home and do not feel the least bit troubled if you do not get a home this winter. I wrote you not long since, not to pay Mrs. Hunt fifteen hundred dollars for her place, for it is not worth it. You do not say what Otto Godsmark wrote to you. I cannot see to write more. Love to the dear children.<sup>6</sup>*LtMs, Lt 100, 1890, par. 4*

Mother.

**Lt 101, 1890**

White, W. C.

Petoskey, Michigan

August 15, 1890

Previously unpublished.

Dear Willie:

I was anxious that you come with Burleigh Salisbury, because he could get you here and return for a member of his family in his cottage. I hoped you would come, as important decisions are to be made. It seemed to me, recently, that I must be at the camp meeting in California and, if so, I ought to attend camp meeting in Colorado. Sara objects to my crossing the plains to California until later in the season. We could remain here some weeks, then go to California. But again, I feel that it would not be just the right arrangement to wait until all these important meetings close and then go to California. I should feel like a day after the fair.*6LtMs, Lt 101, 1890, par. 1*

I think I shall have to leave here the last of this month, and if that is your mind, I cannot urge you to come next week, although it would be a great satisfaction to us to have you do so. But you must judge of that yourself. This week for consultation was what I wanted and then I could make my decisions. Next week will be too late to do this. Certainly this is the best climate for me and this hillside the very spot for me. Close, yes, joining the property of Burleigh Salisbury is a ravine. There are small underbrush and small maples and very pretty scenery, but that which I esteem of the greatest value is dropping my writings and picking fruit.*6LtMs, Lt 101, 1890, par. 2*

It has seemed that the guardianship of the heavenly angels has been over me. I purchased a pair of heavy new rubbers and these I put on over my shoes and being rough on the bottom they hold my feet from sliding. I am sure wherever I stand. I climb up hills and down; the ground is very uneven but I have not even tired my

ankles, although I scabble round walking big logs and picking berries. The ravine is dry and sandy. Marian and I and sometimes Sister Whitney go berrying. Yesterday I gathered above two quarts of berries, after writing fifteen pages, and the raspberries are now nearly gone and a raft of children are scouring the ravine. Sister Whitney was out in the afternoon and gathered one quart. Marian runs out whenever she feels like it. She gathered one quart. It seems to interest and please us all. And if we do not solidify our muscles it will be a failure for us to ever think of doing it. I know of no place where I could be as favorably situated. The location and scenery are the best.*6LtMs, Lt 101, 1890, par. 3*

You say, "I hear you have purchased." I told Burleigh I would take two lots offered me for one hundred dollars, fifty dollars each. I have no thought of building until next summer. I can sell them back to Burleigh for just what I give if I choose to do so. He let me have them because he desired me to have a home in summer near his house. There is a spring on my place to which, another year, I could find the channel and open a spring near where I should build. I have a nice little grove of maple trees on one lot, which I did not want to cut a tree to build, therefore took [an] adjoining lot where I could build and let the grove of sugar maple stand. No one living here in Petoskey can appreciate trees—maple trees—as I do. They are common growth here, the brown maplewood prepared for the stove [sells] at one dollar and half per cord.*6LtMs, Lt 101, 1890, par. 4*

The ravine is abounding in blackberries and they are just beginning to ripen. Our folks seem to have been getting ready all the time to live, and the girls, Sara and Edna, are our carpenters. They work like beavers laying floor to tent and they made a floor yesterday for a little kitchen for the stove. They saw wood and split wood and lug water from the spring and they forget they are civilized. They dress up in their woolen bathing suits and as we are out of town where the road ends, they are retired and are not seen. I tell them they will forget how to behave themselves when they get back to the city. We are all doing well. I am certainly improving. Slept the best, last night, I have for months.*6LtMs, Lt 101, 1890, par. 5*

Now tell me at once what you will do. If you come, you could see and counsel with Dr. Lay just as I wanted you should do, to know

what can be done for Petoskey and surrounding towns. I think it would be well to come. The work is just as essential as any missionary work to be done. I hope this will be attended to, to set in operation some plan to do that work which ought to have been done years ago. Here is a missionary field right within the reach of the arm of Battle Creek and nothing has been done. This is the reason I wanted you to come, purely for the advancement of the work and cause of God here in this northern part of the state which has been so long neglected.*6LtMs, Lt 101, 1890, par. 6*

I must hurry this letter to go on [the] nine o'clock mail, reaching you evening after the Sabbath. Now let me know by first mail what you think I had better do. If it is your judgment I go to California, should I not go so as to be at the Colorado and Oakland camp meetings? This will shorten my stay here some weeks, but Sara presses hard against me. She thinks it will be hot to cross the plains. I do not think I shall suffer with heat, do you? Speak freely. In regard to the Osborn cottage, I think you will, as a house to live in, have far more conveniences as far as room is concerned, than at the Hunt cottage. My mind was pleased with the Castle place, but I think your decision is right. It will be a good home place, comfortable for winter, plenty of room. I must close. [The] trunk that Burleigh brought sits by my side this morning. All right. Please write at once; make no delay.*6LtMs, Lt 101, 1890, par. 7*

Mother

I hoped to have you here over Sabbath.*6LtMs, Lt 101, 1890, par. 8*

Brother Salisbury says you can get a half fare ticket so you had better come, Willie, if you possibly can, as early as possible.*6LtMs, Lt 101, 1890, par. 9*

Mother.

**Lt 102, 1890**

White, W. C.

Petoskey, Michigan

August 15, 1890

Previously unpublished.

Dear Willie:

If you can come the coming week, do so. Stay one week. The girls will help you. Write. If you cannot stay one week, stay three days. The cause of God, I believe, demands this.*6LtMs, Lt 102, 1890, par. 1*

Why send Underwood to California? He asked me if it was his duty to remain so far away from his family, and they needed him so much.*6LtMs, Lt 102, 1890, par. 2*

I told him I thought he would understand his duty better than I could tell him. But if he hangs off, just let him remain east with his family and keep the rebellious element out of California if possible.*6LtMs, Lt 102, 1890, par. 3*

Mother.



**Lt 103, 1890**

White, W. C.

Petoskey, Michigan

August 19, 1890

This letter is published in entirety in *1888 688-694*.

Dear Son Willie:

Your letter was received yesterday morning. I was glad that you expressed your mind in regard to California. I suppose you read the letters that came from California. You read, doubtless, the letter from Elder Fulton desirous for me to come to the camp meeting. You mentioned you thought it might be duty for me to spend the winter in California. I thought if this was my duty it must certainly be the best thing to be at the camp meeting where I could reach the most people at once and would accomplish more than to have matters drag all through the winter, and I think so still, but I am not very well settled to go to California under existing circumstances. *6LtMs, Lt 103, 1890, par. 1*

It seems to me, as you present the situation in California, it is a poor time to make the change in California, transferring Elder Loughborough to another conference. As to Elder Haskell, to have merely a figurehead to manage in California is not doing much for California. I would advise no changes be made until there is some one who will do better than Elder Loughborough. I know that Elder Loughborough has had a hard time and his health is poor, that changes should be made; and if Underwood is still in his opposition state, at war in feelings against A. T. Jones and E. J. Waggoner, keep him east; do not let him have a wide territory where he can circulate and sow broadcast the seed of envy, jealousy, and rebellion. I had hoped he had become more humble and that the Lord would use him, but if there is no one who can be trusted to manage California, do not make it worse for California by taking away Elder Loughborough. I know it to be where he will have less responsibility and more to stand by him and not work against him. *6LtMs, Lt 103, 1890, par. 2*

How long before Elder Haskell will go to California and do the work the conference demands? I suggest that there be no moves made until you know for certainty that you are helping California and not robbing the conference of the help they so much need. To take away Elder Loughborough and leave nothing in addition is not, it appears to me, just the way to work. I do not care to go to California unless it is my duty to do so. You will be in the East and to stand there against existing elements with no one who has sufficient influence to back me is poor policy. I believe I have had enough of it. If the Lord has a work for me to do, He is willing I should have the assistance of my children. They should help me, else it is my duty to cease traveling.*6LtMs, Lt 103, 1890, par. 3*

I would come back to Battle Creek now if I thought it was best, but Marian shows in her complexion signs of malaria. I want she should stay here long enough to get rid of this yellow skin. If the weather keeps as cool as now, we shall have to strike our tents and go to Battle Creek, for this house cannot accommodate us all and we do any writing.*6LtMs, Lt 103, 1890, par. 4*

I think now I shall take advantage of the matched flooring in the tent and the boards connected with it and board up a shanty. The tent is a poor, leaky, cold concern. When it rains and the wind blows, it is no sure protection. How is the weather there in Battle Creek? If I thought it was healthful, I would return with my workers; but it is more healthful here and I want to run no risks. I shall therefore dispense with the tent, put up a frame and rough board it for protection for kitchen and drying room and all purposes, put [a] stove in the drying room that Marian and Sister Whitney may be comfortable. They have no place for [a] stove, no room for [a] stove; two beds are in the room. It is a poor show for them. I have a good room with [a] stove in it.*6LtMs, Lt 103, 1890, par. 5*

I hope you will have wisdom, and I hope to have wisdom, to move discreetly in all things. I have sent to Healdsburg for money due me on [the] fruit and lumber wagon. With this I expect to purchase land to build me a cottage next summer. If I board up the floor that is now laid and take down the canvas, I think we will be just as comfortable as [in] the cottage of Brother Salisbury's. I shall write as well and [as] much as I can and not weary me.*6LtMs, Lt 103, 1890,*

par. 6

I am anxious to begin on *Life of Christ* as soon as possible. I feel more earnest to get off my writings than to do anything like speaking. I had much freedom in speaking last Sabbath and shall speak next Sabbath, if the Lord wills. *6LtMs, Lt 103, 1890, par. 7*

I have Garmire to meet and I have put everything in writing so that he cannot misstate me. He has a fine family of children, very bright, good looking, and well-behaved. These children think everything of Sister White, and I want to save them if possible; but Garmire is a zealous worker, seems to be honest, seems to want to be right. Then comes in Parmalee and his wife and Sister Marks. They want to get a house here in Petoskey. I hope they will not do so, although I have no genuine evidence that Sister Marks is not a child of God and seeking to do the will of God. *6LtMs, Lt 103, 1890, par. 8*

August 20

I expected to complete and send this letter yesterday, but did not do so. Several things came up. Sister Parmalee and Sister Marks called upon me, and Sister Marks had a long talk in regard to things she said were said about her. She denied the verity of these things. I refused to become mixed up in them, and she complained that Elder Van Horn had not treated her as a Christian gentleman, neither had Elder Webber. She said they did not ask her or come to ascertain facts, but came to condemn her and she was abused by them. I can say but little and will not engage in this matter, and told them so. If the woman has been treated wrongfully, I am sorry. Since some have treated me as they have done, without the least occasion to do so, I think they will do almost anything and they think they are doing God service. I shall be extremely careful that I am not found on the side of those who censure and condemn from hearsay lest I offend one of God's little ones, for Christ says it were better that a millstone were hanged about the neck of such an offender and that he be cast into the depths of the sea. [*Matthew 18:6.*] *6LtMs, Lt 103, 1890, par. 9*

This interview brought so vividly to my mind the past—the rejection of that which I knew to be the message and works of God, and how offensive was the position of some of our leading brethren in the

sight of God—that I shall not be one who will come down with severity on those who are honestly trying to have faith and do something, although they may make mistakes, and some ardent ones may receive ideas and impressions and carry things in their excitable spirit to extremes. Here I let the matter rest.*6LtMs, Lt 103, 1890, par. 10*

I received the envelope of letters last evening, and read them. You speak of the things that were at Fred Wallings being a bad-looking lot. I perfectly agree with you. If this had not been the case they would not have remained there as long as they have. There is a set of springs, upholstered. These I wish Andrew to take to the sanitarium and have overhauled and new cotton and excelsior or hair of cheaper quality put in them. Old quilts or comforters will do for [the] bathroom. They also should be taken to [the] sanitarium and thoroughly cleaned, then the spring bed can be used by yourself or by me. The coarse clothing will do nicely in winter. The rag carpet can be sent to [the] sanitarium and washed, then that can do in [the] bathroom or trunk room. Let this be attended to by Addie.*6LtMs, Lt 103, 1890, par. 11*

I say with you, if Jones can use Rogers in the boarding house, he would do, I believe, first rate there. I shall advise him to do this.*6LtMs, Lt 103, 1890, par. 12*

I am not inclined to go to California Conference unless I decide to spend the winter there, and Marian means to be with me wherever I am that we can work together. You know that I have not done any of my book writing to speak of since I came from Europe, because of this terrible burden upon my soul of seeing men who are connected with our institutions so blinded by the enemy they cannot distinguish the voice of the True Shepherd from that of a stranger. They gather about their souls garments of unbelief and walk in the sparks of their own kindling. This has nearly broken my heart. With this is accompanied a spirit of iron. There is not the sympathy and love and tenderness of Christ, but an unfeeling heartlessness that is surely satanic in its character. All this has been so presented before me that I no longer feel it to be my duty to labor and wear out my life for this satanic spirit to come in and work with might and main to counteract all that I should attempt to do, either by pen or in letter

writing or by voice. When my brethren decide to stand by me and second my efforts and call things by their right name, then I shall feel that God will have me attend the large gatherings.<sup>6</sup>*LtMs, Lt 103, 1890, par. 13*

A spirit has come in among us that is bold, defiant, persevering, to resist the Spirit of God. And I am bound not to kill myself, unless the Lord directs me to do it, in meeting and combating it. I shut myself up to my writings. But if I go to California this winter, I should be at the camp meetings where my voice could reach the many and not have to meet the underhanded spirit cropping out here and there at different points, with less power of influence to check it, and with so few staunch men to stand with me. No, if I go to California it must be to attend their camp meetings. I should feel better out of the sight and hearing of Battle Creek and those who have not the least interest in me except as they want me to give influence to something they may say or do, or to put myself in the gap if there are disagreeable things to be attended to.<sup>6</sup>*LtMs, Lt 103, 1890, par. 14*

The last lines in your letter advise me to work on *The Life of Christ*. This I intend to do, if I remain here. We like the atmosphere, but there will have to be some things done to make us more comfortable—not much, but a little—if we stay through October. I would make a little shanty of wood. Lumber is cheaper here than at Battle Creek, and then wood is cheap and stoves would do the rest to keep us warm in rainy weather. When the sun shines, it is beautiful.<sup>6</sup>*LtMs, Lt 103, 1890, par. 15*

Your letter is now answered. I will answer Jones' letter today. I have written Brother Church, as Brother Saunders requested. I have written to Burrough Valley urging that a buyer be found for my place. Brother Hagar told me when I was in Oakland that he was making every effort to sell his property in Oakland and then he would buy the land I had in Burrough Valley. I received the letter from Adams of Oakland but do not understand what he means, whether it is the little house in Oakland I sold to A. T. Jones or the whole property. I think he means simply the house I sold. In that case I think there will be nothing particular coming to Mrs. Scott as the interest must have overreached the amount she paid for the

property. You can reckon unpaid interest on the property for five or six years.*6LtMs, Lt 103, 1890, par. 16*

I think my letter is plenty long enough, and I will close this. You did not tell me whether you had made a trade for the Osborn property. Please mention this in your next letter.*6LtMs, Lt 103, 1890, par. 17*

Much love to Mary Mortenson and the dear children. The ravine is full of blackberries just beginning to get ripe. I wish the little ones were here. Sister Whitney and Marian, yesterday afternoon, picked five quarts of nice raspberries.*6LtMs, Lt 103, 1890, par. 18*

Mother.

P.S. Write at once what you think of this appeal.*6LtMs, Lt 103, 1890, par. 19*

I have sent you an appeal written to be put in the hands of the presidents of our conferences. I want to send one to Brother Jones but waited to hear what you thought of it.*6LtMs, Lt 103, 1890, par. 20*

Mother.

(Send manuscript of *Life of Christ* and old large letter book.)*6LtMs, Lt 103, 1890, par. 21*

**Lt 104, 1890**

White, W. C.

Petoskey, Michigan

August 23, 1890

Previously unpublished.

Dear Willie:

I received your letter and will say I freely indorse any note you may send me in your behalf.*6LtMs, Lt 104, 1890, par. 1*

I have just returned from Garmire's. We see that nothing can be done for him at present. I am very sorry, for I hoped he had seen his error and would confess his wrongs and be a converted man. He holds fast to Annie's visions. He is all astray and a very smart man, and can by his apparent honesty deceive souls. He talks Bible but misinterprets the Scriptures, places their fulfilment in wrong places.*6LtMs, Lt 104, 1890, par. 2*

Why did you not send the note for me to sign? I could not see any note. I am not sorry that you have decided to take the Osborn place. I think it will make you a good home. What about the other money that must be raised? Where do you get it? Go to Brother Putman and ask him if he cannot loan you some money and I will indorse my name to the note if you wish.*6LtMs, Lt 104, 1890, par. 3*

I almost wish I was in Battle Creek. It is still very nice here. There has been some cold, stormy weather and I hardly know what to do. Today was beautiful but cool. I think sometimes I will come back directly; then I do not know as it is best. There are poor souls whom I have promised to see, four miles out, and they look to my coming with great anticipation. I spoke today with great freedom and the Lord was with us. Many tears were shed. One sister came to the door to bid me goodbye. Her shawl revealed the great drops of tears that had bedewed it. I understand Brother Parmalee is coming out all straight. Sister Parmalee is still not clear. Sister Marks goes very soon to Colorado, I understand. Garmire will be a hindrance to

the work here in some things. *6LtMs, Lt 104, 1890, par. 4*

But I feel so anxious we should have, just now, Bible workers. The hay fever subjects are here and now the Assembly has broken up. We think some good might be done in canvassing for *Volume 1 [Patriarchs and Prophets]* and *Volume 4 [The Great Controversy]* if there were judicious persons to do this work. How would Sister Lane do? She could speak to the people on Sabbath when we leave and could canvass and could give Bible readings. Then have some one or two others come, and go to different places and see what can be done, and thus prepare now. The excitement of the Assemblies creates an interest in reading matter. I am sure this field should be entered and worked. I do hope it will be done soon. Elder Lay leaves for different places as soon as he can get off, but there is work to do right here and in [the] vicinity at present. I hope that some one will be here to speak every Sabbath for some time in the future. The church is hired for three months and paid for and the meetings should be kept up. *6LtMs, Lt 104, 1890, par. 5*

Sister Whitney and Marian exercise considerably. We are all hearty and doing well. Love to all. *6LtMs, Lt 104, 1890, par. 6*

Mother.



**Lt 105, 1890**

White, W. C.

NP

August 25, 1890

Previously unpublished.

[Dear Willie:]

I had hoped that May Walling, had according to your and my advice, decided to go to the sanitarium and remain there to take the business of nursing. She cannot do this and remain at home. I am sorry. Why did she not write to me and say something about the matter? I supposed she was doing just as I advised her to do. I think that is the only way she can get the practical knowledge she so much needs.*6LtMs, Lt 105, 1890, par. 1*

I have mailed a letter to Dr. Lindsay in reference to her giving May special advantages and I hope May will spend her whole time at the institution, for this is the only way she can get the knowledge.*6LtMs, Lt 105, 1890, par. 2*

I have an idea I shall come home soon and leave some of the family here, as they wish to stay longer. If I can safely remain in Battle Creek [I] will do so. I want to see you and the children.*6LtMs, Lt 105, 1890, par. 3*

Mother.

**Lt 106, 1890**

White, W. C.

Petoskey, Michigan

August 28, 1890

Previously unpublished.

Dear Son Willie:

I do not know as I expressed to you the gratification it would be to me to have you visit Petoskey and Harbor Springs, and other places within a short distance, not merely for sightseeing but to see and then to understand the field better. And Bro. Olsen can be well accommodated and yourself. I thought I would go to Saginaw meeting fearing, I should not see you, but Sara and every one makes so great an ado that it will not be wise for me to go. We have an excellent chance to recruit here. If you come and remain a week, our workers will help you all they can. Marian thinks she must have the help you can give her in some decisions. You know she gets about so far then, unless she has some inspiration from some source, she becomes discouraged. This she told me today.*6LtMs, Lt 106, 1890, par. 1*

Well, I have but a few moments to write you. I hope Eld. Olsen and you will see it is best to spend a week or more if you possibly can in this place. We are all doing well and are cheerful.*6LtMs, Lt 106, 1890, par. 2*

Mother.

I sent the note with my name as security to Jim at Battle Creek. I sent [it] in a letter to Addie, fearing you might be away.*6LtMs, Lt 106, 1890, par. 3*

Mother.

**Lt 107, 1890**

White, W. C.

Petoskey, Michigan

September 2, 1890

Previously unpublished.

Dear Willie:

I do not know where to address you. You wrote that you would attend the Saginaw meeting and then you might come from Saginaw here. I have been expecting you since Monday but you do not come. I looked for you on [the] half past five A.M. train. I walked where I could see if you stepped from the train, but I looked in vain, and now will you please to write me where you are and what you intend to do. We want to know if it is best to go to Battle Creek soon or is the weather unfavorable?<sup>6</sup>*LtMs, Lt 107, 1890, par. 1*

I am doing well here. Mr. Jarman let me have his horse, again, [for] a few days. Last Sunday we improved the occasion, went out twelve miles. Marian, Sara, Edna and I, and Dr. Lay, his son-in-law, his daughter Lizzie's husband (Lizzie Lay Pierce), a Miss Lay, and Lizzie's twelve-year-old son. We were in the berry patch of eighty acres as soon as eight o'clock. We found the berries of a superior quality, not so large as some but without a core and fleshy and small seeds. We four picked about forty quarts. After eating them freely on the tables, giving one quart to Sister Salisbury and two quarts to Sister Steward, we made eleven quarts of jam. We left the berry patch at four o'clock; rode three miles to Dr. Lay's son-in-law and found they have a plain but comfortable house. We stayed a short time. They provided us one bushel of corn, onions, cucumbers, about one pound and [a] half of butter and two quarts of milk. We took our dinner together in the berry woods, and we had an enjoyable time. Not a thing transpired to mar our happiness—of the nine in the party.<sup>6</sup>*LtMs, Lt 107, 1890, par. 2*

We had to travel about three miles to get to Bro. Pierce's, and then we [went] eight miles and a half to ride over some rough and

considerably sandy road. And we traveled by moonlight home. We are thankful for this rural life.*6LtMs, Lt 107, 1890, par. 3*

Today Dr. Lay goes with us to Harbor Springs. We have special work to do. Bro. Parmalee is coming out all right. He feels keenly over his mistakes but his wife is so taken up with Mrs. Marks that she seems mad—insane almost—if he seeks to get her, Mrs. Marks, to leave them. She is completely infatuated and she puts on Mrs. Parmalee such an exterior of sanctification, that from a short acquaintance you would think she was a saint on earth, but she leads her husband a dreadful life. She shows no saintly qualities toward him. There is an excellent couple, Parmer and his wife, who are being drawn in with them and we must do something to save them.*6LtMs, Lt 107, 1890, par. 4*

Dr. Lay has found me, he thinks, another horse. Monday morning Mr. Jarman left a line in the stable that he would have to have his horse from henceforth in the hay press business. Dr. Lay has done everything possible to make my visit here pleasant and useful. He goes with Sara and me today about fourteen miles to see Bro. and Sister Palmer. The road to Spring Harbor is beautiful, through a beautiful woods over well-graveled roads. I wanted to wait until half past one P.M., thinking you might come.*6LtMs, Lt 107, 1890, par. 5*

You may ask, How did you endure the work in the berry patch? Well, we were all tired, but that night I slept all night until five o'clock A.M. and was as fresh and active as I ever was. Edna and Sara felt sore and tired. I had climbed over logs and under logs. Roy Pierce was at my hand to conduct me to the best and thickest picking, ready to give me his shoulder or hand to help me on the top of high logs and over them. He is a gentlemanly little fellow. Lizzie, his mother, would introduce me to the very best picking, and I never saw anything like it in my life. I gathered, myself, ten quarts and Marian and Edna and Sara gathered as many or more each of them. It would do you good to eat them. They fairly melt in your mouth. I wish I could afford the time to pick more, if nothing more than for the pleasure and benefit I receive in this rough exercise. I wear rubbers always in the berry patch. The soles are rough and I never slip.*6LtMs, Lt 107, 1890, par. 6*

I am gaining in physical strength. I have not had a serious cold since I have been here.*6LtMs, Lt 107, 1890, par. 7*

Marian has been hoping that you would come and she could have a little advice. If you do not come we shall, if you think best, leave here soon. If it is not thought safe to be in Battle Creek now, we will wait a while longer. Dr. Lay thinks he has found me another horse for which I will have to pay two dollars per week and keep him myself. If I ever come here again I would certainly bring a horse and carriage. It costs \$13.00, and a man must go in the car with the horse, and his fare costs him no money.*6LtMs, Lt 107, 1890, par. 8*

I will hope to hear from you at once. If you cannot come please say so, and that will stop all expectation of your coming. We would be so glad to see you and Eld. Olsen. We can make you both comfortable, and it is the most favorable place for health that I know. Beautiful riding on the lake, and there are important points that you should visit that will cost but a trifle on the steamer for to reach these. Then you could take in the situation, and plan in regard to what should be done. There is no place I know that would do Eld. Olsen as much good to visit as Petoskey. The atmosphere, even in hot weather, is exhilarating. I wish he could go out into the berry patch. Blackberries are in abundance—acres of fruit.*6LtMs, Lt 107, 1890, par. 9*

Dr. Lay has just come. He thinks no dependence can be placed on the man who said he could let me have his horse. The horse is old and it would be no credit to me to drive such a horse. So that scheme has proved a failure. If I cannot get a horse, I shall return home sooner than I had calculated to do. I wish to see you and the children. I have an excellent chance here to grow strong, but perhaps something else is to be thought of beside this. I am asking the Lord for wisdom that I may be guided aright.*6LtMs, Lt 107, 1890, par. 10*

I will close this letter and hope you will not keep me in uncertainty. I sent you the note with my name as security. And may the Lord lead and guide you is my sincere prayer. Love to all our friends, especially the dear children.*6LtMs, Lt 107, 1890, par. 11*

Mother.

**Lt 108, 1890**

Davis, Marian

South Lancaster, Mass.

October 23, 1890

Previously unpublished.

Dear Marian:

I will try to write you a few lines this morning. I wish to say that it is time that you have a period of entire rest, and I hope you will now regard my wishes and take it. While out to your father's, do not try to write or fix manuscript. Just let the mind rest and be free, go anywhere you please, do anything you please, and rest. Your wages shall go on just the same. This is my decided wish, and then when I am through with this round of meetings, we will go into the preparation of *The Life of Christ*, fresh and earnest. Will you do it?<sup>6</sup>*LtMs, Lt 108, 1890, par. 1*

I am writing a little as I can on *The Life of Christ*, but other topics come in with my labor which I am obliged to give thought and trace upon paper. I will tell you something of how I have worked. Sabbath, I spoke in Adams Center to a full house. There were many outsiders present. They said more than they had ever seen out to any of their meetings. There was quite a turnout of the Seventh Day Baptists. They are strong at this point, have a large church. Their minister, named Prentice, was at the meetings, most of them. He does not seem to be prejudiced, as some of their ministers are. There is still another prominent man living at Adams Center. I cannot call his name to mind now. He is quite wealthy and he is not prejudiced as some of the Seventh Day Baptists. He came to our meetings and seemed to be much pleased. Our ministers think that my labors at this meeting will remove a great deal of prejudice. I never had greater freedom in speaking. Sands Lane and Brother Place and Wilcox remarked they thought they had heard Sister White speak in power before, but they never heard her speak in so impressive and powerful a manner as at these meetings. I spoke three times, and I know the Lord strengthened me. I have spoken in

this place five times with much freedom. *6LtMs, Lt 108, 1890, par. 2*

In all the schools I have visited, I have not seen so intelligent clear-looking [a] class of students together as at this place. Most of them are prompt in hearing their testimonies, and we hope and pray the meetings may do them real good. We see some noble, firm-looking men who have embraced the truth since we were here last. One is a man about my age, with a powerful voice, converted from [one of] the denominations. He was their chorister and he acted in this capacity here. He is educating the college students in singing. He comes from Nashua twice or three times each week. I am much pleased with his appearance. *6LtMs, Lt 108, 1890, par. 3*

There is another noble-looking man, not more than forty-five years old; himself, his wife and all his children, which number, I believe, are converted to the truth. He is a man much respected in Bloomfield, Connecticut. They have built a neat, commodious house of worship. There is something being done which pleases me. *6LtMs, Lt 108, 1890, par. 4*

I have now spoken five times. Yesterday and Sunday I spoke in the morning and afternoon, took dinner at the student's home, and yesterday kept outdoors much of the time because I was not able to breathe freely; but you see I did not give up, the riding out twice did me much good. *6LtMs, Lt 108, 1890, par. 5*

I did not go into their morning meeting, for we have important meetings yet before us. I must speak once each day from now on and Sabbath and Sunday will be, I think, days of earnest labor. *6LtMs, Lt 108, 1890, par. 6*

The people East here, are pleading with us to remain the winter here. I do not dare to promise anything. I shall wait and see what the Lord would have me to do. I cannot give encouragement that my time will be spent in New England and on the Atlantic Coast without I know for a certainty that this is the best thing for me to do. I find I cannot give so continuous effort in speaking as I have done. I have no chance to forget that I have a heart that needs special care and favor, but will it receive it, is the question. *6LtMs, Lt 108, 1890, par. 7*

I am writing every day important matters that are called forth by my labors in these places. I am doing considerably more in the writing line than when at Battle Creek. I think the atmosphere is some better here than at Battle Creek.*6LtMs, Lt 108, 1890, par. 8*

We had rain Thursday night and half the day Friday, [a] beautiful day Sabbath, then in the night it commenced raining and just poured all day Sunday, Monday and part of the day Tuesday. Yesterday was a beautiful day, the atmosphere clear and bracing, but I overworked the day before yesterday and it was hard for me to breathe. I have had a severe attack of malaria, but it was not of a character to take me down because it worked off in looseness of the bowels.*6LtMs, Lt 108, 1890, par. 9*

I am very anxious you should feel entirely free to go anywhere, be at Battle Creek, ride out with the horse and carriage where and when you please, go into the country to Richard Godsmark's, to Brother Hillard's, anywhere it pleases you, but do stop work and recreate.*6LtMs, Lt 108, 1890, par. 10*

I will now go to breakfast. In much love.*6LtMs, Lt 108, 1890, par. 11*

Remember me to your father whom I respect in the Lord.*6LtMs, Lt 108, 1890, par. 12*



**Lt 109, 1890**

White, W. C.; White, J. E.; White, Emma

Lynn, Massachusetts

December 6, 1890

This letter is published in entirety in *1888 735-742*.

Evening after the Sabbath

Dear Children, Willie, Edson and Emma,

I have just come from the hall where the little company assemble to worship on the Sabbath. There were about eighty present. I spoke from (*John 14*), "If ye love me, keep my commandments." I had much freedom in speaking, then we had a social meeting and thirty-eight testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. I was much pleased to see the readiness to bear testimony and to see and feel the good spirit which prevailed. It was indeed a precious season to all our souls. I was just as sure that the presence of Jesus was with us as if I could see Him in person. The Lord blessed His people. There is a goodly number of intelligent, noble-minded souls who have embraced the truth and are made to feel what it means to deny self and lift the cross and follow Jesus. *6LtMs, Lt 109, 1890, par. 1*

An entire family have embraced the truth, father, mother, and four children. One is married, the other three are not married. This Burnham is a cousin to Edwin Burnham who was a most talented minister preaching in 1843 and 1844. He is the one who said he felt better after he had given the law a good run. He said the commandments were dead and buried and did not deserve a gravestone. He said it was an old bloody thunder and lightning law, a curse to man, a curse to all who kept it. *6LtMs, Lt 109, 1890, par. 2*

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an

overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position then he can no more keep his place, and his wife is a bitter opposer. Oh, may the Lord help these poor souls. I think we must pray more for these persons, convinced, but who see the cross and dare not lift it for to do so would take away the support and they have families. They know the truth and feel deeply but dare not venture.<sup>6</sup>*LtMs, Lt 109, 1890, par. 3*

One of the Burnham girls has been a dressmaker or rather the cutter of dresses, having many women in her establishment for whom she prepared work. She made forty dollars per week, but now she cannot obtain a situation. She would be glad to go to Battle Creek to school, but has not the means. The question may arise, If she has had the chance to earn so much, why is she destitute now? Her father was a wealthy man of business, but lost all his money. He might have taken the bankrupt law, but decided he could not do this and if he did, he would not be an honest man. He gave up everything, but his wife had a little property in a house. It took part of this to settle the debts and he stands before God as an honest man, but stripped of everything. He came down from one hundred thousand dollars to nothing. The daughter's wages have gone to support the family and to pay the debt on the home. She says if she had means she would go to Battle Creek and learn to be a worker in the cause of God. She is passing through a tremendous struggle, but all the family spoke today, earnest and wholehearted. There are so many influences to draw away from heavenly realities to the earthly that my soul trembles with apprehension for those who see the truth and have not faith that they dare venture to obedience. Oh, that the compassionate Redeemer may be to those dear souls a present help in every time of need and they have grace to sing, "Jesus, I my cross have taken, all to leave and follow Thee."<sup>6</sup>*LtMs, Lt 109, 1890, par. 4*

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

to venture, it will cause soul agony.*6LtMs, Lt 109, 1890, par. 5*

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and learn all you can, and see if some way will not open for her. One is a school teacher. She is not in the best of health and may have to leave her school. Another is an artist, and has an excellent situation in the city and can keep the Sabbath. If I had money, I know what I would do, I would help young men and women of talent to qualify them to become workers in the cause of God. But my hands are bound. I can do nothing and this grieves me to the heart. This is a hard place for those who want to keep the Sabbath.*6LtMs, Lt 109, 1890, par. 6*

Dr. Neil's brother has taken his position firmly on the Sabbath. He spoke today. A good work has commenced here, and I hope it will be ripened off. This is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered.*6LtMs, Lt 109, 1890, par. 7*

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings and on Sabbath and Sunday. Wednesday night I was to speak. There were not many out. It snowed all forenoon, then at noon it began to rain, and towards night it just poured in torrents and the walks were icy and very slippery. I had not far to go to get to the meeting, but I had to cross ditches and the water and slush were over my rubbers, but I meant to be at the meeting. I related some of my earlier experiences in connection with the work and cause of God, and it was thought the meeting did much good.*6LtMs, Lt 109, 1890, par. 8*

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

church. *6LtMs, Lt 109, 1890, par. 9*

We met a very intelligent young man, a son of Father Case, who is altogether filled with the idea that no one is quite as smart as himself. He has been studying up the messages in Revelation and he thinks he has discovered wonderful light. But it is that wonderful light which will flash forth all along the pathway till the end of time, the theory that tears away and takes the vitals out of all the past experience in the messages. To see such a youth, of a babe's experience, turning away the pillars of our faith seems just terrible. Brother Robinson gave him a chance to speak out all he had to say and then gave them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him. *6LtMs, Lt 109, 1890, par. 10*

He says he wrote to Elder Smith and Elder Smith said he would answer him, but he has not said a word to him, for the subject was too deep for him. Now if Elder Smith keeps silent he will say he has something he cannot answer. He must not keep silent. He must say something. I talked of the experience we had in 1843 and 1844 and as did John, I declared the things I had seen and heard and my hands had handled of the way of life we know to be truth. Those who had no experience in this are not the ones to be proper judges of it. *6LtMs, Lt 109, 1890, par. 11*

The enemy has made his masterly efforts to unsettle the faith of our own people in the testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And after men have done their work in weakening the confidence of our churches in the testimonies they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error. *6LtMs, Lt 109, 1890, par. 12*

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

claim Scripture as their evidence, and deceptions of Satan in every form will prevail. *6LtMs, Lt 109, 1890, par. 13*

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds. I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once. *6LtMs, Lt 109, 1890, par. 14*

I slept last night about ten hours; praise the Lord, praise His holy name. I believe He will give me strength and grace. I am making my home with Sister Ellen Warfe, one of the number, a kind family. We have things here convenient and pleasant. I shall go to Danvers Wednesday. I have been so deeply interested in *John, chapters 14, 15, 16, and 17* that I am writing on the subject. I have written twelve pages today upon (*John 14*), for fear I should have the force of the subject wear away from my mind. This will come in *Life of Christ*. I have in all forty pages written. *6LtMs, Lt 109, 1890, par. 15*

I am glad I attended both these meetings in Norwich and in Lynn. My testimony was greatly needed. I do not feel all the time that those who have known me and known the work that the Lord has given me to do are seeking to counteract my labors in order that men and women who have not the least experience in connection with me or my work should not have faith. I expect they will have prejudice. They will not all believe, but their doubts and unbelief cannot bring guilt upon themselves as can the doubts and unbelief of those who have known my going out and coming in, who have had the evidence of the Holy Spirit testifying to the messages God has given me, to treat them with such comparative indifference because they reprove their course of action and do not agree with their ideas. This looks to me like speaking against and denying the Holy Spirit. I have no liberty with such men. They are without excuse. They have seen and been acquainted with men who joined hand to hand in dissimulating, in doubt, and to strengthen unbelief. They have seen just where these men have gone, yet they are

traveling in the same path, repeating the same course of action, and the result will be the same.*6LtMs, Lt 109, 1890, par. 16*

I have loved Brother Smith next to my own husband and children because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone—these men to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief of spirits as I cannot describe. I felt my husband's death, O how keenly God alone knows, but I have felt the cruel course of these men toward the work of God He has given me to do more keenly than the death of my husband. I have sorrow in my heart continually on their account because they will not, cannot be saved in their present attitude. They persistently hold to the course of wrong they, in their blindness, have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their position perfectly. It is kept before me in many ways until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely.*6LtMs, Lt 109, 1890, par. 17*

**Lt 110, 1890**

White, W. C.

Danvers, Massachusetts

December 12, 1890

Previously unpublished.

Dear Willie:

I came to this place from Lynn last Wednesday. Brother Fifield accompanied us to this place. *6LtMs, Lt 110, 1890, par. 1*

I spoke Wednesday night to about forty or fifty. I was not expected to speak. There was a mistake made in the appointment. It was given out in the paper I would speak Thursday night. Well, I have spoken both evenings. The first night there was quite a number of outsiders and First-day Adventists in. Last night there were about one hundred present, about one dozen First-day Adventists and a number of outsiders were present. The Lord gave me much freedom in speaking upon the faith once delivered to the saints. I know I have a message for the people. They hear, they feel and respond heartily to the words spoken. Oh, how I long to see every church a living, missionary, working church. *6LtMs, Lt 110, 1890, par. 2*

I hardly know what to expect of you as you make no mention of your plans. Sara has not been in good health in all respects since she has been with me on this route. Her knee has been swollen and has been quite troublesome. She has had a diseased tooth which I am thankful she had extracted yesterday. Then she stepped off of two steps thinking there was one and wrenched her ankle. We neither slept much last night in consequence. She got up at midnight and fomented the painful foot. This morning she is having no pain, but dares not bear any weight upon it. She went to meeting with me, walking some little distance and back, and when she removed her shoe, there was no swelling but much pain. *6LtMs, Lt 110, 1890, par. 3*

I feel grateful to the Lord that I am as well as I am. I write some every day. I am troubled with the coal stoves, but while it is mild weather, I manage to get air from opening the windows. But the gas will trouble me some, of course. I cannot do the writing I desire to do being so broken up, changing from place to place, having all times of eating and all kinds of beds; but none of these things trouble me to keep me wakeful. Sara and I sleep together and I keep her awake sometimes and she me, but we have nothing to complain of except I cannot do much, broken up as I am on *The Life of Christ*. *6LtMs, Lt 110, 1890, par. 4*

My testimony is much of the time of the same order as at Brooklyn. The people need these talks just now in every church. The Lord is very gracious to me. His presence goes with me, and the power of His Holy Spirit makes me cheerful and joyful in God. So none need to worry about me. I am not worrying, for I do not get time to worry. *6LtMs, Lt 110, 1890, par. 5*

I have not a word to say in regard to your work or where you should be. Let the Lord lead and guide you in His way, and if you follow His counsel, you will not go wrong. *6LtMs, Lt 110, 1890, par. 6*

I would love to see the children and see you all in your new home, but we cannot live to please ourselves. I am thankful to have physical strength to give to the people the precious light that God has given me. Ease and comfort and convenience I do not expect. *6LtMs, Lt 110, 1890, par. 7*

Every one has their ideas, their ways which are not my ideas and my ways, but I fall into line and adapt myself to the situation and eat breakfast frequently at nine o'clock, dinner at three; but I have, with few exceptions, suffered nothing in this, for I was so engaged in writing I was fully absorbed. *6LtMs, Lt 110, 1890, par. 8*

I think that our visiting the churches at this time was opportune. I think some things were nipped in the bud that, if left to blossom, would have borne [a] strange kind of fruit. *6LtMs, Lt 110, 1890, par. 9*

If you come to Washington, please to bring some things mentioned to Emma. *6LtMs, Lt 110, 1890, par. 10*



I do not justly understand the arrangement of Philadelphia, that if Elder Robinson would be at the meeting, you and I would spend further time in New England. There are places enough to visit, calls enough come in to keep me all summer; but I give no answer to those calls, for I know not what to say. One thing I wish could be done; that we could get Zolinsky another place to board. I do not insist on this, but it would be my preference.*6LtMs, Lt 110, 1890, par. 11*

When I see you, I will talk with you in regard to some things which I have not time to fully express in this letter. I have not regretted my purchasing a place in Petoskey. I look forward with great pleasure to my seeking this place of retirement to work during the summer months if I do not go to California. This spring I want the trade closed up with Burleigh Salisbury as soon as possible. I owe him two hundred fifty dollars. It is just the situation I want and mean to keep if I can do so.*6LtMs, Lt 110, 1890, par. 12*

I sometimes feel that I ought to attend one round of camp meetings. May the Lord direct. I do not want to be anywhere near Battle Creek when the General Conference convenes unless there are some solid conversions with the men in responsible positions. I am pained so, to the heart, with their works.*6LtMs, Lt 110, 1890, par. 13*

I will now close. With much love to Ella and Mabel and Mary.*6LtMs, Lt 110, 1890, par. 14*

Mother.

**Lt 111, 1890**

White, W. C.

Lynn, Massachusetts

December 18, 1890

Previously unpublished.

Dear son Willie:

I received your letter and draft in the hall last evening, where we had gone to attend my appointment Wednesday evening—in a pouring rain. I was glad to hear from you and glad of the draft. We had borrowed money to buy our tickets from Elder Robinson, but as we must have money in order to travel, [and] may not see you at all in Washington, we will let the matter stand as it now does, and Elder Robinson makes me debtor to the conference. Certainly the conference cannot expect us to travel without money. I had twenty dollars of my own which I have had to use in traveling and in getting shoes and some little things for winter.*6LtMs, Lt 111, 1890, par. 1*

In regard to Philadelphia, Elder Robinson is anxiously waiting to learn something from you in regard to the matter of the meetings in Philadelphia. There should be some understanding in this thing. I do not know anything further than Washington. Brother Robinson has no light and you have none. I think I will return home after the Washington meeting and unless there is a decision that I had better attend the meetings following the Washington meeting. I think, as the means of the conference is limited and your work important in Battle Creek, it would not be advisable for you to come to Washington. Sara and I will get along with the help Brother Washburn can give us. Of course, it is my choice to have one of my children with me, but I would not be childish if I am entering my sixty-fourth year. Hitherto the Lord hath helped me, and my health is good.*6LtMs, Lt 111, 1890, par. 2*

I speak evenings and go home and sleep well; this, you know, I have been unable to do for years. I realize the blessing of the Lord resting upon me and His presence with me in a sensible manner. I

realize that I have a testimony from the Lord which the people need, and which they feed upon like hungry sheep and respond to in a decided manner.*6LtMs, Lt 111, 1890, par. 3*

In regard to the movements Edson is making, I can only say I am sorry. It does not present itself to me as moving in the counsel of God. Certainly, the office he already has, he fitted up to suit himself, and why does he not use it in the place of adding expense to expense?*6LtMs, Lt 111, 1890, par. 4*

In regard to the breaking up of the family I do not understand the matter. It is so sudden, it almost takes my breath away, but it does not look right to me for the reason [that] I do not know what these hasty movements mean. I am not yet prepared to make changes that sudden and the whys and wherefores unexplained to me.*6LtMs, Lt 111, 1890, par. 5*

It is a pleasure to be with my children, to have them with me. Emma and I have never disagreed. She has been kind and respectful and thoughtful of me. But I will not moralize upon these things till I know more about them.*6LtMs, Lt 111, 1890, par. 6*

I have written some things in regard to the spiritual interest of the entire family which I think was in place. I want to have a family, and [I want] it to be a good, devotional family. I want that every soul shall be just what the Lord wants them to be. I want [that] the fear of the Lord shall circulate through my family and my house. Certainly, I felt at one time such a pleasant prospect of Edson connecting with the work in a special manner, but as he seems to have no inclination to do this, notwithstanding all the light given him of God concerning the matter, I gave that up and have not urged him and shall never urge him more, and shall never keep his mind stirred up on these things. For I think when I began to work earnestly in this direction, the enemy works so much more earnestly upon his mind in an opposite direction, and prevails, that I will let Edson fall in the hands of God. I have nothing to say and build no impossible hopes, but leave all things in the hands of God.*6LtMs, Lt 111, 1890, par. 7*

I have felt keenly the want of spiritual help in my family from all, and it has been a burden to me; and it has brought great sadness to my heart; and I have prayed and entreated the Lord to set things in

order in my home. When I know that Edson has for years disappointed the Saviour, robbed God by misapplying his talents and has been losing a rich experience which I have been shown that he might have, because he was inclined to follow his own inclination, I can but feel a depression and very much anxiety in regard to his eternal welfare. I feel that God looks upon all things and weighs actions, and his going so persistently and continually against the light causes me to tremble for his soul. I think this last move is a piece like all the other moves made, a Christless move. If he had cleared his soul by humble confession, if the household had shown that they were anxious to come up to the help of the Lord and written to me to relieve my mind, Edson and Emma and all the workers, I think God would have looked with pleasure upon such action. Then our souls would have been in a better condition, and I should have felt relieved. But as all my solicitude and all my warnings and appeals seem to make all more earnest to have their own way at all hazards, I will keep still, although my heart may be oppressed. The breaking up of the family will not cure the matter. It is a work to be done between God and their souls.*6LtMs, Lt 111, 1890, par. 8*

I have, myself, a determination to have God's will done in, by, and through me. I see the end of all things is at hand. Christ lived not to please Himself and I am His property, bought with a price, and I will glorify God in my body and my spirit which is God's. I cannot save the souls of my own children. I can only commit them to God. I am made aware that I am as much alone in the world as if I had no children and as if there was not one to whom I can look and rely upon among brethren, friends, or relatives and have, therefore, nothing to be disappointed in any more. I stand alone, yet not alone, for God is with me. This I know without any question.*6LtMs, Lt 111, 1890, par. 9*

I do not wish, my son Willie, to add one jot or tittle to your burdens. I do not feel that you would slight your mother or in any way neglect her, but your work is of a character [that] I cannot depend on you justly and not do you harm in adding to your perplexities. You may think this is a queer strain, but nevertheless, I have felt that I was looking matters squarely in the face, and what my future course may be the Lord knows. He hangs a mist before my eyes that I shall

only see the present, and I am content it should be thus. I am resting in the love of God with a peaceful trust and a happy assurance. I am not worrying about the future. I know the Lord will do all things well. I am always inclined to look ahead and to make plans, but I have committed myself to God and all that I am into His hands. I am ready now to go to California any time the Lord may direct, ready to go to Australia or to go to Europe, or any place in the world the Lord may see fit to send me. I am His property and I lean heavily upon the arm [of] God, and it is strong and will bear me up. Do not interpret what I have written as the slightest reflection on you, for I do not feel thus. You have your work, it must not be neglected for it demands all that there is of you. I gave you to the Lord before you were born. I gave you to the Lord after you were born. You are the Lord's. Do His will and His work and you will receive a crown of glory that will never fade away.*6LtMs, Lt 111, 1890, par. 10*

You can let Edson read this if you think best. In much tender sympathy and love.*6LtMs, Lt 111, 1890, par. 11*

Mother.

P. S. Do not feel that you must come and in our great expense. I shall feel all right about the matter. Now I think we will get along nicely in Washington.*6LtMs, Lt 111, 1890, par. 12*

We take the cars from Boston tonight, nine o'clock, and go through without change to Washington. Arrive there at 11 o'clock a.m.*6LtMs, Lt 111, 1890, par. 13*

**Lt 112, 1890**

White, W. C.; White, J. E.; White, Emma

Washington, D. C.

December 22, 1890

This letter is published in entirety in *1888 758-763*.

Dear Children, Edson, Emma and Willie:

We left Lynn, Dec. 18 Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sara decided to save the three dollars and go into the day coach. The porter told her not [to] go into the day coach as there were several berths unoccupied. He told her after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him and the conductor then asked her to remain. They did not make her up a berth, but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless. *6LtMs, Lt 112, 1890, par. 1*

We had beautiful weather. The air was cool and bracing and the cars were not overheated. We found in the morning we could not reach Washington on time at 11 o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at 3 o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath. After this we shall always endeavor to make arrangements to get to our place of destination on Thursday. *6LtMs, Lt 112, 1890, par. 2*

They had about given up our coming, but were glad indeed to see us. Sabbath I spoke upon *Isaiah 58*. I had freedom, as I have had in

every instance in speaking on this tour. We had a hall well filled and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there and the testimonies borne were good.*6LtMs, Lt 112, 1890, par. 3*

I was at the forenoon meeting on Sunday. The reading of the article of Eld. Olsen's was deferred for this day. Bro. Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth, Baker I think, is his name. While reading the portion assigned him, which was a quotation from the Testimonies, he tried and tried to read it, but he had to wipe away the tears so often and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Bro. Washburn and handed him the paper and said, "You take it, I cannot read it." But all these pauses on that occasion only made the effect more impressive. Bro. Washburn told him to take his time and read on. Then, after the reading, we had a solemn season of prayer. I had the spirit of intercession and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent.*6LtMs, Lt 112, 1890, par. 4*

Sunday eve, even a larger hall was obtained, and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall. But there was excellent ventilation. All seem to be much pleased with the congregation last evening.*6LtMs, Lt 112, 1890, par. 5*

I have an appointment for tonight. Sunday we had a little shower but it was all clear in the evening. All the help I have here is Eld. Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack but not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in

Baltimore, but they are unwilling I shall go so I am in for it over next Sabbath and Sunday. All were disappointed that you did not come. And as you did not come to the first of the meeting, I do not think it would be advisable for you to come now. I thought it would not be best to visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits. We will go [via] the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been from home three months engaged in continuous labor. *6LtMs, Lt 112, 1890, par. 6*

I expect a letter from you as soon as it can reach here. This is an important place and perhaps it is well for me to put the strength of labor, as the Lord shall sustain me by His grace and power, in this place. *6LtMs, Lt 112, 1890, par. 7*

I shall have Bro. Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God. *6LtMs, Lt 112, 1890, par. 8*

Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, Who is my helper and my God for strength. He has graciously helped me and I believe He will help me still. In anticipation, I rejoice that the scenes on the day of Pentecost will be repeated and that, indeed, the power of the grace of God will be bestowed in a wonderful manner. *6LtMs, Lt 112, 1890, par. 9*

I think of the meditation of Christ and the promise, "I will not leave you comfortless: I will come to you." *John 14:18*. The agency of the Holy Spirit is to combine with human effort and all heaven is engaged in the work of preparing a people for to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awaken to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord's host is leading on the armies of heaven and mingling in the ranks and fighting our battles for us. We shall have apostasies, we expect them. "They will go out from us because they were not of us." [*1 John 2:19*.] "Every plant, which my heavenly



Father hath not planted, shall be rooted up.” [Matthew 15:13.]6LtMs, Lt 112, 1890, par. 10

The angel, the mighty angel from heaven, is to “lighten the earth with his glory” while he cries mightily with a loud voice, “Babylon the great is fallen, is fallen.” *Revelation 18:1, 2*. Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing its very utmost. “Without me ye can do nothing.” [John 15:5.]6LtMs, Lt 112, 1890, par. 11

We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men and, as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought. And that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, grace! The power of the Holy Ghost must be upon us and the Captain of the Lord’s host will stand at the head of the angels of heaven to direct the battle.6LtMs, Lt 112, 1890, par. 12

Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand.6LtMs, Lt 112, 1890, par. 13

Deceptions, delusions, impostures will increase. The cries will come

in from every quarter, "Lo, here is Christ! Lo, there is Christ!" "But," said Christ, "Go ye not after them." [Mark 13:21; Luke 17:23.] There will be one fierce struggle before the man of sin shall be disclosed to this world: who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God's people take their place as bold and valiant soldiers of Jesus Christ to meet the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory? Wake up the mighty men. Let the messages of the past fifty years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness. *6LtMs, Lt 112, 1890, par. 14*

We are [to] think how heaven regards these events and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand. Let the light and power of the sunbeams of righteousness enter into the soul. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are His judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." *Revelation 19:1-66LtMs, Lt 112, 1890, par. 15*

We are not to be of sad countenance. We are not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you

stand firm, wholly on the Lord's side. The bell rings for breakfast.*6LtMs, Lt 112, 1890, par. 16*

Mother.

**Lt 113, 1890**

Children and Fellow Workers in my Home

NP

[December 30 or 31, 1890]

Previously unpublished.

Dear Children and Fellow Workers in my Home:

I have long known that the want of religion in my household was a great drawback to my influence in Battle Creek. That those connected with me and with my work, handling matter which the Lord has moved upon me to write and bring before His people, are so little influenced by these words of counsel and reproof, is constantly starting questions in the minds of others, as to the validity of the work God has given me. If of God, why does it not have more influence upon her family, those of her household? Sure enough, this is the question. What does it mean?*6LtMs, Lt 113, 1890, par. 1*

This is a weight upon my soul every time I return to my home. I feel responsible for the influence going out from my home, and when Satan is working so earnestly to make of none effect the testimonies given of God for me to give to the people, the weak spirituality of my own family and the atmosphere in my own house is counteracting my influence in the church at Battle Creek.*6LtMs, Lt 113, 1890, par. 2*

I deeply regret, now, that I made the preparations that I did, to be at the expense of fitting up rooms for my family and workers. I am pained at heart when I consider how stands my family, not in a position to give me spiritual strength, but to keep drawing upon my power and vitality to keep even the appearance of religion and form of godliness in my home. This is why I consented to take this journey. This is one reason why I have partially consented to be from home all winter. Those connected with me do not try to lift with me, do not feel any special responsibility to be workers together with God.*6LtMs, Lt 113, 1890, par. 3*

The members of my family ought to feel their individual responsibility to keep my mind free from perplexities, to individually keep their own souls in the love of God so that they can increase my usefulness. But their ideas are so low, the standard of piety so vastly different from that which the Lord presents before me, that the testimonies given me of God are counteracted in the living examples in my own household. My usefulness is curtailed, and those who come to our house expecting to see at the table staunch health reformers and at the altar of prayer a vital, living atmosphere, find themselves disappointed because the self-denial, the lifting the cross, the carrying a weighty individual responsibility in connection with light and knowledge [are lacking]. There is an apparent irreligious atmosphere surrounding the individual members of the family that is the subject of remarks anything but favorable to me and the spirit and influence of the sacred work given to me. *6LtMs, Lt 113, 1890, par. 4*

I have been repeatedly told that those who compose the members of my family are a puzzle to many. How can Sister White harmonize these elements with the work and these testimonies she bears to others in regard to the order and spirituality of their home life? The remark is made, "There does not seem to be any more grace, any more signs of the moving of the Holy Spirit upon the individual members of the household, Marian excepted, than in families who have been rebuked and admonished." *6LtMs, Lt 113, 1890, par. 5*

I see this, I feel it keenly. My family should be a strength to me and not weakness, an increase to my usefulness and a strength to my influence and not a constant source of anxiety detracting from my influence. They should be, according to the light coming to them, living jets of light in the temple of God, the moral treasures of the church. If the light constantly shining from heaven upon them does not improve their spiritual condition, it has an influence to condemn. If the multiplied agencies of heaven are not properly cherished and appropriated, it leaves them in greater shadows of darkness, for the light and blessings unimproved become darkness to them. If they do not heed the instructions and admonitions given to others, they are deepening the darkness about them. They become less and less susceptible to the influences of the Spirit of God, and their hearts become hardened under the much light given, because they

are not softened and humbled and subdued by the light God has set before them. *6LtMs, Lt 113, 1890, par. 6*

What does it amount to for me to collect a household around me to help me to do the work which is supposed to arouse others to feel their spiritual necessity and to be sanctified through the truth, when those connected with me have no real depth of feeling or experience in relation to the work and make no decided changes in life or character, but are apparently unmoved, uninfluenced? In the place of being laborers together with God to second all my efforts, to uphold my hands, they work by their influence and example on Satan's side of the question and counteract my work and my efforts; and my work has not power to change this order of things. *6LtMs, Lt 113, 1890, par. 7*

Every one connected with me should be all the time better qualified for the service of God and manifesting an intelligent, increasing zeal and earnestness to know how to put to the best use all their powers in the service of Jesus Christ. "None of us liveth to himself." [*Romans 14:7.*] The words and works are fruit that we bear and are either advancing others in the way to heaven or drawing them apart from God. *6LtMs, Lt 113, 1890, par. 8*

I have looked at the right hand and at the left, before and behind me, to see what I could do to change this order of things, and the current is too strong for me. I have not strength to keep up a perpetual conflict. When I come home, I want peace and rest and to see that the love and fear of God is the atmosphere in my home. To keep up any form of religion, I have to carry the burden. There is little spirituality in the home, but a dead, settled, irreligious element that brings upon me such regret, such remorse, that it is a relief to be away from home. When I see God working upon human hearts in my home, when I see some advance in Christian experience, when I see a living principle to carry out and follow the light shining from heaven upon the pathway of each one, then I shall feel that home is a place for me, that angels of God will be in my home, that my family honor God and fear to walk contrary to His expressed will. *6LtMs, Lt 113, 1890, par. 9*

As it is now, I have no home. I have a place to sleep and to eat, but

that which constitutes a home for me in the highest sense, the presence of God that I so much prize, the fear of God, that which makes a heaven of my home, is not there. And I am growing old, and sick and tired of lifting and carrying the burdens in active labor away from home. And when I come to my home I cannot have relief for a moment, for there are burdens that I must still lift and keep pressing and urging to keep up even an appearance of religion in the home; and I know there is no heart in the work.*6LtMs, Lt 113, 1890, par. 10*

Who are laborers together with God and with me, who are increasing in spirituality, who have a growing, earnest desire to be strong in God and the power of His might, who are training up for God's service? What is the sum of their moral responsibility? Are these members of my family channels of light through whom God can communicate light? Are they instruments of righteousness, or are they channels whom Satan can use to hedge up my way and make of none effect my influence?*6LtMs, Lt 113, 1890, par. 11*

I want piety and devoted Christian influence around me. That which God wants I should have, all those who fear God and obey His will. Activity cannot supply this necessity. There is need of a moral fitness for the work of God, disinterested devotedness to be helpers with me in the gospel, to save souls unto Jesus Christ. I want those who are sober-minded and yet cheerful, carrying a weight of influence proportionate to the importance of the subjects which they are handling. If these sacred matters have so little influence on those who handle them, how can I expect they will have any mastering effect on others' minds?*6LtMs, Lt 113, 1890, par. 12*

How can I plead and speak effectively for the pure and undefiled religion to be brought into families with its transforming power, when it is the very element so necessary in my own household, and then I must plead for religion in my home? How can any work for God, to be a light and example to others and to save souls, when there is not evidence [that] the reclaiming power of Christ has changed their characters, when self is indulged, when idols are cherished and worshiped?*6LtMs, Lt 113, 1890, par. 13*

These things should arouse every soul. Self-indulgence reigns. Self

is a controlling power. How can I expect to have any thorough, saving influence in Battle Creek unless the rules and principles I am compelled to bear to others are respected and honored in my own home? How shall my family cooperate with me in the work of saving souls to Jesus Christ when they are light, trifling, irresponsible? The world is selfish, indulging self. How can we hope to save them unless we show a marked transformation in our own habits and practices under the grace of Jesus Christ? If we are not, individually, the models of grace and disinterestedness, we are stumbling blocks to sinners. What can be the record in the books of heaven of those who know the way of truth and salvation and live to please themselves?*6LtMs, Lt 113, 1890, par. 14*

Christ is drawing the world unto Himself. The followers of Christ are the agents through whom He works. If these agents are not a peculiar people, distinct from the world in good works, how can they be laborers together with God? Worldly selfishness, or unconsecrated characters in any respect, cannot be operated on by the Spirit of Christ. There must be in Christ's workers a complete contrast to the world in taste, in habits, in disposition. This is the preparation essential to success.*6LtMs, Lt 113, 1890, par. 15*

Oh, for such a working force connected with me, instrumentalities for God, workers who are discerning, penetrating, and possessed with a conviction of Christian consistency in being like Christ, feeling that they are not their own, marked with the blood of Christ, set apart for Christ's service, resolved that through the grace of Christ they will be wholly for God and will work with God in deep humility.*6LtMs, Lt 113, 1890, par. 16*

Jesus calls upon us individually, Go work today in My vineyard. [*Matthew 21:28.*] Will we seek the Lord while He is to be found? Will we call upon Him while He is nigh? Will we devote the last remaining hours of 1890 in humbling ourselves before God, casting ourselves at the feet of Jesus, confessing our sins that they may go beforehand to judgment, removing every stumbling block out of the way of sinners? Let us not close our eyes to our guilt and our deficiencies, but confess our sins while it is called today, seek forgiveness of those we have hurt by our unconsecrated influence, and improve now in character. Christ is waiting to be gracious. "He



that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” [Luke 18:14.] God will work with those who prepare the way by tearing away the rubbish from the door of the heart, by confession, and by opening the door so that Jesus shall come into their hearts. The measure of our success in spiritual things is according to our present humility. Unless this humbling of self shall take place under the mighty hand of God, the most painful discipline will come to us, in the providence of God, that will humble us. *6LtMs, Lt 113, 1890, par. 17*

We must sympathize with Christ in all His work in acting from the highest possible views of Christian motives and duty. How seldom do you individually look to heaven and in the light of Christ measure every enterprise as God looks upon it, enquiring, “Is this the way of the Lord?” We cannot have our own will and our own way, regardless of God’s expressed will and His way, unless we separate our souls from God and take the way that Satan beckons us to take. *6LtMs, Lt 113, 1890, par. 18*

Who in our household makes the work of Christ his own? Who is feeling the value of the human soul, the value of his own soul, that all the powers entrusted to him of God shall be fully developed—not to do work for Satan but to do the work of God intelligently, that his own soul shall be strengthened, established, settled in doing the way of the Lord? There must be compassion for the suffering souls out of Christ and great carefulness to keep your individual souls in constant communion with Christ, the source of all light and power. Then we become channels of light. The simple action of mind on mind will make every soul in communion with God a light-giver to the world. Shall our household have the converting power of God on life and character? *6LtMs, Lt 113, 1890, par. 19*

The question was asked by the lawyer what he should do that he might have eternal life. Christ bade him answer his own question, “What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” *Luke 10:26-28*. Here, dear household, are the conditions of eternal life. It is well to intelligently

count the cost, now, and decide whether eternal life is worthy of the renunciation of everything else to obtain it. *6LtMs, Lt 113, 1890, par. 20*

Mother.

**Lt 114, 1890**

Olsen, O. A.

Denver, Colorado

June 9, 1890

This letter is published in entirety in *18MR 374-379*.

Dear Brother Olsen:

I received your letter addressed to me while at Boulder. I was glad to hear from you. I cannot write much today, although anxious to communicate much. I must wait until I am stronger.*6LtMs, Lt 114, 1890, par. 1*

We left Oakland Sunday, June 1, for Battle Creek by the way of Boulder, Colorado, desirous to see Mary once more before she sleeps in death.*6LtMs, Lt 114, 1890, par. 2*

I received a letter which stated her condition. I knew that condition meant speedy dissolution. Sara and I ventured to take the journey, although I was weak. Brother Edwin Jones and his wife, Sara, May Walling and I, and two passengers besides us were all that were in the car. We were favored in being the only ones. We had feared oppressive heat and dust, but we had not heat and but little dust. The first two days I was so exhausted it was a question if I could go through to the first stopping point, Boulder. But the third day I was able to sit up a very little. The faint, exhausted condition left me, and I grew somewhat stronger.*6LtMs, Lt 114, 1890, par. 3*

We were delayed twelve hours because of a burnt bridge. This delay necessitated other delays which put us twenty-four hours back, and when we arrived at La Junta we were obliged to wait five hours for the train from Kansas to Denver. We heard that the cars were crowded and that every berth was taken. But Sara was on hand the moment the train stopped and pleaded for a berth for me. There was just one berth and she made sure of that. But it was twelve o'clock at night before I could lie down in my berth and I didn't sleep until one o'clock. The rest of the party had no chance to

lie down in the passenger car and they had a hard night of it. *6LtMs, Lt 114, 1890, par. 4*

We arrived at Boulder Thursday morning about nine o'clock. Friends were waiting for us. Mary was, we found, very low, but not suffering much pain. We met the suffering child and were glad to see her once more, but saw the stamp of death was upon her. *6LtMs, Lt 114, 1890, par. 5*

We had, that day, a desire to see the sick ones and bear to them fruit, cherries which were picked one week before in Healdsburg from the trees of my own planting on the farm now owned by Brother Leininger. The fruit was fresh and good. We called on your brother, left the fruit and visited a little, which seemed to do him much good. He could barely taste the fruit. We see that he is quite low, but he trusts in the Lord and has only to tell how good the Lord has been to them. This is a glad note. If sounded more it would be better for everyone. *6LtMs, Lt 114, 1890, par. 6*

I called on Brother Matteson and had a few minutes' chat with him and left some cherries. His lung difficulties seem to be much better. He has bought a small house, which we think is a wise thing for him to do. *6LtMs, Lt 114, 1890, par. 7*

We called on Brother Wilber Whitney, and he is improving, but quite slowly. He has a little bit of a shanty to live in and a tent pitched, but he cannot manage to live much in the tent, for there are strong winds which would make it perilous for him. We left our present of the beautiful cherries and visited a short time, but I was getting very weary and had to return to W. C. White's tarrying place. *6LtMs, Lt 114, 1890, par. 8*

He has put up a little office of rough boards because there was no room in the house for him to work. Thursday night we had a very precious season of prayer. The Lord came into our midst and blessed us. I felt that special strength was imparted to me, and Mary was much blessed. She had an attack of severe bowel pain and this continued a part of Tuesday. *6LtMs, Lt 114, 1890, par. 9*

Sabbath we had a precious talk with her and a season of prayer especially for her. She was again greatly blessed, and I was

blessed in a special manner. The burden of our petition was that the Lord Jesus would remove from her mind every mist and cloud of darkness and give her His peace. Our prayers were answered. Mary rejoiced in the Lord and was happy and perfectly resigned to live or to die, up to the time I left this morning at seven o'clock. *6LtMs, Lt 114, 1890, par. 10*

After this exercise, I spoke a short time to the church in Boulder on Sabbath afternoon. *6LtMs, Lt 114, 1890, par. 11*

Sunday I called on your brother again. Brother Edwin Jones accompanied me. We had a season of prayer for the sick, and the blessing of the Lord came to your brother. I tried to lay out clearly before him the strength he might obtain by simply trusting in God and not going back to hunt up his mistakes and defections of the past. This, you know, is natural to do when the soul is letting loose its grasp of this life and looking into the eternal world. If anyone ever has a distinct view of his own imperfections, it is at this point in his experience. But the Lord blessed the words spoken, and he said he could now better understand that his business was "to look and to live" [*Numbers 21:8*], to take the robe woven by Christ Himself in the heavenly loom, and rejoice in the worthiness and righteousness of Christ. He wept and he rejoiced. *6LtMs, Lt 114, 1890, par. 12*

The case of your brother, I fear, is beyond human skill. God alone can heal him. I feel sad to see so many of our workers going down. Oh, that the work would be taken up by a larger number who will consecrate soul, body and spirit to the Lord's vineyard so that a few will not work themselves to death because so many are idling. *6LtMs, Lt 114, 1890, par. 13*

Edwin has done his work earnestly, heartily, devotedly, and he will receive a crown of righteousness that fadeth not away in that day when the Lord makes up His jewels. But may the prayer ascend to heaven that God will raise up laborers, for we need them so much in every branch of the work. Here, right here in Colorado, one hundred workers are not enough to go out into the byways and broad ways to proclaim the message of truth. *6LtMs, Lt 114, 1890, par. 14*

Oh, cannot we pray in faith for a mighty movement in this direction

—converted men and women to take hold of the work and carry it forward and upward. I must speak forth the praises of God that He has wrought for me again in His great mercy. About two weeks since, while in discouragement at St. Helena, the Lord Jesus appeared to me in a distinct form and His words were, “Satan is the destroyer, but I am your Restorer. Pain and affliction will try your faith, but be not discouraged. I am your Restorer.”*6LtMs, Lt 114, 1890, par. 15*

Immediately I felt peace and happiness. Joy filled my whole being. My feet seemed placed on solid rock. I was no longer discouraged. I told my friends I should recover, but not at once. Another trial was before me. The whole of that day I was full of joy and light. I told them I would speak the next day in the Retreat.*6LtMs, Lt 114, 1890, par. 16*

But lo, another phase of affliction came. My kidneys were causing me great suffering. I had such acute rheumatism that I could not stand or walk, but I determined to speak. I could not get into a carriage, but we went, one on one side of me, another on the other side of me, sustaining me, and thus I entered the chapel. Many were present. The wealthy class of patients were my hearers. I was helped onto the stand. I could not kneel, neither could I stand but a few moments, but I sat in my chair and spoke to the people and the Lord helped me in a remarkable manner while I dwelt upon the great love of God in giving us Jesus.*6LtMs, Lt 114, 1890, par. 17*

The women, rich and proud, sought an introduction and expressed their joy at the words that I had spoken. One woman said, “I will never forget these words. I see things now in a clearer light. Oh, try to help me more if you can, that the mist and fog which you mentioned, which have hidden Christ from my view, may be dispelled. I want to know how to bring up my children that they may have Jesus as their Saviour.”*6LtMs, Lt 114, 1890, par. 18*

I visited this lady two days after, and talked with her—found her very intelligent, conscientious. I prayed with her and she was relieved and blessed. Other patients begged a few minutes’ conversation with me, but I was not strong enough to do more.*6LtMs, Lt 114, 1890, par. 19*

Friday Dr. Burke was at the Retreat with his wife, and I spoke in the evening to the helpers and all the workers. I was not able to stand, but it was a most solemn occasion. Dr. Burke sanctioned all that I said and gave some items in his experience with good effect. I then spoke with much freedom and the grace of Christ was imparted to us.*6LtMs, Lt 114, 1890, par. 20*

On the Sabbath, oh, how thankful I was that I could stand even a short time and speak to people who, although unbelievers, had ears to hear and hearts to feel, as was evidenced by the tears that were shed.*6LtMs, Lt 114, 1890, par. 21*

While some of those who profess the truth are hardened with unbelief and do not know the time of their visitation, there are those who have not had this great light, who have not rejected light and truth, whose hearts respond to the messages God gives me to bear to believers and unbelievers.*6LtMs, Lt 114, 1890, par. 22*

Well, I will not write more now. We take the fast train for Chicago this evening. I leave Sara behind because Mary was solicitous for her to stay while she lived. Addie and May Walling go with me.*6LtMs, Lt 114, 1890, par. 23*

With much love to Sister Olsen.*6LtMs, Lt 114, 1890, par. 24*

**Lt 115, 1890**

Olsen, O. A.

Battle Creek, Michigan

June 21, 1890

This letter is published in entirety in *1888 675-682*.

Dear Brother Olsen:

I just returned from an eight-mile ride in the country. Your letter was found on my table. Thank you for writing to me. We answered the telegram from Nashua that Willie's wife sleeps, that the funeral will be next Tuesday. But it cannot be before Wednesday. They leave Boulder today, June 21, and cannot get there before Tuesday. You see at once that I could not leave at this time. After the funeral, it is possible for me to go Thursday and be with you over Sabbath and Sunday. But I would have to have an attendant, and would it not be a needless expense?*6LtMs, Lt 115, 1890, par. 1*

W. C. White is desirous I should be here at the meeting of the Ministers' Council in July. So you see, I would have to come directly back over the ground again. I have decided it would not pay to attend the meeting at so great expense, and it might be very wearisome to me.*6LtMs, Lt 115, 1890, par. 2*

I expect a letter from Willie with particulars, what arrangements to make for Mary's funeral. I thought it is the least we can do to show as much respect as possible for the faithful one.*6LtMs, Lt 115, 1890, par. 3*

I question whether I could bear the taxation of any camp meetings this season. That notice was put in the *Review* without one word spoken to me, without one word of encouragement from me. I made no statement from which inference could be drawn that I would attend one meeting this summer. My whole burden is to get my writings in shape for publication. I have not spared myself, but I have labored, I may say, day and night without periods of rest. I have been so burdened that I could not sleep. The Lord was setting



things before me and He strengthened me to meet the different issues that were arising. When the meeting closed at Battle Creek I should have had complete rest if I could find it, for I had labored early and late, writing out important matters to meet and correct the prejudice, the misconstruing of things, the misinterpretation of matters. *6LtMs, Lt 115, 1890, par. 4*

I will ask no pay of the conference for the remainder of the year, for I am not in a fit condition to travel and labor. I fear, without special direction from the Lord bidding me to go and bear my testimony, I shall be presumptuous. I know that Jesus is my Restorer, but [I shall be presumptuous] if I do as I have done, carrying the burdens I have carried without change or rest, and going wherever invited because I fear I should show want of faith if I do not go. Thus I have worked ever since I stepped from the steamer upon American soil, and Satan had worked up matters so that my burdens and labors could be fifty-fold greater than there was any need of these being. Brother Butler has been at the foundation of it all, but he makes no confession and writes in the papers as though he were all right. *6LtMs, Lt 115, 1890, par. 5*

Now unless the Lord bids me, I shall not address the church here in Battle Creek until Elder Smith and those who have been in harmony with him show their colors. I set no stakes in this, but I will know that the Lord bids me before I get the burden on my soul for the ones for whom I have labored so hard without the least acknowledgment or response or retraction on their part. I have had to vindicate myself and my brethren, press with all my powers against the prejudice, unbelief, false statements, and misrepresentations until it almost gives me a nervous chill to think of the blindness and unreasonable Phariseeism that has been adjusted as a garment about men in prominent positions. If they have changed their course of criticism and scattering the seeds of doubt and unsettling the confidence of the churches in the testimonies, I ask, who is the wiser for it? What confession and restitution and restoring of confidence have they done? Will the past be blotted out of the books of heaven where they are registered without one humiliation on their part for wounding and bruising the souls of God's people by their jealousies, evil surmisings and opposition to that which is pure Bible truth, just because they were unwilling it should come from the

source which the Lord chose to send it?*6LtMs, Lt 115, 1890, par. 6*

Well, Brother Olsen, I do not, cannot, believe it is duty for you to work on the high pressure plan. You may do this, and the more you do, the more it is considered you can do, and the lesser burdens others bear. Hold on, Bro. Olsen, put down the brakes, give yourself periods of rest and you will go forth fresh to endure another strain. But work less. For the sake of Christ who has bought you, work less. You have no right to draw from the bank until the last farthing is withdrawn. Leave a deposit, my brother. If the example of the men you mention, laborers for God who are going down into the grave, is not a sufficient rebuke to you and to me and others, please tell me what greater evidence we can have that it is duty to unload and to be careful to walk circumspectly and not presumptuously. Unload, Brother Olsen. Freshen up with periods of rest*6LtMs, Lt 115, 1890, par. 7*

You are attending too many camp meetings. Your presence is desirable and will be claimed, but it is duty for you to learn to say, "No, brethren, I will give you all the labor I can consistently and not imperil my health. If I should be laid upon a sick bed as is my brother, which will probably prove his dying bed, then my work ceases forever. I cannot give you either counsel or encouragement. Please then, brethren, I will do all I can and not abuse the powers God has entrusted to me to use wisely. May the Lord help me to do this."*6LtMs, Lt 115, 1890, par. 8*

My whole soul is grieved beyond expression as I see the dearth of laborers. I tell you, something is wrong. We want to see where we are making mistakes. Our conferences are not strengthening and growing in the knowledge of God and working as missionaries to create a missionary spirit, not merely for foreign fields, but they can look right about them and see the fields all white, ready for the sickle. Home missions have been sadly neglected. May the Lord work mightily upon human hearts and correct existing evils is my prayer. Elder Olsen, you complain of not being able to do one-half of what you ought to do. Is not this because there are so few doing anything?*6LtMs, Lt 115, 1890, par. 9*

I have just received a letter from Sara giving the first account we

have heard of Mary's death. She died praising the Lord. Mary bade farewell with cheerfulness. Her children, especially, received her attention. Then Ella went upstairs weeping and she said, "I feel very sad, but somehow my heart is happy. It will be only a little while and I shall meet my dear mother, and I mean to so live that I can meet her in heaven." Ella is nine years old the seventeenth of next January. Mabel, four the first of November next. Poor little motherless lambs! But the Lord will gently lead the lambs of the flock. Poor Willie is indeed bereaved. He never is demonstrative, therefore he will mourn alone and feel it deeper. My heart is sore and sad. They will be at Battle Creek Tuesday afternoon. I have received no news when the funeral will be. Suppose it will be Wednesday.*6LtMs, Lt 115, 1890, par. 10*

I have just received a letter from the president of the Ohio Conference making an earnest plea for me to be at the camp meeting. Now that that notice was put in the paper I expect to receive many such pleading letters. But the way my testimonies have been treated by those who should have sustained me has made my most earnest labors with them and others whom they influenced of none effect. Let them now substitute that which they suppose is a better, safer thing than the labors of Sister White. Let these good brethren come in and strengthen the things that are ready to die. Brother Irwin says that spirituality is at a very low ebb all through the conference.*6LtMs, Lt 115, 1890, par. 11*

Will those who have withstood my labors and made of none effect the light given of God for the people now take this responsibility and labor to bring in a better state of things? I am troubled deeply, but I have no light to attend any camp meetings. I do not see what use it is for me to bear my testimony, and the ministers that hear it feel it their privilege to receive or reject it as best pleases them. Let them work until they shall be convinced that God is in earnest with them.*6LtMs, Lt 115, 1890, par. 12*

Well, I am praying for strength. My heart is weak and I am pained for the outlook which you mention. But do not kill yourself, for then we will have one less laborer who is enthused by the Spirit of God to work.*6LtMs, Lt 115, 1890, par. 13*

Will you present to the camp meeting the necessity of handling *Volume 4 [The Great Controversy]*? It contains warnings and the prophecy of future events which will come. All should be informed that they may know how to meet these things—trials, deceptions, delusions of the devil. Here, again, Satan has wrought to keep from the people the very light needed for the present time. And no pen or voice is raised to set this thing before our people in its true bearing. I invested \$3,000 to enlarge *Volume 4*, and have only received twelve cents and a half per copy. I own the plates and paid for the publishing of the book myself, and then our people shoved in the *Bible Readings*, a cheap book easily handled, and nearly every canvasser dropped *Volume 4* to handle that book. *6LtMs, Lt 115, 1890, par. 14*

Those educating the canvassers could, if they saw the necessity of this work, handle the matter in such a way that *Bible Readings* will not be all absorbing and be carried to the neglect of the very books containing the knowledge which the people need now. With proper instruction, the relative importance of the books handled could be set before the canvassers. But the understanding is blunted in this line as well as in other respects, that the light God has given to guard and instruct His people should be made of little or no account. The door is closed by their own course of action. The instruction given to me and bidden me give to the people that all may be enlightened is made of no importance. This has burdened me beyond expression. I must take my pen and lift my voice in urging the work on books that the Lord has signified to me must be brought before the people without delay. But who of our brethren has felt a burden to carry out the mind and will of God in this matter? *6LtMs, Lt 115, 1890, par. 15*

There lie the books scarcely touched on the shelves. They fall dead from the press, and my money to reproduce books is tied up in these books unhandled. I thought I would have means coming in on the strength of large sales which were held up before me. I donated some fifteen hundred dollars the first year of labor in America after leaving Europe. All the money to meet these donations I hired at seven percent interest. I do not regret the donations because they were really needed. I have had to work every way to pay my helpers making books. I am going deeper and deeper in debt, and if

this is the way the matters are to go I shall have to take my books in my own hands and see that the people have what God designs they shall have. I have given away copies of *Volume 4* that amount to above \$100. I cannot go on in this way much longer. I must stop working in getting out books unless there is a different principle that moves our brethren to circulate them. *6LtMs, Lt 115, 1890, par. 16*

*Volume 1 [Patriarchs and Prophets]* is coming out nearly completed, after a long tedious delay for want of corrections. But I shall be driven to do something. Now the talk is, *Volume 1* is out, and *Volume 4* must lie over unhandled another year. I will not consent to it. If the system of canvassing is such that both books cannot be handled, one by one set of canvassers, another by another set of canvassers, then let *Volume 1* remain still and *Volume 4* be circulated. *6LtMs, Lt 115, 1890, par. 17*

I have to confess that I have not felt that my work has been understood or appreciated. If God has given light for His people in these last days, what does it mean for brethren to let everything else come in and close the door to the very special light for this very time? How long shall this thing continue and I keep silent? If the machinery of canvassing has to run in this way, that they must have the whole control of the book selling, and in their work drop out the very works God has signified should come to the people, shall my hands be bound that I can do nothing? Shall I not make every effort in my power to get these books before as many as possible? *6LtMs, Lt 115, 1890, par. 18*

I have thought of having boxes of books shipped to camp meetings, selling *Volume 4* myself—it need not pass through the hands of canvassers if they are so reluctant to handle them—and I receive the profits after all expense is met. *6LtMs, Lt 115, 1890, par. 19*

I have come to the positive necessity to plan and devise, and then change my plans and devise again, to get means to meet running expenses. I refuse to live in this way any longer. If my brethren allow me to carry this burden longer in this way, I will certainly know that God does not lead them and me. One of us is not moving in God's order. I think it time to call a halt and see what powers are moving us. *6LtMs, Lt 115, 1890, par. 20*

Every Sabbath-keeping family should have *Volume 4*. But have they? No, indeed. And then the world should have all that can be got before them, for it bears witness to the truth. I am not satisfied. I can but plan and devise some means day and night to carry out the purpose of God made known to me. I have waited for my brethren to act as long as I can afford to do this. Now, in the name of the Lord, I shall do something. My children hold their peace because they fear they will be charged with having selfish interest. The Lord looks on to see who has any burden, while Satan is moved from beneath to thwart the work of God with his hellish deceptions at this time. *6LtMs, Lt 115, 1890, par. 21*

The Lord presented the matter before me and said, "Write all the things thou hast seen, and bear faithful witness to the people and prepare the way of the Lord." Who has the responsibility of preventing this work from being done? Have I done all I should do, is the thought that worries me and robs me of sleep. *6LtMs, Lt 115, 1890, par. 22*

Well, I will say no more on this point. But be assured I shall not much longer wait for my brethren in positions of trust to do their duty. If they see no need of doing anything, if they remain silent, then I shall not let the matter rest as it has done for more than one year. If their pens and voices have nothing to say, then God will hold me responsible to whom He has given light and said, "Write the things that thou hast seen and let the light go to all nations, tongues and people, into all the byways and highways. My angels shall prepare the way." But Satan will work with masterly power not only among unbelievers, but believers, to close the door that the very special light shall not do its work. What am I to do, Elder Olsen? I have no rest day nor night in spirit. *6LtMs, Lt 115, 1890, par. 23*

Much love to Sister Olsen. *6LtMs, Lt 115, 1890, par. 24*

**Lt 116, 1890**

Olsen, O. A.

Petoskey, Michigan

August 27, 1890

This letter is published in entirety in *1888 703-705*.

Dear Bro. Olsen:

The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reprov'd in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God; and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself did not know was so firm, so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question. *6LtMs, Lt 116, 1890, par. 1*

It has caused me great sadness of heart to see that those who ought to be giving the trumpet a certain sound from the walls of Zion, wholly in accordance with the work to be done for this time, to prepare a people to stand in the day of the Lord, are in darkness and have stood as sentinels to bar the way [so] that the confusion they create would bring [more] confusion and misunderstanding. Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no

heresy and fanaticism. When these evils really appear and they see the peril and try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people. *6LtMs, Lt 116, 1890, par. 2*

He was certainly wrong then and he is wrong now. We cannot believe that he recognizes the Spirit and that which ought to have had in it at all times a certain sound, so that when it is heard it will receive attention. But it has no weight of influence. Satan fixed up the matter according to his own devices. Because the message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except [as] they indicated their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reproofed will say, "Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them." These men have sown the seed and the harvest will surely follow. *6LtMs, Lt 116, 1890, par. 3*

Now the churches have a stumbling block placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and error truth, and they will not discern the light when it shall come, and will fight against it. In regard to the testimonies, God has given them all the light they will ever have. That light they have cast aside as unworthy of their respect. The state of the churches is thus: should reproof come to those who are wrong, they will quote the leaders who do not receive the testimonies. And while no temptation comes because no reproof is given to them, they have little confidence in the men who have stood out in opposition to that which they believe to be the truth. So if these men say and do these things right in principle, it does not have any special weight with some. Thus the enemy's work has done that which has made the work of God of but little account. Now when they shall see this and confess their mistake, then the Lord can heal the wounds made, and their defeat may be turned into victory. But while they stand as they do, God's work is not appreciated and confusion and want of unity is the result. *6LtMs, Lt*



116, 1890, par. 4

I send you the enclosed. It may have effect on some honest in heart that they may be warned and correct their errors and reform. You can take a lead pencil and erase that which is personal and read this to the camp meeting if you see fit. I leave it with you.*6LtMs, Lt 116, 1890, par. 5*

I am enjoying the pure air. I wish you could spend at least one month here and recruit up before the cold weather comes. I was never where I realized a purer air. I asked that Willie and you might spend a short time here. Willie can have all the help in writing that he will need, and then you could ride some and see what there is to Petoskey and surrounding places of resort. If this place should be thousands of miles away and the advantages be presented of advancing the truth, there would be thousands of dollars spent to take advantage of the opportunity presented. But as it is within arm's reach it has been passed by indifferently and nothing has been done. I think now is the time to send in workers, canvassers, and those who ought to have been here for three months in the past doing earnest work. But I have said so much on this point I will stop. I cannot do anything, only present the matters before you. I hope and pray that the Lord will create a decided interest in home missions that are so terribly neglected.*6LtMs, Lt 116, 1890, par. 6*

With much love for God and His work, I remain true to my duty.*6LtMs, Lt 116, 1890, par. 7*

**Lt 117, 1890**

Olsen, O. A.

[Petoskey, Michigan]

August 3, 1890

Previously unpublished.

Elder Olsen,

I have been talking with Dr. Lay and Dr. Douse. They say [to me], Do not think of such a thing as leaving in August or September; your muscles are very weak, and it will be losing all you have gained if you go.*6LtMs, Lt 117, 1890, par. 1*

Well, do not make any appointments. When the time comes, I shall understand my duty. There are four weeks yet for me to improve, but the malaria strives hard for the victory. I am praying for strength every day, and I believe the Lord will work in my behalf.*6LtMs, Lt 117, 1890, par. 2*

I hope that you will not remain in Battle Creek and keep your mind on a continual strain. You must have a change. You can get it here in rest, taking your mind off subjects that you are in the habit of pondering over, and give a little period to complete rest. I know this would be a blessing to you.*6LtMs, Lt 117, 1890, par. 3*

It is very warm here, but a cool breeze is blowing. I have secured a horse and now desire to secure a carriage—think that I shall today—and be ready to ride out tomorrow, perhaps tonight.*6LtMs, Lt 117, 1890, par. 4*

We pray most earnestly for you who are in council. May the Lord give you wisdom and understanding, that every plan may be that which the Lord has devised.*6LtMs, Lt 117, 1890, par. 5*

This letter I prize. I want Willie and you to see it. It [has] done me good to read it. Love to yourself and your family.*6LtMs, Lt 117, 1890, par. 6*

**Lt 118, 1890**

Olsen, O. A.

Harbor Springs, Michigan

September 3, 1890

Previously unpublished.

Dear Brother Olsen:

I wrote a few lines to you and directed it to Saginaw camp meeting. I again urged you to come [to] this place for to rest and recruit your exhausted energies. We can make you comfortable, and we can pray for you, but the Lord God of Israel alone can make you happy and free you from infirmities. I do think this is the most pure, wholesome atmosphere I was ever in. I want you and W. C. White to know what there is in these places of resort. *6LtMs, Lt 118, 1890, par. 1*

We came to Harbor Springs, Emma and myself, this morning, and rode out four miles to Brother Palmer's. Here we are, located in a blackberry patch. We are surrounded with luscious, ripe blackberries. *6LtMs, Lt 118, 1890, par. 2*

I speak to the people tonight. The schoolhouse will be full. I have spoken every Sabbath, and the Lord has blessed me, and I am confident that I was needed here at this time. There are elements here that must be met and the backbone of their influence broken. Brother Parmelee and his wife came here with Mrs. Marks. Brother Parmelee has his eyes opened, to see all was not as he thought it was, and he feels now very bad about this matter of his strange course. They have attended meetings every Sabbath. *6LtMs, Lt 118, 1890, par. 3*

Last Sabbath I had some very plain words to speak in reference to what constituted sanctification through the truth. I had [in mind] the discordant Garmire influence, and I laid before them Bible principles. I spoke of those who were ever drawing apart from the body, and [who] flatter themselves that a more correct church will

grow from their peculiar ideas and methods; those who were drawing away from the body would bear to be watched. You will find them in the Korah, Dathan, and Abiram party, accusers of the brethren, making capital of the errors of some in the church to build up themselves.*6LtMs, Lt 118, 1890, par. 4*

Well, I have the matter written out, and will let you have it after it is edited.*6LtMs, Lt 118, 1890, par. 5*

September 4

Last night I spoke in the schoolhouse, one mile and a half from Brother and Sister Palmer's home. It had rained all the afternoon. They were so anxious for a meeting that I told them I would speak. Brother Palmer and Brother Wood and another brother started off in the rain in different directions and notified their neighbors, and in the evening we climbed into a lumber wagon and rode to the schoolhouse. There were 37 present—I thought a goodly number for such a night. Some men and women walked two miles and some three miles to the meeting.*6LtMs, Lt 118, 1890, par. 6*

We opened the meeting with singing, and I prayed, then spoke to them about one hour. There was the best of attention, and I had perfect freedom; spoke with ease. I kept thinking of the parable of our Lord in the call to the supper, "Go out into the highways and hedges and compel them to come in, that my house may be filled, for those that were bidden and refused shall not taste of my supper." [*Luke 14:23, 24.*]*6LtMs, Lt 118, 1890, par. 7*

It rained hard when we climbed into the wagon again and drove to our stopping place, Brother Palmer's. I gave out an appointment for next Sunday afternoon.*6LtMs, Lt 118, 1890, par. 8*

I can come from Petoskey in the cars to Harbor Springs, and then Brother Palmer's lumber wagon will be waiting for me to take me four miles to his home. This is an excellent, large-souled couple, Brother and Sister Palmer. Everybody is poor around here, but precious souls in the sight of the Lord. They are hungry, starving for food, the Bread of Life. They have but little labor bestowed upon them.*6LtMs, Lt 118, 1890, par. 9*

I am so thankful that the truth reaches into all the highways and byways of life. I am anxious that you should look over the field in this section of country and see the many places of resort, and then you will be surprised that years have passed and no decided efforts have been made to reach the many who come from all parts of Michigan and Indiana and other states, to the Assembly, and then the hay fever subjects pour in. I cannot see why these openings should not have attention. I think it is time to have home missions receive some thought, and plans be made to reach the people close in the shadows of our own doors.*6LtMs, Lt 118, 1890, par. 10*

Some half dozen good workers ought to have been here as soon as the month of June, and get an intelligent knowledge of the field. I have been shown these places. I have pled that something be done. I have seen it was a mistake, while putting forth so much effort in foreign missions, to leave home missions neglected and unprovided for. I shall begin to bear my testimony for home missions.*6LtMs, Lt 118, 1890, par. 11*

We might have had, years ago, a place in Petoskey and Bay View, and workers on the ground, not only to learn to educate themselves, but, in their turn, to educate.*6LtMs, Lt 118, 1890, par. 12*

Well, I have said something from time to time, but it has not amounted to anything as yet. I am glad I am on the ground myself. I am glad I can labor a little here, and I mean to do what I can, but [I am] at great disadvantage because nothing has been done as yet to awaken an interest. I think but very few of our people know anything about the advantages to be gained in these places around Lake Michigan. There are men run down. Exhausted vitality keeps them feeble. Here in northern Michigan is a climate preferable to Colorado to which they can go and recuperate with little expense.*6LtMs, Lt 118, 1890, par. 13*

Well, I will stop writing now, and say, "Come and see." [*John 1:46.*] Had there been something done at the very beginning of June, and onward up to this time, I think good results would have been realized. If men troubled with malaria would spend time here where they could labor safely, taking advantage of the situation, a holding

influence might have been gained here which we do not now have. But no more time should be lost. I am troubled over these things.*6LtMs, Lt 118, 1890, par. 14*

Elder Parmelee has his eyes opened as to his situation. His wife and he have parted for a time at least. He is in poverty, without means. Mrs. Marks and Mrs. Parmelee are one in spirit. What Mrs. Marks will do I know not, but I am afraid of her. We feared Garmire and this Mrs. Marks would unite to make a strong team to do harm, but the Lord will not permit it.*6LtMs, Lt 118, 1890, par. 15*

Yours with respect.*6LtMs, Lt 118, 1890, par. 16*

Love to your wife and children.*6LtMs, Lt 118, 1890, par. 17*

Petoskey, September 11. Home again. I found important letters from you and W. C. White. I approve of your arrangements—have telegraphed WCW. I will, the Lord helping me, attend the Eastern meetings.*6LtMs, Lt 118, 1890, par. 18*

**Lt 119, 1890**

General Conference Committee

[Battle Creek, Michigan]

1890

Previously unpublished.

To the General Conference Committee:

Brethren, is it not wise to make some provision for [the] Battle Creek Church? Is this large church to donate to the General Conference so much as it has been deemed just and the best thing to do, and then this large church be left to piece out with hit and miss help as it shall come along, taking up with any kind of help? It is not the help [of] smart ministers that is needed, but earnest workers, men who will be able to set others to work to organize the church into working elements. If you know the needs, do something. Why should the great heart of the work be neglected? Why should these great responsibilities be left to run themselves? If healthful religious experience is needed in any part of the field, in any branch of the work, it is right here at Battle Creek. Men are caught up, like Elder McCoy, full of temporal business, all through the week, and then [he] comes in to feed this large flock of God.*6LtMs, Lt 119, 1890, par. 1*

There should be workers appointed in whom the Word of God shall dwell richly, that they may give to every man his portion of meat in due season. I thought Elder Durland [?] was to be left here but I see his name is booked for California. It is not sermonizing that is essential, but educating—someone who knows how to labor for the young. It is doctrines, promises, precepts, warnings, examples, reproofs, correction in righteousness, setting things in order. There needs to be a rightly dividing [of] the word of truth, giving to every man his portion of meat in due season. This means more than sermonizing. This means well organized plans for labor.*6LtMs, Lt 119, 1890, par. 2*

The Lord is always ready to communicate divine instruction to those

whose minds are open to receive it. He will be their present help in every time of need, to open the understanding to the Scriptures. This requires active, earnest piety and meditation, and communion with God and earnest labor. We can have seasons, as did the disciples upon the mount, when they could say, "It is good to be here; let us make three tabernacles, one for Thee and one for Moses and Elias." [*Luke 9:33.*] But we must engage in conflict, stern struggles with temptation, endure hardships, face opposition, meet deception in our very midst, meet impiety and irreligion in the very ones who should be the most vitalized by the Spirit and love of Christ. We will meet stubbornness and have to deal with wrongdoers.*6LtMs, Lt 119, 1890, par. 3*

Faithful men must be selected to hold the fort in Battle Creek. Men of ability, wherever they may be, must be recognized and connected with the work in our institutions—solid, God-fearing men who will not be swayed by any influence away from piety and experimental godliness, but will feel that there is greater, far greater, need of piety and watchfulness and seeking the Lord with full purpose of heart. They can so connect with God and have His fear before them that they will lead the people in the right way, not on a sidetrack, not away from the vital interests and principles that have made us what we are—God's peculiar people, zealous of good works. While the Lord is not dependent on any human being, He proposes to take man into partnership with Himself.*6LtMs, Lt 119, 1890, par. 4*



**Lt 120, 1890**

Loughborough, J. N.

Battle Creek, Michigan

February 21, 1890

Previously unpublished.

Dear Brother Loughborough:

I send you these articles to read and put in the book you talk of getting out, and I have sent the same to M. J. Church. If he does not bring the matter before the church you have the matter and can see that they have the whole thing. I expect M. J. Church will carry matters with a high hand, but God lives and reigns. Be sure and act with prudence. Get the help of Brother Underwood and the most responsible persons you can to see this matter placed before the church. *6LtMs, Lt 120, 1890, par. 1*

**Lt 121, 1890**

Olsen, Brother and Sister [Andrew D.]

Battle Creek, Michigan

July 11, 1890

Previously unpublished.

Dear Brother and Sister Olsen,

I have thought of you much in your affliction since leaving Boulder, and I have prayed for you many times. I would be pleased to receive a few lines to know how it is with you now. There are many interested in your case, many praying for your physical and spiritual prosperity. I believe that angels are in your room to comfort and to bless you. You have your life hid with Christ in God, and when He who is our life shall appear, then, oh, then we shall see Him as He is, and be made like Him, because we see Him as He is. You have not written your name in the sand, but in the Lamb's book of life. Entertain no doubts; rest peacefully [and] trustingly in the love of God. He will be your comforter. *6LtMs, Lt 121, 1890, par. 1*

You may say with assurance, I have committed the keeping of [my] soul to Him as unto a faithful Creator. He will keep that which is committed to Him against that day. The robe of Christ's righteousness has been woven in the heavenly loom, and its texture never waxes old, never will decay. This is the wedding garment, and one that is wholly in keeping with the place, securing admittance to the palace of the King of heaven. *6LtMs, Lt 121, 1890, par. 2*

This is a world of sorrows, disappointment, and anguish, rending asunder the very heartstrings. We are on life's battlefield, striving to win an immortal crown, although you may lie restless, nervous, and the hours wearily pass, [with] painful nights and wearisome days, learning the lessons of faith and submission and moral discipline in suffering. You long for clearer light to break through the clouds of darkness that seem to intervene between you and Jesus, but in simple faith say, "I know in whom I have believed. Jesus has given

His precious life for me. He values my soul. Jesus will care for His own property. He wills not that one of His little ones shall perish.”*6LtMs, Lt 121, 1890, par. 3*

You have thrown your whole energies into the work, and the Lord has a tender care for you, my afflicted brother. Your trials, your afflictions, are working out for you a far more exceeding and eternal weight of glory. The Lord does not require you to fight and to struggle now. Your Substitute and Surety will do this for you. You have only to believe that Jesus loves you, and whether you live or die, you are the Lord’s.*6LtMs, Lt 121, 1890, par. 4*

I am glad the weary will have rest. Where God is, there is light. Oh, the precious haven of rest! There is no wearisome sighing. All tears are wiped away. No wearisome nights in heaven, no sad partings.*6LtMs, Lt 121, 1890, par. 5*

The dying exclamation of the apostle Paul was, “I have fought a good fight.” What depth of meaning in these words! This was no shadow of a warfare, no pretense of battle, but stern, earnest conflict. He had on the whole armor of God. He adds, “I have finished my course.” The work of life with him was done. His probation was ended; his mission accomplished on earth. He had kept the faith, and now the faith kept him. “Henceforth there is laid up for me a crown of life, and not for me only, but for all those who love his appearing.” [*2 Timothy 4:7, 8.*] In dying is the triumphal song of victory. He was a conqueror. He had overcome the world.*6LtMs, Lt 121, 1890, par. 6*

My dear, afflicted brother, Jesus loves you. Jesus will be your helper every moment. He is close by your side. Lay your hand in the hand of Christ and He will lead you when your trembling hand of faith can scarcely grasp the promise. The light of the celestial city is full in our view. Its glories beam upon us. The Sun of righteousness has been drawing nearer and nearer to your side and appearing at times as if almost viewed by mortal vision. Sunshine, beautiful sunshine of the Saviour’s presence! The Day-star on high hath visited you. You can feel and rejoice in His mercy. You can hear the sweet voice of Jesus saying to you, “It is I; be not afraid.” [*Matthew 14:27.*]*6LtMs, Lt 121, 1890, par. 7*

I will now close this letter. Be hopeful in God. He loves you; He blesses you. Be of good cheer.*6LtMs, Lt 121, 1890, par. 8*

Sister Olsen, we think of you and pray for you, and we believe the Lord will sustain you every hour. Cling to Jesus, press closely to His bleeding side, and know that He will not give you furnace heat more than you can bear. You have evidence that Jesus loves you.*6LtMs, Lt 121, 1890, par. 9*

## Manuscripts

### Ms 1, 1890

Sermon/Heaven's Part in Life's Conflict

Battle Creek, Michigan

February 1, 1890, Sabbath P.M.

This manuscript is published in entirety in *2SAT 57-70*.

*Ephesians 6:10-17*. Now do we do it? Do we obey the very last verse that I have read? Do we take the helmet of salvation and the sword of the Spirit, which is the Word of God?*6LtMs, Ms 1, 1890, par. 1*

I wish to call your attention this afternoon to the importance of everyone understanding that we cannot keep ourselves; that God has angels. These angels from heaven communicate with the children of men, and not one of us by anything we may do can uphold or keep ourselves. We are where we are, kept every moment by the power of God. I have thought that we do not make of that [the] importance that we should—the ministration of heavenly angels. We do not take in this matter and present it in the church; we do not present it in our families; we do not talk [of] it as we ought, and thus keep in remembrance that every soul with whom we are connected has the guardianship of heavenly angels, sent forth to minister unto those who shall be heirs of salvation (*Hebrews 1:14*). I want you to consider this point, What should we do without them? I want you to consider what kind of a position we should be left in if we had not the ministry of holy angels.*6LtMs, Ms 1, 1890, par. 2*

From my text we see that “we wrestle not against flesh and blood.” [*Ephesians 6:12*.] We meet the opposition of men, but there is someone behind that opposition. It is the prince of the powers of darkness with his evil angels that are constantly at work; and we want to consider, all of us, that our warfare is against principalities, against powers, against the rulers of the darkness of this world.

Who is it that is ruling the world today? And who is it that have chosen to stand under the banner of the prince of darkness? Why, it is nearly the whole world at large. All the world that have not accepted Jesus Christ have chosen for their leader the prince of darkness; and just as soon as they stand under his banner, they have connection with evil angels. *6LtMs, Ms 1, 1890, par. 3*

Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God or to the control of the powers of darkness; and it will be well for us to inquire where we are standing today—whether under the blood-stained banner of Prince Emmanuel or under the black banner of the powers of darkness. We must make every preparation in our power in order to resist the enemy of souls. Every provision has been made; everything in God's plan has been arranged so that man should not be left to his own impulses, to his own finite powers, to carry on the warfare against the powers of darkness in his own finite strength, because he would certainly fail if he were thus left to himself. I thank the Lord that we have a power provided for us. *6LtMs, Ms 1, 1890, par. 4*

When Christ bowed on Jordan's banks He encircled the race with His own human arm, while with His divine arm He grasped the throne of the Infinite. And what does that mean? It means that finite man who is connected with the earth is again united with God through the merits of Christ, and earth is again united with heaven. Jacob tells us about this. He went out from his home a poor, discouraged, sorrowful man. And on his way, in his discouragement and despair, he was in danger of separating from his God by Satan's casting his hellish shadow between him and heaven. But that must be prevented. The God of heaven understood the case of Jacob better than he himself. In the night season he dreamed he saw a ladder whose base was planted firmly on earth, and the topmost round of which reached to the highest heavens; and God was above it, shedding His glory all along that mystic ladder. And the angels were traversing that ladder, ascending and descending upon the Son of God. Now we know that as Jacob went out from his father's house so discouraged, God was flashing light and encouragement into his pathway. Read *Genesis 28:12-17. 6LtMs, Ms 1, 1890, par. 5*

Now, we want you to consider that Christ was the ladder, that Christ was the connecting link between heaven and earth, and that Christ stands as represented by that ladder, that the angels of God may communicate with man. And then what do we want? We want that living faith to believe that we are not alone. When once you impress upon the minds of the youth that there is One who is standing near them, and that He is beholding all their works, and that He is ready to help them in every emergency, do you think that they will so easily fall into temptation and sin? No, for we are kept by the power of God through faith unto salvation ready to be revealed in the last times. In the Psalms David speaks of God's being a refuge and a strong tower, a refuge and a fortress; unto Him we can run and we can be saved. How precious is the thought that God is our refuge and that He will be our helper in all times and in all places; and that in every emergency we have God with us; and He says that He will give His angels charge over us to keep us in all our ways. [*Psalm 91:11.*] But why can we not take this matter in? As we walk the streets or wherever we are, Satan is on our track. When Christ engaged to fight the battles for man on this little speck of a world, He engaged to stand as our substitute and surety, and God put all heaven into His hands, with all the facilities and all the powers that heaven could afford. Now heaven is open to man, and the light and the glory of heaven is imparted to him through the merits of Jesus Christ our Lord. Then in our God we have a helper, and we will trust in Him. We must constantly look in that direction, believing that the angels of God are round about us, and that heaven is in communication with us, because these heavenly messengers are ascending and descending upon the ladder of shining brightness. They are watching and guarding the children of men. They keep us from the influence of sin and sinning, and when the enemy comes in like a flood, the Spirit of the Lord lifts up for us a standard against the enemy. *6LtMs, Ms 1, 1890, par. 6*

Now suppose that when the devil came to Christ and said, "Cast thyself down from the pinnacle of the temple" [*Luke 4:9*], that He had done it. That would have been presumption; it would not have been giving God the glory, that according to the suggestion of the wily foe He should cast Himself down from the temple. No, that would not have been fulfilling His mission at all. The plan of salvation was such that He could not call to His aid divine power or

place His life in unnecessary peril, or in any way place Himself in connection with the powers of darkness and respond to Satan's temptations or in any way succumb to them, because He was working out the salvation of a fallen race. He was to place Himself just where man would be placed and give man an example of what he should do in like circumstances. Then when we consider that the Son of man, the Majesty of heaven, would not place Himself in any position to tempt the Lord, how inconsistent for fallen man to yield to the suggestions of Satan. There will be constantly temptations that will come to a church, large or small, no matter where it is; and the temptations will come just according to the circumstances. How is it with us? Are we standing with the whole armor on so that we can work in harmony with the angels of God who are working for us? If we separate ourselves from these angels by taking our own course of action, then we place ourselves where the wicked one can tempt us. *6LtMs, Ms 1, 1890, par. 7*

We have been pained as we have had brought to our notice papers, advertisers of sorcery and witchcraft, the work of magicians and all this sort of thing, going on in Battle Creek. Who of you who profess to be children of the living God were presumptuous enough to place yourself anywhere near these powers of darkness? There is in these the manifestation of a power that is above human power; and where is it? It is not all sleight of hand. No, indeed. It is the power of Satan. And just as soon as you begin to bring yourselves in connection with these sorcerers and give them the least license, you dishonor the God of heaven and imperil your own souls. There is a large church here. Our college has brought in many families; and these families ought to feel before God that they have a responsibility to guard the fort. If they are unfaithful and refuse to stand at their post of duty, who will do this for them? If they have not spirituality, if they have not piety, if they have not devotion or discernment in regard to how they should conduct themselves and keep themselves separate from such influences as are continually arising in Battle Creek—right where God is at work and where His institutions are, where we may expect that the angels of God as guardians are around about us—those who will do nothing to help the church, why, just as soon as they can find a position outside of Battle Creek we shall say amen to it. Better not be a burden to the church in this place. *6LtMs, Ms 1, 1890, par. 8*



Parents and guardians of families, had you decided when you came here that you would keep the fort? Had you decided that you would work in harmony with heaven, with the angels of God who are communicating with and guarding His people and who are pressing back the powers of darkness that they shall not have any control over those who shall be heirs of salvation? Are we working in harmony with the angels? This is the line of communication the Lord has established with the children of men.*6LtMs, Ms 1, 1890, par. 9*

We have a college, a printing establishment, and a sanitarium here in Battle Creek. Have you considered the importance of every soul that comes into this church standing on the Lord's side? Have you considered that you must take upon yourselves the whole armor of righteousness? There are constantly coming up things of this character, and we want to be prepared to meet them; we want to be prepared to stand. Having done all we can on our part, our doing cannot save us. But there is something that will save us, and that is the power of God. Connection with the power of God is our only salvation. There is not one of us but what ought to lay hold of the subject of justification by faith. It means ten times more, yes, a hundredfold more than many of us seem to realize. We are to feel that we have not a particle of dependence, not a particle of trust in ourselves; we are to trust in the living God, in His power, in His might, and in His grace to keep us, or we shall fall.*6LtMs, Ms 1, 1890, par. 10*

Now we want to bring before you something in regard to the work that was done in Ephesus. That work was the burning of the magic books. You will see that in every place God works after the manner that He can best reach the people. When He came to reveal Christ to the Magi, He did not come to them as He did to the shepherds on the plains of Bethlehem. The wise men were reading the works of God in the heavens. "The heavens declare the glory of God" [*Psalm 19:1*], and God comes to them to educate them in the very manner that He could best reach them. He has a star, a wonderful star, to appear to them. Angels of God hover in the heavens in the shape of a star, and they see the star. As they begin to understand that something strange is taking place, they begin to move, and the star moves before them.*6LtMs, Ms 1, 1890, par. 11*

Just so, as Paul comes to Ephesus to labor, many were there with curious arts. Read *Acts 19:19, 20*. Why did they not keep those books on hand? Because it would be a temptation to them. How is Paul to reach these magicians and those under their influence? How is he to reach that people of Ephesus where is that great temple of Diana, whose fame had gone out through all the world? The God of heaven came to Paul, and through the Spirit of God miracles were wrought. But there were some men there who tried to imitate the miracles, and the evil spirit fell upon them, and they were beaten and bruised because they took the name of Jesus to use in their sorcery. They cannot mix; they cannot mix at all. But the apostle reached this city through the mighty working of the power of God, that the people might see that there was a power above all the powers of the magicians, and it had effect upon them; therefore they burned their magical books. *6LtMs, Ms 1, 1890, par. 12*

But you say, What did they lose so much money for? Wasn't that a waste? It was a precious waste. They would be safe so long as directly connected with God, but if the Spirit of God should not shine at all times with manifest power upon them, they would begin to want to go back to the study of something about those books and the beauty of their arrangement. You know how it is with spiritualism. It is just the same here. There is a wonderful power about it. Many were converted. I wish you to bear in mind that they were converted, and on account of their conversion they destroyed their magic books. They consumed them that every temptation might be cut off, that they might not again fall into their hands that they might be a temptation to go back to their sorceries in any future period. This is the way to do. Put up every bar before the enemy so that he will not tempt you and lead you away; for he is using every art to lead you into temptation. *6LtMs, Ms 1, 1890, par. 13*

How is he working here in Battle Creek? Here come up these magicians, and there is an itching curiosity to go and see; and when they go to see they bring themselves into contact with them; and when they bring themselves in contact with them they are in direct communication with the powers of darkness. Then there is some lottery business connected with it, and one young man that goes there obtains a gold watch. What then? The watch may be genuine

gold. It may be no fraud; but ah, there is a fraud back of that, and that is the snare. If he has gained this once, he will want to try it again. Oh, I would rather, if it had been a son of mine, have him lying in his coffin than sporting that gold watch. Then there are other boys. He shows his watch to them, and then there is an itching with them to try their luck in just the same way, and so they will attempt this matter themselves; then another will attempt it, and another. And so the influence extends from one to another, and the devil knows just how to play his game. He is playing a game for the souls of the youth here in Battle Creek.*6LtMs, Ms 1, 1890, par. 14*

I am sorry to say that those who ought to be guardians in their homes, those who have families outside of the college, do not have that spiritual discernment which they ought to have in order to properly control those who are under their care. The college cannot manage the families of those who have guardians and fathers and mothers in this place. They cannot be looking after them. They can look after those in their own homes, but they cannot go out into the homes of boys and girls to see after families where there are guardians and parents to look after those children. Now we want to know what fathers and mothers and guardians are doing here in Battle Creek. Better by far move out of Battle Creek if you have no power of influence to control your children in Battle Creek. You had a great deal better get out on a little piece of land so hard and rocky that it will command labor every day from your children, that they will be taxed to the uttermost in the use of their muscles, in order to keep their minds and their bodies from being debased by the temptations and allurements of the enemy. When you neglect your God-given responsibilities, let me tell you that there are angels of God around you to watch your neglects, and a testimony is carried to heaven and registered in the books of heaven against you, and the result of all your weakness and folly will meet you.*6LtMs, Ms 1, 1890, par. 15*

Now as to success of that youth that obtained that watch. Oh that it never had happened, will be his testimony in the future. Oh that he had never brought himself in connection with the powers of darkness. It is directly in connection with the powers of the devil, with principalities and powers; and it is the wicked one that is at work—Satan behind the scenes—and yet we do not perceive his

power. Again, I understand that the boast was made that they had their greatest patronage from the west end of town. Now brethren, is it not time for us to awake? Is it not time that we had spiritual discernment? Is it not time that we were touching upon the things that concern our eternal welfare? Is it not time that men and women of God who claim to believe in the near coming of the Son of man in the clouds of heaven with power and great glory, should understand and not place themselves in any position of temptation? While we were laboring with all our souls, one of our brethren came into my room bowed down under a great burden of grief, exclaiming, "What shall we do? What can we do for the children and youth in Battle Creek?" Said I, "I carry that burden; I carry it day and night, and it is wearing me out. And now I believe God sees it all, and I must trust the burden to the Lord." *6LtMs, Ms 1, 1890, par. 16*

I wish the church in Battle Creek were divided up into as many as four or five sections. I wish that the missionary spirit would get hold of them and they [would] feel like going out of Battle Creek into new places where they could lift the standard of truth, wherever they could work for the salvation of souls, and not throw their dead weight upon the church here at Battle Creek. But there are those that feel no responsibility and do nothing, even for their own families, except to help them downward. Oh, it is a painful picture. While the servants of God may be rising up and exhausting their vitality, and going down into the grave under the load and under the burden, there are those here who do not lift one ounce weight of the burden. They do not visit the sick, they do not find out the needy, they do not try to be a comfort and a blessing here and there to one another, and there is no spiritual vitality in them. They do not in the fear of God take care of their own families. The fear of the Lord does not circulate in their own homes. *6LtMs, Ms 1, 1890, par. 17*

My dear brethren and sisters, every soul whose name is upon the church book who will disgrace the cause of God and themselves by going to such places as where those magicians hold forth is a subject of church trial. He ought either to be separated from the church or repent before the Lord and confess his backslidings. How do the angels of God, how does the universe of heaven, look upon these things? *6LtMs, Ms 1, 1890, par. 18*

God has been at the expense of sending His Son Jesus Christ to be a sacrifice for us, to die that man might have eternal life, and He has been at all this infinite expense to bring the angels of God in connection with men, that men should not fight the battle with the wily foe in their own strength. And while all heaven is interested in watching over the children of men that they shall not perish but have everlasting life, while they are sheltering and guarding them on the right and on the left, they take themselves right out of the hands of the angels of God and put themselves into the hands of the devil. *6LtMs, Ms 1, 1890, par. 19*

Curiosity is something bewitching, as says the apostle, "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] Do you think the devil is asleep? He is not asleep, he is wide awake, and he is on the track of every one of us. We are right upon the very borders of the eternal world. While some are at strife on little points of doctrine, oh my soul, they had better be fasting and praying and seeking God with all their hearts that they may find Him. *6LtMs, Ms 1, 1890, par. 20*

I can tell you instance after instance that I know of, of men that have been warned and reproved, that have sat here in this house and listened to discourse after discourse; but in the place of being doers of the word, in the place of receiving the Word of God into good and honest hearts, in the place of working with all their might in harmony with heaven, they have hugged their sins to themselves. And then what? The seal of God could not be upon them, and when calamities came, when placed in perilous positions, those very ones have gone down into the grave; and they will not come up in the first resurrection. They will not see the King in His beauty. They were lost simply because they took their own way. They broke away from the Spirit of God and kept venturing and venturing, and tasting and testing the wiles of the devil. *6LtMs, Ms 1, 1890, par. 21*

There was a man in Ohio who held sittings with the Spiritualists. He had communicated with them. But there came a time when the truth of God reached him and he commenced to break away. For some time he was with us in the truth. We had been holding tent meetings, but I think the power of the enemy came in through temptations in the night. His wife said that they had sent thirteen

baskets full of provisions to support the ministers in the tent, and there were only just as many souls in the church as they sent baskets full of provisions. Well, said I, let us see; a soul for every basket. Jesus Christ would give the world for one of these souls. Jesus Christ would give His life and the whole world today, and now you are complaining that you have sent thirteen baskets full of provisions, and there are only thirteen souls saved. Well, that night we had a praying season, and the next morning we had a meeting a few miles distant. This man harnessed up our horse, and he said that after we started he would come on. But we did not see him all day, and we did not know what it meant. But finally, the next day, he came. We had had a most powerful meeting that day. He told us his experience, and said: "I went out to harness my horse, and as I would take the bit to put it in the horse's mouth, a hand would take it and throw it across the barn; and when I would get the bridle and try it again, the hand would again snatch the bridle and throw it again across the barn. I worked the whole forenoon with all my might and main to get those bits into the horse's mouth, but I could not do it; and finally, becoming exhausted, I had to give it up." What power was that? The very same power that made those persons go down town to those sorcerers. Oh, what a scene it was to see men rolling on the floor and pretending to pick strawberries and all these things. *6LtMs, Ms 1, 1890, par. 22*

How could you feel that the universe of heaven could look approvingly upon you who have heard the truth here from Sabbath to Sabbath? How, I ask you again, could they look upon us who united with such gross darkness? Brethren and sisters, let us keep from all such influences; let us show that our rebuke is upon them; let us by our efforts show, whatever things of like character come in here to engage the attention of the young, that we disapprove of them. And don't let it be said that they get the greatest patronage from this end of town. *6LtMs, Ms 1, 1890, par. 23*

God help us to be true to the institutions which He has established in our midst. Again, here are individuals working contrary to that which God has told us we should do. Why was that institution, the sanitarium, established here? It was to keep God's people in connection with Himself. It was to be a means whereby we should come to Him when sick and suffering and distressed. But here

come in strange doctors and do wonderful cures. Here one minister patronizes them, and he encourages another minister to patronize them, and the work goes on. And there are those things coming up in our midst that are leading to the very things which God has brought His people away from. This work has been going on in our very midst. True, physicians may cure some cases. It would be very strange if they did not. You know how these things will be exaggerated. But it has been opened to me again and again. *6LtMs, Ms 1, 1890, par. 24*

We are nearing the end; we are nearing the judgment; and every power that can break up our unity, our harmony, our pressing together, is at work to hinder our sustaining those very institutions that God has established. Every influence that can be brought to bear to bring us in connection with tendencies that are evil will arise and Satan will use his power to confuse the minds. We want to stand as men and women of God. We want to stand with the institutions, the instrumentalities which God has brought into being. *6LtMs, Ms 1, 1890, par. 25*

There are some that think they are doing a wonderful missionary work. Their letters are going all over the country, and they are getting into college and into the sanitarium even. And these persons are holding out, oh, what wonderful things a certain one can do! What a wonderful work he is doing! There may be cases where that physician may seem to do the very same work as is done at the sanitarium, and imagination is everything; you may imagine that it is a great work that is being done, but it is not; time will show the character of it. There was a man here in Battle Creek, a man unworthy of the confidence of any of our people. Oh, that the inwardness of his life and character could be presented to every one of them. But many of them knew it, and still he was patronized. What is the matter? It is a bewitching power used to weaken and discourage the very ones we are trying to the best of our ability to keep separate from the world and unholy influences. *6LtMs, Ms 1, 1890, par. 26*

Brethren and sisters, we need a great deal more of God. The angels of God are in our midst, and we want to put ourselves under their guardianship. We must be pressing together and sustaining

one another. In the place of drawing one another down, in the place of beating on the wrong track, we want to work where God works; we want to exert a telling influence in behalf of God's people, and we want to listen for the voice of God. We want to hear what it saith. How hard Balaam tried, oh, how hard he tried to use his power of magic to put his curse upon Israel. God says, You shall not do it. Angels of God were on the ground, and he could not do it. Balak would take him from one place to another that he might curse Israel, and he desired Balaam to curse only the uttermost part of them, but Balaam said, "How can I curse those whom God has not cursed?" [*Numbers 23:8.*] The blessing of God was upon His people, and prophecies were put into his mouth and forced from his lips by the power of God in favor of His people.*6LtMs, Ms 1, 1890, par. 27*

We are now coming down to the last days, and the devil wants to shake and confuse the confidence of his people in these various institutions. He wants to bring persons where they will have a bad influence, where they have no love for the truth and things which we believe to be of God. And those that are doing that wonderful missionary work had better find out from whom they get their orders; they had better find out who has commissioned them to do this wonderful missionary work. We want to see that they are sailing under the proper colors. We want to see that they are laboring in harmony with the influence of the Spirit of God. Brethren and Sisters, we want to see you come to your senses.*6LtMs, Ms 1, 1890, par. 28*

God says that the health reform in our midst is not what it ought to be. There is backsliding on this point. God has given us light in regard to how we should live. But these physicians say, "Why, you are living altogether different from what you ought to live. You ought not to be on this ground. You must live differently and eat differently." And so they are leading right away from the path that God has been leading His people in all the way through. Brethren, how can the Lord let His blessing rest upon us when we are going right upon the enemy's ground? Think of the case of Ahaziah's making inquiry of the god of Ekron, and the results that followed, and you can but see how God regarded such things.*6LtMs, Ms 1, 1890, par. 29*



We want to stand as a unit, and those who stand ready to quibble over little points of doctrine to maintain their ideas are not really converted. Just as soon as you are truly converted, this quibbling will cease. You need to go to God with your Bible, with fasting and prayer. God wants us to be united in bringing this people up to a right standard here in Battle Creek, for Satan is playing a deep game for their souls and many will be ensnared. The Lord wants every father and mother to work for their own household. He wants the converting power of God to be in your own families. He does not want you to let Satan plant his hellish banner right in your family, and you bow to that banner. He wants you to take your place as fathers and mothers. He wants you to teach your children concerning the way of the Lord, to do justice and judgment and walk humbly with God. Teach your families that the angels of God are coming in and going out of your house and guarding and watching over the children of men. He wants you to tell them how they appeared to Peter, how they appeared to John, how they appeared to those who suffered in prison for the truth's sake, how the Lord wrought in behalf of John, how He wrought in behalf of Paul, and of Peter, how the angels of God from heaven came right into the prison house and took their prey out of the hands of the enemy. God is constantly working in behalf of His people, and what credit do you give Him for it?*6LtMs, Ms 1, 1890, par. 30*

Angels of God are all around us. You do not discern them with your human vision. Satan and his angels are here in this house today. Oh, we want to know these things, and fear and tremble, and to think much more of the power of the angels of God that are watching over and guarding us than we have done hitherto. We want to place ourselves under the bloodstained banner of Prince Emmanuel. We do not want to be serving Baal. We do not want to be giving ourselves up to the powers of darkness. Angels of God are commissioned from heaven to guard the children of men, and yet they draw away from their restraining influences and go where they can have communication with the evil angels; and then the evil angels fasten impressions in their minds that they will never get rid of so long as they live, just as going to the theater, billiard hall, and all such places lead them from the path of God to stand under the black banner of the prince of darkness. Oh, that we might all obey the injunction of the apostle read *2 Corinthians 6:17, 18.6LtMs, Ms*

1, 1890, par. 31

Oh what an infinite sacrifice was paid for our redemption! Look at the long fast of Jesus Christ in the wilderness of temptation. Look at all He endured, the agony of the cross, in order to save man; and then, I ask you, What shall we do on our part? God help us that we may come under the influence, the special influence, of the Spirit of God. Then He will let it come upon us with power. He will communicate light to us from heaven, and we will walk in the light, and live in the light as He is in the light. *6LtMs, Ms 1, 1890, par. 32*

Burn the magical books; burn every last one of them; burn everything—yes, consume it—that will suffer a connection between you and the powers of darkness. “Come out from among them, and be separate, and touch not the unclean thing, and I will receive you.” [*Verse 17.*] This is what we should want to do. We want to bow in reverence to the God of heaven. *6LtMs, Ms 1, 1890, par. 33*

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We are coming right upon the time when Satan is to work with all manner of bewitching influences, and those that are charmed with them now, or give them the least countenance now, will be all ready to be swept right in to act a part with the devil then. Evil angels are working all the time upon the hearts of men. Satan is working with everyone who is not under the control of the Spirit of God. It is the lying wonders of the devil that will take the world captive, and he will cause fire to come down from heaven in the sight of men. He is to work miracles; and this wonderful, miracle-working power is to sweep in the whole world. It is now just beginning. *6LtMs, Ms 1, 1890, par. 34*

I want to tell you another thing. The vials of God’s wrath and the sprinkling of them are already coming. What is the matter that we do not discern it? It is because the light of truth does not affect the heart. The Spirit of God is being withdrawn from the world. *6LtMs, Ms 1, 1890, par. 35*

You hear of calamities by land and by sea, and they are constantly increasing. What is the matter? The Spirit of God is taken away from those who have the lives of men in their hands, and Satan is

coming in to control them, because they give themselves to his control. Those who profess to be the children of God do not place themselves under the guardianship of the heavenly angels, and as Satan is a destroyer, he works through those men and they make mistakes; and they will get drunk and because of intemperance, many times, bring these terrible calamities upon us.*6LtMs, Ms 1, 1890, par. 36*

And see the storms and tempests! Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives—our present and eternal life. And being in the position that we are, we need to be wide awake, wholly devoted, wholly converted, wholly consecrated to God. But we seem to sit as though we were paralyzed. God of heaven, wake us up! Don't you read the newspapers and see the casualties? And don't you feel afraid to place yourself out of the guardianship of the holy angels, under the control of the evil angels by going right where they are? Will you invite them to connect with you? Can we afford it? Why, you insult the living God if you do; and you are not converted, whoever you may be, rich or poor, high or low, in office or out of office; it is an abomination in the sight of God. And not only is it an abomination in the sight of God, but it is an abomination in our land. Let us stand clear from all these things, that the converting power of God may come into our midst.*6LtMs, Ms 1, 1890, par. 37*

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May God help us, brethren and sisters, to realize that this is missionary soil. We claim to be missionaries and workers for Christ; but while you are laboring, be sure that you are seeking to build up what God is building up. Be sure that you are working with all the powers of your being to build up the church, to establish it, and to bring all the piety and all the devotion that the Spirit of God will impart to you into the church that it may be a living church, and that you may be light bearers to the world. Who is a light to the world? Were those a light to the world who went in there and took their position with those sorcerers? What kind of a light was reflected from that scene?*6LtMs, Ms 1, 1890, par. 38*

Brethren and sisters, we must come up upon higher ground. We

have talked it and we have pleaded it; and while we were talking truth, there was a party got up here, and another there, and another somewhere else. Satan was devising these means to draw away from God. It had this very influence. They did not think it, but it had this influence. Anything that the devil can devise, he will get up, that with his hellish influence he may come right into the soul. *6LtMs, Ms 1, 1890, par. 39*

Brethren and sisters, you want [to have] on the breastplate of righteousness. There is little enough genuine conversion. There is plenty of selfish, hypocritical religion, there is plenty of deadness. Oh, we want to arouse a spirit of real piety, unselfish devotion, and true religion. We want to press all our forces against the powers of darkness that are gathering right here to take Jesus from our midst. Oh, I would rather that all our children had died in their infancy than to let the devil take them and put them into his ranks. *6LtMs, Ms 1, 1890, par. 40*

Brethren, those that have experience, come to the front. You that have professed the name of God in Battle Creek, I call upon you in the name of the Lord Jesus Christ to come to the front. We want the help of every soul. If you have a jot of influence, give it. Don't give your influence to tearing down. We need your influence to build up the cause of God, for I tell you the crisis is right upon us. We want now to be seeking God in our homes, with weeping and with fasting and with prayer. Shall we take hold of this work? Shall we take hold of it right? God help us to work where the angels work; God help us to work where Christ works; God help us to work where God works, that we may see the salvation of God. *6LtMs, Ms 1, 1890, par. 41*

## Ms 1a, 1890

A Consecrated Ministry

Battle Creek, Michigan

February 13, 1890

Formerly Undated Ms 134. This manuscript is published in entirety in *PH028 1-20*.

I have a deep interest in the Fresno church. I gave them counsel last winter, when I was solicited by letter to use my influence to have Eld. E. P. Daniels return to labor for the church in Fresno. They said that the Lord was blessing them abundantly. The sick were healed, and the converting power of God was in their midst. They thought that if Elder Daniels could only come back, what a great work might be done!*6LtMs, Ms 1a, 1890, par. 1*

That night the angel of the Lord stood by my side, and talked with me. He said that the church at Fresno would have to learn many things; that many were there who ought not to be there; that all must draw nearer to God, find their strength in Him, and not in man. They must use their own powers, that God has given them, and let their light shine forth in good works. He said that they had placed man where God should be; but when they should make God alone their trust, then He would educate them, and lead them in safe paths. Then they would be lightbearers to the world, and would not walk in darkness. But now they were trusting in man to do the work for them which the Lord God of Israel alone could do.*6LtMs, Ms 1a, 1890, par. 2*

The Lord was working, signifying that He was their power and efficiency; and if they would work in harmony with Him, talking to one another in faith and humility, dwelling on the lessons of Christ, if they would set things in order in the church and let God speak to human hearts, then the Spirit of God would come into their midst, and a repentance would be seen that would not need to be repented of. But if they did not make the Lord their trust, the blessing they had received would be only their condemnation.*6LtMs, Ms 1a, 1890, par. 3*

It is not the will of God that the mold of Eld. Daniels should be upon the church in Fresno, for it would not be the mold of Christ. He is not a man whose influence will be permanent. God would have His people in every conference look to Him, and Him alone, and not make flesh their arm. He whose eyes are “as a flame of fire” is searching every church in the world. [*Revelation 1:14.*] His gaze is piercing every heart. He is measuring the temple and the worshipers thereof, weighing all their actions in the golden scales of heaven and registering the result in the books of record. All things are open to the eye of Him with whom we have to do. He is a discerner of the thoughts and intents and purposes of the heart. No deed of darkness can be screened from His view. Sin, undetected by man, unsuspected by human minds, is noted and registered by the great Heartsearcher. *6LtMs, Ms 1a, 1890, par. 4*

Christ “loved the church, and gave Himself for it.” [*Ephesians 5:25.*] It is the purchase of His blood. The divine Son of God is seen walking amid the seven golden candlesticks. Jesus Himself supplies the oil to these burning lamps. He it is that kindles the flame. “In Him was life; and the life was the light of men.” [*John 1:4.*] No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander—perfect. The same divine illumination is to continue through eternal ages. The Lord God Almighty and the Lamb are the light thereof. No church can have light if it fails to diffuse the glory it receives from the throne of God. *6LtMs, Ms 1a, 1890, par. 5*

The “Woe, woe, woe!” [*Revelation 8:13*] was pronounced upon a church who walked in the sparks of their own kindling, who did not derive their light and power from the great central light, the Sun of Righteousness, and diffuse that light and glory to those who were in darkness. By absorbing and diffusing the light, they cause their own light to burn brighter. The one who receives light, but does not give it as God requires him to do, will become a receptacle of darkness. *6LtMs, Ms 1a, 1890, par. 6*

The church in Fresno is composed of fragments of other churches. They are not ignorant of the Scriptures and the power of God; and if they are what God would have them be, they will be lightbearers to

the world. This church is too large. Many ought to be out carrying the light of truth to those who are in darkness. If they neglect this, the woe of God will be upon them. Let them not tarry there, but go out as workers together with God. We are not here in this world to please and glorify ourselves, but to be colaborers with God. Probationary time is about to close; now is the time to work, and that without delay. *6LtMs, Ms 1a, 1890, par. 7*

The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance, for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth “unto the kings of the earth and of the whole world,” to gather them under his banner, to be trained for “the battle of that great day of God Almighty.” [*Revelation 16:14.*] Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. The faith of individual members of the church will be tested as though there were not another person in the world. “Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every son of man that doeth evil, to the Jew first, and also to the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.” [*Romans 2:6-11.*] We claim to have faith, but O, how feeble! “The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.” [*Psalms 118:16.*] “The haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.” [*Isaiah 2:17.*]*6LtMs, Ms 1a, 1890, par. 8*

The Christ of Patmos had in His right hand seven stars. This assures us that no church faithful to their trust need fear of coming to naught; for not a star that has the protection of omnipotence can be plucked from the hand of Christ. If a star separates itself from God, and falls from its setting, another will take its place. There will never be less than seven, this number being God’s symbol of

completeness. *6LtMs, Ms 1a, 1890, par. 9*

Satan has worked upon every church in our land to lift up and exalt man, as though power originated with the man. And thus the man is made to eclipse the glory of God. I have many things to say unto the churches from the Lord God of hosts, but they cannot bear them now. *6LtMs, Ms 1a, 1890, par. 10*

Now, God would have the church in Fresno dependent on no living man. But when they become so blind as to choose a man to preach to them the message appropriate for this time—a man possessing great weakness of character and of little moral power—and give him the oversight of the flock, the candlesticks must be terribly shaken and moved out of their place. If you accept the labors of Elder Daniels in the church at Fresno while he is in his present state of darkness, it will be dishonoring God. It will lower the standard of righteousness to the ruin of man and the detriment of the church. *6LtMs, Ms 1a, 1890, par. 11*

The Lord said to Joshua, “Neither will I be with you any more, except ye destroy the accursed from among you.” [*Joshua 7:12.*] The defects of character in any member of the church, or in the minister, are charged to the church, if the church makes light of the defects. If you place Elder Daniels over the church as a minister, you, as a church, assume his defects, you make them your own, and the whole church stands under the rebuke of God, even as ancient Israel was under His rebuke on account of the sin of Achan. But your case will be more grievous than theirs, because you knew the evil, yet hid your eyes from it, and walked contrary to the will of God. *6LtMs, Ms 1a, 1890, par. 12*

Elder Daniels’ peculiar talent is to move the feelings of the people; but this, in many, many cases, seen as God sees it, results in far more harm than good. His case has been my special burden for years; and as God has laid open to me the weaknesses and errors of the man, I have laid them distinctly before him. Has he received the testimonies? Has he acted upon them? No. He has not taken the pains to study them, point by point, as a word from God to him. He has not heeded the warnings. He has imagined something that Sister White has done or said to make of none effect the warnings



of the Spirit of God. Will you please to ask Elder Daniels to tell you wherein he thinks Sister White denies her own teachings? Set the words down on paper, and send them to me. If I am guilty, I will confess the same; if not, I shall charge him with bearing false witness as he has done again and again in regard to my words, my actions, and the things which I eat. He says he believes the testimonies but cannot understand them. I present these testimonies now, as a solemn duty I owe to the Master whose servant I am, to see if your eyesight is so darkened that you cannot understand them. Blindness of the heart is a terrible barrier to the discerning truth. "He shall take of mine, and shall show it unto you," is the declaration of Christ, revealing how the Holy Spirit operates upon the mind. [*John 16:15*.] Sin is the disease of the soul; in consequence of which, the understanding fails to do its appointed work on the heart and memory. For many years I have met this more or less in my experience.*6LtMs, Ms 1a, 1890, par. 13*

When the soul is brought into close relationship with the great Author of light and truth, impressions are made upon it revealing its true position before God. Then self will die, pride will be laid low, and Christ will draw His own image in deeper lines upon the soul.*6LtMs, Ms 1a, 1890, par. 14*

I fully believe that the time has come for you at Fresno to take a decided stand against evil in one who has had so great light as Elder E. P. Daniels if you would be the means of saving his soul.*6LtMs, Ms 1a, 1890, par. 15*

Men who are under the training of the great Teacher will understand the testimonies that He sends them. Those who will not hear and obey the words of Christ will not hear and obey the message of Christ to them personally. Men will rise up against anything that rebukes their unchristlike course. Shall the testimonies of the Spirit of God be accounted as a thing of naught? Shall a man be put in the position of teacher whose course has been such as to make him an unsafe guide, both because he has not the Spirit of Christ and because he says, in his character, "I know not the Man" [*Matthew 26:74*], just as he willfully says, "I know not the testimonies"? Will you in Fresno accept a man as your teacher who cannot understand these things which you all now have an

opportunity to read for yourselves? Spiritual things are spiritually discerned; and if he cannot discern the testimony of the Spirit to himself, how can he discern the testimony of God's Word and be able to give to every man his portion of meat in due season? He may present clear and cutting truth to the people and yet not understand that it is to be brought into his own life and interwoven with his character. He keeps the truth outside of his inner life, in the outer court. *6LtMs, Ms 1a, 1890, par. 16*

It is the truth enshrined in the soul that makes one a man of God. Oratory, though it may please a certain class, will prove a snare to the one who uses it and a snare to the church. When E. P. Daniels understands what constitutes sin, he will understand the testimonies that reprove certain sins with which he is so easily beset. But the examination of his own heart, his acts and motives, to see whether they are in accordance with the perfect standard of righteousness, is not pleasing to him. He has no desire to meditate and pray. The guilt of untruth is often upon his lips, because it is a habit which has not been overcome, although he has confessed the sin. *6LtMs, Ms 1a, 1890, par. 17*

The part man has to act in the salvation of the soul is to believe on Jesus Christ as a perfect Redeemer, not for some other man, but for his own self. He is to trust, to love, to fear the God of heaven. There is a certain work to be accomplished. Man must be delivered from the power of sin. He must be made perfect in every good work. In doing the words of Christ is his only assurance that his house is built upon the solid foundation. To hear, to say, to preach, and not to do the words of Christ is building upon the sand. Those who do the words of Christ will perfect a Christian character, because Christ's will is their will. Thus is Christ formed within, the hope of glory. They are beholding, as in a glass, the glory of God. By making Christ the subject of meditation, He will become the subject of conversation; and by beholding, we will in character be changed into the same image, from glory to glory, even by the Spirit of the Lord. Man, fallen man, may be transformed by the renewing of the mind so that he can "prove what is that good, and acceptable, and perfect will of God." [*Romans 12:2.*] How does he prove this? By the Holy Spirit taking possession of his mind, spirit, heart, and character. Where does the proving come in? "We are a spectacle to

the world, to angels, and to men.” [1 *Corinthians* 4:9.] A real work is wrought by the Holy Spirit upon the human character, and its fruits are seen. *6LtMs, Ms 1a, 1890, par. 18*

Just as a good tree will bear good fruit, so will the tree that is actually planted in the Lord’s garden produce good fruit unto eternal life. Besetting sins are overcome; evil thoughts are not allowed in the mind; evil habits are purged from the soul temple. The tendencies which have been biased in a wrong direction are turned in a right direction. Wrong dispositions and feelings are changed, new principles of action supplied, and there is a new standard of character. Holy tempers and sanctified emotions are now the fruit borne upon the Christian tree. An entire transformation has taken place. This is the work to be wrought. *6LtMs, Ms 1a, 1890, par. 19*

We see by experience that in our own human strength resolutions and purposes are of no avail. Must we, then, give up our determined efforts? No. Although our experience testifies that we cannot possibly do this work ourselves, help has been laid upon One who is mighty to do it for us. But the only way that we can secure the help of God is to put ourselves wholly in His hands and trust Him to work for us. As we lay hold of Him by faith, He does the work. The believer can only trust. As God works, we can work, trusting in Him and doing His will. *6LtMs, Ms 1a, 1890, par. 20*

This work must be done for E. P. Daniels before he can be entrusted with the care of the flock. If the human agent will only become one with Christ, then he will work as Christ worked. But he cannot sit down in the devil’s easy chair and say, “I have hereditary tendencies, and I have habits which I cannot overcome. You must bear with my imperfections: no one is perfect in this world.” If he does this, he is a lost man. *6LtMs, Ms 1a, 1890, par. 21*

Sincere Christians have no doubtful piety. They have put on the Lord Jesus Christ and have made no provision for the flesh, to fulfill the lusts thereof. They are constantly looking to Jesus for His orders, as a servant looks to his master, or as a maid looks to her mistress. Wheresoever God’s providence may lead, they stand ready to go. They take no glory to themselves. They do not call anything they have—learning, talents, property—their own, but

regard themselves as only stewards of the manifold grace of Christ and servants to the church for Christ's sake. These are messengers of the Lord, a light amid the darkness. Their hearts throb in unison with the great heart of Christ. *6LtMs, Ms 1a, 1890, par. 22*

I now present before E. P. Daniels his pitiable case. Any one, whatever his position or influence, who will desire him to preach to the churches in his present, unestablished condition, cannot discern spiritual things. Elder Daniels says, "I believe the testimonies, but I do not understand them; I believe in health reform, but do not understand it." This is a falsehood to his own soul. If he is in this position, let him repent and do his first works. There are enough who are giving the trumpet no certain sound. Men like faithful Caleb are wanted now who can give a ringing message. It is a goodly land that we are going to, and we are well able to go up and possess it. We want no shepherds who cannot discern between truth and falsehood, who give mixed provender of truth and error. *6LtMs, Ms 1a, 1890, par. 23*

I speak to the church in Fresno, For Christ's sake move intelligently. Do not blunder here when the interest of a church is at stake. I pity Elder Daniels, for the church at Fresno have hurt him by placing him where God should be. His ambition has been fed; indolence, self-indulgence, and a low condition of piety have brought upon him spiritual feebleness and blindness, and he has become unfitted to be a minister of the gospel of Christ. If you place him in that position, you dishonor the cause of God, for he has surely fallen into the snare of the devil. There is only one way of escape; he must be converted; he must do just as he has told others to do—repent, confess, make restitution—or he will never see the kingdom of heaven. He must return to his first love and come out from the darkness of unbelief and skepticism. When he shall have clear convictions once more, when the Holy Spirit shall have dominion over his soul, when love, faith, and childlike simplicity shall be the rule of his life, then he may believe that Christ is dwelling in him, and the people everywhere may believe it too, for they see that he has learned the lessons in the school of Christ. Is this more than God requires? No, no! Christ demands, in return for the blood He has shed, the heaven He has prepared, nothing less than entire consecration. "Lord, what wilt thou have me to do?" should be the

burden of every prayer. [*Acts 9:6.*]6*LtMs, Ms 1a, 1890, par. 24*

Our anxiety should not be to secure a minister who will please the people by smart speeches and oratory, in order to gain flattery and applause, but to secure men who are laborers together with God, men who study to show themselves approved unto God. Our intense desire should be to give, by a well-ordered life and a godly conversation, discourses solemn, earnest, and tender, with the unction of the Holy Spirit. Those who labor in this spirit are never satisfied with themselves.6*LtMs, Ms 1a, 1890, par. 25*

God demands homage which He has not received from Elder Daniels—homage in words, in actions. Let him remember that he is to give an account to God, who will “judge the quick and the dead at His appearing and His kingdom.” [2 *Timothy 4:1.*] If our convictions of duty are honestly met, faithfulness becomes the great law of life, impressing, improving and molding every principle and phase of character.6*LtMs, Ms 1a, 1890, par. 26*

God requires every steward of the grace of Christ to be faithful, to elevate and purify every power of his nature, that he may be a man and a child of God. Christ died for him; and with a high sense of his accountability, understanding when God speaks, he will become a polished instrument in the hands of God to bless his fellowmen. To perform his work well, to make the most of his priceless opportunities, will be to him a sacred duty.6*LtMs, Ms 1a, 1890, par. 27*

Stand back, brethren, do not lay responsibilities upon Elder Daniels now. He is not ready for them and will not be until he knows something for certain. Leave him to pray and search his heart until the darkness passes away and the true light shines. Then he will know what God would have him to be. Do you think, brethren in Fresno, or does Eld. Daniels imagine, that it is a small offense to prove false to sacred obligations? Shall the man who perverts his abilities and uses his influence as unwisely as Eld. Daniels has done be placed in a position of sacred, holy trust? God forbid! He has robbed God in not putting to the very best use all his blood-bought powers. Shall he be guiltless who misuses and misapplies talents lent him of God to be improved to the utmost? Surely that

God who will judge the world in righteousness, and with a rigorous impartiality, demands His own with usury. How can He say to Elder Daniels, "Well done, thou good and faithful servant"? [*Matthew 25:21.*] Condemnation will be passed on every one who has wasted his Lord's substance. *6LtMs, Ms 1a, 1890, par. 28*

I hope that every man and woman who names the name of Christ in Fresno will consider the words I have written you with solemn earnestness and that you will not flatter Elder Daniels. Give him no applause to encourage him in his unbelief. He may despise the warnings given him of God; he may act an unchristian part; and yet are you so blind as to insist that there is no man like Elder Daniels? That you must have him, even under the rebuke of God, because his entertaining sharpness pleases a certain class of minds? Do you think that you can get along if he is not spiritual? That if he only pleases and interests you, piety, holiness, and the Christian graces are not essential? Do you not know, brethren in Fresno, that the whole heavenly universe is looking upon you to see whether you will exalt the standard of Christianity or lower it in the very dust? God is looking upon you; Jesus, who has given you an example in His holy life, is watching to see whether you, as a church, feel that it is an important matter that you should discern between true goodness and sin. *6LtMs, Ms 1a, 1890, par. 29*

The last days are upon us, and Satan is working with all his hellish arts to deceive and destroy souls. Reproofs by testimony are met, almost universally, by the ones corrected and reproved, with, "I believe the testimonies, but I do not understand them." The Lord has corrected their wrong ways in order to save them from unhappiness, deception, and ruin; but they pass on the same as if light and warnings had never come to them. If they were in harmony with God, they would not be departing from Him. It is because they are so far separated from God that they do not hear His voice as He calls to them, "Return unto me, and I will return unto you," "and heal all thy backslidings." [*Malachi 3:7; Jeremiah 3:22.*]*6LtMs, Ms 1a, 1890, par. 30*

Saul, after he had disobeyed the requirement of God to destroy the Amalekites, met Samuel and said, "Blessed be thou of the Lord; I have performed the commandment of the Lord." And Samuel said,

“What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” The answer was the same that we have heard in similar cases—an excuse, a falsehood: “The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God.” [1 *Samuel 15:13-15.*] Saul did not say my or our, but thy God. Many who profess to be serving God are in the same position as Saul—covering over ambitious projects, pride of display, with a garment of pretended righteousness. The Lord’s cause is made a cloak to hide the deformity of injustice, but it makes the sin of tenfold greater enormity. *6LtMs, Ms 1a, 1890, par. 31*

Samuel looked upon Saul with indignation, yet with deep pity and undisguised grief for the sinful course of one he loved sincerely; but this love must not close his lips. He said, “Stay, and I will tell thee what the Lord hath said to me this night.” The kingly head was bent as he answered, “Say on.” [Verse 16.] Samuel then spake the cutting words of the Lord. Yet Saul repeated his defense—they saved the spoil to sacrifice to the Lord. “Hath God as great delight in burnt offerings and sacrifices, as in obeying the word of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king.” Smitten with agony and terror, Saul cried, “I have sinned. ... Pardon my sin, and turn again with me, that I may worship the Lord.” [Verses 22-25.] Saul hoped the sentence would be reversed. *6LtMs, Ms 1a, 1890, par. 32*

Oh, how few can know the sadness of heart that Samuel bore back to Ramah! God had laid upon him the burden of Saul and the burden of this terrible message that he must bear to the monarch. *6LtMs, Ms 1a, 1890, par. 33*

The sinner seldom feels right in regard to reproof. He blames the one who opens his lips to speak the words of warning, as though it were a personal matter. In his blindness he fails to see that he is flinging from him, in his stubborn resistance, his last offer of light and mercy. How little sympathy he feels for the one who has carried the heavy load the Lord has laid upon him! He assumes the role of a martyr and thinks he deserves great pity, because he is reprov-

and counseled contrary to his own ideas and feelings. He may admit some things, but with dogged persistency he holds fast to his errors, his own ideas. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." [Verse 23.] The Word of God is rejected in spirit, to all intents and purposes. I have been made to see this same bewitching power now as I have never seen it before, of hatred against reproof, of stubbornness and rebellion; the one reprov'd clings to his own opinions, unyielding. *6LtMs, Ms 1a, 1890, par. 34*

How different was the character of David! Though he had sinned, when God sent him sharp rebukes he always bowed under the chastisement of the Lord. David was beloved of God, not because he was a perfect man, but because he did not cherish stubborn resistance to God's expressed will. His spirit did not rise up in rebellion against reproof. *6LtMs, Ms 1a, 1890, par. 35*

Saith the Lord, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] David erred greatly, but he was just as greatly humbled, and his contrition was as profound as his guilt. There was never a man more humble than David under a sense of his sin. He showed himself a strong man, not in always resisting temptation, but in the contrition of soul and sincere penitence manifested. He never lost his confidence in God, who put the stern rebuke in the mouth of His prophet. He had no hatred for the prophet of God. He was beloved, also, because he relied upon the mercy of a God whom he had loved and served and honored. *6LtMs, Ms 1a, 1890, par. 36*

To whom much is forgiven, the same loveth much. David did not take counsel of men who were sinning against God. This is where many fail. They are left in midnight darkness because they choose to counsel with men who walk not in the counsel of the Lord. They will excuse sin in the sinner when it is not repented of and pass over wrongs when God has not forgiven them. David trusted in God more than in man. The decision of God was accepted as just and merciful. O, how many are walking in blindness and leading others in the same path, where both must perish, because they will not heed the reproofs of the Spirit of God! *6LtMs, Ms 1a, 1890, par. 37*



Brethren at Fresno, there is with Elder Daniels a human influence combined with a mesmeric power. It is this that has led him to speak of congregations as bodies that he can manipulate. Why is it that the man cannot understand the health reform? It is because his appetites and practices are condemned by it. He cannot harmonize his practices with the light God has given on this subject, in His Word and through the testimonies. He cannot, then, of course, have an intelligent, practical knowledge of health reform. *6LtMs, Ms 1a, 1890, par. 38*

Will Elder Daniels please make his statements, telling wherein Sister White contradicts her own teachings? I know that he stated that I drank tea, and invited him to drink it, saying it was good for him. Not only myself, but the members of my family, know this to be an untruth. What other things he has stated I cannot determine. But what if some one did use these things contrary to the light of health reform? Is it not best to follow the Bible teaching upon temperance and the light given in testimony? Do you not remember that we have an individual accountability? We do not make articles of diet a test question, but we do try to educate the intellect and to arouse the moral sensibility to take hold of health reform in an intelligent manner, as Paul presents it in *Romans 13:8-14; 1 Corinthians 9:24-27; 1 Timothy 3:8-12*. Are not the qualifications which he says are essential in the deacon equally essential in the elder of the church? The deacons were church officers. (*2 Corinthians 6:4*): "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." (*1 Timothy 5:22*): "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Here is a matter that is worthy of consideration. In the *21st verse* the solemn charge is given: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." These (*verses, 21 and 22*), need to be carefully and prayerfully considered. Sin should be rebuked. Whatever opposition and trial might come to the elder of the church because of his faithfulness, he should not swerve from true principles. *6LtMs, Ms 1a, 1890, par. 39*

Sins should not, because of unsanctified preferences and sympathy, be lightly regarded in one man which would be

condemned in another. This matter is one of great importance. If he trusts responsibilities to one whose habits and practices he knows to be wrong, he shows that his own principles are not sound, that his motives are questionable. By this very act he sanctions the errors and sins of the man he has commended and appointed to the sacred office of caring for the flock of God. Unless he is guarded by heavenly wisdom, he will place himself in a position where he will feel it necessary to sustain the man with whom he has united his influence; and God will hold him responsible for his brother's unfaithfulness in office and for the harm which will result to the church. He must keep himself pure by refusing to mingle with any unholy influence. *6LtMs, Ms 1a, 1890, par. 40*

Some men's sins are open beforehand, confessed in penitence, and forsaken, and they go beforehand to judgment. Pardon is written over against the names of these men. But other men's sins follow after and are not put away by repentance and confession, and these sins will stand registered against them in the books of heaven. Likewise also the good works of some are manifest beforehand. Christ is the pattern to be copied in the life. When a man gives evidence that he is sound in principle, when he is of good repute among those where he is best known, when his character is one whose influence will be Christlike, he should be admitted to fellowship and confidence without hesitancy. But he whose works show him to be unstable, who says one thing and does the very opposite, is careless of his words and influence, bringing out of his heart the evil things lurking there, such a one will profane both men and God. He will say anything that comes into his mind, whether he knows it to be falsehood or truth. There is a mixture of good and bad in his character, and he speaks just as he feels without studying the influence his words must have upon those who believe him to be a true minister of the gospel. They have heard him speak as Christ's ambassador, and therefore they will either regard his sins lightly or their confidence in him as a devoted servant of Christ will be destroyed. The minister of Christ should be circumspect; he should understand human nature. *6LtMs, Ms 1a, 1890, par. 41*

I have written quite fully to you, brethren, in regard to these matters, in order that you might understand the case. I am now clear.

Whatever course you may pursue cannot reflect on me. I would be pleased and glorify God if Elder Daniels would come into a position where we could, with all our hearts, give him the fullest confidence; but until he is a changed man, we cannot give him a place of influence in the church. His movements are frantic and in no way such as to recommend him as an overseer of the flock of God. I have now done my duty in the fear of God, and I leave you to bear the responsibility. In the fear of God, I warn you not to place this man, whom you know is not controlled by the Spirit of God, in the preacher's desk to teach the people. You want a man who loves and fears God, one whom God can use as His instrument, who will not be playing himself into the hands of the enemy whenever circumstances are favorable.<sup>6</sup>*LtMs, Ms 1a, 1890, par. 42*

## Ms 2, 1890

Sermons/Spirit of Discernment; Faith

Battle Creek, Michigan

March 9 and 16, 1890

This manuscript is published in entirety in *1SAT 139-142; 143-149*.

*Acts 1:8*. I want to read a few words from the first chapter of Acts, eighth verse: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Now we read in the second chapter, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [*Verses 1-4.*] *6LtMs, Ms 2, 1890, par. 1*

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief, then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, "This is the consolation of Israel." But just as soon as Simeon came in the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother's arms, and every indication of the little family being in poverty, but the moment he beholds that, God says to him, "This is the consolation of Israel." [*Luke 2:25.*] Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God. *6LtMs, Ms 2, 1890, par. 2*

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the ministers' meeting. Now if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it. *6LtMs, Ms 2, 1890, par. 3*

It makes every difference to us in what kind of a spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them. *6LtMs, Ms 2, 1890, par. 4*

The woman of Samaria who came and listened to Christ—she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty outpouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all. *6LtMs, Ms 2, 1890, par. 5*

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, Has God sent the truth? Has God raised up these men to proclaim the truth? I

say, Yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons because it would be against Jesus Christ, who is to be recognized in His messengers. *6LtMs, Ms 2, 1890, par. 6*

Now I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it, you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light, notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils. That is how He does His miracles. *6LtMs, Ms 2, 1890, par. 7*

Now brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." [*Revelation 18:1, 2.*] *6LtMs, Ms 2, 1890, par. 8*

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will, just as soon, pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, "I come in the name of my Father, but ye will

not receive me.” [*John 5:43.*] Now that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in His name that does not agree with your ideas, therefore it can not be a message from God. How dare you run the risk of trying in the least to shut ... [Remainder missing.]*6LtMs, Ms 2, 1890, par. 9*

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**[Sermon delivered March 16, 1890, at Battle Creek, Michigan.]**

I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God’s people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth; but to cherish doubt in regard to myself and my work.*6LtMs, Ms 2, 1890, par. 10*

Now I have great sorrow of heart—I have had, nearly ever since the Minneapolis meeting—and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so.*6LtMs, Ms 2, 1890, par. 11*

The reason why I felt so at Minneapolis was that I have seen that everyone that has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the

miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis. *6LtMs, Ms 2, 1890, par. 12*

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the way, the truth, and the life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted. *6LtMs, Ms 2, 1890, par. 13*

Now I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." [*Matthew 11:21.*] *6LtMs, Ms 2, 1890, par. 14*

Now I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." [*Matthew 21:44.*] I have no hope for you unless you do. I am glad; yes, I am so thankful that some are beginning to see that there is light for them. I was glad to hear Brother Larsen's testimony yesterday. Now there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we



have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. "But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible for the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief. *6LtMs, Ms 2, 1890, par. 15*

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting—I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. *6LtMs, Ms 2, 1890, par. 16*

When God is working, and they have got no light to know that He is working, and they just place themselves right under the enemy's power and work right in that line, then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." [*1 Corinthians 2:8.*] Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger. *6LtMs, Ms 2, 1890, par. 17*

Now I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very

nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. It is a true saying that we cannot do anything against the truth, but for it. *6LtMs, Ms 2, 1890, par. 18*

The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, [that] they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race. *6LtMs, Ms 2, 1890, par. 19*

Now I have seen how the enemy works. He doesn't want to let go of the people here. But oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. *6LtMs, Ms 2, 1890, par. 20*

Now brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for

us at the time of the General Conference here. But there was no reception. Some received the light for the people and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting.*6LtMs, Ms 2, 1890, par. 21*

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hand of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God.*6LtMs, Ms 2, 1890, par. 22*

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and [have] been just about ready to give up the Testimonies—we want to know why. And if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them.*6LtMs, Ms 2, 1890, par. 23*

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the Spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith.*6LtMs, Ms 2, 1890, par. 24*

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much.<sup>6</sup>*LtMs, Ms 2, 1890, par. 25*

## Ms 3, 1890

The Work in Michigan

NP

August 10, 1890

This manuscript is published in entirety in *2SAT 71-79*.

My heart has been sad as I have seen so little accomplished by the workers in Michigan. The members of our churches are not incorrigible; the fault is not so much to be charged upon them as upon their teachers. Their ministers do not feed them. All heaven is actively engaged in the work for man's salvation; the rich gifts of the Holy Spirit are waiting to be given to God's human agents; but the hearts and minds of men are so fully occupied with earthly, sensual things, that there is no room to receive the treasures of grace; and that which they do not receive, they cannot impart to others. Those who are trying to teach others the Bible truth, and are not themselves sanctified through obedience to the truth, are as sounding brass and a tinkling cymbal. *6LtMs, Ms 3, 1890, par. 1*

Those who are one with Christ have the mind of Christ and work the works of Christ. They are ever improving, ever drawing near to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into His image. A new spiritual life is created, a new motive power supplied. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. *6LtMs, Ms 3, 1890, par. 2*

Such a one has faith that works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is "after the Spirit," and he minds the things of the Spirit. [*Romans 8:5*.] He has no confidence in self. Christ is all and in all. Truth is being constantly unfolded by the Holy Spirit; he receives with meekness the engrafted Word, and he gives the Lord all the glory, saying, "God hath revealed them to us by his Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely

given to us of God.” [1 *Corinthians* 2:10, 12.] The Spirit that reveals also works in him the fruits of righteousness. Christ is in him “a well of water, springing up into everlasting life.” [*John* 4:14.] He is a branch of the True Vine and bears rich clusters of fruit to the glory of God. What is the character of the fruit? “The fruit of the Spirit is love.” Mark the word—love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety, and manufactured trials; it is “long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” *Galatians* 5:22, 236*LtMs*, *Ms* 3, 1890, *par.* 3

Those who have this spirit will be earnest laborers with God; the heavenly intelligences co-operate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the spirit and belief of the truth. They have not brought into the treasury of the soul wood, hay, and stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasury of the heart bring forth pure and sacred things according to the example of Christ.6*LtMs*, *Ms* 3, 1890, *par.* 4

The true ambassador for Christ is not given to jesting, trifling, idle talk; but he is cheerful, showing forth the praises of Him who hath called him out of darkness into His marvelous light. Every minister who after his discourse will engage in frivolous conversation, counteracts the influence of his words in the sacred desk. He does no honor to God or to the truth, but brings the most sacred things down upon a level with common things and makes of no effect the truth of heavenly origin. Those who do not walk by the rule laid down in the Word of God should be faithfully admonished, and if they fail to reform, should be deprived of their license or credentials. Otherwise the conference that has sanctioned the labors of these men will share their guilt.6*LtMs*, *Ms* 3, 1890, *par.* 5

It is a mercy to the unfaithful laborer himself to remove him from his position, for the rebuke of God is upon him. It is a duty enjoined by Heaven, that souls may not be contaminated by the unholy spiritual atmosphere that surrounds him. You should not cast him off as a reprobate, but let your dealings with him show that he has mistaken

his calling, the Lord has laid no such burden upon him; or if he has, the man has never taken it. He is not united to Christ. He knows not the influence of the Holy Spirit of God upon his soul. He has not fixed his eyes upon Jesus and by beholding Him become changed into His image. *6LtMs, Ms 3, 1890, par. 6*

The fruit of the Spirit is in all goodness, righteousness, and truth. "By their fruits ye shall know them." [*Matthew 7:20.*] Solomon testifies: "The tongue of the just is as choice silver; the heart of the wicked is little worth." *Proverbs 10:20.* Those who are one with Christ cannot enjoy listening to trifling conversation; much less will they engage in it themselves. If the heart is spiritual, there will be spiritual conversation; for "out of the abundance of the heart, the mouth speaketh." *Matthew 12:34.* In our words and actions our thoughts will be revealed, just as they are. The life is a true unfurling of the banner, testifying what is in the heart. *6LtMs, Ms 3, 1890, par. 7*

What I have just written opens to you the reason why there is not more vitality in our churches. The standard of the gospel minister is lowered into the dust. The elders of our churches and the ministers have not been as branches of the Living Vine, drawing nourishment from Christ. They are not rich in spiritual knowledge and heavenly wisdom, but are dry and Christless. Man's words they speak in the desk may be good in themselves, but they are powerless because the heart of the speaker has not been transformed by grace. The churches would be far better without such elders and ministers. Money is drawn from the Lord's treasury to support those who are unconverted and need that [some] one teach them the first principle of the gospel, which is Christ formed within, the hope of glory. When the laborers who are so lacking in spirituality believe in Christ, it will be manifest that they possess the faith that works by love and purifies the soul. The words of Paul to the Corinthians should be heeded by all who labor for the Master: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." *1 Corinthians 16:13, 146LtMs, Ms 3, 1890, par. 8*

For the last fifteen years the deplorable condition of the Michigan Conference has from time to time been presented before me. I have felt anguish of soul as I have thus seen the true state of things.

There are dishonest men in our churches, there are licentious men; in this large conference there is declension in the place of constant advancement to a higher, holier standard. And there is little of the proper labor done by ministers in the churches, because many do not carry the burden of the souls for whom they labor. The truth has not sanctified their own hearts. O, there is need of most earnest, devoted, self-sacrificing labor—the preaching of the truth, preaching Christ and living Christ. *6LtMs, Ms 3, 1890, par. 9*

O that all our workers would be laborers together with God, not trifling with time, not trifling with sacred responsibilities, with solemn sacred truth, the presentation of which is deciding the destiny of souls, but representing Christ in all things, watching for souls as they that must give an account; day by day, hour by hour, living in the channel of light. This is the only course that you can pursue with safety—in the churches, and among the people in cities and villages, diffusing the light received from the Sun of Righteousness. In order to do this, they must devote much time to prayer. *6LtMs, Ms 3, 1890, par. 10*

Brethren, be instant in prayer. When in society, when compelled to be among the frivolous, the careless and inconsiderate, you are not to descend to their level and engage in cheap and frivolous talk. But dart up your petitions to heaven, that the God of all grace will keep your souls in the love of Christ. When the workers are thus connected with God, there will be continual growth in every church blessed with this labor in Michigan. *6LtMs, Ms 3, 1890, par. 11*

Then the finances will be in a prosperous condition. Now the books of heaven bear the record of robbery toward God in a large degree in tithes and offerings. Men who have been pioneers in the work are becoming disheartened; but they ought not to be. Jesus is their example, of whom it is written, “He shall not fail nor be discouraged.” [*Isaiah 42:4.*] For all who are disheartened, there is but one remedy—faith, prayer, and work. Cease to think gloomy thoughts. Let every soul fall on the Rock, Christ Jesus, and be broken. Then Jesus will fashion the character after His own likeness. Discord and strife will die a natural death because they have nothing to feed upon. *6LtMs, Ms 3, 1890, par. 12*



Those who are joined to Christ, the Living Vine, will bear the very same kind of fruit as does the parent stock. Christ was the pattern minister. He was the greatest teacher the world ever saw. He gave to His followers, for them to repeat to us, lessons of the utmost importance concerning the salvation of soul. It is by believing and receiving Him that we secure our own salvation; and when we believe on Him, we cannot keep it to ourselves; we shall tell others what Christ has done for us. *6LtMs, Ms 3, 1890, par. 13*

There can be no careless disregard of His Word without the terrible consequence that always follows backsliding and neglect. Many have not the Spirit of Christ, and thus give evidence that they are none of His; and yet this very class are seeking to tell others how to be saved. There is need of humiliation of soul before God, need of confession of sins and restitution. There has been unbelief, there has been dishonesty. A spirit of murmuring has been communicated from one to another in the ranks of Sabbathkeepers. They do not discern spiritual things. Discouraging words have been spoken. Do not indulge this spirit, dear brethren and sisters. You please the enemy in so doing. You cannot afford to reap the harvest that will thus be produced. *6LtMs, Ms 3, 1890, par. 14*

You who have been withholding your means from the cause of God, read the book of *Malachi*, and see what is spoken there in regard to tithes and offerings. Cannot you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with everything that your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God; unworthy ministers may receive some of the means thus raised; but dare any one, because of this, withhold from the treasury and brave the curse of God? I dare not. I pay my tithe gladly and freely, saying, as did David, "Of thine own have we given thee." [*1 Chronicles 29:14.*]*6LtMs, Ms 3, 1890, par. 15*

A selfish withholding from God will tend to poverty in our own souls. Act your part, my brethren and sisters. God loves you, and He stands at the helm. If the conference business is not managed according to the order of the Lord, that is the sin of the erring one; the Lord will not hold you responsible for it, if you do what you can

to correct the evil. But do not commit sin yourselves by withholding from the Lord His own property. "Cursed be he that doeth the work of the Lord deceitfully," or negligently. [*Jeremiah 48:10.*] *6LtMs, Ms 3, 1890, par. 16*

When persons declare that they will not pay their tithes because the means is not used as they think it ought to be, will the elder of the church or the minister sympathize with the sinners? Will he aid the enemy in his work? Or will he, as a wise man endued with knowledge, go to work to correct the evil and remove the stumbling blocks? Let those who are dissatisfied state plainly their grievances to the ones who they think have erred, instead of talking the matter over with others, and thus fanning the flame of discontent. *6LtMs, Ms 3, 1890, par. 17*

But, brethren, do not be unfaithful in your lot. Stand in your place. Do not, by your neglect of duty, increase our financial difficulties, and thus add to the heavy burden that rests on the president of our General Conference. The conferences, through their delegates, have appointed the one who occupies this difficult and important place, and they are under obligation to sustain him, by bearing their part of the burden. Elder Olsen is far from coveting the position. He has said again and again, "Do not lay the burden on me; I am not fitted for such a position." But where are the men who are fitted? They are few indeed. Eld. Olsen is a man who loves and fears God. The church needs his labors; he must not be left alone to bear heavy burdens that others will let fall upon him because of their backslidings. *6LtMs, Ms 3, 1890, par. 18*

Many important interests demand attention from the president of the General Conference. He must have a care for the needs of the various branches of the work. Those who have never occupied such a position have very faint conceptions of the perplexities upon his mind. Not only our institutions and the churches throughout the United States, but the missions in foreign lands require his thoughtful consideration and decision; and if there are not men who will hold up his hands, as Aaron and Hur held up the hands of Moses, he will faint while pressed under the load as a cart beneath sheaves. Neither the mental nor the physical powers can long endure the strain brought to bear upon him. *6LtMs, Ms 3, 1890, par.*

All the council and committee meetings should be so planned and conducted that these wearing, taxing seasons may be lessened both in number and duration. Those who engage in them should give much thought to the matters to be considered, before bringing them before the committee, and should come quickly to the points of interest. Make them plain, and let every one try to dispatch the business as speedily as possible, and not hold and tax the minds and bodies of men for long hours to do the business that might and should be dispatched promptly. There should be a constant effort for brevity in business meetings. *6LtMs, Ms 3, 1890, par. 20*

Harmony and simplicity in the work, an avoidance of all unnecessary machinery, will do much to preserve the courage and the physical and mental energies of those who have to consider so many points. Those who have none or but little of this kind of labor should be very careful how they criticize or censure the ones who do have these burdens to bear. Let all so conduct themselves that they will not throw any extra burdens upon our president. They should not depend upon him to do their thinking. If they keep their own souls in the love of God, growing in spirituality, dissensions will be shut out; the oil of grace will cause the machinery to run smoothly. *6LtMs, Ms 3, 1890, par. 21*

I ask you who shall meet in conference, Will you individually act your part, through the grace given you of God, to lift just as much of the burden as you can lift? Bear your own burdens. Pray much, talk less, meditate more. Rid yourselves of every jealous thought and feeling. Your hearts need weeding before you enter upon conference business. Divest yourselves of selfishness, but stand firmly for right principles, cost what it may. The right alone will prevail. Will you yourselves abide in Christ? Will you be true to the laborers who bear the heavy responsibilities? Will you come up to the help of the Lord against the mighty Satanic agencies that are working unseen to bring defeat and ruin? Will you have the love and fear of God in your own hearts? From your closets, from your family altars, will you send up, not cold, heartless prayers, but earnest supplications that the Lord will work with Eld. Olsen, that the power of Jesus will heal him of infirmities and give him physical and

mental strength to bear the responsibilities that devolve upon him?*6LtMs, Ms 3, 1890, par. 22*

Do not get together and give expression to criticism and questioning in regard to matters you have learned by hearsay. Do not draw within yourselves and work in secrecy and darkness with a select few, giving no words of encouragement, offering no prayer for the blessing of the Lord to rest upon your president. Come right up to help him; talk with him; encourage him. Keep distrust out of your own hearts. Give the man who carries the heavy responsibility your hearty co-operation. Do not manufacture burdens to perplex his tired brain and wearied nerves. God calls upon you to act your part with fidelity and guard the interests of the church with which you are connected.*6LtMs, Ms 3, 1890, par. 23*

Work with an eye single to the glory of God. Keep pressing your way to the light and you will have light. Talk faith, and you will have faith. Seek for harmony; seek to be of one mind, of one judgment, thus answering the prayer of Christ. Leave not all the agonizing prayer to be poured forth day and night by your soul-burdened president, and a few faithful standard-bearers. Bro. Olsen is constantly seeking to know the way of the Lord, listening to hear the first words of command from the Master. Will you do the same? Will you close your ears to murmurings and disputings, to words of distrust and jealousy? Will you look up? Will you show that you have confidence in the Captain of our salvation, or will you, when things go hard, distrust God and prophesy defeat and disaster and ruin, as did the unfaithful spies?*6LtMs, Ms 3, 1890, par. 24*

In the various branches of the work there are many things that Eld. Olsen and some others feel deeply over, that they know ought to be different; but it takes time to work reforms, and unless God shall soften hearts that have been growing hard and unchristlike, unless the hearts of those in our churches are open to Jesus, Eld. Olsen and other faithful workers will carry the heavy burden of disappointed hopes. But this need not be. Brethren in every department of the work, will you, to a man, help him? I feel deeply over this matter. We do not want men who will pity and sympathize with themselves and with every faultfinder, murmurer, and complainer, and neglect the important duties devolving upon them.

Make diligent effort to keep your own souls in the love of God, and help the very ones who need your help. *6LtMs, Ms 3, 1890, par. 25*

If you open your minds and hearts to the insinuations and suggestions of Satan, you will be led to act a part similar to that of the unfaithful spies. Instead of trusting in God to bring victory, instead of inspiring hearts with firm faith in the leadings of His Spirit, you will talk and act as did the spies. Can you afford to do this? No, no. Let your voice be heard echoing the words of faithful Caleb concerning the land of promise: "Let us go up at once and possess it." [*Numbers 13:30.*] Caleb and Joshua "spake unto all the company of the children of Israel, saying, The land which we passed through to search it is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us, fear them not." [*Numbers 14:7-9.*] This is the spirit that dwelt in Caleb and Joshua. *6LtMs, Ms 3, 1890, par. 26*

When doubt and murmuring are expressed because of the trials in the way to the heavenly Canaan, let not the elders, the ministers and presidents, by their words of unsanctified sympathy, water the seeds of disaffection, and then present the matter in an exaggerated light, as if a terrible rebellion were about to take place, and suppose they are helping the cause of God in so doing. They strengthen the suggestions and temptations of the prince of darkness and open a wide door for the enemy to enter and take possession of the souls of the people, as he did under the false report of the unfaithful spies. *6LtMs, Ms 3, 1890, par. 27*

The false and cruel words of discouragement spoken by the unfaithful spies were received by the people, and excited them to desperation. They felt that they were greatly abused, and they mourned and lamented over themselves and manifested distrust of God, forgetting His mighty works in delivering them, and destroying their pursuing foes. Let not one in our ranks be so ungrateful, so forgetful of God, as to repeat the sin of murmuring, rebellious Israel. *6LtMs, Ms 3, 1890, par. 28*

God's people are tempted and tried because they cannot see the spirit of self-sacrifice and consecration to God in all who manage important interests. Many act as though Jesus were buried in Joseph's new tomb and a great stone were rolled before the door. I wish to proclaim with voice and pen, Jesus has risen, He has risen, He is a living Saviour, the Head of the church. He is the Good Shepherd. "The sheep follow him: for they know his voice. And a stranger will they not follow." [*John 10:4, 5.*] When things become entangled and cannot be easily adjusted, we are not to lose heart and courage and faith, and talk doubts and unbelief. Discouragement will spread and become as a deadly malady. *6LtMs, Ms 3, 1890, par. 29*

Again and again during the last forty years of our experience we have been brought into straight places, but the Lord's own power, not human philosophy or wisdom, set things straight. The Lord made His voice to be heard, guarding against rebellion, the seeds of which are sown in hearts that are not right with God. It is the Lord that has saved us from rebellion and apostasy. We cannot fall as long as we hope and trust in God. Let every soul of us, ministers and people, say as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air" [*1 Corinthians 9:26*], but with a holy faith and hope, in expectation of winning the prize. *6LtMs, Ms 3, 1890, par. 30*

Say to your soul, "Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." [*Psalms 42:11.*] By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to co-operate with God's agencies. A discouraged man can do nothing to uplift others. A discouraged church can only sow doubts, complaints, and disaffection. Let all this be cleansed from us. Cease to look to the darkness; look to the light, rejoice in hope of the glory of God. *6LtMs, Ms 3, 1890, par. 31*

Show that you trust in God to work with His mighty agencies for the upbuilding of His cause, the spread of the truth. Let every ear be sanctified to hear aright, let the tongue be sanctified to speak aright, and the heart have the treasure of goodness and love; for out of the heart are the issues of life. Look up, and if one tells you that things

are all wrong, tell him the Lord Jesus knows all about it, and just close the heart against doubt and unbelief. Look up and say, My treasure is laid up on high.<sup>6</sup>*LtMs, Ms 3, 1890, par. 32*

Through Christ we shall reach the end of our journey if we hold the profession of on faith firm unto the end. “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, you might receive the promise.” [*Hebrews 10:35, 36.*] Do the work of God diligently and in faith. “Press toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:14.*]<sup>6</sup>*LtMs, Ms 3, 1890, par. 33*

## Ms 4, 1890

Sermon/Sermon by Mrs. E. G. White

NP

March 8, 1890

This manuscript is published in entirety in *1888 593-598*.

Yesterday morning, before I went into the ministers' meeting, my soul was greatly distressed. I cannot tell you how hard the pressure was. It seemed to amount to an agony, and in the night season it was an agony. I did not know what to expect, or how long this thing was going to persevere.*6LtMs, Ms 4, 1890, par. 1*

I stood before our people, after I came from Minneapolis, in the church. I told them what God had presented to me. I stood before them in this room, when the committee was here. I told them that every one of them that laid that hardness into their hearts when they were at Minneapolis, and that pursued the course they did, never would see a ray of light till they confessed it. It has not had any influence on Brother Smith, but he stood just as strong to push back. I have had to stand all the time to push, and when I have felt that I could not do it, then the words have come, "I am back of you to push with you."*6LtMs, Ms 4, 1890, par. 2*

And the light that came to me night before last laid it all open again before me, just the influence that was at work, and just where it would lead. I want to tell you, brethren, whoever you are, I want to tell you that you are just going over the very same ground that they went over in the days of Christ. You have had their experience; but God deliver us from having the come-out of it as they had. But notwithstanding you have heard my testimony, notwithstanding it was the testimony of the Spirit of God, you have braced yourselves—a few of you, strong men of determined will—to carry it out on your line, to fight it out on your line. May God have mercy upon your souls, because you need it. You have stood right in the way of God.*6LtMs, Ms 4, 1890, par. 3*

The earth is to be lighted with His glory, and if you stand where you



stand today, you might just as quickly say that the Spirit of God was the spirit of the devil. You have said it now in your actions, in your attitudes, that it is the spirit of the devil. You have said it thus, and you will say it when the crisis will come. And while praying here on my knees, I have had the evidence that there would be a break.*6LtMs, Ms 4, 1890, par. 4*

The Spirit of God has come upon me, the light of heaven has shown into my heart, and His comforting grace is upon me. My mind is just as clear as a sunbeam; I rejoice in God my Saviour today. I thank God that I have not been discouraged to death; I thank God that I have clung to the arm of infinite power to stand all but alone. The ones that ought to have stood with me, that God would have to stand with me to receive the blessings, have stood to hedge up my way in every step.*6LtMs, Ms 4, 1890, par. 5*

I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a conference by the side of a debater. For the last twenty years the light has shone upon me in regard to debaters. They will turn light into darkness. That is just what Brother Larsen will do. He has an education, but unless the Holy Ghost shall come upon him, he will never go through with this cause to its close. What is the matter? I am afraid of Brother Larsen; I am afraid of Brother Larsen. I will not converse with you unless you are [with] other men. You will take my words, you will put a false interpretation upon them, and you will make them mean this or that, other than they shall.*6LtMs, Ms 4, 1890, par. 6*

And those that stand criticizing, let me tell you, you are walking in the sparks of your own kindling, and you are right down in darkness. It is the word of God. God presented the case before me. I told it to Brother Morrison when we were in Des Moines. Said I: "If you don't come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you that you have educated and trained as a debater, you will wish that work was undone." Brethren, we are not here for this work.*6LtMs, Ms 4, 1890, par. 7*

We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment,

and we are right on the borders of the eternal world. Here are many that are to go forth to their fields of labor to strengthen the things that are ready to die, or to be powers of darkness. Now what are you going to do in this matter?*6LtMs, Ms 4, 1890, par. 8*

Now I beseech of you that are here today, that have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus today. I am so grateful. I know that God will help us if we will clear the King's highway. I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you. I have told you over and over again.*6LtMs, Ms 4, 1890, par. 9*

Christ said: "Why do you not hear my words?" [*John 8:43.*] I would say, "Why do you not hear the words of Christ that are presented to you? Why will you have darkness?" They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls.*6LtMs, Ms 4, 1890, par. 10*

Now, brethren, I beseech of you that have been seeking for light, that have not filled your souls with the passion of prejudices, I beseech of you right here to lose sight of every man; I beseech of you to seek God. Do not let them mystify you, don't let them turn light into darkness. But I beseech of you to press to the mark of the prize of the high calling in Christ Jesus. It is the Holy Spirit you need, the conviction of sin; and may God let it rest upon you today. I thank Him for His light and for His Spirit. I thank Him for His grace, and I mean to hang my helpless soul upon Him. I stand nearly alone; but the God of Israel alone can work.*6LtMs, Ms 4, 1890, par. 11*

But if Jesus, when He was upon earth, with all His power and miracles could not break down that prejudice that was in the heart

of the people, what can we do? Brethren, pray. Don't argue, but pray before God, and let every soul hang himself upon God. Let us seek God now that we may find Him. Let the truth of God come into your hearts; open the door.*6LtMs, Ms 4, 1890, par. 12*

Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid before me. And those that have been resisting the light, I ask you whether they have been working for God, or for the devil. It is the clear light of heaven, and it means much to us. It means to show us that you cannot depend upon your own smartness and your criticisms, but you must hang your helpless soul upon Jesus Christ, and upon Him alone.*6LtMs, Ms 4, 1890, par. 13*

God help you to see. God help you to understand. The angels of God will be round about us, if we will only cling to the right. Wherever Christ is, there are angels. Wherever Christ abides, there are angels to communicate the power and the grace and the glory. I honor my Lord and my Master. I want to carry the banner of truth to the very close of this message. And when the message shall triumph, I want to triumph with it. No more will my lips be sealed. I have been watching to see what course these men would take, how much light would come into their souls. I have been watching to see. I told Brother Dan Jones, I will not tell you my opinion; my faith.*6LtMs, Ms 4, 1890, par. 14*

Dig in the Bible. Sink the shaft of truth to find out what is truth. But I tell you today, while I have been keeping in silence, the Lord has been revealing, night after night, the position of individual cases before me. The converting power of God is needed in our midst. He will work through our ministers as He did in Bethlehem. He will shed His light and His glory upon us if we will only give Him a chance. But when you begin to talk with them they will make your words mean something else.*6LtMs, Ms 4, 1890, par. 15*

The Devil is at their side. He is just as much at their side as he was at the side of those men of Nazareth when Christ proclaimed that he was the anointed one. The power of God, the Holy Ghost, the great Convictor, said it was so, and they said right out it was so. But the Devil said, Think of this; why, His mother and His brethren are

right here with us. Well, then, Satan followed up the track, and what next? They were ready to pitch Him over the precipice. It is not best to set the feet an inch in the powers of darkness. But God help us right here on this ground to surrender to Him. I have born testimony after testimony, but it has not had any weight. They have rejected everything but their own ideas. May God help you to not close your hearts and minds to this testimony. May God help you to accept and receive it as truth. *6LtMs, Ms 4, 1890, par. 16*

## Ms 5, 1890

### Result of Studying Harmful Textbooks

Battle Creek, Michigan

1890

This manuscript is published in entirety in *19MR 73-76*.

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” [*Psalm 119:9*.] Why then do the teachers in our colleges and schools depend upon books for the education of children and youth that are filled with falsehood and cheapness, with fairy tales and stories, and which fill the minds of the young with desires for the unreal? Why should not the lessons which children and youth learn be pure, elevating, and ennobling? Cannot books be written that are free from every species of error? Is there not talent enough among Seventh-day Adventists to write books containing the simple lessons of the Old and New Testaments?*6LtMs, Ms 5, 1890, par. 1*

The study of Old Testament history is of great value to both children and youth, and the lessons contained in the New Testament were given by the greatest Teacher the world ever knew. Why then should we depend upon the productions of men who have not worked to the glory of God, whose minds have not discerned truth from error or light from darkness? Is there not enough in the great plan of redemption to engross every mind? A knowledge of this plan will not only educate and discipline the mind, but will attract and sharpen the intellect. Our lives should be full of Jesus, and we should now be preparing for a better and a clearer knowledge of Him.*6LtMs, Ms 5, 1890, par. 2*

Why do our people, in the instruction of their children, depend upon books which contain objectionable errors? When the children ask what these stories mean, which are so contrary to all they have been taught, the parents answer that they are not true, and yet they continue to place the books before their children. Thus error is brought into the education of the young. But no one seems to realize that the ideas presented in these books mislead children,

and that the imaginary stories, novels, and fables which are dealt out to feed their minds, beget a taste and encourage an appetite for the unreal things of life. *6LtMs, Ms 5, 1890, par. 3*

When we have an abundance of that which is real and that which is divine, why do we not feed the minds of children with this kind of food? Books which contain a perversion of truth and which will mislead growing minds should never be placed before children or youth, and those with mature minds would be far better, far purer, stronger, and more noble if they had nothing to do with them. *6LtMs, Ms 5, 1890, par. 4*

I sought to get this matter before our people last Christmas, but other subjects demanded so much of my time and strength that I could not do the work I greatly desired to do. When the resolution was brought up, that nothing should be taught in the college during the coming year but that which had been taught heretofore, without being brought before the conference, I protested, for there had been many things presented to me which I could not at that time present before the conference, because they were not prepared for it. A decided reform is needed in the lessons given to the children and youth in our schools. In every department we must move upward, taking no low level. *6LtMs, Ms 5, 1890, par. 5*

You may say, Our Sabbath Schools give instruction in regard to truth. Yes; and then as the children go to day school, books are placed before them which confuse the mind, and lessons which are false are given them to learn. These things need close criticism; for if you educate the young from books which contain a perversion of truth, how will you be able to counteract the influence of this education? You are sowing seed, and must prepare for the harvest. *6LtMs, Ms 5, 1890, par. 6*

I do not urge that the reasons for every phase of our faith shall be brought into our school education, this the students can obtain in the Sabbath School and the church; but the lessons given in the Old and New Testaments should be carefully selected and arranged as to be interesting and attractive to the minds of children. That which Christ has taught it is certainly safe and advisable to bring into the education of our students. Children are not blind and

deaf to the perversion of truth; their minds are easily impressed, and the impressions given should be of a right character. *6LtMs, Ms 5, 1890, par. 7*

We are not at liberty to teach that which will reach the world's standard of the church because it is the custom to do so! We are safe only when following the lessons of Jesus Christ. That which was safe for Him to teach, is safe for our children to study. Eternal life is before us, and do we not want our children to win the precious boon? But all who win eternal life, old or young, must put aside their likes and dislikes, and with simplicity of heart and profound humility, they must search God's Word. Those who are bold and domineering, and full of self-sufficiency will not search the Scriptures with an eye single to the glory of God; for they will seek to find something with which to vindicate their own ideas and sustain their own theories. There is a great deal of insubordination in the heart that is not fully sanctified. *6LtMs, Ms 5, 1890, par. 8*

It is all-important that we each have an eye single to discern and understand from the heart the high things of God, for even that which we have before considered to be light may be found to be sparks of our own kindling. Man cannot possibly interpret the Scriptures correctly by his own light, and measure them by his own narrow comprehension. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." [*1 Corinthians 3:18.*] When, through the grace of Christ, man has crucified the flesh with the affections and lusts, then and then only can he become a partaker of the divine nature. But many act as though they were above the Lord Jesus Christ. He was pure, and undefiled, wholly obedient to His Father's commandments, and His true followers must be as He was. *6LtMs, Ms 5, 1890, par. 9*

These are the lessons which children should learn in school. If the inward life is perfect, a noble experience will be seen; and we shall see beyond the present narrow compass of time and sense. Is the world becoming more dead to the teachers in our day schools and Sabbath schools? Are they seeking those things which are above, where Christ sits at the right hand of God? The religion of Jesus Christ is from above, and can have nothing in common with the

show and illusion of the world. *6LtMs, Ms 5, 1890, par. 10*



## Ms 6, 1890

Counsel to Workers in Publishing Houses

Brooklyn, New York

November 25, 1890

This manuscript is published in entirety in *PC 385-389*.

“John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and forever. Amen. Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty.” [*Revelation 1:4-8*.] ... After this is given a message revealing future events, for John is commanded to write, “the things which thou hast seen, and the things which are, and the things which shall be hereafter.” [*Verse 19*.] *6LtMs, Ms 6, 1890, par. 1*

Matters of deep importance were opened before John which were to be given to the world to be read, understood, and appreciated, in the ages to come. Again and again the true witness says, “He that hath ears to hear, let him hear what the Spirit saith unto the churches.” [*Revelation 2:7*.] But it is evident from what is written that some who have ears to hear will not hear, will not receive the message, and will not become wise in the Scriptures. *6LtMs, Ms 6, 1890, par. 2*

The Lord Jesus, the Alpha and Omega, gave a message to John in regard to the work of the churches, for He understood how great would be the danger of neglecting their God-given work, and thus make a failure of diffusing light to others. The invitation of the gospel was to extend from Christ to the church and from the church

to the world. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst say, Come; and whosoever will, let him take of the water of life freely." [*Revelation 22:17.*] The work of diffusing the gospel is neglected by those who are specified as hearing. But when the professed people of God hear the message to some purpose, when they take on the burden of the work and say to others, "Come," then they will become laborers together with God. *6LtMs, Ms 6, 1890, par. 3*

During the night I have been in communion with God. I have been brought by my guide into councils in Battle Creek, and I have a message to bear to you whether you will hear or not, whether you will receive it or reject it. The people must know that they are not moving in the order of God, they have left Christ out of their councils. Leading men are giving a mold to the work that will result in a loss of many souls; for they are moving away from the safe path. *6LtMs, Ms 6, 1890, par. 4*

Many come here from foreign countries thinking that Battle Creek, from whence come the publications of truth, will be next to heaven. How disappointed they feel when they hear in this place the message of God spoken of lightly, when they hear the messengers of God, by some in responsible places, made a subject of ridicule. And why is this? It is because the message of the messengers does not coincide in every particular with the ideas of those whom the Lord names of His scorers, although it is a message sent from heaven. *6LtMs, Ms 6, 1890, par. 5*

Where the truth is rejected, it opens up a way where false waymarks will be set up, and perils will rise on all sides. Through neglect of seeking the earnest counsel of God, men will be connected with the office who will form themselves into a ring, to echo the sentiments of him whom they consider most influential and who pleases their human ideas. My guide spoke slowly and solemnly, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." [*Isaiah 8:9, 10.*] *6LtMs, Ms 6, 1890, par. 6*

Men may be selected by the conference to connect with the office of publication, but unless these men look to God, and with a transformation of character; unless they realize that eternal vigilance is the price of safety, unless they seek counsel of God in large and small matters concerning things connected with the sacred work of God, unless they are emptied of vanity and self, they will be turned from the safe path and will turn others from the path cast up for the ransomed of the Lord.*6LtMs, Ms 6, 1890, par. 7*

Unless these associated together are converted men, and they walk in, see, realize, the sacredness of the work of God for these last times, they will surely imperil the work of God, and discouragement will come upon the people. It is not enough that they assent to the truth. The question is, "Are they sanctified through the truth? Has the truth been brought into the inner sanctuary of the soul?" The past, present, and future, was plainly revealed to me.*6LtMs, Ms 6, 1890, par. 8*

When Brother Chadwick was connected with the office at first, he needed a decided change in his character; he needed the gentleness of Christ. His connection has not been to his advantage, or to the benefit of those with whom he was connected; but the atmosphere he has breathed, the words, the precepts, and the example of strong minds and firm wills set in a wrong way, brought to the front objectionable traits of his character. He has become sick at heart and desperate in impulse when opposed, and he is a man with another spirit. Saul became another man, because the Spirit of the Lord rested upon him, and he had another heart given him. But in the case of Brother Chadwick, the change is of a different character and from a different source.*6LtMs, Ms 6, 1890, par. 9*

I have no words to speak, individually, to the men from whom this influence has come; my words must be spoken to them as a whole. It is not to be left to them to repeat my words as they have done, interpret them as they please, and thus transmit them to others. I wish to present the matter to them from my own lips as God has presented it to me.*6LtMs, Ms 6, 1890, par. 10*

How long shall blindness be upon men who have evidence piled on evidence that the testimonies are indicted by the Spirit of God to His

people? How long shall men in positions of trust fail to discern how and where God is working? Eyes have they, but they see not; ears have they, but they hear not; understanding have they, but they understand not the things of God. Reproofs should not harden you, for, "Behold, happy is the man whom God correcteth: Therefore despise not thou the chastening of the Almighty; for he maketh sore, and he bindeth up; he woundeth, and his hands maketh whole." [*Job 5:17, 18.*]*6LtMs, Ms 6, 1890, par. 11*

Many of the old, experienced hands have fallen in death. Those who led out in the work of God, and who could tell how it came into existence, have passed away from the scene of action. In every branch of the work, men have been departing from the principles laid down by the Lord Jehovah to control the working of the cause. Inexperienced hands and unsanctified minds have been placing their mold upon the work, and self has been woven into it in every branch.*6LtMs, Ms 6, 1890, par. 12*

Before the destruction of the old world, there were talented men, men who possessed skill and knowledge; but they became lifted up in their own imaginations, just as men are doing today, and because they left God out of their plans and councils, they became wise to do that which God had never told them to do, wise to do evil. Their wisdom would have worked destruction to those who should be born who should come in contact with them, and the Lord took the matter in hand and cut them off from the earth.*6LtMs, Ms 6, 1890, par. 13*

After sending them warnings for a hundred and twenty years, God's mercy and forbearance was exhausted, and then the day of probation was ended. The probation given them in mercy they devoted to ridiculing Noah, whom God had sent with a message. They caricatured and criticized him, just as some who thought themselves wise have done; they have laughed at the messengers just as they did in Noah's day for his peculiar earnestness, and for his intense feelings in regard to the judgments that were sure to come.*6LtMs, Ms 6, 1890, par. 14*

Noah warned them that God would fulfil His word; but they reasoned among themselves, they talked of science and of the laws

controlling nature; and they laughed Noah to scorn, calling him a crazy fanatic. Men who believe themselves to be wise in our days will do good to their own souls, and to the souls for whom Christ died, if they recognize that there is a wisdom, an unsanctified wisdom, that comes from beneath, which has been in the world ever since the fall. *6LtMs, Ms 6, 1890, par. 15*

I have been shown that there is a great want of personal piety among the workers in the office, nearly every one of them, and that their unsanctified wisdom is the result of a lack of connection with God. They take very little time to seek God's counsel with humble contrition of soul, with earnest searching of heart; self-sufficient, they walk in the sparks of their own kindling. The spiritual atmosphere which surrounds their soul does not make manifest that they have constant reliance upon God. *6LtMs, Ms 6, 1890, par. 16*

The most sacred truths are fast losing their preciousness and sanctity to them, because they do not have a full connection with God and receive the things that be of God. Unless the converting power of God shall be felt upon the hearts and characters of men in positions of trust, they will not, cannot be one with Christ, keeping the way of the Lord; but like the Pharisees in the days of Christ, they will teach the doctrines and commandments of men, and the Lord will have no more use for them. They cannot be laborers together with God while they keep the spirit that has actuated them in the past. They have felt but little respect for those who have stood under the direction of God in seeking counsel from Him who is mighty in wisdom in founding and building up His great work in the earth. *6LtMs, Ms 6, 1890, par. 17*

The consecration, the vital piety, the humility which God requires, does not exist among them. Self is exalted, and Jesus is not glorified. Jesus, the blessed and only Potentate between God and man, is not working with them. Satan's insinuations are credited, and plain commands of God in regard to mercy and tender compassion are ignored. Those who are handling sacred truths in the publishing work, or in any branch of the cause of God, are invited of God to put forth their highest mental and moral energies, to study continually in their business line, not the will of men, but the will of God. *6LtMs, Ms 6, 1890, par. 18*

The office is fast losing its peculiar character the Lord directed in its establishment, and it is never to take a worldly mold. Those who are welded together to sustain each other, determined to carry out certain plans without the counsel of the church or of the people, may succeed for a time, but not long, for God will not permit it. There is too much self, too much confidence in what men can do, too little confidence and dependence upon God, the divine Ruler. *6LtMs, Ms 6, 1890, par. 19*

Men handling sacred things are not to speak lightly, but with trembling, of the work of God. God's grace must be manifested in all the work, of whatever kind it may be. The proud heart must be humbled every day before God, lest He shall humble it. Success of the right kind will attend your efforts in proportion to your consecration, self-denial, and self-sacrifice. *6LtMs, Ms 6, 1890, par. 20*

I was instructed that the Lord's will was not fulfilled when the leaders in the office were willing to take such large wages; but how quickly was the bribe taken, how quickly selfishness was manifested. This is greatly at variance with the principles upon which the publishing house was established; and it is not in harmony with the Spirit and work of God. *6LtMs, Ms 6, 1890, par. 21*

There have been serious mistakes made in exalting business above the service and worship of God. Here is where thousands have made shipwreck of faith, and made the greatest possible mistake. The Lord says we are to be "Not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] The Lord has left a wide door open for those who would go into His work, but energy must be mingled with another element, with living zeal in the service of God. We must be not only diligent in business, but "fervent in spirit, serving the Lord." *6LtMs, Ms 6, 1890, par. 22*

Devotion and piety and godliness must be interwoven into every transaction. Without this in your business, you will commit robbery toward God, while professing to serve Him. We see family and home religion neglected, altars broken down, first love abandoned, and the religion of Christ expelled from the soul, to give place to engaging in speculation and business enterprises, and these things

are constantly multiplying. Men are leaving God and heaven out of their calculations, and time spent in searching the heart is considered wasted. The Bible is neglected, and a multitude of cares overbalance the precious truth of God in the heart, and spiritual eyesight is put out. How much men need the heavenly anointing!*6LtMs, Ms 6, 1890, par. 23*

**Ms 6a, 1890**

Managers of the Health Inst./Crystal Springs

Refiled as *Lt 6a, 1890*.



## Ms 7, 1890

Sermon/Cherish the Heavenly Light

[Battle Creek, Michigan]

February 5, 1890

Portions of this manuscript are published in *7BC 937*.

Remarks of Mrs. E. G. White at the Bible School, February 5, 1890. *6LtMs, Ms 7, 1890, par. 1*

We have the exhortation, "Draw nigh to God, and he will draw nigh to you." [*James 4:8*.] Well, now we are to consider what "nigh" is. You want to be very nigh to God. You do not want to be standing a great way off. You will not know nor understand the voice of God; and if you hear the voice of God you can not feel the influence that comes from God. Every one that comes into the presence of Christ more closely takes in the influence of His Spirit and breathes the atmosphere which comes from Jesus Christ. *6LtMs, Ms 7, 1890, par. 2*

As we are engaged in the solemn, serious work of investigating the Scriptures, we want to be sure, brethren, that we are in that humble position, that meekness, that teachable spirit, that the Lord can impress our hearts, that the Lord can draw us. He is drawing us. We never draw nigh to Him, but that He draws us first. It seems so difficult for us to believe that our heavenly Father means us well. It is a most astonishing thing that our sensibilities, in some way, have become so perverted that we misapply His designs toward us and His purposes, that we do not now understand that God is seeking to take our hand and to lead us step by step, onward and upward that we may be fitted to join that family in the kingdom of God that is without spot, that have been washed, that have been cleansed, that have been redeemed by the blood of the Lamb. *6LtMs, Ms 7, 1890, par. 3*

Now, we want to be just in that position, that we shall consider all that are here, that we hope to meet them there, that we hope to meet them face to face there; and if we have this hope that we shall

see them face to face there, shall we not have love inspired in our hearts, and a tenderness toward these individuals that are here? Shall we not consider them every one of them, the purchase of an infinite price—the blood of Jesus Christ? And if Christ values us so highly, then we should value, in a certain sense, ourselves in this light: that all the powers that God has given us belong to Him. And we should value every one of the precious privileges that He has given us, that we may reach out and gather the principles that He has placed right in our reach, that we may follow on to know the Lord, that we may know His goings forth are prepared as the morning. *6LtMs, Ms 7, 1890, par. 4*

Now, the Lord wants every one of us that are here to obtain a deeper and a richer experience in the knowledge of our Lord and Saviour Jesus Christ. We have precious opportunities to grow—grow in grace, grow in the knowledge of our Lord and our Saviour. Grow—how? Not earthly. Grow heavenward, grow upward, into Jesus Christ, our living Head. How shall we reach the full stature of the measure of Jesus Christ, our living Head? Well, now, we cannot grow too much. We cannot gather any too many of the precious rays of light that is flashed upon our pathway. *6LtMs, Ms 7, 1890, par. 5*

The Lord wants that every one of us should have sanctified ears, that we should have a sanctified understanding, that Jesus Christ may move upon our minds, that it may affect our hearts and our characters so that we shall be just what He wants us to be. And what is that? Representatives of Jesus Christ in the world. What is that? What it is to be a light amid the moral darkness that prevails? It is to be a light wherever we are. A light—not to have a light and chaffy spirit—that is not the kind, because that is from beneath. But we want solidity of character. More than that, we want to know what faith is. We want to know what it is to love one another. And if we draw nigh to God, individually, then don't you see what the result will be? Can't you see that we will draw nigh to one another? We cannot draw nigh to God and come to the same cross without our hearts being blended together in perfect unity, answering the prayer of Christ "that they may be one," as He is one with the Father. [*John 17:11.*] And therefore we should seek in spirit, in understanding, in faith, that we may be one, that God may be glorified in us as He is

glorified in the Son; and that God shall love us as He loves the Son. Do you think God will love us if He sees us here right in the very last close of this earth's history, that we are quibbling and trifling and spreading ourselves apart as far as we can, for fear that we shall have an understanding with some of our brethren? Do you suppose that that honors God? I tell you, Nay. God desires and designs that His children shall be one as Christ is one with the Father. *6LtMs, Ms 7, 1890, par. 6*

Now, supposing that this oneness exists, why He says that all men shall know that ye are My disciples, because that ye have love one for another. [*John 13:35.*] And these are the divine credentials that as a people we should bear to the world. And if we bear these credentials to the world, it is Christ speaking through us; it is Christ working through us; and in the very atmosphere that surrounds us we are not only gathering light, but diffusing it. *6LtMs, Ms 7, 1890, par. 7*

We are constantly flashing new rays of light amid the churches. While the churches have been presented before me, they are so destitute of faith that they are ready to die. God says, I have something against thee, because that we have not strengthened those that were ready to die. [*Revelation 3:1, 2.*] And when you shall go from this place, and when you shall go to your churches, know that your taper is kindled, not from the brains of any man living, but from the divine altar, and that you can flash the light of heaven upon the pathway of those that have been working with knees trembling, with feeble grasp, that could hardly hold the prophecies; but strengthen the things that are ready to die. Let the testimony ring forth in every church in our land; say what the Lord has done for me. If there are any here who were at South Lancaster last year, you know that it swept in the whole of the school and the church, and such living testimonies were not exceeded by those that were given in 1844 before our disappointment. Yes, they were testimonies that were meat and drink, because they strengthened those that were ready to die. They had been, as they claimed, converted for years; but the testimony was: I never knew Jesus; I never knew the Father; I never knew what it was to walk with God until the experience that I have obtained at this meeting. Now, we heard that everywhere we went. *6LtMs, Ms 7, 1890, par. 8*

We want to say to you that God has the richest blessings to impart unto every individual among us. Brethren, you can not go to heaven on a casual faith. You cannot go to heaven believing, Yes, yes, Christ has died for me; Oh, I believe in Jesus. Is He your Saviour? Is He your Saviour today? Do you know that He saves you? That you can plant your feet upon that which will never loosen from beneath them? That you can plant your feet upon the living and eternal promises of God and the great I AM? And, brethren, there is light for us, light for us, light for the people of God; light shining amid darkness, and the darkness comprehendeth it not; because they fasten themselves where they will not have faith. Oh I implore you today to walk in the light as Christ is in the light. Don't follow any man; but follow the light of life—follow Jesus Christ. There is light flashing from the throne of God. What is it for? Why, it is to prepare us for the perils of the last days; it is to fit up a people to stand in the day of the Lord.*6LtMs, Ms 7, 1890, par. 9*

And you that have devoted hours to the preparation of garments, and to the decoration of things in your home, how is it with your soul, I ask you? Have you the heavenly adornment? Is Christ in you formed within the hope of glory? Why, brethren, don't you understand that we must have a clear-cut testimony now? We cannot take up with anything superficial; we cannot listen to the words, O, be cautious, be cautious; don't be in a hurry, you are altogether too much in earnest; why, now, don't you know there are errors, and there are falsehoods coming in? We know it, brethren; that is why we want the light, every jot of it, flashed upon our people, that they may stand amid the perils of the last days. We have no time to serve selfish interests. I tell you the Lord is coming; and you must lift up your voice like a trumpet; cry aloud; spare not; proclaim to the house of Israel and to the house of Jacob their sins. They do not like it; they are uneasy under it; and they itching where they shall not have the words of condemnation spoken to them. Oh my soul, we need it! We need it! We need the soul temple to be cleansed. I want to get ready.*6LtMs, Ms 7, 1890, par. 10*

At two o'clock this morning I was awake, pleading with God, What shall we do? How can we arouse the people? How can we stop the tide of unbelief that will flow in upon them, do the very best we can. There seemed to be a voice that came to me saying, Go forward

and upward; I am with thee; I will be by thy side; I will impress hearts; I will sweep back the moral darkness that would gather over honest souls. Brethren, it is time that the trumpet had a certain sound. We want no uncertainty here. The Lord is coming; and we want to get ready. I want to be ready every moment; I want the oil, I want the oil of grace; I want the robe of Christ's righteousness. I cannot do without it. I want to get ready, brethren; I want to humble my soul before God. Let us every one come low at the foot of the cross, and then He will put a word in our mouth, even praise to our God. And He wants to see it. How He wants us to catch the music of the heavenly angels; and He wants us to learn the song of thanksgiving and of praise and of adoration to our God. How He wants us to get out of ourselves. How He wants us to touch our lips with a live coal from off His altar. How He wants us to sanctify our tongue! How He wants us to sanctify our entire being! And how He wants to do for us those things that Christ commanded to do and to open for His disciples; but He said, "Ye cannot bear them now." [John 16:12.] Supposing that they could have borne them; how much better they could have borne the terrible trial that was upon them in Christ's crucifixion and burial. But they could not bear it. They could not bear the words. *6LtMs, Ms 7, 1890, par. 11*

Brethren, shall we open the understanding of our minds? Shall we cleanse the soul temple? Shall we consecrate ourselves to God? What is the matter with us that we do not make the surrender? We make half work of it; we do not get our necks under the yoke, and submit to the yoke, and lift the yoke, and carry the burdens. Now, we want to do it. God help us, we will do it. And, brethren, remember, we are all the time praying for this meeting. We do not take a step. *6LtMs, Ms 7, 1890, par. 12*

When we are writing upon the life of Christ and [see] how hard it was for the people to believe and to receive Him, notwithstanding He was the Majesty of heaven, [when we see how] unbelief had taken so firmly hold of their minds that they could not comprehend Him, then my heart ascends to God, Oh Lord, let this people see the light, and may not prejudice and unbelief come into their hearts that they will close the door that Christ can not come in. And every sentence that I write, that seems to present before me our condition as a people, there is a prayer that, as my pen addresses the lines,

darts up to heaven, O God, forbid this should be the condition of thy people! O God, increase their faith; give them light—and the peace of God comes to my heart. We have met unbelief in the experienced ones. That is what hurts my soul; that is what hurts me; and that is what hurts the Spirit of the Lord. Those that ought to know, those that ought to lead the people forward and upward, they do not know how. God, open their understanding.*6LtMs, Ms 7, 1890, par. 13*

Brethren, we are upon the very borders of the eternal world, and God wants us to have in our testimony that which will reach the hearts of the people.*6LtMs, Ms 7, 1890, par. 14*

We must have a testimony that all heaven is in harmony with. And the testimony that heaven is bearing to the earth is, Get ready, get ready; press together, get ready, for the Lord is at the door. Get ready, brethren. God help us to do the work. If you will only do your part—consecrate your soul, bow to the cross of Calvary, try to draw nigh to God. He is drawing nigh to you. Believe Him; He loves you. He does not want to draw you unto Him that He may bruise you, but that He may comfort you, that He may pour into your heart the oil of gladness, the oil of rejoicing; that He may heal the wounds and bruises that Satan has made. Will we take hold unitedly? Will we break all to pieces? Will we fall on the Rock and be broken? Will we fall hard? Then Jesus will gather His arms about us, and He will bind Himself up with us. Will we do it?*6LtMs, Ms 7, 1890, par. 15*

## Ms 8, 1890

### Sister White's Testimony Through the *Review*

NP

1890

Extracts from *The Review and Herald*.

“Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work for us to do. Increasing light is to shine upon us; for ‘the path of the just is as the shining light, that shineth more and more unto the perfect day.’ [*Proverbs 4:18.*]—*Review, June 18, 1889.6LtMs, Ms 8, 1890, par. 1*

“The question has been asked me, ‘Do you think that the Lord has any more light for us as a people?’ I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the Word of truth. We have only the glimmerings of the rays of the light that is to come to us.”—*Review, June 3, 1890.6LtMs, Ms 8, 1890, par. 2*

“The churches are lukewarm. They have listened to doctrinal discourses, but they have not been instructed concerning the simple art of believing.”—*Review, August 13, 1889.6LtMs, Ms 8, 1890, par. 3*

“The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness.”—*Review, September 3, 1889.6LtMs, Ms 8, 1890, par. 4*

“If our brethren were all laborers together with God, they would not doubt but that the message He has sent us during these last two years is from heaven. Suppose that you blot out the testimony that has been coming during these past two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented should go to every church that claims to believe the truth, and bring

our people up to a higher standpoint.”—*Review, March 18, 1890.6LtMs, Ms 8, 1890, par. 5*

“Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message from God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’”—*Review, April 1, 1890.6LtMs, Ms 8, 1890, par. 6*

“Those whom God has sent with a message are only men, but what is the character of the message they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary, oppressed souls, is, in a measure, excluded.”—*Review, May 27, 1890.6LtMs, Ms 8, 1890, par. 7*

“It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus.”—*Review, Sept. 3, 1890.6LtMs, Ms 8, 1890, par. 8*

“The doctrine of justification has been lost sight of by many who have professed to believe the third angel’s message. God has raised up men to meet the necessity of this time who will cry aloud,



who will lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time—the Lord our Righteousness.”—*Review, August 13, 1889.6LtMs, Ms 8, 1890, par. 9*

## Ms 9, 1890

Sermon/Remarks of Mrs. E. G. White at the Bible School

[Battle Creek, Michigan]

February 3, 1890

This manuscript is published in entirety in *1SAT 120-128*.

My brethren, I am laboring most earnestly day and night. My mind is traveling. Things are constantly being revived to my mind that have been revealed in times past all the way along. I feel such a burden pressing and urging upon me that I cannot keep my tongue silent. Now we have talked it, and we have urged it, and we have set it before you, and begged and pleaded and prayed and wrestled with all the strength of our being, until we have felt afterward as though, after the occasion was over, the whole being was so feeble that my breath might stop and my life end at any time. But still on another occasion I am urged in behalf of the people. Now, why can't you do some of this? Every time our people assemble, they come, and they hear, and they go away as they came. They may have a little light; but they do not act it; they do not take their position on the Lord's side. You do not see that they have opened up the avenues of the heart where the Spirit of God can, with its illuminating power, come right into the heart and soul; so that they will respond. If God is working upon me in this direction, why is not there a more decided response with our brethren, and they take hold of the work too? Is it so that the burden may press upon me constantly, and yet my brethren and sisters sit as though it must always be so, and as though they have no special work to do in this matter? Now, brethren, we want to know whether we will take hold of that which is our privilege to lay hold of in Jesus Christ.<sup>6</sup>*LtMs, Ms 9, 1890, par. 1*

I know there have been efforts—a contrary influence—to throw back the light—the light which God has been forcing in here upon us in regard to the righteousness of Christ; but if God has ever spoken by me, it is the truth, brethren. It is the truth that every soul of you will receive, or your soul will be left in darkness as barren as the hills of Gilboa—without dew or rain.<sup>6</sup>*LtMs, Ms 9, 1890, par. 2*

The question will come up, How is it? Is it by conditions that we receive salvation? Never by conditions that we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world and inviting him, there is no condition there, he [is] drawn by the invitation of Christ, and it is not, "Now, you have got to respond in order to come to God."*6LtMs, Ms 9, 1890, par. 3*

The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? As he beholds that love, why he says that he is a sinner. Well, then, what is sin? Why, at once he has to come here to find out. There is no definition given in our world but that transgression is the transgression of the law, and therefore he finds out what sin is. And there is repentance toward God, and what then? Why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor.*6LtMs, Ms 9, 1890, par. 4*

Christ is drawing every one that is not past the boundary. He is drawing him to Him today; no matter how great that sinner is, He is drawing him. And if the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin? What is he there for? Because the law has been transgressed, and he begins to see that he is a sinner, and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions.*6LtMs, Ms 9, 1890, par. 5*

Now, we want to have an intelligent knowledge of this thing. Then we want to take hold of the righteousness of Jesus Christ by living faith and know that we have not any. We may work to the very best of our ability, and we cannot make a single virtue in ourselves; it is the righteousness of Jesus Christ alone that can do it. Then, as we are clothed with the righteousness of Christ we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, and with ourselves in a position where we shall have Christ working with us and by us.

We may make mistakes, we may make errors, but we shall hate these sins—the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God.*6LtMs, Ms 9, 1890, par. 6*

Now, I want to say, brethren, there is a door open, and no man can close it to you—no matter if it is those in the highest position or the lowest position, they cannot close it, but you can. You can close the door of your heart, that the light which God has sent you for the last year and a half—or nearly that, that it shall not have its influence and its effect upon your life, nor be brought into your religious experience; and this is what God sends His messengers.*6LtMs, Ms 9, 1890, par. 7*

As John went forth to proclaim his message, God gave him a work to do. He had to do that work and arouse the attention of the people. He had to cry aloud, lift up his voice like a trumpet in the wilderness. Just as spoken in Isaiah: “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” [*Isaiah 58:1.*] Well now, Christ had not come, yet, upon the stage of action as a minister. But after the ministry of Christ commenced here, was John to prepare the way for the ministry of Christ, that the minds of the people might be agitated, that their hard hearts, and principles, and customs, and practices might be all stirred up; and he condemned their course, and condemned their practices, calling them a generation of vipers.*6LtMs, Ms 9, 1890, par. 8*

Then Christ comes in with a healing balm, and He comes with a message which, with the heart broken up the seed can fall into prepared soil. And when the disciples [became] jealous of [Christ], they said, This man, Christ, is baptizing, and all men go unto Him. They bring it in to stir up jealousy. John tells them there cometh One after me who is preferred before me, whose shoes' latchet I am not worthy to unloose. [*John 1:27.*] Here was the very work to be done. Well, now, do you think that John had not human feelings? Of course he had! But those human feelings should not have a power over him on that occasion. No, when he sees Christ in the crowd, why he says, “Behold the lamb of God which taketh away the sins of the world.” [*Verse 29.*] He directed the people right to

Christ and two of the disciples immediately followed Him.*6LtMs, Ms 9, 1890, par. 9*

God has workmen. They carry the work so far, and they can carry it no further. God does not want that they should carry that work any further, because it is just as natural for the mold of man to be placed upon man as it is to breathe. Now, God calls upon another workman to come right in and advance the work. The one that was working becomes circumscribed; he cannot see that the very line of work that he is working in is not to be pursued to the very close of time, when it is not. There has got to be more light and power infused into the work that they have not had.*6LtMs, Ms 9, 1890, par. 10*

There is a workman to come and carry that work upward and forward, that breaks up the old mold that would be an injury to them, and which would have crippled their experience and advance. But this mold has got to be taken off. The mold of man, the peculiarities of man, are stamped upon it, and it comes to be deified by all those that receive of his labor. Now there comes in another element that takes the old mold off. This work is to be carried upward and forward, and the building is to go up. And thus God has worked with His workman; He buried the workmen, but the work progresses still.*6LtMs, Ms 9, 1890, par. 11*

When I sat with the hand of my dying husband in my own, I knew that God was at work; for while I sat right there on the bed by his side, he in such feveredness, it was there, like a clear chain of light was presented before me: The workmen are buried, but the work shall go on; I have workmen that shall take hold of this work; fear not, be not discouraged, it shall go forward.*6LtMs, Ms 9, 1890, par. 12*

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I would stand to my post of duty, and I have tried to do it. I do, as far as possible, the work that God has given me to do, with the understanding that God was to bring an element into this work that we have not had yet.*6LtMs, Ms 9, 1890, par. 13*

Our young men look at the older men that stand still as a stick and

will not move to accept any new light that is brought in. They will laugh and ridicule what these men say and what they do as of no consequence. Who carries the burden of that laugh, and of that contempt? I ask you? Who carries it? It is the very ones that have interposed themselves between the light that God has given, that it shall not go to the people who should have it. I know what I am talking about. These things have not been revealed to me for the last forty years, and I in ignorance in regard to them.*6LtMs, Ms 9, 1890, par. 14*

Now, brethren, I say, Clear the King's highway, for your soul's sake. And if you have interposed between the people and the light, get out of the way, or God will move you out of the way. I tell you that God calls for men to come up to the help of the Lord, to the help of the Lord against the mighty. They are not to pull back, they are not to put their weight against the chariot so as to pull it back, but they are to push with all the might and energy that God has given them.*6LtMs, Ms 9, 1890, par. 15*

Now it is just exactly as in the days of the Jews; when there was a message came in, why all the power of the leaders was put against it, that it should not have access to the people. Now, brethren, go to God for yourselves, and on your knees plead with God. We cannot bear that men should go away from the very center and heart of the work here, with wrong impressions. I cannot bear that they should go away from here with a cloud on their minds. If God sends us light, let it come to us, and let no man close the door, or try to close it. Don't close it yourselves; open the door of your heart and let the brilliant rays of light shine into your heart and into your mind. Let, I pray you, the Sun of Righteousness in.*6LtMs, Ms 9, 1890, par. 16*

Now, if it is my work, and if God wants me to stand and oppose this matter to the end, I can. But how long before you decide you will receive my testimony? How long before it shall have any weight with you? How long before you will accept the word that has been among us from its very commencement? How long will you reject or turn from the testimony to your own feelings and your own ideas and your own impulses? I have stood here and fought every inch of ground, that we may have the very message that this people has had, that I might work together with God.*6LtMs, Ms 9, 1890, par. 17*

I want to know how God will let His people deny and hedge up the way, that the light that He has sent to His people cannot reach them. How long is this thing to be tampered with? How long is the grace of God to come to this people in vain? I plead with you for Christ's sake to clear the King's highway, and trifle not with the Spirit of God.*6LtMs, Ms 9, 1890, par. 18*

We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing. What did we see? We saw a power attending the message. In every instance we worked—and some know how hard we worked—I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas into the minds of the brethren.*6LtMs, Ms 9, 1890, par. 19*

The devil has been working for a year to obliterate these ideas—the whole of them. And it takes hard work to change their old opinions; they think they [have] got to trust in their own righteousness and in their own works, and keep looking to themselves, and not appropriating the righteousness of Christ and bringing it into their life and into their character. And we worked there for one week. It was after one week had passed away before there was a break, and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free. It was to point them to the Lamb of God which taketh away the sins of the world.*6LtMs, Ms 9, 1890, par. 20*

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory and every student in the college was brought to the door there in confession and the movings of the Spirit of God were there. And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God.*6LtMs, Ms 9, 1890, par. 21*

Do you think, like the ten lepers, I shall keep silent? That I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence

that I saw. But it seems that the words go as into empty air, and how long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power. I feel to stand at my post of duty. I may fall here as my husband fell, but I need to do a work for God. I need to do a work for eternity.*6LtMs, Ms 9, 1890, par. 22*

What is the testimony that has been given here? Who are the men to come in and give you anything, infusing new light, and bringing you up to the higher standpoint? If you can show them to me, if you can show me that the work is advancing, we say amen; but we cannot see it. We want to see that God puts His impress upon the work. We want to see men that bear heavenly credentials, that shall carry this work in the very last days to its completion.*6LtMs, Ms 9, 1890, par. 23*

God will give every man here a chance if they will accept it. But if they do not choose to accept it, He takes every man in his place, and they come right in and carry forward the work, and they can tell, as John did, The things which we have seen, the things which we have heard, and which our hands have handled of the Word of Life, these things we tell unto you, we show unto you.*6LtMs, Ms 9, 1890, par. 24*

Why, every one of these that have a place, they have power, and God wants them to live among us; but God forbid that they should close the door that no other but they shall be heard. Now, brethren, I entreat of you for Christ's sake, let us get to reason, and let the Spirit of God have influence upon your hearts. I feel an intense interest for every soul here. Why? Because I look to Calvary and I see the value of the price that has been paid for the soul, and therefore I do not want that [any] soul should close the door of his heart from God. I entreat of you, brethren and sisters, that you should come near to God, that you should take hold of His power, and that you should not deprive yourselves of the very blessing that God wants you to have.*6LtMs, Ms 9, 1890, par. 25*



## Ms 10, 1890

Sermon/Who Will Accept the Light From Heaven?

[Battle Creek, Michigan]

February 6, 1890

This manuscript is published in entirety in *1SAT 129-138*.

Remarks of Mrs. E. G. White at the Bible School, February 6, 1890. *6LtMs, Ms 10, 1890, par. 1*

He has some very precious words I want to read to you: "Neither pray I for these alone (that is the disciples immediately around him), but for them also which shall believe on me through their word." [*John 17:20*.] That is us. That means us, Brethren. "That they may be one as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." [*Verse 21*.] The unity and the harmony! Now, I have thought of a good many that ought to be here that are not here. *6LtMs, Ms 10, 1890, par. 2*

Where are Leon Smith, and Brother Ballenger, and Bro. Smith? Can't they spend an hour? Will they draw off for fear that they shall be [won]? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. Now, brethren, where is your burden? Is it that you should get those that do not understand these things and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can't you see that is not the way for man to work? *6LtMs, Ms 10, 1890, par. 3*

Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is. But if they keep on the outer skirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be

here. *6LtMs, Ms 10, 1890, par. 4*

Now, here is the Word: “That they may believe that thou hast sent me; and the glory which thou gavest me I have given them.” [*Verses 21, 22.*] That is what we are waiting for here. We want some of that glory, and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten our pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon your countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go. *6LtMs, Ms 10, 1890, par. 5*

“And the glory which thou gavest me I have given them, that they may be one, even as we are one.” [*Verse 22.*] Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. “I in them, and thou in me, that they may be made perfect in one.” [*Verse 23.*] Now their profit is not in seeing just how far they can keep off, and keep another mind and their own ideas, and cherish their own ideas, and water their own ideas. No, but it is that they may be made perfect in one, and they want to be made in one, and they are trying to be one, and they are trying to get where they may be in unity. *6LtMs, Ms 10, 1890, par. 6*

“That the world may know that thou hast sent me.” Those are the credentials they bear to the world. “And hast loved”—now, mark this; O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. “And hast loved them as thou hast loved me.” [*Verse 23.*] Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it? “Hast loved them as thou hast loved me.” Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done, that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father. There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to the water, but you never can make him drink, he has got to drink of himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty

and in all their clearness, and it is like the bright shining of the candle. But unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me. *6LtMs, Ms 10, 1890, par. 7*

And He says, "Father I will that they also that thou lovest, whom thou hast given me, be with me where I am." [*Verse 24.*] Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing—even if I die at my post—it makes me willing to make an entire sacrifice for the truth's sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing. He is my hope and comfort. *6LtMs, Ms 10, 1890, par. 8*

Now what? "That they may behold my glory." [*Verse 24.*] We have felt Him in the humiliation, we have felt Him in the sacrifice, we have felt Him in the trials, we have felt Him in the test. Now that we may behold Him, that we may see Him as He is, that we may behold His glory. If we behold Him we will be a partaker with Him of His glory. "And the glory which thou gavest me, I have given them. For thou lovest me before the foundations of the world. O, righteous Father, the world hath not known thee." [*Verses 22, 24, 25.*] Oh, how little we know thee. And we profess to be His followers. He says, "The world hath not known thee." God forbid that it should be of those that carry the truth to those that are in darkness that Christ will say they do not know it. How few know my Saviour! *6LtMs, Ms 10, 1890, par. 9*

"But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 25, 26.*] That is His Word. We have been reading it for more than the last year more distinctly. "I have declared unto them thy name,"—Thy name, its goodness, its mercy, its love, its compassion, that you may gather up your forces and think, and that you may plant yourselves upon the Rock Christ Jesus and believe Him. *6LtMs, Ms 10, 1890, par. 10*

"I have declared unto them thy name, and will declare it." That is what He came here for. "That the love wherewith thou hast loved me may be in them, and I in them." [*Verse 26.*] I am so glad,

brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so. He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should discern Him and what He was to us and what He would do for us, and what He would be to us—that he should cast this dark and gloomy shadow between us and our Saviour. *6LtMs, Ms 10, 1890, par. 11*

Now, we have been just getting a glimmering of faith. We have not but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadow, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though that we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength that we may just be armed. We have got the memorials all surrounding us—barricaded with the promises—and we can say, "Although the fig tree shall not blossom, neither fruit be found in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet I will rejoice in the Lord, I will joy in the God of my salvation." [*Habakkuk 3:17, 18.*] *6LtMs, Ms 10, 1890, par. 12*

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over again, and I bring myself in position where I can perceive the light and the brightness of the Sun of Righteousness. I will not look at the darkness. Brethren and sisters, I beg of you for Christ's sake, to lift Him up—the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. *6LtMs, Ms 10, 1890, par. 13*

Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God. Just see what our Saviour says: "When the Son of man cometh shall he find faith in the earth?" [*Luke 18:8.*] Why? Why, because the devil has put his dark

mantle to enshroud the people when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here. You want to be so rooted and grounded in it that when you go to those that are fastened in unbelief that they shall not throw their darkness over your mind, that you shall become so settled as to what is truth that you will not be shaken away from it, but that God can reveal to you His precious, precious light. *6LtMs, Ms 10, 1890, par. 14*

Now, Paul knew that he was not going to stay very long with Timothy, and he kept giving him lessons all the time, and he says, “My son, be strong in the grace that is in Christ Jesus.” [2 *Timothy 2:1*.] That is what every one of us want—not any of your own opinions, nor smartness, nor intellect, nor any of these things—but be strong in the grace that is in Christ Jesus. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach also. Thou therefore endure hardness, as a good soldier of Jesus Christ.” [*Verses 2, 3*.] There is the very word before us. *6LtMs, Ms 10, 1890, par. 15*

And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil, the very men that ought to be fitting for these positions, they are not here at all, they do not come near. Now, Brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. *6LtMs, Ms 10, 1890, par. 16*

Brethren, we want light, precious light from the throne of God. And in place of quibbling, and in the place of fastening up hooks that you can hang your doubts upon, for Christ’s sake, go to your knees in prayer. For Christ’s sake, see the errors and mistake of the Jews, because Christ has said, “Light has come, and ye choose darkness rather than light.” [*John 3:19*.] Now this can be done right where light is shining. You meet men who say, Beware, beware; we must go carefully; we must be very careful to press out the darkness and let the light come in. *6LtMs, Ms 10, 1890, par. 17*

Brethren, we want to come right up, as a man, and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. This is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step and falls, and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith. *6LtMs, Ms 10, 1890, par. 18*

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews. But here this centurion came, and he says, O Lord, you need not go away down there to heal my servant, you just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, you may just say the word. I say to my servant, go, and he goeth; and I say to him, do this, and he doeth it. Well now, all you have to say is to command, and it will be done. What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that servant. The Jews saw how Christ said to him, "I have not found so great faith, no not in all Israel." [*Matthew 8:8-10.*] *6LtMs, Ms 10, 1890, par. 19*

Now there are those outside of us that are standing in greater favor to God than we are, and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light, and they do not know whether to do it or not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in. My soul is agonized, at times, over these things. But I cannot do anything, I cannot speak to the heart—but God alone can speak to the heart. *6LtMs, Ms 10, 1890, par. 20*

I entreat of you, as an ambassador of Jesus Christ, to bruise Satan under your feet. I beseech of you to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow—where the light of Heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness. *6LtMs, Ms 10, 1890, par. 21*

Well, yesterday morning I awoke about two o'clock, and I could not rest. It seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord, and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a lightwave came right down upon me, and the peace of God came upon me; and the words, I will be with you, I will give thee My strength, came to me.*6LtMs, Ms 10, 1890, par. 22*

And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to leave it right in the hands of God. Brethren, do we carry our loads there and leave them? Let us do it. Let us roll it right on the Burden-bearer, and when we have a part to act, we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace.*6LtMs, Ms 10, 1890, par. 23*

It is true men will say you are too excited; you are making too much of this matter, and you do not think enough of the law. [They say], "Now you must think more of the law. Don't be all the time reaching for this righteousness of Christ, but build up the law." Let the law take care of itself. We have been at work on the law until we got as dry as the hills of Gilboa without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth.*6LtMs, Ms 10, 1890, par. 24*

May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us we will draw nigh to Him, and He says He will draw nigh to us. [*James 4:8.*] Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost, and there were souls converted, they could not resist the testimony.*6LtMs, Ms 10, 1890, par. 25*

## Ms 16, 1890

### Our Constant Need of Divine Enlightenment

Lynn, Massachusetts

1890

Portions of this manuscript are published in *2SM* 19-21; *PM* 67, 79; *Ev* 593-594; *CW* 94-95; *MM* 98-99; *VSS* 315-316; *5BC* 1126; *6BC* 1097; *7BC* 907, 934, 941, 949, 979; *CTr* 124, 238; *1MR* 109-110; *2MR* 197; *5MR* 164.

The true Witness speaks through John to the churches, “I have somewhat against thee, because thou hast left thy first love.” [*Revelation* 2:4.] And again they are reprov'd because they have not strengthened the things that remain, that are ready to die. *6LtMs, Ms 16, 1890, par. 1*

The Lord Jesus, in bestowing His rewards, will scrutinize every talent; the interest expected will be in proportion to the amount of capital intrusted. By His own humiliation and agony, Christ has paid the purchase money for our salvation, and He has a right to our services. The very name of servant involves the idea of work, responsibility. All our capabilities, all our opportunities, have been intrusted to us for wise improvement, that Christ may receive His own with usury. The heavenly messenger ascended on high and led captivity captive and gave gifts unto men—divine treasures of truth to be presented by His living witnesses to all men. What use are we individually making of these gifts, the talents in our hands? Do not, like the unwise and unfaithful servant, bury these talents in the world where they will bring no returns to God. *6LtMs, Ms 16, 1890, par. 2*

It behooves all to improve with careful fidelity the talents intrusted to them. They will increase as they are used for the good of humanity and the glory of God. Every soul should make the kingdom of heaven first in his calculations. He is not to put all the strength of brain, bone, and muscle, into worldly business interests; if he does, he imperils his spiritual interests and will lose an eternity of bliss. *6LtMs, Ms 16, 1890, par. 3*



Christ said to His disciples, "Love one another, as I have loved you." [John 13:34.] Is this commandment obeyed? Do we love one another with that unselfish love which Jesus manifested for our souls? Is not the love of Jesus dying out of our institutions and our churches, and selfish interests taking its place? We are to put from us everything that savors of selfishness, of disagreement, disaffection, or variance. There should be no contentions, no evil surmisings, no seeking the supremacy. They who seek to be the first, the highest, shall be last and least of all. If we are Christ's, we shall be one, even as He was one with the Father. His grace will unite the hearts of His disciples. Jesus took the nature of humanity in order to reveal to man a pure, unselfish love, to teach us how to love one another. *6LtMs, Ms 16, 1890, par. 4*

As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory to receive His children. And that, which should cause us joy and thanksgiving is that God hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained. Then we may have assurance forever that the whole unfallen universe is interested in the grand work Jesus came to our world to accomplish, even the salvation of man. *6LtMs, Ms 16, 1890, par. 5*

And shall not man on earth co-operate with the great Leader, our Redeemer, who has ascended into heaven for us? Shall we show no special zeal, no devoted interest, in the work that was devised in heaven and is to be carried forward in the world? Shall the men whom the Lord has bought with His own most precious blood, refuse to do the work left in their hands—refuse to co-operate with the heavenly agencies who are doing His bidding on the earth? Will they go if He bids them, even to the ends of the earth, to let the light of truth given them of heaven shine forth to their fellowmen? *6LtMs, Ms 16, 1890, par. 6*

We are to be diligent workers. An idle man is one of the most miserable of God's creatures, and to be idle in the great work which Christ gave His life to accomplish, is the worst kind of idleness. *6LtMs, Ms 16, 1890, par. 7*

Our spiritual faculties will perish without exercise. Satan is never idle in seeking our destruction. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world. We are laborers together with God. The end of all things is at hand, and we must work while it is day, for the night cometh when no man can work. Our interests and all our powers are to be enlisted in the work of proclaiming Christ and Him crucified, preparing the way for His second appearing.*6LtMs, Ms 16, 1890, par. 8*

Lift Him up the man of Calvary. Place yourself in the divine current where you can receive the heavenly inspiration, for you may have it. Then point the weary, the heavy-laden, the poor, the broken-hearted perplexed soul to Jesus, the source of all spiritual strength.*6LtMs, Ms 16, 1890, par. 9*

Be faithful, minute men, to show forth the praises of Him who hath called you out of darkness into His marvelous light. Tell it with pen and voice that Jesus lives to make intercession for us.*6LtMs, Ms 16, 1890, par. 10*

Time is passing; the end is near; we must work while it is day. We can unite with the great Master-worker. We can follow the self-denying Redeemer through His pilgrimage of matchless love on earth. Jesus came to magnify the law and make it honorable. He died to exalt the law of God, testifying of His changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]*6LtMs, Ms 16, 1890, par. 11*

The same Jesus that walked with His disciples, that taught them upon the earth, that toiled and suffered in His human nature, is with us in His divine power. He is at our right hand to help us in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our true faith. There has been among believers dissension, unbelief and jealousy, and, on the part of some, a firm resistance of light from heaven. I have been shown that those who have resisted light will never see clearly again, unless they humble their hearts before God and confess their backslidings, their prejudice, their hatred of the light which God has sent, which, if accepted, would make them

wise unto salvation. *6LtMs, Ms 16, 1890, par. 12*

Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light in warnings, reproof and counsel from coming to the world. *6LtMs, Ms 16, 1890, par. 13*

He [Satan] is now working with all his insinuating, deceiving power to lead men away from the third angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his master power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is our time to watch unceasingly. Watch, bar the way to the least step of advance that Satan may make among us. *6LtMs, Ms 16, 1890, par. 14*

There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones, newly come to the faith, who need to be strengthened and to have a correct example before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner; others will seize the ideas that have not been correctly presented and will go clear over the mark, ignoring works altogether. *6LtMs, Ms 16, 1890, par. 15*

Now genuine faith always works by love. When you look to Calvary, it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Every man has corrupt and sinful habits that must be overcome through vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech, he cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn. *6LtMs, Ms 16, 1890, par. 16*

The labor of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men, that they

may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] “Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure.” [Philippians 2:12, 13.] We are to be zealous of good works, be careful to maintain good works. And the true Witness says, I know thy works. *6LtMs, Ms 16, 1890, par. 17*

While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity. *6LtMs, Ms 16, 1890, par. 18*

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God and place themselves in the channel of light, will have time to give to the suggestions of Satan and the working out of his plans. *6LtMs, Ms 16, 1890, par. 19*

Satan will insinuate himself by little wedges, that widen as they make a place for themselves. The specious devices of Satan will be brought into the special work of God at this time. *6LtMs, Ms 16, 1890, par. 20*

Many in our institutions are careless in regard to the spirit which they carry with them in their business. They say, Religion is religion and business is business; but all our work in this world, even in a business end is in a sense God’s work, and should be done with a heart full of His love and of a heavenly enlightenment. How much more do we need His grace and help in the work especially connected with His cause. There must be no coldness, no formality, no deadness in His work. The hardness of heart that is manifested in business lines among us as a people is an offense to God. *6LtMs, Ms 16, 1890, par. 21*

The men connected with our institutions are intrusted with sacred responsibilities, and I tell you that which the Lord has opened before me again and again—they cannot be safe men unless they make God their trust every moment, unless they are men of earnest prayer and fervent piety, in their home life, in the work appointed them, in their business. There is danger that these men will cheat their souls by neglecting this ever present help from heaven, failing to become channels of light, and hence failing to receive the reward

of eternal blessedness hereafter. There is not one who can stand safely in a neutral position.*6LtMs, Ms 16, 1890, par. 22*

My soul is burdened. Our publishing institutions lie next to my heart. My guide pointed out some things which, if not corrected, will prove ruinous to our institutions. A strange spirit comes over many who accept positions of trust. Some cease to attend religious meetings that are not of the highest importance to them.*6LtMs, Ms 16, 1890, par. 23*

Their voices are seldom heard in the congregation of the saints, they act as if they were now so far advanced that they could do without praying fervently to God. They do not feel their constant need of education in the school of Christ, to learn His meekness and lowliness of heart. They have strong traits of character which must be overcome, else they are not qualified for the place.*6LtMs, Ms 16, 1890, par. 24*

All their capabilities and powers need to be brought under the control of the Spirit of God. Those who desire wisdom from God, those who wish to follow Jesus at every step, will place themselves where the true light will come to their hearts. They that feared the Lord spake one to another, and the Lord harkened and heard it, and a book of remembrance was written before Him, of them that feared the Lord and thought upon His name. And the Saviour's promise is, Where two or three are gathered together in My name, there will I be in their midst.*6LtMs, Ms 16, 1890, par. 25*

Those who do not feel the necessity of seeking the assembly of the saints, with the precious assurance that the Lord will meet with them, show how lightly they value the help that God has provided for them. Satan is constantly at work to wound and poison the soul. In order to withstand his efforts we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ. The truth of God, dwelling in the heart and guiding the life, will be our safeguard. With the truth in our possession we may humbly and firmly advance from light to greater light, and we shall be guided into every good and holy way.*6LtMs, Ms 16, 1890, par. 26*

Unless the truth transforms the character, it is of no value to the receiver. Those who are in earnest about the future life will not

neglect the opportunities and privileges within their reach. They will not only place themselves with the learners of the truth, but will feel that they are under obligation to God to learn all that is possible for them to know of spiritual and heavenly things. They will carry every matter in prayer to God.*6LtMs, Ms 16, 1890, par. 27*

Coming to God inspires confidence and stimulates the soul to action. The body would die if deprived of suitable nourishment—and so with the soul. In order to have spiritual strength or even life, it must be nourished by the Word, which is spirit and life. It must be constantly fed by the truth which connects the soul with Him in whom we live, and move and have our being.*6LtMs, Ms 16, 1890, par. 28*

In the Office of Publication at Battle Creek, a spirit is cherished that is an offense to God; there is selfishness that God cannot tolerate; there is hardness of heart, a lack of love and meekness, and it is manifested in words and deportment that are entirely unchristian. The Lord has reproved the sins, He has set them before the erring and they still are cherished.*6LtMs, Ms 16, 1890, par. 29*

There are those connected with the Office who did not share in the sacrifices required to establish it and have not carried the burdens of its upbuilding; and they show little interest in it or respect for those who did share in these early labors and sacrifices, and who have grown old and grey in the work.*6LtMs, Ms 16, 1890, par. 30*

Bro. Frank Belden needs a work of grace on his own heart, for he is not walking humbly with God. Self-esteem and a spirit of arbitrary authority will prove the ruin of his soul unless he is transformed. This spirit is an offense to God—he has not drawn closer and closer to God. He must become another man, through [the] softening and subduing influence of the Holy Spirit. He needs the heavenly anointing, for he does not see things in the right light; he does not render respect to those whom God respects; he is hard, unsympathetic toward the very men who have been faithful in their positions in connection with the Office. Those who are hardhearted, stiff, and unbending give evidence that Christ is not abiding in them.*6LtMs, Ms 16, 1890, par. 31*

The spirit that has been manifested toward Bro. Amadon is

displeasing to God. Bro. Amadon has been connected with the Review Office from its first establishment. Those who labored in the cause from the first knew what it was to sacrifice. They accepted the least wages which it seemed possible to subsist upon and sacrificed of even of the little they did receive in order to make the Office a success.*6LtMs, Ms 16, 1890, par. 32*

To Bro. Belden, to Bro. Eldridge, and all others who have more recently connected with the Office and who now find things made ready to their hands, I would say, It becomes you to show great respect and courtesy and liberality to the old standard-bearers. When you lightly esteem them, you show that you do not place God's estimate upon men. When you have made no real sacrifice in the upbuilding of the work, yet are ready to accept the highest wages for yourselves, are hard and exacting toward the veterans of the cause, you are not carrying out the spirit of mercy and the love of God.*6LtMs, Ms 16, 1890, par. 33*

The Lord seeth not [as man] seeth. His thoughts are not as your thoughts; as the heavens are higher than the earth, His thoughts are higher than your thoughts, and His ways than your ways. Bro. Henry has an iron will, and he needs the sunbeams of Christ's righteousness to warm his heart, or his course will do much harm. Bro. Eldridge needs to come as often as possible into association with the worshipping assemblies, that he may be surrounded with a spiritual atmosphere—a greater depth of experience in divine things. Brother Dan T. Jones has a firm, determined spirit; when in the right channel it is well, but in the wrong channel it is perilous.*6LtMs, Ms 16, 1890, par. 34*

Brethren these elements of character will unfit you for responsible positions. You are all on trial, under the proving and testing of [God]. Whenever you sit in council, when you act in your official capacity, remember that in your associations you are dealing with human minds, with souls that are just as precious in the sight of God as your own.*6LtMs, Ms 16, 1890, par. 35*

It is entirely out of place for you to be sharp, critical, or in any degree determined and stubborn and oppressive. God has laid no such work upon any one of you. You imperil souls when you forget

that you are not to deal harshly with any one, not to exercise any arbitrary authority at any time or in any place. Ever bear in mind that there is no respecter of persons with God. Just as you deal with others, you deal with Christ in the person of His saints, and just so will He deal with you. Unless overcome, your rigid elements of character will strengthen and harden, and will come to [cause] the gates of heaven to be closed against you at last. No such spirit can be brought into the family above. *6LtMs, Ms 16, 1890, par. 36*

Now what will keep you in the family of God? You must place yourself in the holy atmosphere. You have all manifested very little faith in the testimonies of the Spirit of God and have shown little respect for them. By the neglect of the means which God has ordained to impart spiritual strength and grace, you have brought blindness upon your souls and hardness into your hearts, and Satan has led you to look at things in a perverted light. If you have no respect for the messages which God sends by testimony and by His servants, what power has He in reserve that will reach your case and correct your errors so that you shall not be led into false paths? We are not to have a negative religion; the garden of the heart must be cultivated. This work is essential for every church member and is especially essential for those who are in responsible places. *6LtMs, Ms 16, 1890, par. 37*

These poisonous Satanic plants must be uprooted. The soil must be prepared, thoroughly ploughed by the Word of God, and the precious seeds of truth must be sown and tended by a wise, skillful gardener. *6LtMs, Ms 16, 1890, par. 38*

In one of His parables, Christ told the story of a man from whom an evil spirit had been cast out. [*Matthew 12:43-45.*] The demon desired to return to the heart from which it had been expelled. He came, and, finding it though swept and garnished still empty, he entered in with seven other spirits more evil than himself, so that the last state of that man was worse than the first. The man in the parable broke with Satan, refused to do his work, but the trouble with him was that after the heart was swept and garnished he failed to invite the heavenly Guest. It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. Men



may leave off many bad habits and yet not be truly sanctified, because they do not have a connection with God; they do not unite with Christ. There is a reservoir of power at their command, but they think they do not need it. They remain in the cave of unbelief, dark, cold, sunless. How can they catch the bright beams of the Sun of Righteousness?*6LtMs, Ms 16, 1890, par. 39*

To be a Christian requires more than a profession of faith; there must be an earnest effort to conquer through the grace freely given of God. All things around us may be made helps to a growth in grace and a knowledge of Christ. Satan, the great rebel, is ever seeking to entice us to sin against God. He will introduce false imaginings, arming the understanding against the revealed will of God, the lower passions against purity and self-denial, the will against God's will; setting up a wisdom from beneath to conflict with the wisdom from above.*6LtMs, Ms 16, 1890, par. 40*

The Holy Spirit has come into the world to subdue all things unto Himself. Shall the Supreme mind be regarded as inactive? Shall God's will be put in the background and man's will be held as supreme? Can this be the controlling power in God's great contest for the recovery of His own?*6LtMs, Ms 16, 1890, par. 41*

Those who are laborers together with God must work with pen and voice to meet the wrong tendencies, to correct the errors, that have been coming in among us. The truth must no longer be kept in the outer court, but be brought into the inner sanctuary of the soul. The religion of Christ requires not alone the putting away of pride, malice, covetousness, injustice, [but putting on] kindness, love, generosity. It will be constantly aspiring, pressing on from grace to grace, from faith to greater faith, from glory to greater glory.*6LtMs, Ms 16, 1890, par. 42*

The Lord commands us through the apostle Peter, Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness, charity, love—for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour, Jesus Christ. [*2 Peter 1:5-8.*]*6LtMs, Ms 16, 1890, par.*

But he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins. For those who are living upon the plan of addition, God will work upon the plan of multiplication, but those who profess to be Christians and lack the Christian graces are blinded by the arch deceiver. They think themselves very wise, when they cannot see afar off and do not understand their own weakness. *6LtMs, Ms 16, 1890, par. 44*

I have been warned that henceforth we shall have a constant contest. Science, so-called, and religion will be placed in opposition to each other, because finite men do not comprehend the power and greatness of God. These words of Holy Writ were presented to me: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [*Acts 20:30.*] This will surely be seen among the people of God, and there will be those who are unable to perceive the most wonderful and important truths for this time, truths which are <essential for> their own safety and salvation, while matters that are in comparison as the merest atoms, matters in which there is <scarcely> a grain of truth, are dwelt upon and are magnified by the power of Satan so that they appear of the utmost importance. *6LtMs, Ms 16, 1890, par. 45*

The moral sight of these men is diseased; they do not feel their need of the heavenly anointing that they may discern spiritual things. They think themselves too wise to err. Men who have not a daily experience in the things of God will not move wisely in dealing with sacred responsibilities; they will mistake light for error, and specious error they will pronounce light, mistaking phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They will fall into deceptions and delusions that Satan has prepared as concealed nets to entangle the feet of those who think they can walk in their human wisdom without the special grace of Christ. Jesus wants men to see not men as trees walking but all things clearly. There is only one remedy for the sinful soul, and unless it is received, men will accept one delusion after another until their senses are perverted. *6LtMs, Ms 16, 1890, par. 46*

In their business life, many in a large degree omit heaven from their

view. There is an eternal reckoning to take place not far hence, but that has been left out of their calculation; the world and its treasures appear attractive to them and selfish interests claim their attention. Jesus presents eternity to view.*6LtMs, Ms 16, 1890, par. 47*

As the lovers of the world make religion subservient to the world, God requires His worshipers to subordinate the world to religion. The things of the world [that] perish with the using, are not to be made the first consideration; these are not the golden currency of heaven. God has not stamped upon them His image and superscription. We are not to trust in our own ability and exalt our own wisdom, for this is only a talent intrusted to us to prove whether we will make a right use of God's gifts. You must renounce all trust in self and come to Christ as little children.*6LtMs, Ms 16, 1890, par. 48*

God designs that His messages of reproof and warning shall vanish this spirit of worldly policy that is endangering our churches; He has been laboring to break up the monotony of a legal religion. There may be a form of Godliness and an appearance of life in the church, all the machinery—much of it human invention—may appear to be working well, and yet that church may be [as] destitute of the grace of God as were the hills of Gilboa of dew and rain.*6LtMs, Ms 16, 1890, par. 49*

Scores of men have preached the Word when they themselves have no faith in it and did not obey its teachings; they were unconverted, unsanctified, unholy. Piety must be brought into the life. What we want is inspiration from the cross of Calvary, then God will open eyes to see that we are not expected to do any work for the Master successfully unless we connect with Christ. If we are indeed laborers together with God, we shall not have a dead scientific religion, but our hearts will be infused with a living power, even the Spirit of Jesus. All those who are truly converted will be drawn out of and away from themselves. Christ is blessing them day by day, and they are His human channels of communicating light and blessings to others.*6LtMs, Ms 16, 1890, par. 50*

Those who are wavering between Christ and the world are in need of the converting power of God. When they see what sin is, and

what is the righteousness of Christ for them, they will no longer dwell in the cave of unbelief. God calls upon them to come out of the cave, and stand with Him. No longer question your need of a personal Saviour. The heart, as well as the understanding must be enlarged; it is not enough to have an intellectual knowledge of the truth, there must be a heart work. The soul-temple must be cleansed from the buyers and sellers and must be opened for the indwelling of the Spirit of God. Christ drew the line of distinction between His disciples and the world, between Himself, even, and His brothers, the sons of Joseph. Listen to these words from His prayer offered just before His agony in Gethsemane, "They are not of the world, even as I am not of the world." [*John 17:14.*] *6LtMs, Ms 16, 1890, par. 51*

We must know the terms of salvation or we are lost. We are to feel, to act, as one with Christ. The very severest of the heart's struggles is at the hour when we leave the service of Satan for the service of Christ, when true conversion, from transgression to obedience and faith, takes place. Many accept the theory of the truth, but compromise with the world, the flesh, and the devil. They are never wholly on the Lord's side. But the soul that has truly experienced the transforming grace of Christ has chosen Christ for its portion; it yields to the gracious influence of His Holy Spirit, and thus the character is formed to the divine pattern. *6LtMs, Ms 16, 1890, par. 52*

It is the work of heavenly angels to unite with human agencies in shedding light amid the moral darkness that rests upon the earth. Christ says to His disciples, Ye are the light of the world. [*Matthew 5:14.*] Shall we envelop our light in a thick covering of worldly policy? Shall we seek for a scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness that we may be channels of light to the world. There are many false beacons established to lead unwary souls to make shipwreck of faith; but the true light of the world must shine, not be smothered, not be put under a bushel, nor under a bed, but set on a candlestick that it may enlighten all that are in the house, the world. The true light is to stand in distinction from all other lights. The system of truth must stand distinct from all other systems, whether of religion or of

morals; it is the light emanating from Christ. Our great work is to reveal Christ to the world and thus reveal the Father.*6LtMs, Ms 16, 1890, par. 53*

There [are] men of the world that will volunteer to be our guides. They regard their course as wise, but their tendencies and actions are evil. They are of the class who, professing to be wise, need to become fools in order to be wise in God's wisdom. They lead away from the path where the voice of Jesus is heard saying, This is the way, walk ye in it. They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history, but those who follow the leader, step by step, will hear and recognize the voice of the True Shepherd.*6LtMs, Ms 16, 1890, par. 54*

We are to learn from Christ, now, to work to be self-denying, self-sacrificing as He was. If we have His spirit, we shall realize the worth of souls and shall work for their salvation. Our work is to be done wholly through the grace of Christ. We shall have a continual sense of our weakness and frailty and shall look to Jesus in earnest prayer for His wisdom and efficiency. There will be times of despondency as we realize our unlikeness to Christ. We see ourselves small, weak, and compassed with infirmities; but we are to depend upon Jesus, we should commit [our] ways unto the Lord and while we trust in Him, in humility, obedience to His Word, heavenly wisdom will be imparted to us to do the Master's work. Our lives may seem a tangle; we cannot see how it is to be straightened, but there is a wise Master-worker; and if we commit ourselves fully to Him, our lives and characters will be woven into such patterns as He may plan for our good and His own glory.*6LtMs, Ms 16, 1890, par. 55*

My brethren, I warn you to heed the oft-repeated injunction of Christ, "Watch unto prayer." [*1 Peter 4:7.*] Do not take your eyes off from Jesus. Let the prayer go forth from unfeigned lips that we may not trust in our own finite wisdom, but that our own thoughts may be brought into subjection to Christ, be molded after the mind of Christ. Why should we not walk with God as did Enoch? Why should we not have the transforming grace of Christ daily? Has He not promised to us great and precious things? Who can find words to

explain the rich promises of God? Behold, said John, What manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. [1 John 3:1.]6LtMs, Ms 16, 1890, par. 56

In the last struggles of the great controversy, God has called us to aid in giving the final warning to the world. While the Christian world is honoring a false sabbath, we are to show them its true character; it must be made plain to them that they are honoring a man-made institution in place of that which God sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility.6LtMs, Ms 16, 1890, par. 57

The people of the world will try to induce us to soften our message, to suppress one of its more distinctive features. They say, "Why do you in your teaching make the seventh-day Sabbath so prominent? This seems to be always thrust before us; we should harmonize with you [if you] would [not] say so much on this point; keep the seventh-day Sabbath out of the *Sentinel*, and we will give it our influence and support." And there has been a disposition on the part of some of our workers to adopt this policy.6LtMs, Ms 16, 1890, par. 58

I am bidden to warn you that deceptive sentiments are entertained, a false modesty and caution, a disposition to withhold the profession of our faith. In the night season, matters have been presented before me that have greatly troubled my mind. I have seemed to be [in] meetings for counsel where these subjects were discussed, and written documents were presented, advocating concessions. Brethren, shall we permit the world to shape the message that God has given us to bear to them? So then as well might the patient prescribe the remedies that are to be used for his cure.6LtMs, Ms 16, 1890, par. 59

Shall we for the sake of policy, betray a sacred trust? If the world is in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message.6LtMs, Ms 16, 1890, par. 60

What is the *Sentinel* for, but to be as the voice of the watchman on the walls of Zion, to sound the danger signal? We are not to cringe

and beg pardon of the world for telling them the truth; we should scorn concealment. Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering: the world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way.*6LtMs, Ms 16, 1890, par. 61*

The Comforter, the Holy Spirit, which Christ said He would send into the world, was to bear an unwavering testimony, "Nevertheless I tell you the truth; it is expedient that I go away; for if I go not away, the comforter will not come unto you: but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go unto my Father, and ye see me no more; of judgment, because the prince of this world is judged." [*John 16:7-11.*]*6LtMs, Ms 16, 1890, par. 62*

On no account will one real believer of the truth remain, even in appearance, neutral in an important crisis or in questions that concern the salvation of the soul. We are not to voice the sentiments of the world. Jesus says, "Whosoever will confess me before men him shall the Son of Man also confess before the Father which is in heaven." [*Matthew 10:32.*] God calls upon all to consider whom they will serve and whom they mean to worship, they will be swayed to the right or the left by the opinions and position of the world. Will they be time-servers? Now, before they advance another step, let all look carefully to see what are their feelings, their aims, and their purposes.*6LtMs, Ms 16, 1890, par. 63*

Those who are more desirous of securing promotion, a good name in the world, than maintaining right principles, will betray sacred truths; they will cripple their influence; they will darken counsel by their words and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will be a snare to every soul who works on this principle.*6LtMs, Ms 16, 1890, par. 64*

Some are flattering themselves that a more auspicious time is coming when God, who ever sides with the right, will vindicate His honor by lifting up His Holy Law, and then they will obey the truth and will triumph with it. I have been shown that in maintaining the right it is not safe to yield one hair's breath because of circumstances, or to teach others that we may do this with comparative safety. Such a course is like that of Judas, who sold his Lord to his enemies fully believing that Christ would manifest His miraculous power and give His enemies another evidence of His divinity. Judas never recovered the lost ground as he expected to do. To place ourselves in a position of apparent yielding is a new phase in the experience of this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are today, a people whom God has prospered, a people who [have] the Lord of Hosts with them.*6LtMs, Ms 16, 1890, par. 65*

Brethren, in the Office of Publication, you have a connection with sacred things. God bids you be careful where you place your feet. He holds you accountable for the light of truth that it shall shine forth in clear and distinct rays to the world.*6LtMs, Ms 16, 1890, par. 66*

The world will never help you by desiring to let your light shine; no, unless there is a separation. They stand under their leader, the great deceiver, who will work through human agencies to eclipse the light. God calls upon you to shine. With intense solicitude trim your lamps, take the oil of grace in your vessels and keep your lamps burning, that your light may shine bright and clear amid the moral darkness of this world. All who hold the truth in righteousness and appreciate its value and sacredness, [will] with wisdom from God send it into the highways and byways of life. If we are sanctified by the truth, our souls will be pervaded by a deep and abiding sense of its importance, and it will be our meat and drink to obey the truth and pass along the precious light to others.*6LtMs, Ms 16, 1890, par. 67*

What is the meaning of all the cautions given me in the last few years? Who are paying heed to their warnings? I have been shown that many who claim to believe the truth have rested in theory and



have not felt the necessity of maintaining close, yes, vital connection, with the pure, sacred springs from which they must derive their life and inspiration. When they should be sending up earnest prayers to heaven, humbling their hearts before God, they have been busy with human calculation, human imaginings, exalting their poor selves in place of exalting the Lord. God has been entirely dropped out of our councils. Were you not afraid you were leaving the most precious principles? There is positive need of a reformation in the publishing house and in the ministry. We need to constantly pray that God will help us in the examination of ourselves, that men who are now sanctified to God may not exert a controlling influence in our institutions. *6LtMs, Ms 16, 1890, par. 68*

While we are to stand firm as a rock to principle, we should be courteous and Christlike in our dealings with all men. We should tell people plainly that we cannot accept the papal sabbath, because it is a mark of special dishonor to God whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience, that is Satan's work. Since God is the author of the Sabbath, it must be presented to the minds of men in contrast to the false sabbath, that all may choose between them. It is Satan that tries to compel the conscience, that error may be accepted and honored. *6LtMs, Ms 16, 1890, par. 69*

This time when there is such an effort made to enforce the observance of Sunday is the very opportunity to present to the world the true Sabbath in contrast to the false. The Lord in His Providence is far ahead of us. He has permitted this Sunday question to be pressed to the front that the Sabbath of the fourth commandment may be presented before the legislative assemblies; thus the leading men of the nation may have their attention called to the testimony of God's Word in favor of the true Sabbath. If it does not convert them, it is a witness to condemn. The Sabbath question is the great testing question for this time. *6LtMs, Ms 16, 1890, par. 70*

The prophet Isaiah says, They that shall be of Thee shall build the old waste places: Thou shalt raise up the foundation of many generations—what is that? The Sabbath of the fourth

commandment. Raise it up by pen, by voice, and ring out the truth in every way possible. And thou shalt be called the repairer of the breach, the restorer of paths to dwell in. [*Isaiah 58:12.*] See *Isaiah 58:13, 14.* This is the work of those who see the Sabbath of the Lord trodden down: they are to give it the exalted position it deserves. See *Isaiah 61:1-4.6LtMs, Ms 16, 1890, par. 71*

This work is now to be done upon the earth. Those who are living in transgression of the Holy Law of God will complain when it is made plain that the spurious sabbath is founded in the power of the man of sin, such knowledge is not palatable to them. They will say, in language too plain to be misunderstood, we want not a knowledge of Thy ways, O Lord. Others will say, as did Pharaoh, Who is the Lord, that I should obey His voice? But we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world.*6LtMs, Ms 16, 1890, par. 72*

Our ministers need great wisdom and divine skill in order to improve every opportunity that the providence of God shall prepare for them to present truth in contrast with error. While Satan will make masterly efforts to suppress the truth, we must stand firmly to reflect the light to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as lightbearers to the world; the standard would fall from their hands, and the Lord would raise up others who would be faithful and loyal.*6LtMs, Ms 16, 1890, par. 73*

It will require moral courage to do God's work unflinchingly. We are to give no place to self-love, to selfish considerations. Ambition, love of ease, a desire to shun the cross will be a temptation to many, but we are commanded to cry aloud, spare not, lift up thy voice like a trumpet. Shall we labor to make the name of God in the earth? Shall we obey His voice, or shall we hear the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of fatal realities? The truth is everlasting to us, or it is nothing. Let those who want to make a name in the world go with the world. We must obey God, and not men.*6LtMs, Ms 16, 1890, par. 74*

We should be alarmed when we see the least disposition to hush the voices that proclaim the message of the third angel. That angel represents the people of God who give the last warning to the world. No greater contempt could be shown to the Creator than the contempt manifested for the day which He has sanctified. And as Satan with his human agencies pushes the warfare against God by leading men to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in its defense; the Calebs must press to the front. The greater the contempt heaped upon the law, the stronger will be their love for it, and the more earnest their efforts to exalt it. See *Ephesians 5:12, 13.6LtMs, Ms 16, 1890, par. 75*

In the great conflict of faith and unbelief, the whole of the Christian world is involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they do not come out boldly for Christ, through fear of losing property or suffering reproach; all such are numbered with the enemies of God.*6LtMs, Ms 16, 1890, par. 76*

Morality cannot be separated from religion. Conservative tradition received from educated men and from the writings of great men of the past are not all a safe guide for us in these last days, for the great struggle before us is such as the world has never seen. The brethren who have not acted a part in this work in the past need to move with far greater caution in regard to that which they accept and that which they refuse. They need to penetrate much deeper than their limited spiritual knowledge or their present habits or opinions would lead them to do.*6LtMs, Ms 16, 1890, par. 77*

All these may need reforming. We are not one of us safe, even with past experience <in the work, and certainly are not safe if we have not had that experience,> unless we live as seeing Him who is invisible. Daily, hourly, we must be actuated by the principles of Bible truth—righteousness, mercy and the love of God. He who would have moral and intellectual power must draw from the Divine Source.*6LtMs, Ms 16, 1890, par. 78*

At every point [and] decision inquire, Is this the way of the Lord? With your Bibles open before you consult sanctified reason and a

good conscience. Your heart must be moved, you soul touched, your reason and intellect awakened, by the Spirit of God. The Holy principles laid down in His Word will give light to the soul. I tell you, my brethren, our true source of wisdom and virtue and power is in the cross of Calvary. Christ is the author and finisher of our faith. He says, "Without Me ye can do nothing." [*John 15:5.*] Jesus is the only sure guarantee for intellectual success and advancement. We need to practice temperance in all things that the taste may be elevated, the appetite controlled, the passions subdued. The Lord Jesus can supply every grace. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—these are the fruits borne by the Christian tree. The Lord Jesus requires of every believer an unreserved surrender of soul, body, and spirit. All the energies, all the capabilities, throughout your lifetime belong to Him. Let no man seek to go about God's work in any of its branches, in his own strength, for if he does this the fruit will not be such as will abide unto eternal life.*6LtMs, Ms 16, 1890, par. 79*

He appears to build on the foundation, but he puts upon it wood, hay, and stubble, material that will be consumed. Our ideas must be elevated. Lift Him up, the Man of Calvary; let the language of the soul be, He must increase, I must decrease. It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration.*6LtMs, Ms 16, 1890, par. 80*

Man's wisdom is foolishness, but many do not yet understand this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is greater, they do not feel the necessity of prayer at every step; they judge after the sight of the eyes and hearing of the ears, but have not the discernment that God gives which would enable them to look beneath the surface. They favor those who should not be favored and turn from those who ought to find help and comfort and justice at their hands.*6LtMs, Ms 16, 1890, par. 81*

I ask my brethren, What government are we under? Are we under Satan's rule, or under the rule of Him whom John saw while on the

Isle of Patmos, who hath prepared His throne in the heavens; and His kingdom ruleth over all? Angels, cherubim and seraphim, bow in holy reverence and obedience to God. Ten thousand times ten thousand and thousands of thousands of angels are round about the throne. From this throne angels are sent to minister to those who shall be heirs of salvation. *6LtMs, Ms 16, 1890, par. 82*

The ruling principles of God's throne are justice and mercy. It is called the Throne of Grace. Would you have divine enlightenment? Go to the Throne of Grace, you will be answered from the Seat of Mercy. A compact [was] entered into by the Father and the Son to save the world through Christ, who would give Himself that whosoever believeth in Him should not perish, but have eternal life. No human power or angelic power could make such a covenant. The rainbow above the throne is a token that God, through Christ, binds Himself to save all who believe on Him. *6LtMs, Ms 16, 1890, par. 83*

The covenant is as sure as the throne. Then why are we so unbelieving, so distrustful? Why doubt so frequently, and trust God so fitfully? Whenever we come to the Throne of God, to ask His mercy, we may look up and behold the rainbow of promise and find in it a mighty argument to present before God that we should receive the answer to our prayers. But let not one flatter himself that he may transgress the commandments of God, and yet receive His favor. In the government of God, justice and grace stand side by side. The law cannot be transgressed with [impunity.] Justice and judgment are the habitation of His throne; here mercy and truth have met together; righteousness and peace have kissed each other. Christ Himself gave the law from Mt. Sinai. He has not at all lessened the claims of the law. He has given His own life in the plan of salvation to atone for man's transgression of the law and to enable him to obey its precepts. Justice is satisfied. Through the merits of Christ, God can be just, and justify the sinner who believes in Jesus. Christ knows the sinner's trials; He knows his temptations. He has taken upon Himself our nature. He was tempted in all points like as we are and He knows how to succor those who shall be tempted. He has wept and He knows our sorrows, He has witnessed all our griefs. To all who believe and trust in Him, He will be a hiding place from the wind and a covert from the

tempest. *6LtMs, Ms 16, 1890, par. 84*

Those who claim that it was not possible for Christ to sin cannot believe that He really took upon Himself human nature; but was not Christ actually tempted, not only by Satan in the wilderness, but all through His life from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave man the perfect example; and through the ample provisions Christ has made, we may become partakers of His divine nature, having escaped the corruption which is in the world through lust. Jesus says, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." [*Revelation 3:21.*] Here is the beginning of our confidence which we must hold steadfast unto the end. *6LtMs, Ms 16, 1890, par. 85*

If Jesus resisted Satan's temptations, He will help us to resist: He came to bring divine power to combine with human efforts. Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances most trying. True, He declares there is none good but one, that is, God; but again He said, I and My Father are one. [*Matthew 19:17; John 10:30.*] Jesus speaks of Himself as well as the Father as God and claims for Himself perfect righteousness. *6LtMs, Ms 16, 1890, par. 86*

In Christ dwelt the fulness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fulness, and is it not thus, and thus only, that we can overcome as He overcame? *6LtMs, Ms 16, 1890, par. 87*

We lose much by not dwelling constantly upon the character of Christ. Believe Me, He says, that I am in the Father and the Father in Me or believe Me for the very works' sake. If ye love Me, keep My commandments. And I will pray the Father and He will give you another Comforter, that He may abide with you forever; even the Spirit of Truth. [*John 14:11, 15-17.*] Jesus said to Thomas, I am the way, the truth and the life: no man cometh unto the Father but by

Me. [Verse 6.]6LtMs, Ms 16, 1890, par. 88

And He says of 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. I will not leave you comfortless, I will come unto you. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. [John 14:17, 18; 15:5, 10.]6LtMs, Ms 16, 1890, par. 89

Why are ye dull of comprehension? Why do ye not cling to Jesus and draw from Him faith and strength and perfection of His character, as the vine-branch draws the sap from the living vine? We are to look to Jesus and climb up step by step in the work of overcoming as the temptations close about us. Abiding with Christ, we become one with Him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life, we shall talk of Christ because we meditate upon Him. We shall grow up into Christ to the full stature of men and women in spiritual understanding.6LtMs, Ms 16, 1890, par. 90

And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. The Eternal Word became flesh and dwelt among us. This theme will quench unbelief; and yet, sad to say, Jesus has been dropped out of many, many discourses that have been preached by Seventh-day Adventist ministers. And why? Because these ministers had not Jesus abiding in their hearts by faith; they were not clothed with Christ's Righteousness.6LtMs, Ms 16, 1890, par. 91

Jesus could not lead them by the side of still waters and into the green pastures of His matchless love, because they would not be led. The love of Jesus is the golden chain that binds our hearts in tenderest sympathy with humanity and in complete unity with every soul that believes. The Spirit of Jesus in my heart will recognize Jesus in the hearts of my brethren and sisters. Our prayers and

hopes are one. The power of an ever-abiding Saviour is greater than ever before, because the emergencies are greater.*6LtMs, Ms 16, 1890, par. 92*

Oh! how much we have lost as a people by our lack of faith. We have suffered loss to our own souls and have failed to reveal to others, by our words and our character, what Christ is and will be to every one who comes to Him believing. He is made unto us wisdom and righteousness and sanctification and redemption. To give glory to God is to reveal His character in our own and thus make Him known. And in what ever way we make known the Father and the Son, we glorify God.*6LtMs, Ms 16, 1890, par. 93*

False views of God, and hence of Christ, are entertained today. Well may we offer the prayer of Moses, Show me Thy glory. What did the Lord answer? I will make all My goodness pass before thee. God might have answered Moses, Why do you ask this question? Have I not revealed My glory in the deliverance of My people from Egyptian bondage? Did I not deliver you by the right hand of My power, and lead you in a dry path across the Red Sea? Did I not reveal My glory in giving you bread from heaven? Did I not bring you water out of the flinty rock? Have you not looked upon My glory in the pillar of fire by night and the cloud by day? Moses might have answered that all this only kindled his desire for greater manifestations of God's power.*6LtMs, Ms 16, 1890, par. 94*

The Lord granted the prayer of Moses, and He desires to answer us in the same way. We need to have our perceptions quickened, our hearts enlarged, that we may comprehend His glory, His goodness, His forbearance, His inexpressible love.*6LtMs, Ms 16, 1890, par. 95*

The Lord passed by and proclaimed, The Lord, the Lord God, merciful—precious ray of light from the Sun of Righteousness—long-suffering, and abundant in goodness and truth—O what flashes of His glory. Keeping mercy unto thousands, forgiving iniquity and transgression and sin—bring all these precious rays together and talk of them, shed their light upon the path of him who walketh in darkness. Look to Christ, behold the attractive loveliness of His character, and by beholding you will become changed to His likeness. The mist that intervenes between Christ and the soul will



be rolled back as we by faith look past the hellish shadow of Satan and see God's glory in His law, and [in] the righteousness of Christ.*6LtMs, Ms 16, 1890, par. 96*

Satan is seeking to veil Jesus from our sight, to eclipse His light, for when we get even a glimpse of His glory, we are attracted to Him. Sin hides from our view the matchless charms of Jesus. Prejudice, selfishness, self-righteousness, and passion blind our eyes so that we do not discern the Saviour. O if we would by faith draw nigh to God, He would reveal to us His glory, which is His character, and the praise of God would flow forth from human hearts and be sounded by human voices. Then we would forever cease to give glory to Satan by sinning against God and talking doubt and unbelief. We should no longer stumble along, grumbling and mourning, and covering the altar of God with our tears.*6LtMs, Ms 16, 1890, par. 97*

The Word of God must be exalted with pen and voice; neglect it not; it is the highest folly to keep out of sight the manna for which the world is starving. If we would behold Jesus, believe His words, and be faithful to reflect His image who hath called us out of darkness into His marvelous light, what a wave of glory would flow back from earth to heaven. It is not God's plan that His Word should be a secondary place in our system of education. We want the Word of God as our guide. It is our light; without its divine rays we grope in darkness. Its study affords discipline that strengthens and elevates and enriches the soul. It furnishes us unto all good works, and guides into safe and rich enterprises. It is the wisdom of God.*6LtMs, Ms 16, 1890, par. 98*

The Holy Spirit is given to all who will heed its voice; it is a purifier, a sanctifier. Not a soul is safe without it, for all are struggling with natural defects of character, with sinful tendencies. Who will be so foolish as to think he can struggle single-handed with enemies that have overcome them again and again? The heart needs to be constantly softened and subdued by the Spirit of Christ. In contact with the world, and even with business connected with the advancement of the cause, the heart grows hard and selfish unless constantly brought in contact with the heart of Infinite love. Conscience grows callous and feeble by neglect to receive the rays

of the Sun of Righteousness.*6LtMs, Ms 16, 1890, par. 99*

Those who flatter themselves that they can safely occupy their time in business, having no special seasons of prayer in public or private, drawing no spiritual strength from the Source of all light and power, and are under the delusion of the enemy.*6LtMs, Ms 16, 1890, par. 100*

All should fear to accept and hold responsibilities without hourly and daily consecration to God, and an entire surrender of their wills to Him. Fear to encounter temptations unless your soul is under the transforming grace of Christ, and you are determined to enquire at every step, Is this the way of the Lord? Ask, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] Deal honestly with your own souls and with your Lord. Do not make a move without God.*6LtMs, Ms 16, 1890, par. 101*

## Ms 17, 1890

Instruction to Physicians

Battle Creek, Michigan

October 1, 1890

From *Lt 13, 1890*. This manuscript is published in entirety in *MM 51-53, 147-151*.

Dr. \_\_\_\_\_'s great success is largely due to his giving attention to his patients. Here I know that you lacked. You have ability, but you allowed other things to take up your mind, when the patients needed your time, your care, your undivided attention. I know that in this you needed to reform. You neglected to speak words of tender sympathy and assurance to suffering ones. Comforting words were often needed, but they were left unspoken. Dr. \_\_\_\_\_ carries into the sickroom a heart full of sympathy, and he is ready to speak words that are necessary for the patients. *6LtMs, Ms 17, 1890, par. 1*

You are too reticent. It is in your power to bind the sick to your heart, and if you do not obtain the confidence of your patients, it is because you do not see the great need of tact, ingenuity, in ministering to the soul as well as to the body. I do not justify any one in practicing deception upon the dying. In as mild a manner as possible, tell them the truth in regard to their case (as I believe you do), and then point them to Jesus as their only hope. *6LtMs, Ms 17, 1890, par. 2*

You have no right to shut yourself up within yourself, and say scarcely anything to the patients. You should not keep patients waiting for your decision in their case. It is not right to cause them suffering of mind by unnecessary delay. Every case should receive prompt attention in its turn and according to its necessity. Negligence in this respect has hurt you from the very first of your medical practice. It need not and should not be. *6LtMs, Ms 17, 1890, par. 3*

I have been shown that this defect in your character has caused

men and women to curse you in their hearts, and almost to blaspheme God. Now if I thought this could not be corrected, I would not write as I do. It is your duty as a Christian physician to educate your manners and your habits for the sickroom, to be cheerful and affable, to manifest tender sympathy, to converse freely on the subjects essential to your patients and which come within the sphere of your practice. You can reach a high standard in your practice.*6LtMs, Ms 17, 1890, par. 4*

Do not, I beg of you, lay blame on others. You have pondered over disagreeable matters altogether too much. There are many things that you do not view in a correct light. Now, cease to think of the disagreeable things; cease to talk of them. Fix your mind on Jesus your helper, and work in faith and confidence. By disciplining yourself you can have greater success than you have ever yet had.*6LtMs, Ms 17, 1890, par. 5*

While at the Health Retreat, you were too reticent in religious exercises. You need to educate the soul religiously. You need to pray and to believe, to hang your helpless soul on Jesus.*6LtMs, Ms 17, 1890, par. 6*

A physician needs to be in daily communion with God, that he may be a constant channel of light to his patients. He should be an imitator of the Lord Jesus Christ. While daily conversant with death, working for those on the verge of the grave, he requires a constant supply of the grace of God, for there is danger that he will become indifferent to eternal realities. His only safety is in keeping the Lord ever before him, his mind constantly under the influence of the Spirit of God.*6LtMs, Ms 17, 1890, par. 7*

The physician should be governed by a strict sense of propriety at all times and on all occasions. I speak plainly, because I know that it is my duty to do this. You cannot be too chaste in your words or too modest in your examination of patients. Coarseness or indelicacy in the operating room, or by the bedside of the suffering, is a sin in the sight of God; and in the minds of the patients it will tell with power against the physician. Unless he constantly cherishes a strict sense of propriety, he will unguardedly shock sensitive patients who are modest and refined.*6LtMs, Ms 17, 1890, par. 8*

Above all other men who fill positions of responsibility, the physician needs to be connected with God, to be taught continually by Him, else there is danger that, under temptation, he will become unfaithful, coarse, and profligate. He needs pure and undefiled religion. And those who stand as his assistants should be wise and calm, persons who fear God. You are safe only when connected with the source of all power, of all purity and elevation of character. *6LtMs, Ms 17, 1890, par. 9*

There are coarse and even sensual minds among physicians. God forbid that this should be the character of one who claims to believe sacred truth. The Spirit of God will shield us from all evil, and will give us an appreciation of the reality of spiritual and eternal things. The solemn truths which we profess will sanctify the soul if we bring them into the inner sanctuary of the heart. O that every physician would be what God would have him—pure, holy, undefiled, shielded by the grace of God, knowing that Christ is his personal Saviour. *6LtMs, Ms 17, 1890, par. 10*

Ever bear in mind, Dr. \_\_\_\_\_, that the sickroom is a place where Christian courtesy, delicacy, and politeness should always be manifested. There should not be even an approach to commonness. The actions of the physician are making their impression. The tones of his voice, the expression of his countenance, the words he speaks, are weighed by the patient. Every movement is scrutinized. *6LtMs, Ms 17, 1890, par. 11*

If the invalid is relieved from pain, and brought back, as it were, from death to life, he is inclined almost to worship the one who, he thinks, has saved his life. He seldom thinks that it is God who has done this work through His human agents. Now is the opportune moment for Satan to come in and lead the physician to exalt himself instead of Christ. Jesus says, “Without me ye can do nothing.” [*John 15:5.*] *6LtMs, Ms 17, 1890, par. 12*

You should lead the patient to behold Jesus as the physician of the body as well as of the soul. If the physician has the love of Christ in his own heart, he will use his influence to set the mighty Healer before the afflicted one. He can direct the thoughts, the gratitude and praise, to the source of all power, mercy and goodness. If he

fails to do this, he is neglecting the most precious opportunities. Oh, what a chance for the Christian physician to exercise his talents to the glory of God, and thus put them out to the exchangers, to be multiplied, and send back to heaven a flood of light in praise and thanksgiving to God for His mercy and love. Oh, what opportunities to drop in the heart the seed which will bear fruit unto holiness.*6LtMs, Ms 17, 1890, par. 13*

He who loves God supremely, with all the heart, with all the soul, mind, might, and strength, will love his neighbor as himself, and will strive for his highest good. He will not lose one opportunity of setting the Lord before the afflicted one.*6LtMs, Ms 17, 1890, par. 14*

There are false ideas of consistency and etiquette which lead to neglect of sacred duties. Worldly etiquette, which stands in the way of saving men's souls by lifting up Jesus before them, and of seeking to do them good, is to be discarded. It should be our constant study how we may best follow the example of Christ and promote His glory. Connection with God is everything. What physicians aim to do, Christ accomplished in the fullest sense. The physician labors with zeal to prolong life. Christ is the giver of life.*6LtMs, Ms 17, 1890, par. 15*

Who has endowed the physician with reason and intelligence? He who is the truth and the life. He applies the balm of Gilead. He is the great Restorer. He is the one who has repeatedly vanquished death and who grants eternal life—God over all. If the physician has learned in the school of Christ, he will, while ministering to the diseased bodies, watch for souls as one that must give an account.*6LtMs, Ms 17, 1890, par. 16*

Christian physicians need to pray—to watch unto prayer. Before them is opened a door for many temptations, and they need to be awakened to a lively sense that there is a Watcher by their side, as surely as there was a Watcher at that sacrilegious feast of Belshazzar, when men praised the gods of silver and gold and drank from the sacred vessels of the temple of God. When men take honor to themselves, they are dishonoring God.*6LtMs, Ms 17, 1890, par. 17*

Whenever one, by any action, leads men to be forgetful of God or to

neglect the plain injunctions of His Word, the unseen Witness testifies, as in the writing on the walls of the palace, “Thou art weighed in the balances, and art found wanting.” [*Daniel 5:27.*]*6LtMs, Ms 17, 1890, par. 18*

Dr. John Cheyne, while he rose to a high point in his profession, did not forget his obligations to God. He once wrote to a friend: “You may wish to know the condition of my mind. I am humbled in the dust by the thought that there is not one action of my busy life which will bear the eye of a holy God. But when I reflect on the invitation of the Redeemer, ‘Come unto me,’ and that I have accepted this invitation; and moreover, that my conscience testifies that I earnestly desire to have my will in all things conformed to the will of God, I have peace, I have the promised rest, promised by Him in whom was found no guile.”*6LtMs, Ms 17, 1890, par. 19*

Before his death, this eminent physician ordered a column to be erected near the spot where his body was to lie, on which were to be inscribed these texts, as voices from eternity: “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.*] “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] “Follow peace with all men, and holiness, without which no man shall see the Lord.” [*Hebrews 12:14.*]*6LtMs, Ms 17, 1890, par. 20*

And while Dr. Cheyne thus strove, even from the tomb, to beckon sinners to the Saviour and to glory, he concealed his own name, withholding it from the column entirely. He was not less careful to say, as speaking to the passer-by, “The name and profession and age of him whose body lies beneath are of little consequence, but it may be of great importance to you to know that by the grace of God he was brought to look to the Lord Jesus as the only Saviour of sinners, and that this looking unto Jesus gave peace to his soul.” “Pray to God, Pray to God,” it says, “that you may be instructed in the gospel; and be assured that God will give the Holy Spirit, the only teacher of true wisdom, to them that ask Him.” This memorial was designed to turn the attention of all to God, and cause them to lose sight of the man.*6LtMs, Ms 17, 1890, par. 21*

This man brought no reproach upon the cause of Christ. I tell you, dear brother, in Christ we may do all things. It is an encouragement to remember that there have been physicians who were consecrated to God, who were led and taught by God. And there may be such in this age—physicians who do not exalt self, but who walk and work with the eye single to the glory of God, men who are true to principle, true to duty, ever looking unto Jesus for His light.*6LtMs, Ms 17, 1890, par. 22*

When we shall have finished our work here, let it be with joy and not with grief that we meet our life record. One writer has said, “In ancient times it was proverbially true, or alleged, that wherever there were three physicians, there were two atheists; that is, the majority of the profession were then deemed atheist or atheistic. How changed now!”*6LtMs, Ms 17, 1890, par. 23*

“William Hay, a surgeon of eminence, is described as one of those who fear God in youth, who walk with Him through life, and to whom the hoary head is therefore a crown of glory. Arrested by the words, ‘If any man be in Christ, he is a new creature’ [*2 Corinthians 5:17*], and affected by the love of God in the Saviour, he devoted himself to that which God puts first in the soul. The holy duties and pleasures of the Sabbath rest were zealously cultivated by Hay. In short, he escaped from the dangers of his profession because he was afraid of them and adopted the divine means of safety. His support and comfort were found in believing views of the atonement made by Jesus; and resting therein, he was blessed and made a blessing.”*6LtMs, Ms 17, 1890, par. 24*

As we examine the records of the past, physician after physician rises up before us qualified to minister to the soul as well as to the body, and some of them actually doing so. Driven by the perils of their profession, they sought the wisdom of ‘God, only wise, and’ were guided by His Spirit in the path whose end is glory.*6LtMs, Ms 17, 1890, par. 25*

The Christian physician is a minister of the highest order. He is a missionary. Those who through their skill and faithful, earnest effort, by wisdom from God, can relieve bodily pain, place themselves in such a relation to their patients that they can point them to the Soul-



healer, who can say, “Thy sins be forgiven thee.” [*Matthew 9:2.*] The God-fearing, God-loving physician longs to reveal Jesus to the sin-sick soul and tell him how free, how complete, is the provision made by the sin-pardoning Redeemer. “His tender mercies are over all his works.” [*Psalms 145:9.*] But for humanity more ample provision is made, and the promise is full which points to Jesus as the fountain opened for sin and uncleanness. What can make a heart so light, what can spread so much sunshine through the soul, as the sense of sins forgiven? The peace of Christ is life and health.*6LtMs, Ms 17, 1890, par. 26*

Then let the physician realize his accountability and improve his opportunities to reveal Christ as a forgiving Saviour. Let him have a high regard for souls and do all in his power to win them to Christ and the truth.*6LtMs, Ms 17, 1890, par. 27*

May the Lord put His Spirit upon our physicians and help them to work intelligently for the Master, because they loves Jesus and the souls for whom Christ died.*6LtMs, Ms 17, 1890, par. 28*

## Ms 19, 1890

Cultivating the Graces of Christianity

Petoskey, Michigan

August 20, 1890

This manuscript is published in entirety in *TM 147-158*.

To the Ministers and Churches in the Ohio Conference:

During the late camp meeting I sent an appeal to you from the Lord, to correct existing evils. I did not write out all that I had to say to you, for I greatly feared that the letter might not reach you before the meeting closed. *6LtMs, Ms 19, 1890, par. 1*

My brethren, we are living in a most solemn period of this earth's history. There is never time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. We are now upon the very borders of the eternal world and stand in a more solemn relation to time and to eternity than ever before. Now let every person search his own heart and plead for the bright beams of the Sun of Righteousness to expel all spiritual darkness and cleanse from defilement. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9*.] *6LtMs, Ms 19, 1890, par. 2*

Through faith, irrespective of feeling, Jesus, the Author of our salvation, the Finisher of our faith, will by His precious grace strengthen the moral powers, and the sinner may reckon himself "to be dead unto sin, but alive unto God through Jesus Christ." [*Romans 6:11*.] Simple faith, with the love of Christ in the soul, unites the believer to God. While toiling in battle as a faithful soldier of Christ, he has the sympathy of the whole loyal universe. The ministering angels are round about him to aid in the conflict, so that he may boldly say, "The Lord is my helper," "the Lord is my strength and my shield;" I shall not be overcome. [*Hebrews 13:6; Psalm 28:7*.] "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." [*Ephesians 2:8*.] *6LtMs, Ms 19, 1890, par. 3*

The infinite wisdom and power of God are exerted in our behalf. The heavenly host are surely fighting our battles for us. They are always looking with intense interest upon the souls purchased by the Saviour's blood. They see, through the sacrifice of Christ, the value of the human soul. It is always safe to be on the Lord's side, not halfheartedly, but wholly. It is this halfhearted, indifferent, careless work that separates your souls from Jesus, the source of your strength. Let this be your prayer, "Take everything from me, let me lose property, worldly honor, everything, but let thy presence be with me." It is safe to commit the keeping of the soul to God, who reigns over all heaven and earth.*6LtMs, Ms 19, 1890, par. 4*

Will my ministering brethren in Ohio see that they work circumspectly, that they heed the charge of the apostle Paul to Titus? "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (*Titus 2:6-8*); also read *verses 11-15.6LtMs, Ms 19, 1890, par. 5*

I was shown that on the part of the ministers in all our conferences and churches there is a neglect to study the Scriptures, to search for the truth. If their minds were properly disciplined, and were stored with the precious lessons of Christ, then at any time and in any emergency they could draw from the treasure house of knowledge things both new and old, to feed the church of God, giving to every man his portion of meat in due season. If Christ is abiding in the soul, he will be as a living fountain, "a well of water springing up into everlasting life." [*John 4:14.*]*6LtMs, Ms 19, 1890, par. 6*

I tell you the things which I have seen, and which are true—that by well-directed, persevering effort there might be many, very many, more souls brought to the knowledge of the truth. O! the end is near. Who is ready for Christ to rise up from His throne to put on the garments of vengeance? Whose names are registered in the Lamb's book of life? The names of those only will be there who follow the Lamb whithersoever He goeth. Your erroneous ideas, your objectionable phases of character, must be given up, and you must

be clothed with the garments of Christ's righteousness. *6LtMs, Ms 19, 1890, par. 7*

Faith and love—how destitute are the churches of these! The heavenly Merchantman counsels you, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eyesalve, that thou mayest see.” [*Revelation 3:18.*] God forbid that those who are preaching in our conferences should be like the foolish virgins, having lamps, but destitute of the oil of grace which makes the lamp burn and give forth light. *6LtMs, Ms 19, 1890, par. 8*

O, we want more praying ministers, men who carry a solemn weight of souls, men who have a faith that works by love and purifies the soul. Without faith it is impossible to please God. How imperfect is faith in our churches! Why do we not believe that the Lord will do just as He says He will? *6LtMs, Ms 19, 1890, par. 9*

We are God's servants, and to each of us He has given talents, both natural and spiritual. As children of God, we should be constantly gaining a fitness for the heavenly mansions which Christ told His disciples He was going away to prepare for them. [*John 14:2.*] He who lays hold upon the righteousness of Christ may become a perfect man in Christ Jesus. Working from a high standpoint, seeking to follow the example of Christ, he shall grow up into His likeness, possessing more and more refinement. *6LtMs, Ms 19, 1890, par. 10*

The Saviour prayed, “Sanctify them through thy truth: thy word is truth.” [*John 17:17.*] Those who are disciplined by the truth will be doers of the Word; they will be diligent Bible readers, searching the Scriptures with earnest desire to understand the will of God and doing His will intelligently. *6LtMs, Ms 19, 1890, par. 11*

The ministers in our conferences need to walk carefully before God. The apostle's injunction, “Be courteous” [*1 Peter 3:8*] is greatly needed in their ministering, in watching for souls as those who must give account, in seeking to save the erring. You may be true to principle, you may be just, honest, and religious; but with it all you must cultivate true tenderness of heart, kindness, and courtesy. If a person is in error, be the more kind to him; if you are not courteous,

you may drive him away from Christ. *6LtMs, Ms 19, 1890, par. 12*

Let every word you speak, even the tones of your voice, express your interest in and sympathy for the souls that are in peril. If you are harsh, denunciatory, impatient with them, you are doing the work of the enemy. You are opening a door of temptation to them, and Satan will represent you to them as one who knows not the Lord Jesus. They will think their own way is right, and that they are better than you. How, then, can you win the erring? They can recognize genuine piety, expressed in words and character. *6LtMs, Ms 19, 1890, par. 13*

If you would teach repentance, faith, and humility, you must have the love of Jesus in your own heart. The truth you believe is able to sanctify the soul and to fashion and mold the whole man, not only to change his words, and deportment, but to abase the pride, and purify the soul-temple from all defilement. *6LtMs, Ms 19, 1890, par. 14*

Bible religion is very scarce, even in the ministers. I mourn day and night for the coarseness, the harshness, the unkindness in words and spirit, that is manifested by those who claim to be children of the heavenly King, members of the royal family. Such hardness of heart, such a want of sympathy, such harshness, is shown to those who are not special favorites; and it is registered in the books of heaven as a great sin. Many talk of the truth, they preach the theory of the truth, when the melting love of Jesus has not become a living, active element in their character. *6LtMs, Ms 19, 1890, par. 15*

This is an age of almost universal apostasy. And those who claim to hold advanced truth mislead the churches when they do not give evidence that their character and works harmonize with the divine truth. The goodness, the mercy, the compassion, the tenderness, the loving kindness of God are to be expressed in the words and deportment and character of all who claim to be children of God, especially in those who claim to be messengers sent by the Lord Jesus with the Word of Life to save the perishing. They are enjoined by the Bible to put away all that is harsh and coarse and rough in their character, and to be grafted into Christ, the living Vine. They should bear the same quality of fruit that the vine bears. Thus only

can the branch be a true representation of the preciousness of the vine.*6LtMs, Ms 19, 1890, par. 16*

Christ came to our world to reveal the Father amid the gross darkness of error and superstition that then prevailed. The disciples of Christ are to represent Him in their everyday life, and thus the true light from heaven will shine forth in clear, steady rays to the world; thus a character is revealed entirely different from that which is seen in those who do not make the Word of God their guide and standard.*6LtMs, Ms 19, 1890, par. 17*

A knowledge of God must be preserved amid the darkness that covers the world and the gross darkness that envelops the people. Age after age the pure character of Christ has been misrepresented by those who claimed to be believers in Him and in the Word of God. Hardness of heart has been cultivated. Love and kindness and true courtesy have been fast disappearing <from ministers and people.>.*6LtMs, Ms 19, 1890, par. 18*

What can the universe of God think of this? Those who claim to be representatives of Christ show rather the <hardness of heart which is> characteristic of Satan, which made him unfit for heaven, unsafe to be there. Just so it will be with those who know the truth, and yet close the door of the heart against its sanctifying power. "It pleased God by the foolishness of preaching to save them that believe." [*1 Corinthians 1:21.*] The servants of Christ are not only to be instruments through the preaching of Jesus, to lead men to repentance, but they are to continue their watchcare and interest by keeping before the people, by precept and example, the Lord and Saviour Jesus Christ. They are to sanctify themselves, that their hearers also may be sanctified. Thus all will grow in godliness, going on from grace to grace, until the ambassador for God can present every man perfect in Christ Jesus. Then the ministerial office will be seen in its true, sacred character.*6LtMs, Ms 19, 1890, par. 19*

But the standard of the ministry has been greatly lowered, and the Minister of the true sanctuary is misrepresented before the world. God is ready to accept men as His co-laborers, and to make them the light of the world, agents through whom He can graciously

infuse light into the understanding. If the men who bear the message have not Christ abiding in them; if they are not true—and some are not—may the Lord awaken them from their deception before it shall be too late. God wants men to be tender-hearted, compassionate, and to love as brethren. Jesus is waiting for them to open the door, that He may come in and infuse into their hearts the warmth of His love, His goodness, His tender compassion, that the worker may in all his connection with humanity reveal the Saviour to the world. *6LtMs, Ms 19, 1890, par. 20*

Ministers too often act the part of critics, showing their aptness and sharpness in controversy. Sabbath after Sabbath passes away, and scarcely an impression of <the grace of Christ> is made upon the hearts and minds of the hearers. Thus the ministry comes to be regarded as unimportant. All heaven is working for the salvation of sinners; and when the poorest of the human family comes with repentance to his Father, as did the prodigal son, there is joy among the heavenly host. There is warmth and courtesy and love in heaven. *6LtMs, Ms 19, 1890, par. 21*

Let ministers go before God in prayer, confessing their sins, and with all the simplicity of a little child ask for the blessings that they need. Plead for the warmth of Christ's love, and then bring it into your discourses, and let no one have occasion to go away and say that the doctrines you believe unfit you for expressing sympathy with suffering humanity, that you have a loveless religion. *6LtMs, Ms 19, 1890, par. 22*

The operations of the Holy Spirit will burn away the dross of selfishness and reveal a love which is tried in the fire, a love that maketh rich. He who has these riches is in close sympathy with Him who so loved us that He gave His life for our redemption. Paul, when speaking to the Corinthians, says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [2 *Corinthians* 4:7.] This is what Christ taught His disciples: "Without me ye can do nothing." [*John* 15:5.] *6LtMs, Ms 19, 1890, par. 23*

Paul would impress upon the minds of the ministers and people the reason why the gospel was committed to weak and erring men—

that man might not receive the honor due to God only, but that God might receive all the glory. The ambassador is not to congratulate himself, and take to himself the honor of success, or even to divide the honor with God, as if by his own power he had accomplished the work. *6LtMs, Ms 19, 1890, par. 24*

Elaborate reasoning or argumentative demonstrations of doctrine seldom impress upon the hearer the sense of his need and his peril. Simple, brief statements, from a heart made soft and sympathetic by the love of Christ, will be as the grain of mustard seed to which Christ Himself likened His utterances of divine truth. He throws into the soul the vital energy of His spirit, to make the seed of truth germinate and bear fruit. *6LtMs, Ms 19, 1890, par. 25*

Will my brethren <take heed> that no glory is given to men? Will they acknowledge that Christ does the work upon the human heart, and not they themselves? Will my ministering brethren plead with God alone in secret prayer for His presence and His power? Dare not to preach another discourse until you know, by your own experience, what Christ is to you. With hearts made holy through faith in the Righteousness of Christ, you can preach Christ, you can lift up the risen Saviour before your hearers; with hearts subdued and melted with the love of Jesus you can say, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*]*6LtMs, Ms 19, 1890, par. 26*

There is a sad neglect of reading the Bible and searching it with humble hearts for yourselves. Take no man's explanation of Scripture, whatever his position, but go to the Bible and search for <the truth> yourselves. [After hearing Jesus, the Samaritans said,] <"Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [*John 4:42.*]> There is the mine of truth. Sink the shaft deep, and you will possess that knowledge which is of highest value to you. Many have become lazy <and criminally neglectful in regard to> the searching of the Scriptures, and they are as destitute of the Spirit of God as of the knowledge of His Word. We read in the Revelation made to John of some who had a name to live while they were dead. [*Revelation 3:1.*] Yes, there are many such among us as a people, many who claim to be alive, while they are



dead. *6LtMs, Ms 19, 1890, par. 27*

My brethren, unless the Holy Spirit is actuating you as a vital principle, unless you are obeying its promptings, depending on its influences, laboring in the strength of God, my message to you from God is, "You are under a delusion which may prove fatal to your souls. You must be converted. You must receive light before you can give light. Place yourselves under the bright beams of the Sun of Righteousness." Then you can say with Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] You must cultivate faith and love. "The Lord's arm is not shortened, that it cannot save, neither his ear heavy, that he cannot hear." [*Isaiah 59:1.*] Seek the Lord. Rest not until you know that Christ is your Saviour. *6LtMs, Ms 19, 1890, par. 28*

I wish you, my brethren, to bear in mind that Bible religion never destroys human sympathy. True Christian courtesy needs to be taught and acted, to be carried into all your intercourse with your brethren and with worldlings. There is far more need of love and courtesy in our families than is now revealed. When our ministering brethren shall drink in the Spirit of Christ daily, they will be truly courteous, and will not consider it weakness to be tender-hearted and pitiful, for this is one of the principles of the gospel of Christ. Christ's teaching softened and subdued the soul. The truth received into the heart will work a renovation in the soul. *6LtMs, Ms 19, 1890, par. 29*

Those who love Jesus will love the souls for whom He died. The truth planted in the heart will reveal the love of Jesus and its transforming power. Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan. Coldness, heartlessness, want of tender sympathy, are leavening the camp of Israel. If these evils are permitted to strengthen as they have done for some years in the past, our churches will be in a deplorable condition. *6LtMs, Ms 19, 1890, par. 30*

Every teacher of the truth needs the Christlike principle in his character. There will be no frowns, no scolding, no expressions of contempt, on the part of any man who is cultivating the graces of Christianity. He feels that he must be a partaker of the divine

nature, and he must be replenished from the exhaustless fountain of heavenly grace, else he will lose the milk of human kindness out of his soul.*6LtMs, Ms 19, 1890, par. 31*

We must love men for Christ's sake. It is easy for the natural heart to love a few favorites, and to be partial to these special few; but Christ bids us love one another as He has loved us. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:17, 18.*]*6LtMs, Ms 19, 1890, par. 32*

You have a serious, solemn work to do to prepare the way of the Lord. You need the heavenly unction, and you may have it. "Whatsoever ye shall ask the Father in my name, I will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." [*John 16:23, 24.*] Who can be trifling, who can engage in frivolous, common talk, while by faith he sees the Lamb that was slain pleading before the Father as the intercessor of the church upon earth?*6LtMs, Ms 19, 1890, par. 33*

By faith let us look upon the rainbow round about the throne, the cloud of sins confessed behind it. The rainbow of promise is an assurance to every humble, contrite, believing soul, that his life is one with Christ, and Christ is one with God. The wrath of God will not fall upon one soul that seeks refuge in Him. God Himself has declared, "When I see the blood, I will pass over you." [*Exodus 12:13.*] "The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant." [*Genesis 9:16.*]*6LtMs, Ms 19, 1890, par. 34*

It is Christ that loves the world with a love that is infinite. He gave His precious life. He was the only begotten of the Father. He has risen again from the dead, and is at the right hand of God, making intercession for us. That same Jesus, with His humanity glorified, <with> no cessation of His love, is our Saviour. He has enjoined upon us to love one another as He has loved us. Will we then cultivate this love? Shall we be like Jesus?*6LtMs, Ms 19, 1890, par. 35*

## Ms 19a, 1890

Frivolity and Familiarity Among Mission Workers

St. Helena, California

May 1, 1890

This manuscript is published in entirety in *GCDB 02/06/1893 162-163*.

Missions are essential as the foundation of missionary effort in our cities; but unless those standing at the head of these missions make strenuous effort to guard every post so that Satan shall not control, losses will be sustained. The mission at Cleveland, Ohio, is not reaching the highest standard. Young men and young women should here receive the training and education that will qualify them to work for the Master. But if they do not possess solidity of character, and a spirit of consecration, all efforts to fit them for the work will prove a failure. None should be connected with the mission who do not give evidence that they possess these essential qualifications. The same is true of the older workers. Unless they have the truth sanctifying soul, body, and spirit, they will not do the right kind of work; they cannot exert a saving influence in the canvassing field or in any other branch of the cause. *6LtMs, Ms 19a, 1890, par. 1*

Without a high sense of propriety, of sobriety, of the sacredness of the truth and the exalted character of the work, how can men in any way represent Christ? How can they be a savor of life unto life? *6LtMs, Ms 19a, 1890, par. 2*

The Lord has many precious souls in Cleveland, in Cincinnati, and other cities, who should be reached by the special truths for this time. But the course pursued by young men and young women connected with the mission is frivolous, degrading the work, and demoralizing the mission. Such defective characters separate God from the mission rooms, it does not require weeks or months to read the character of many of the workers. Their conduct is an offence to God. There are wrongs existing in society which Christians will not practice, but abhor. Let those who are frivolous

and carnally minded be placed in our missions, and their influence tends to lower everything connected with the institution. *6LtMs, Ms 19a, 1890, par. 3*

There should be connected with the mission married persons who will conduct themselves with strictest propriety. But the danger in Ohio is not alone from youth, but from married men and women who should build up the walls of modesty and virtue about themselves, so that women will not allure men, and men will not allure women from strict propriety. "Abstain from even the appearance of evil." [*1 Thessalonians 5:22.*] *6LtMs, Ms 19a, 1890, par. 4*

Lovesick sentimentalism prevails. Married men receive attention from married or unmarried women; women also appear to be charmed, and lose reason and spiritual discernment and good common sense. They do the very things that the Word of God condemns, the very things that the Testimonies of the Spirit of God condemn. Warnings and reproofs are before them in clear lines, yet they go over the same path that others have traveled before them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the Son of God afresh and put Him to an open shame. *6LtMs, Ms 19a, 1890, par. 5*

There is no safety for any man, young or old, unless he feels the necessity of seeking God for counsel at every step. Those only who maintain close communion with God will learn to place His estimate upon men, to reverence the pure, the good, the humble, and the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: "How can I do this great wickedness, and sin against God?" [*Genesis 39:9.*] The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart. *6LtMs, Ms 19a, 1890, par. 6*

A man who claims to have believed present truth for years, and is counted worthy to fill positions of trust in missions or in our institutions, may become careless when change of circumstances

brings him into temptations, and in his turn he may tempt others. His case is sad indeed, for he reveals the working of a corrupt heart, a want of that principle which every Christian should possess. When one who is entrusted with great responsibilities betrays his sacred trust and gives himself into the hands of Satan as an instrument of unrighteousness to sow the seeds of evil, corrupting the hearts and minds of others, he is a traitor of the worst type. From one such tainted, polluted mind, the youth often receive the first impure thoughts that lead to a life of shame and defilement. *6LtMs, Ms 19a, 1890, par. 7*

If men placed at the head of a mission have not firmness of principle that will preserve them from every vestige of commonness and unbecoming familiarity with young girls and women after the light which has been so plainly given, let them be discharged without a second trial. There is a depravity of the soul which leads to these careless habits and practices, and which will far overbalance all the good such persons can do. We are living in an age of moral debasement; the world is as a second Sodom. Those who look for the coming of the Son of Man, those who know that they are right upon the borders of the eternal world, should set an example in harmony with their faith. Those who do not maintain purity and holiness are not accepted of God. The true children of God have deep-rooted principles which will not be moved by temptations, because Christ is abiding in their hearts by faith. *6LtMs, Ms 19a, 1890, par. 8*

A second trial would be of no avail to those whose moral sense is so perverted that they cannot see their danger. If, after they have long held the truth, its sanctifying power has not established the character in piety, virtue, and purity, let them be disconnected from the mission without delay. For through them Satan will insinuate the same lax sentiments into the minds of those who ought to have an example of virtue and moral dignity. *6LtMs, Ms 19a, 1890, par. 9*

Anything that approaches lovesick sentimentalism, any intimation of commonness, should be decidedly rebuked. And the one who is guilty of encouraging these tendencies should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure of the church. And that censure should

remain upon him until he gives evidence in spirit and deportment, that he sees his sinfulness and heart corruption, and repents, like any other guilty sinner, and is converted. Then God, for Christ's sake, will heal him of his transgression.*6LtMs, Ms 19a, 1890, par. 10*

Even though the men and women at the head of our missions are in character as pure as fine gold, they need constant connection with God in order to keep themselves pure and to know how to manage the youth discreetly, so that all shall keep their thoughts untainted, uncorrupted. Let the lessons be of an elevated, ennobling character that the mind may be filled with pure and noble thoughts. "Every man that hath this hope in him purifieth himself, even as he (God) is pure." [1 *John 3:3*.] As God is pure in His sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory; for he will imitate Christ's life and reflect His character.*6LtMs, Ms 19a, 1890, par. 11*

When a conference selects young men and women and aids them in obtaining an education for the canvassing field or any other branch of the work, there should be an understanding as to what they propose to do—whether they design to engage in courtship and marriage or to labor for the advancement of the cause of truth. It is of no use to spend time and money in educating workers who will fall in love before they complete their education, and who cannot resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefulness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and cannot use the knowledge they have obtained.*6LtMs, Ms 19a, 1890, par. 12*

Before persons are admitted to our mission training schools, let there be a written agreement that after receiving their education they will give themselves to the work for a specified time. This is the only way that our missions can be made what they should be. Let those who connect themselves with the missions be straightforward and connect themselves with the work in a businesslike way. Those who are controlled by a sense of duty, who daily seek wisdom and help from God, will act intelligently, not from selfish motives, but

from love of Christ and the truth. Such will not hesitate to give themselves unreservedly, soul, body and spirit to the work. They will study, work and pray for its advancement. *6LtMs, Ms 19a, 1890, par. 13*

I repeat, do not enter into a marriage engagement unless there are good and sufficient reasons for this step, unless the cause of God can be better advanced thereby. For Christ's sake deny inclination, lift the cross, and do the work for which you are educating yourself. Many of the marriages contracted in these last days prove to be a mistake. The parties make no advancement in spiritual things; their growth and usefulness end with their marriage. *6LtMs, Ms 19a, 1890, par. 14*

There are men and women through the country who would have been accepted as laborers together with God if Satan had not laid his snares to entangle their minds and hearts in courtship and marriage. Did the Lord urge them to obtain the advantages of our schools and mission that they might sink everything in courtship and marriage, binding themselves by a human band for a lifetime? By accepting the work of rearing children in these last days of uncertainty and peril, many place themselves in a position where they cannot labor either in the canvassing field or in any other branch of the cause of God, and some lose all interest to do this. They are content with a common, low level and assimilate to the positions they have chosen. *6LtMs, Ms 19a, 1890, par. 15*

The bewitching power of Satan's deceptions wrought within the human heart its evil work. Instead of candidly considering the time in which we live and the work they might do in leading others to the truth, they reason from a selfish standpoint and follow the impulse of their own unconsecrated hearts. "The flesh lusteth against the Spirit, and the Spirit against the flesh." [*Galatians 5:17.*] The natural appetites and passions become a controlling power, and the result is that spiritual growth ceases; the soul is, as it were, paralyzed. *6LtMs, Ms 19a, 1890, par. 16*

Let none who dedicate themselves to God be discouraged at the outlook, but let them strive to do faithfully the work committed to them. Live wholly for God; put your life, your energies, your soul

into your work, not knowing which shall prosper, this or that. Go forth to your canvassing work or other branches of labor, knowing that there is a witness, an angel, by your side. If you are careless and inattentive, reckless of your words, reckless in spirit, your character is thus portrayed by the recording angel. *6LtMs, Ms 19a, 1890, par. 17*

As the polished plate of the artist reproduces your features, so will the books of record reflect your words, your works, your character. If you cease to do evil, if you learn to do well, through the grace given, for you the golden harvest of infinite blessings is growing; and as a laborer together with God, you are preparing to become a reaper. Yield not to indolence, give not up to discouragement, be not weary in well doing, for you will reap if you faint not. *6LtMs, Ms 19a, 1890, par. 18*

Let every soul bear in mind the words of Jesus, "Without me ye can do nothing." [*John 15:5.*] We are wholly dependent upon the Holy Spirit for fitness to do the Master's work; we must rely upon Him for Christian fortitude, perseverance, and grace. "By their fruits ye shall know them." [*Matthew 7:20.*] Your words, your character, your conduct, your spirit reveal the character of the tree, for these are the fruits you bear. *6LtMs, Ms 19a, 1890, par. 19*

The sinful nature is to be kept under the control of the Spirit of God; the transforming grace of Christ will bring the will into harmony with the will of Christ. The more closely we are brought into unity with Christ, the more clearly we will discern our defects of character. It is marvelous how deceptive is the human heart, how easily self-deluded, how easily led into sin. Be jealous of yourself, never become puffed up, never flatter yourself or accept flattery from any man or woman. When persons attempt to flatter you, tell them they are giving voice to the temptations of Satan. *6LtMs, Ms 19a, 1890, par. 20*

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [*Galatians 6:8.*] Every one is sowing some kind of seed, the fruit of which will be a savor of life unto life or of death unto death. Young men and women, what kind of a harvest are you preparing to



garner? Are you sowing unto eternal life, or unto wretchedness and corruption? On the decision of this momentous question depends your happiness or misery for eternity.*6LtMs, Ms 19a, 1890, par. 21*

## **Ms 19b, 1890**

Sermon/Mrs. E. G. White's Talk Before the General Conference Committee

Lake Gogiac, Michigan

July 14, 1890

This manuscript is published in entirety in *2SAT 80-91*.

I have felt that there is too great indifference about discerning talent, and making the best use of it. It is a painful thing to me, as the matter was presented, that we cannot arouse our ministers to see the necessity of encouraging men to come to the college to get an education. When they were spoken to in reference to this matter, the answer would always be, "Well, it will take a good deal of means." But I entreated that something should be done.*6LtMs, Ms 19b, 1890, par. 1*

Bro. Fargo's ideas were rather narrow and limited, and I wanted to see someone put in his place who would make a change, someone who would encourage the ministers; who would not look altogether at the means it would require to fit these men for positions of trust; who would not think that perhaps some of them might make a failure after all; but someone who would look to the future and begin to lay out their work for the prosperity and health of the cause.*6LtMs, Ms 19b, 1890, par. 2*

At the Jackson meeting Bro. Butler said, "I will take the presidency of the Michigan Conference." And then I sat down before him and laid it out as plain and distinct as I was capable of, what the Lord would have the men in responsible positions do. They should select helpers. He needed one right by his side; and if there were two or three that could work right in with him, and he not do the work, but try to educate them, it would be better, and they would thus be trained for the work.*6LtMs, Ms 19b, 1890, par. 3*

Said I, "What are we going to do? We are going to be brought up here without any workers." "Well," he says, "That is the right thing to do;" but he never lifted a finger, nor followed the direction given, in

one item as I know of. *6LtMs, Ms 19b, 1890, par. 4*

The importance of this has been opened before me again and again; and I would urge the necessity of considering how we are coming out in regard to ministers. But there have been failures. Young men often have some things unpromising, while there are some things promising; and the unpromising traits overbalance the promising. The pain I have felt of seeing that, notwithstanding the directions that have been given, there has been so little done in regard to the matter is beyond anything I can tell you. *6LtMs, Ms 19b, 1890, par. 5*

When I went to California this season, I saw the great dearth of laborers that exists. Bro. Gates and Bro. Underwood know how hard we worked at the California camp meeting; but after all had been done that it was possible for us to do, there was not a man left after the camp meeting to bind off the work. And there was Bro. Daniels who needed someone to stand right by his side and tell him what to do and how to work himself out; but he was left, some considering him the worst man that ever lived, and others trying to plaster over his course as though it was not so bad after all. But nobody was left to bind off the work. *6LtMs, Ms 19b, 1890, par. 6*

Letters have been coming to me asking for help. I see the dearth and the necessity for faithful, consecrated laborers. Eld. Loughborough ought not to be left in that conference as president another year; the man is just about threadbare; his strength is about used up. Look at Bro. Olsen; there he is all worn down. What courage have we—what courage can we have—to put forth efforts in different places that use up our strength and vitality to the very last edge; and then go away and leave it to all ravel out, with nobody to look after it? *6LtMs, Ms 19b, 1890, par. 7*

Now I will just mention my experience. After I stepped on American soil after coming from Europe, I did not go into a house but went into a hotel and took my dinner, and then went to New Bedford. There was the place of all others where plans should have been laid to keep somebody there to bind off the work. There were a wealthy people, and deeply convicted. It was a wonderful interest we had there. The people would come out to the meeting and sit

and listen with tears in their eyes; they were deeply impressed. But the matter was left with no one to follow up the interest; everything was allowed to go right back. These things are not pleasing to God. We are either spreading over too much ground and proposing to do too much work, or else matters are not arranged as they ought to be.*6LtMs, Ms 19b, 1890, par. 8*

We are failing in another direction, and that is that men who can work should be linked in their labors with those who are inexperienced, that they may get an experience in the right direction. The inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them. They should say to them, "You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words."*6LtMs, Ms 19b, 1890, par. 9*

I think this has been shown me twenty times in my lifetime, and I have tried to tell it to the brethren; but the evil is not remedied. When one of these men who have not an experience in the work stands by your side he is not to think in everything just as you think, and look at everything just as you look at it; that if you should give up the truth he would say, "I might as well give it up." Let them stand to obtain a symmetry of character from the God of heaven; not that they should have your ideas, and you have a molding influence on them, but you should carry them right to the Bible as their pattern. The importance of these things has been shown me so many times that I feel a burden on this point.*6LtMs, Ms 19b, 1890, par. 10*

Our camp meetings are a power when they are held in a place where the community is stirred. They have a great deal more power there than they have among our own people. Advantage should be taken of the impression that is made by our camp meeting. If something is done that will keep up the interest, many souls might be secured.*6LtMs, Ms 19b, 1890, par. 11*

It is as much our duty to look at the after interests of a camp meeting as it is to look after the present interests, because the next time you go, if they were impressed and convicted and did not yield to that conviction, it is harder to make an impression on their minds than it was before, and you cannot reach them again.*6LtMs, Ms 19b, 1890, par. 12*

There is another point I want to speak about. It is about the preaching at our camp meetings. There is twice the amount of preaching at our camp meetings that there ought to be. Many smaller matters that lead to things of greater importance are utterly neglected. The idea seems to be only to preach. And the ministers are so tired that when it comes to looking after the little points that need to be guarded—which points would close the door to larger evils—they have no vitality, no time to meditate and pray, and keep themselves in the love of God during the meeting.*6LtMs, Ms 19b, 1890, par. 13*

The sermons should come, not from a mechanical heart, but from a heart that is filled with the love of God, and is subdued and softened by His grace; that when you speak the angels of God are enlisted on your side, and Christ is on your side, and it is Christ that makes the impression. Now these things have been neglected at our camp meetings. We have lost two-thirds of all that the camp meetings were designed to accomplish. The idea seems to be woven into the minds of some that all they have to do is to sermonize, sermonize. While sermons are good in their place, there is sermon after sermon given to the people that they cannot retain in their minds—it is an impossibility for them to do it—and they are just wearied out with sermons.*6LtMs, Ms 19b, 1890, par. 14*

And there is another point I want you to see: It is wearing out the ministers, wearing out their vital organs. It is not an easy matter to go to a camp meeting and speak to the congregations in such a high pitch of voice as many do. There is a strain on the vital organs, and you do not realize it because you feel enthused with the spirit of the subject and the congregation, but afterward you feel as though you were sapped of your strength; and then the very next thing is, Well, there, I do not feel the Spirit of God; something is the matter with me.*6LtMs, Ms 19b, 1890, par. 15*

The strain has been so terrible on the brain that there is a letting down. You cannot do otherwise. It is the natural course of things. The next thing is backsliding. You feel too tired to carry the matter out, that when you do pray, to believe that God hears you. You think something is the matter with you. You are separated from God, and you do not know what the matter is. Therefore you will pass over season after season of prayer, and there is a terrible loss in this respect. *6LtMs, Ms 19b, 1890, par. 16*

From the light that God has given me, our brethren must get together and consider these things. The camp meetings lose two-thirds of their efficiency and success because the people, after so many discourses have been given, do not have anything clear in their minds; it is a co-mingling of ideas. *6LtMs, Ms 19b, 1890, par. 17*

There should be more time devoted to the spiritual seeking of God. And there should be personal effort with each one on the ground. After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that. *6LtMs, Ms 19b, 1890, par. 18*

Five words spoken to them privately will do more than the whole discourse has done. But you can do more than that: You can show love and kindness and courtesy, and in doing that you remove prejudice. Why, they say, we heard you were a people that did not believe in conversion, and here you are talking to me about conversion; you are appealing to me on conversion. And all that prejudice is swept away when you talk to individuals in that way. *6LtMs, Ms 19b, 1890, par. 19*

But there is strength exhausted at our camp meetings that need not be, because we can have constant help from God and be strengthening all the time. *6LtMs, Ms 19b, 1890, par. 20*

These things that God had shown me were brought to my mind as I lay there, as it were, under the enemy Death. And I said to those around me, "I am learning my lesson, and I hope I will not have to learn it again." *6LtMs, Ms 19b, 1890, par. 21*

The lesson was that, in the education of young men, we should not lead them to think that it is sermonizing that is to do the work. We say it, but let them see the results carried out. After the discourse is through we should take time to seek God by ourselves. That used to be the way. The ministers would go away and pray together, and they would not let loose until the Spirit of God responded to their prayers. They would come away with their faces fairly lighted up, and when they spoke to the congregation, their words meant something. They reached the hearts of the people because the Spirit that gave the blessing to them prepared the hearts to receive the message.*6LtMs, Ms 19b, 1890, par. 22*

There is far more being done by the universe of heaven than we have any idea of, in preparing the way so that souls shall be converted. We want to work in harmony with the messengers of heaven. We want more of God. We do not want to feel that it is our talking and our sermonizing that is to do the work; we want to feel that unless the people are reached through God, they never will be reached.*6LtMs, Ms 19b, 1890, par. 23*

And when we see a young man of promise, we should use our influence to get him into the college. If they have not any money— young men seldom, if ever, lay by any money—do not say, Go and work a year and then go into the college. No, but try to help them; present them before the churches; bear a decided testimony and say, Brethren, we want you to help these individuals through the college. And all the time keep your eye on them just as though you were their guardian.*6LtMs, Ms 19b, 1890, par. 24*

There are men that lie in their graves today that ought to be alive, and there are those that are going there—and what is the reason that God does not raise them up to health? The Lord wants us to learn our lesson, that we cannot use up the vital energies unreasonably and exhaust them just as though we had to do the work and there was not any God in heaven, and we are determined to make a success even at the cost of our lives. But I tell you, we must believe that God does the work, and we should enlist Him in our work. Say to Him, Your Word has said it, that you will be with us always. I do not feel that animation I would like to feel, but God has said it and it will be done; and then, in a straightforward manner,

give the practical lessons of Christ for which the people are starving to death. ...*6LtMs, Ms 19b, 1890, par. 25*

Elder Underwood: "Do we preach too long?"*6LtMs, Ms 19b, 1890, par. 26*

Sister White: Yes, indeed; and I, too; I take that right to myself. I preach too long.*6LtMs, Ms 19b, 1890, par. 27*

W. C. White: "Let me ask a question. Are we to take your example as an exponent of your views?"*6LtMs, Ms 19b, 1890, par. 28*

Sister White: Well, didn't I just make my confession? And haven't I given you an example? I consider myself an exception, but I think I have ventured too far even in the exception. But I will tell you why I consider myself an exception. I have been taken by my husband and carried on the cars and laid on the seat, and I have gone to a place of meeting and have stood under paralysis that had been upon me for weeks, so that I have not been able to command my language to speak a sentence correctly. And yet I would stand on my feet before the public and make my testimony as straight as a string. The Spirit of the Lord was upon me. Every one is not an exception. Now, how can I tell when I am going too far? I have been brought up to that point again and again.*6LtMs, Ms 19b, 1890, par. 29*

Notwithstanding I said I had learned my lesson, after I had been three days, as it were, driven, in my mind, on the water of a shoreless ocean, it seemed as though I could not see land. I was there with that little boat like a ship on the water. I could see the oars, but could not reach them. And those who were giving me treatment said, "Sister White, why don't you touch the hem of Jesus' garment?" Well, I tried to all I could.*6LtMs, Ms 19b, 1890, par. 30*

Then I saw a storm coming. I could see the clouds gathering all around me, and everything was so dark. And then in the night season the form of Christ appeared right before me, just as distinct as any one of your persons. Just the moment I saw that form I said, "It is Jesus, it is Jesus; I am saved, I am saved." The moment I looked at Him I knew it was Jesus. And all the trouble and



perplexity which was there was swept away, and I felt as though I was resting. Everything, I could commit to Jesus.*6LtMs, Ms 19b, 1890, par. 31*

But there was something more for me. He spoke and said: "Satan is the destroyer, I am your Restorer. I will restore you." Then I was so happy, and so full of joy that He would restore me. I cannot remember the words that were spoken, but this is the import: Your trial is not yet ended. You will be tempted; you will have affliction; you will have suffering; but you are not to judge by this suffering that God is not your Helper. I am your Restorer. You are to look to Jesus. I did not know what the words meant.*6LtMs, Ms 19b, 1890, par. 32*

The next day I was so happy, and I gave my appointment; I would go out by faith. The patients were asking me to speak. They were wealthy people there. The next day, when the heart was struck, it was as though some one had struck me right across here with a bar of iron, and it seemed to me I was going to die right off. And the next strike was across the kidneys, and I was so nervous it seemed to me as though I would die. If this had come to me before this revelation, I think I would have given up the struggle. And the first thought was, I shall certainly be paralyzed. I had the rheumatism in every nerve and muscle of my body. This was Sabbath.*6LtMs, Ms 19b, 1890, par. 33*

Now, said I, shall I give up to this? I told them, No. Brother Biter came and took me by one arm and Sister Lockwood by the other, and I moved just a little at a time. One carried a chair for me, and they led me into the house and I took my seat in the church on the platform; and then I spoke to the patients. I was never clearer in my life. The blessing of God rested on me; and I was in pain at every breath.*6LtMs, Ms 19b, 1890, par. 34*

There those patients sat with tears rolling down their faces. I said, Lord, I am just as a vessel all broken to pieces; You can affect the people, Lord. And they were affected. Every one of those patients wanted to be introduced to me. And they said to me, Won't you have some little talks with us women in the parlor and tell us what we can do? And then, Won't you pray with us? And they would

come from the rooms of those that could not get out and wanted me to come and pray for them.*6LtMs, Ms 19b, 1890, par. 35*

We had a very solemn and impressive meeting. The Lord was my Supporter. The impression that was made came from the Lord, and the things that were talked about—faith in Christ and the righteousness of Christ—were things for which they were just starving. I never saw people grasp anything so. One woman by the name of Farmer said, “The Lord has spoken through you today. I have never before heard such things.” And that was the impression that went around. And when I spoke to the helpers, they were just as disappointed as they could be to be turned aside; but I spoke to them the next Sabbath, standing then. We had an excellent meeting. I saw the words of Christ, “I am your Restorer,” and I have hung right to them since. And when I heard of Mary’s sickness and started on the way, I thought the first two days perhaps I would have to be left on the way; but the third day I began to get strength.*6LtMs, Ms 19b, 1890, par. 36*

You see the position I am brought into. I have had to move wholly by faith. I never yet have been healed out and out; and that is why I do not call anybody to pray for me, because they expect that I will be healed, and I know from the past I will not be healed; that is, that I shall not have the work done right then and there. I have to go by faith. I have to march out without any sight or feeling. If I should say I had a change of feeling, I would tell a falsehood; I have never had it yet. Now you see I have had to go in that way, and the Lord has sustained me every time.*6LtMs, Ms 19b, 1890, par. 37*

Now, how far shall I go? I have taken the position that if the Lord gives me a burden for the Battle Creek church, I will tell it to them; but unless I have a burden, I have nothing more to say. I spoke 21 times in as many days there at Battle Creek. I did not speak every day, but some days spoke twice. This was before I left; and I never got rested until it resulted in this terrible sickness. I knew, and told them at Fresno, that I was fighting my last round. And then in those private meetings the labor was worse than speaking in public, and having to tell them such straight things as I had to tell them.*6LtMs, Ms 19b, 1890, par. 38*

Now I do not know whether your question is answered or not; perhaps it is like a long sermon: it is so long that you have lost the main point.*6LtMs, Ms 19b, 1890, par. 39*

Elder White: “Now I have questioned somewhat whether one person had the right to shape his action on another’s experience. I have questioned if it was not our duty to shape our action on our own experience.”*6LtMs, Ms 19b, 1890, par. 40*

Sister White: Well, now, it has been like this. I have been sick and in pain; and I want to tell you that there is never a time when I make an appointment, but that, before that appointment comes, I have wrestled with the most terrible difficulty of the heart, or some infirmity, that makes it seem like an impossibility for me to go before the public. And yet just as soon as I stand on my feet before the people, I feel just as sure that the angels of God are right by my side as if I opened my eyes and looked upon them—as I did at Christ at the time He restored me. I am taken right out of and above myself. I feel just as though, as it were, the judgment is right before me, just as though the universe of heaven is looking upon me, and as though I have these things to do and I must say them if I drop dead in the desk. Now, I do not believe it is the duty of others to do that. And every day I feel that way. It is because the terrible realities of eternity are opened before me, and as soon as I get upon my feet the terrible realities seem to enshroud me like a garment.*6LtMs, Ms 19b, 1890, par. 41*

Now, the time Brother Farnsworth and another brother, whose name I cannot call, came to our house last winter for me to go to a meeting of the young people at the Tabernacle, I was so encompassed with infirmities that I did not dare spend that night without sending for the doctor. I hardly ever send for a doctor; but I sent for a doctor before those brethren came. And those brethren came in before the doctor came, and I went to the meeting. When the doctor came down, his patient was not there. We had a most precious season at that meeting. Now, that is the way my course has been.*6LtMs, Ms 19b, 1890, par. 42*

Elder Farnsworth: “Don’t you think, Sister White, a great many of our ministers have received great injury from their manner of

speaking?" *6LtMs, Ms 19b, 1890, par. 43*

Sister White: Oh, yes, indeed; I have seen it over and over. My husband got in the way of sometimes raising his voice very loud, and it seems as though he could not get out of that way. And there is a brother in Texas, Brother McCutcheon, that is dying just as sure as if he put a knife to his throat. Now since I have come here, I have thought of that and I must write to him. *6LtMs, Ms 19b, 1890, par. 44*

Elder Kilgore: "He has been told about that." *6LtMs, Ms 19b, 1890, par. 45*

Elder Farnsworth: "They are all around in every conference." *6LtMs, Ms 19b, 1890, par. 46*

Sister White: In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking. There was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened; His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration, and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better. *6LtMs, Ms 19b, 1890, par. 47*

Well, I wrote an article on that point when I was at St. Helena, because I felt as though our ministers were going down, and there was some cause for it. They were violating the laws of their being, and their vital organs are suffering. *6LtMs, Ms 19b, 1890, par. 48*

Elder Farnsworth: "Going back to something you said here in the first part of your remarks about our having too much preaching at our camp meetings, have you anything to suggest? For instance, that we cut off a part of the preaching services. Anything to suggest in reference to the way we should fill in this vacancy?" *6LtMs, Ms 19b, 1890, par. 49*

Sister White: When the congregation is not so large, mostly of our people, the way would be to take less time in speaking and let the

people have a chance to testify to what they have heard. When the crowd is there, that could not interest them.*6LtMs, Ms 19b, 1890, par. 50*

Elder White: "I have heard you say, Mother, that we should have more teaching and less preaching; less preaching and more teaching. Speaking of the matter of getting the people together and having Bible readings."*6LtMs, Ms 19b, 1890, par. 51*

Sister White: That was the way in Christ's day. He would speak to the people, and they would call out a question as to what that meant. He was a teacher of the people.*6LtMs, Ms 19b, 1890, par. 52*

Elder White: "Then at one time I remember very distinctly about your saying that, 'As we approach nearer the end, I have seen our camp meetings with less preaching and more Bible study; little groups all over the ground with their Bibles in their hands, and different ones leading out in a free conversational study of the Scriptures.'" *6LtMs, Ms 19b, 1890, par. 53*

Sister White: That is the work that has been shown me, that our camp meetings would increase in success and interest. There are those that want more definite light. There are some that take longer time to get hold of things and get what you really mean. If they could have the privilege of having it made a little plainer, they would see that and would catch hold of that. And it would be like a nail fastened in a sure place, and it would be written on the tablets of their hearts.*6LtMs, Ms 19b, 1890, par. 54*

When the great throngs would gather about Christ, He gave His lessons of instruction. Then the disciples, in different places and different positions, after the discourse would repeat what Christ had said. The people had misapplied Christ's words; and the disciples would tell the people what the Scriptures said and what Christ said the Scriptures said. They were learning to be educators. They were next to Christ, getting lessons from Him and giving them to the people.*6LtMs, Ms 19b, 1890, par. 55*

Elder Olsen: "In our camp meetings this season, except on Sabbath and Sunday, there has not been more than one, or at the most two

sermons a day; many times not more than one.”*6LtMs, Ms 19b, 1890, par. 56*

Sister White: There are so many things that come in at our camp meetings. But the ministers should get together every day and find out what their true feelings are and what their spiritual impressions are. You should know that everything is drawing in even lines, that you are standing, as the words were spoken to me, shoulder to shoulder, marching right ahead, and not drawing off. There is unity of heart when the work is carried on in this way, and there will be harmony among all; and this will be a wonderful means of the blessing of God resting upon the people. There should be hours when the ministers could get together and pray to God.*6LtMs, Ms 19b, 1890, par. 57*

I have held back from saying it, because I thought there were some that would not receive it; but I want to tell you, from the light God has given me, the time that is taken in our camp meetings in the drilling of canvassers should be done at another time. It should be done in the several churches and in meetings especially appointed. It should not be done at our camp meetings.*6LtMs, Ms 19b, 1890, par. 58*

There are some other points that should not be brought in. There is the tract and missionary work, the drilling in the details of how to do the work. The camp meetings are for the spiritual enlightenment of the people, and the spiritual part of our experience is to be attended to at the camp meetings. And when that is done, the power of God will be seen as never before. That is the light I have had. I have been pained to see so much time used up in the canvassing work.*6LtMs, Ms 19b, 1890, par. 59*

(Question): “Does not the same principle hold good with reference to cooking schools?”*6LtMs, Ms 19b, 1890, par. 60*

Sister White: The whole of it.*6LtMs, Ms 19b, 1890, par. 61*

Elder Underwood: “Would you think, Sister White, that taking up the detail work of drilling Sabbath school workers would come under the same head?”*6LtMs, Ms 19b, 1890, par. 62*

Sister White: Exactly; it is not the place for it. That is to be done, but it has its time and its place.*6LtMs, Ms 19b, 1890, par. 63*

Elder Underwood: “Suppose they should call a Sabbath school convention and meet for that purpose?”*6LtMs, Ms 19b, 1890, par. 64*

Sister White: Yes; that is all right; and have those engaged to carry the burden of that work and not hold the people there to hear these particular things. They have no special work in that branch to do. The time is too precious to be spent in that way. This has been repeated to me so many times, “It is the day of God’s preparation to prepare a people to stand in the day of the Lord.” That has meant a great deal to me. It is all this mechanical work in our camp meetings that has just about destroyed their efficiency and power. But we should not make an abrupt change and rule out all these things, but we should work to this end and keep this point in view and the change be brought about gradually.*6LtMs, Ms 19b, 1890, par. 65*

Elder Underwood: “I would like to ask a question on the point of having familiar meetings and allowing our brethren and sisters to ask questions, in meetings appointed for that purpose; what would you think of that, Sister White?”*6LtMs, Ms 19b, 1890, par. 66*

Sister White: That is just the way it was in Christ’s teaching. There should not be anything like controversy. And after you have answered their questions, be sure that they acknowledge it is answered. Don’t let it drop. Don’t tell them to ask that again. But feel your way, how much you have gained. When any come in with a spirit of controversy, tell them that the meeting is not appointed for that purpose, but it is to educate those that have been listening and could not understand some things in the discourses. It is not to get in their doctrinal and controverted points.*6LtMs, Ms 19b, 1890, par. 67*

What are our camp meetings put in different places for? It is that the people may be educated, and special efforts should be made for the unbelievers. They should be sought out, and you should tell them, Now we would like to have you, the unbelievers, come into our special meetings. We are to do missionary work. “Ye are the light of the world.” [*Matthew 5:14.*]*6LtMs, Ms 19b, 1890, par. 68*

Why was it that Christ went out by the seaside and into the mountains? He was to give the Word of Life to the people. They did not see it just that minute. A good many do not see it, now, to take their position; but these things are influencing their lives; and when the message goes with a loud voice, they will be ready for it. They will not hesitate long; they will come out and take their position. There is a work that we have not done at our camp meetings that ought to be done. *6LtMs, Ms 19b, 1890, par. 69*



**Ms 20, 1890**

Address to Physicians

Refiled as *Ms 25, 1892*.

## Ms 21, 1890

Witnessing

Adam's Center, New York

October 11, 1890

Portions of this manuscript are published in *RH 08/16/1898*.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.”  
[*Acts 1:8.*] *6LtMs, Ms 21, 1890, par. 1*

This commission Christ gave to His disciples just before, in His risen and glorified body, He ascended to His Father. This charge He gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of His followers to reveal Christ and the Father to the world. *6LtMs, Ms 21, 1890, par. 2*

The work of Christ in the world was to reveal the Father, and when praying to the Father for His disciples, He said, “As thou hast sent me into the world, even so have I sent them into the world.” [*John 17:18.*] “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [*Verses 3-8.*] *6LtMs, Ms 21, 1890, par. 3*

The sinner can be accepted by a holy God only through the righteousness of Christ. Through His blood we have redemption. This is the knowledge that every true witness will have. Upon this Rock will he stand. His faith in Christ as the Son of the infinite God,

the mighty Counsellor, the everlasting Father, the Prince of peace, will give him assurance. And resting his faith in Christ he will become one with the Father. He will have an experimental knowledge of what Christ is to the believer. He will realize that no member of the human family can of himself meet the claims of God's law or satisfy His justice, but that Christ is the justifier of him that believeth.*6LtMs, Ms 21, 1890, par. 4*

The followers of Christ are to represent Him to the world. By precept and example they are to teach the works of Christ. They are to do the work that will represent His attributes. They are to entreat their fellow men for whose salvation they labor, that they may not, by providing for themselves only an earthly portion, deprive themselves of eternal happiness. "Lay not up for yourselves treasures upon earth," says Christ, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also." [*Matthew 6:19-21.*] He who secures his treasure beside the eternal throne becomes a partaker of the heavenly attributes. Divine attributes and temporal blessings are appreciated and enjoyed in a sense that the worldling cannot understand.*6LtMs, Ms 21, 1890, par. 5*

When the Lord asked Solomon what he should give him, Solomon said, "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness and in uprightness of heart with thee, and thou hast kept for him this great kindness that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my Father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"*6LtMs, Ms 21, 1890, par. 6*

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing,

and hast not asked for thyself long life: neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among all the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.” [1 Kings 3:5-14.]6LtMs, Ms 21, 1890, par. 7

Here is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to the glory of God. He would have us choose the heavenly in place of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He would give encouragement to our loftiest aims, security to our choicest treasure. When the earthly is swept away, the believer will rejoice in his heavenly treasure, the riches that cannot be lost in any earthly disaster. Then let your property go before you to heaven. By our works here below we may lay up for ourselves a good foundation against the time to come.6LtMs, Ms 21, 1890, par. 8

“Charge them that are rich in this world,” says the apostle, “that they be not high-minded, and trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life.” [1 Timothy 6:17-19.]6LtMs, Ms 21, 1890, par. 9

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God’s Word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, and heresies, which Satan himself has originated. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in Him. The enemy of God and man has cast a spell over those who profess to be the followers of

Christ until of many it can be said, They know not the time of their visitation. *6LtMs, Ms 21, 1890, par. 10*

Says the true Witness, "I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] In the ardor of the first love, what testimonies were poured forth for Christ, what entreaties were made from souls overflowing with love. What joyous gratitude filled the heart and flowed forth from the soul when the believer first became conscious of the love of Jesus. With tears and prayers he offered his petitions to God, he entreated his friends to accept of Jesus; his yearning sympathy was revealed in the love he manifested for the souls for whom Christ had died. But he met with coldness; minds seemed unimpressed. *6LtMs, Ms 21, 1890, par. 11*

Sinners will not always respond to the heaven born pity revealed in the laborer in his first love. But the example of Christ is placed before us, that we may not fail nor be discouraged. Faith, living, active faith must work through apparent discomfiture, defeat, and contempt. The love of Christ in the heart must not be quenched, but show itself invincible through God. In seeking wisdom from God in the work of saving souls there must be manifested a faith that is unwavering. *6LtMs, Ms 21, 1890, par. 12*

How many in our churches have lost their first love! With many it is almost extinct. Shall the Christian graces be brought back? The Lord expects His steward to be faithful, educating and training all his powers, that when the Lord comes to scrutinize his talents, he may return His own with usury. Unless Christlike humility is brought into the life, the believer will grow away from the simplicity of the work. He will bring in spiritual pride and self-sufficiency to supply the vacuum that should be filled with the love of Jesus. Bungling work will be done, because the worker is not disposed to act a self-denying, self-sacrificing part. This he leaves for someone else to do. The love of Christ is scarcely mentioned. The minister whose heart is unsubdued by the grace of Christ cannot give his attention to the people. He has not the Christ-love in his own soul, and therefore it cannot flow out in rich currents to others. *6LtMs, Ms 21, 1890, par. 13*

In the sacrifice of Christ for our world, His mediation is made visible.

This is the evidence of things unseen and makes faith the gift of God. “For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven.” [*Colossians 1:19, 20.*] *6LtMs, Ms 21, 1890, par. 14*

It was by this means that Christ acquired the power to lay under tribute to Himself man’s entrusted talents, influence, and wealth to carry forward this great work in the world. It is contrary to the Lord’s plans for one soul to withhold from Him his ability, his means, or influence. Every soul to whom the Lord has given a knowledge of the truth is a thread in the great web of humanity. He is to fill his position, to act his part, holding himself under the orders of the Captain of his salvation. Each is to bear in mind that he is to act a part in the work of saving souls, that there may be no hindrance to the work of the upbuilding of the kingdom of God. *6LtMs, Ms 21, 1890, par. 15*

The Lord’s Spirit is grieved when any of His servants, be they ministers or laymen, withhold their tribute of service. When this is done, additional burdens fall on those who are willing to labor. To all who are converted to God, who through faith become partakers of the divine nature, are entrusted talents to be employed in the salvation of souls. Each is commanded, “Go work today in my vineyard.” [*Matthew 21:28.*] And in working as a co-laborer with Christ, man is educated for the work. As a faithful servant looks to his master, and a handmaid to her mistress, so the servant of God will look in earnest prayer to Christ. He will be a doer of the Word. He will obey orders. If the Christian is to be the light of the world, he must shine; he must be a faithful worker for Christ, holding forth the Word of Life, lifting Jesus up before the people and repeating His lessons. *6LtMs, Ms 21, 1890, par. 16*

The Lord makes every effort to reclaim the delinquent—those who place themselves out of the rank of workers, as though they were not responsible for the salvation of their own souls or for the souls of others. But if these men continue in this position, Christ cannot become responsible for their salvation, for they hide their Lord’s talents and bind themselves to the side of the enemy. “He that is

not for me," says Christ, "is against me; and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*]6*LtMs, Ms 21, 1890, par. 17*

Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? Are they not stewards of the grace of Christ? Are they not to lift up Jesus? Are they not to talk of Christ? His praise should be upon their lips because the Sun of Righteousness is shining in their hearts. His holy name should be exalted in the earth. Many, many become the subjects of Satan's temptations because they do not engage in Christ's work disinterestedly and energetically, but take their position in opposition to the great Worker. The names of such cannot be registered in the books of heaven as laborers together with God. They are numbered with the idlers.6*LtMs, Ms 21, 1890, par. 18*

Have the church members any real sense of what this means? Do you feel yourselves under no obligations to be a strength in the world, acting a part in the church, and according to your baptismal vows becoming dead to the world and having your life hid with Christ in God? Says the apostle, "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.*]6*LtMs, Ms 21, 1890, par. 19*

In the work of redemption for the fallen race, all heaven is constantly employed. Angels are enlisted in the work. They are actively engaged in executing God's plans to bring men back from their rebellion to reconciliation with God. With intense earnestness they are co-operating with God to bring to men moral efficiency, that in <and through> Christ he may be more than conqueror. Jesus left the heavenly courts and came to our world, bringing with Him the sympathies of the angels who lost not their first estate. He advanced from the manger to Calvary with all the heavenly intelligences in His train. On Calvary, in the dying victim, mercy answered the claims of justice with a full compensation.6*LtMs, Ms 21, 1890, par. 20*

All who are partakers in this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In

the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service which is being done by every human being <upon earth> is there recorded. If negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. Not one of all the great mass of humanity is lost. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action."*6LtMs, Ms 21, 1890, par. 21*

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the judgment and charge upon you the blood of their souls. It will be seen that you are an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is richly and abundantly provided for all who in faith make demands upon it.*6LtMs, Ms 21, 1890, par. 22*

If man turns away, and does not act his part, he not only suffers loss himself and imperils his own soul, but deprives those who are in darkness of the light he could bring to them. Man must watch constantly for opportunities to do good. Then he will co-operate with the heavenly agencies. The spirit of Christianity will lead men to impart their treasure of the knowledge of the love of Christ to others. Those who become Christ's disciples will communicate to others the light given them of God. Truth in the heart longs for diffusion. In proportion to the greatness of the sacred trust which has been committed to them, so will be their desire to impart it to others.*6LtMs, Ms 21, 1890, par. 23*



## Ms 22, 1890

Diary, January to March 1890

Battle Creek, Michigan

January 10 - March 1, 1890

This manuscript is published in entirety in *1888 568-583*.

January 10. The Promise of the Saviour.

In Eden the gospel of a coming Saviour was proclaimed. No sooner was the promise given that the seed of the woman should bruise the serpent's head than Christ was revealed as the Redeemer of mankind. [*Genesis 3:15*.] Through Him alone could be fulfilled God's purpose to prevent heathenism and idolatry from becoming universal. The promise of His coming was the star of hope that shed its bright beams across the desert over which the church was to make her way to the consummation of her hopes. *6LtMs, Ms 22, 1890, par. 1*

To Abraham God said, "In thee shall all nations of the earth be blessed." [*Galatians 3:8*.] How was this to be? Abraham was to be a representative of Christ. Through him and through other representative men the light of truth was to shine forth. By the work that they did was to be awakened in the minds of men the expectation that a wonderful personage was to come, to accomplish a great work. *6LtMs, Ms 22, 1890, par. 2*

In the sacrifices offered by the Israelites, Christ was typified. These sacrifices pointed to a better, more perfect offering, even the Lamb of God, without blemish and without spot. The service of the tabernacle was but a figure, a shadow of the coming One, to whom the gathering of the nations should be. *6LtMs, Ms 22, 1890, par. 3*

Gratitude should fill our hearts as we think of what God, through Christ, has done for us. The thought of the infinite gift made to us should refine and ennoble us. As we think of the love and goodness of God, we should banish selfishness from our hearts, asking the Lord to make us kind and compassionate. Has not God a right to

our affections? Do not our powers belong to Him? What more could He have done for men than He has done? In one great gift He poured out for us all the treasures of heaven. Why then do we not talk of His love and tell of His power?*6LtMs, Ms 22, 1890, par. 4*

For centuries God bore with the inhabitants of the old world. But at last guilt reached its limit. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man, and it grieved Him at His heart." [*Genesis 6:5, 6.*] He came out of His place to punish the inhabitants of the earth, and by a flood cleansed the earth of its iniquity.*6LtMs, Ms 22, 1890, par. 5*

Notwithstanding this terrible lesson, men had no sooner begun to multiply once more than rebellion and vice became widespread. Satan seemed to have taken control of the world. The time came that a change must be made or the image of God would be wholly obliterated from the hearts of the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow of justice, when, lo, to their wondering vision was unveiled the plan of salvation. Wonder, O heavens, and be astonished, O earth! God sent His only begotten Son into the world to save the world! Amazing grace! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." [*1 John 4:10.*]*6LtMs, Ms 22, 1890, par. 6*

God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Outraged justice might have passed speedy sentence upon man. But in love and mercy God gave him another opportunity.*6LtMs, Ms 22, 1890, par. 7*

January 25. Teaching for Doctrines the Commandments of Men.

Today I spoke in the Tabernacle. My heart was stirred as I looked upon the large number gathered to hear the words of truth. I sought to impress on those present the need of working with singleness of purpose, keeping the glory of God ever in view. I entreated them to search the Scriptures for themselves. O how much deception

prevails at this time, even among those who have been so greatly blessed with light.*6LtMs, Ms 22, 1890, par. 8*

In the days of Christ the scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their traditions. They taught for doctrine the commandments of men. They failed to see the central truth of the living oracles; and in missing this, they missed everything. When Christ came, they refused to receive Him, because He was different from their idea of what the Messiah should be. Divided on most points, they were united on one point—opposition to Christ. And today it seems that men have united to make of no effect the message that the Lord has sent. Nevertheless, the trumpet must give a certain sound—God’s people must know the doctrine, whether it be of God.*6LtMs, Ms 22, 1890, par. 9*

January 27. Receiving the Messages of God’s Spirit.

I bore my testimony in the ministers’ meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. Their hearts were not free from prejudice. I said to them, Do not receive the word of any man, but go to the Scriptures for yourselves. Do not turn away from the messages that God sends, as you did at Minneapolis. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. Truths that have been buried under a mass of rubbish are to be revived and reset in their original setting.*6LtMs, Ms 22, 1890, par. 10*

January 28. A Faithful Witness.

I attended ministers’ meeting and read important matter which I had read at Minneapolis. I have borne my testimony faithfully, and can say as did Moses in his farewell address, “I call heaven and earth to record this day against you, that I have set before you a blessing and a curse; therefore choose life, that both thou and thy seed may live.” [*Deuteronomy 30:19.*]*6LtMs, Ms 22, 1890, par. 11*

Eternal life is the free gift of God to all who will patiently, humbly receive it, as such, and keep His law.*6LtMs, Ms 22, 1890, par. 12*

Much unbelief is talked. A spirit of prejudice that will not seek for a clear understanding, but works under cover, is cherished. Men will not investigate fairly. They do not wish to know what is truth. They think that because certain ideas have long been held as truth, they are truth.*6LtMs, Ms 22, 1890, par. 13*

January 29. Wilful Misunderstanding.

I went again to ministers' meeting and read an important article, making some remarks.*6LtMs, Ms 22, 1890, par. 14*

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect.*6LtMs, Ms 22, 1890, par. 15*

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.*6LtMs, Ms 22, 1890, par. 16*

January 30. The Danger of Resisting Light.

My mind is troubled continually. I have great sorrow of heart. I know that Satan is seeking for the mastery over men. I would gladly leave the field of battle, but I will stand at my post as long as the Lord requires me to. I will not flee because of the pressure brought against me. I have been placed here, and my work is to present in clear lines the instruction given me. Some will hear, while others, even such men as Elder \_\_\_\_\_ will harden their hearts, lest they shall see and be converted. There are those who are looking to

Elder \_\_\_\_\_, thinking that a man who has been given such great light will be able to see when good cometh and will acknowledge the truth. But I have been shown that in Elder \_\_\_\_\_'s character there is a pride and stubbornness that has never been fully brought into subjection to the Spirit of God. Again and again his religious experience has been marred by his determination not to confess his wrongs, but to pass along and forget them. Men may cherish this sin until there is no forgiveness for them.*6LtMs, Ms 22, 1890, par. 17*

January 31. A Work of Importance.

I attended ministers' meeting and bore a very decided testimony. I also attended canvassers' meeting, reading an article that I had written in October, 1885. I am pleading with the Lord for strength and grace and power to bear the testimony that He has given me to bear.*6LtMs, Ms 22, 1890, par. 18*

I fear and tremble for many. I know that the Lord has wrought upon my mind in a remarkable manner. I know that He has given me instruction, and I can not forbear giving it to others. I know that the hearts that are open to receive the light will be strengthened and blessed, and will bear a living testimony to those in darkness.*6LtMs, Ms 22, 1890, par. 19*

There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power, these truths are to be given to the world.*6LtMs, Ms 22, 1890, par. 20*

February 1. The Secret of Success.

Elder Olsen spoke in the morning, and I spoke in the afternoon. On both occasions the house was crowded.*6LtMs, Ms 22, 1890, par. 21*

O how I long to see the church aroused from her feeble, listless condition. There are a few who carry the burden, a few who pray much and talk little, a few who always bear their testimony. But there are many, many who are mere spectators. Why are not those who hear the Word, doers of the Word? Why do they not arise and shine because their light has come, and the glory of the Lord has risen upon them? Christ will not accept the highest profession, the most eloquent words, unaccompanied by a faithful practice of the truth. Men may have talent and education, but of what avail is this if the love of God does not abide in their hearts, if they are not clothed with His righteousness. The watchmen must catch the words from the lips of Christ and give the trumpet a certain sound. Their message must bear the divine credentials, and God must give it efficiency, else they will be false guides. *6LtMs, Ms 22, 1890, par. 22*

February 3. Our Need.

I spoke in the ministers' meeting. The Lord gave me strength to bear my message with power and clearness. *6LtMs, Ms 22, 1890, par. 23*

We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." [*Zechariah 4:12.*] We need to understand the work that is going forward in heaven. In this, the great antitypical day of atonement, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent and confess our sins. "Confess your faults one to another, and pray for one another, that ye may be healed." [*James 5:16.*]*6LtMs, Ms 22, 1890, par. 24*

It is too late for us to stand on our dignity. There are those who while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "If we walk in the light as He is in the light,

we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 *John* 1:7-9.] Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord. *6LtMs, Ms 22, 1890, par. 25*

February 3. The Hearts of the Fathers to Their Children.

I did not attend morning meeting. In the early hours, while the others in the house were sleeping, I wrote to Elder Lindsay and to his erring son. I see the necessity of parents dealing in the wisdom of Christ with their erring children. Their hearts should be filled with the longsuffering of the Saviour, that they may draw their children to Him, not drive them away from Him. The father is to be a tender shepherd, drawing his children to Christ with the words of love, laboring untiringly for the erring. It is the unpromising ones who need the greatest patience and kindness, the most tender sympathy. But many parents reveal a cold, unpitying spirit which will never lead the erring to repentance. Let the hearts of parents be softened by the grace of Christ, and His love will find a way to the heart. Then will come a Pentecostal outpouring of the Holy Spirit. *6LtMs, Ms 22, 1890, par. 26*

February 4. “Show us a Miracle, and We will Believe.”

Today I have written a little on *The Life of Christ*, but I was obliged to spend the greater part of the time entertaining visitors. I now take up my diary to write out some things that are occupying my mind. I am burdened, day and night, by the thought of the conditions of the Battle Creek church. Some have backslidden from God because they have not accepted the messages sent them from time to time. They show that they are spiritually blind. They know not what spirit they are of. They say, Show us by working miracles that you are of God. But in this very age, they have seen miracles wrought by God. *6LtMs, Ms 22, 1890, par. 27*

After the Minneapolis meeting how wonderfully the Spirit of God wrought; men confessed that they had robbed God by withholding

tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God. And yet from the lips of some who have attempted to preach the truth comes the cry, "What miracle dost thou work? Show us a miracle, and we will believe." God has been present in the meetings that have been held. What greater evidence could men be given than they have had? What more could the Lord do than He has already done? Is not the conversion of the human heart the greatest miracle that can be wrought? This miracle has been wrought, but <upon some hard hearts> it has left no impression.*6LtMs, Ms 22, 1890, par. 28*

February 5. A Faithful Witness.

I attended the early morning meeting. We had a good social meeting, and I then bore a decided testimony. How earnestly I am moved by the Spirit of God. Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony.*6LtMs, Ms 22, 1890, par. 29*

If the solemn call to repentance is not heeded, if false statements are made in regard to it, I may be cast down, I may feel sad, but I have no retraction to make. I speak the words given me by a power higher than human power, and I cannot, if I would, recall one sentence. In the night season the Lord gives me instruction in symbols and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls, constrains me, and I cannot hold my peace. If evil is done by the word spoken, it is because those to whom the message is given have no place in their hearts for the Word of God.*6LtMs, Ms 22, 1890, par. 30*

February 8. "He Shall Teach You All Things." [*John 14:26.*]

I spoke twice on Sabbath, and again this afternoon. For three weeks I have spoken every day, with one or two exceptions. Some of the meetings that I have attended have called for earnest labor. My powers have been taxed to the utmost limit of endurance. At



times, I think that I have said all that is necessary, and then the burden rolls upon me, and I confer not with flesh and blood, but in the name of the Lord speak the words He gives me, leaving the consequences with Him.*6LtMs, Ms 22, 1890, par. 31*

Sometimes the Lord speaks with me in the night season. Sometimes He speaks to me when I am standing on my feet, opening before me the sins of which some have been guilty. The Holy Spirit flashes light before me, giving me instruction to give to the people. This makes me glad; because I know that some will receive the light, and because I know that God, in infinite love and compassion, is still calling His people.*6LtMs, Ms 22, 1890, par. 32*

In many hearts the messages I bear find no response. In some hearts they arouse a determined resistance, like the resistance that the work of Christ aroused in the hearts of the Jews.*6LtMs, Ms 22, 1890, par. 33*

Sometimes the thought arises, Is it the will of God for me to stand <almost> alone, as it were, with those who ought to be standing with me and sustaining me working in various ways to counteract the testimonies given me by God? These reflections are extremely painful, but when I stand before the people, the power of God comes upon me, and I am strengthened to speak the word of reproof and warning. And the promise is fulfilled, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*]*6LtMs, Ms 22, 1890, par. 34*

The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His Word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective to convict and convert souls. The seed sown will fall into good ground, and will spring up to bring forth fruit unto life eternal.*6LtMs, Ms 22, 1890, par. 35*

March 1. Unsanctified Confederacies.

I have been shown that love for Christ and for God has well-nigh died out of our churches. And because we do not love God, we are lacking in love for one another. A cold, iron-like spirit separates believers from God and from one another. Some show special attention to a few favorites who uphold and sustain them. Men are binding themselves together in unsanctified confederacies. Their union is displeasing to the Lord. They have united to carry out plans that are not in harmony with the plans of God. The Lord can, and will, break up these selfish confederacies. They are a snare of Satan to weaken the cause of present truth, to bring about a condition of things that will separate God's people from Him.*6LtMs, Ms 22, 1890, par. 36*

Men have been trusting to their own wisdom. In this wisdom they have framed resolutions and laid plans that do not bear the endorsement of God. This has gone on until the many resolutions made have become a hindrance rather than a help to the work of God.*6LtMs, Ms 22, 1890, par. 37*

#### **The Need of More Personal Effort.**

Too much time is given to sermonizing. There are many Christless sermons preached. I have been instructed that if less time were spent in preaching and more in personal effort, < talking and praying with souls, > a great deal more good would be accomplished. Our ministers need to become acquainted with those to whom they preach, that they may learn their spiritual needs < and how to help them. > Work of this kind is of far more value than discourses. Let our workers come into close touch with those for whom they labor. Let them advise the wealthy to lay up treasure in heaven, for where their treasure is, there will their hearts be also. Let them advise the poor to give something to the cause of God. No matter how small their offering, < if it is the best they can do > it will be accepted. Let them do what they can cheerfully and willingly, and God will bless them.*6LtMs, Ms 22, 1890, par. 38*

“He that taketh not up his cross and followeth after Me, is not worthy of Me.” “He that findeth his life shall lose it.” [*Matthew 10:38, 39.*] He who shuns self-denial and self-sacrifice will lose his soul. He, who, in his ministry is true and faithful, may lose his life in this

world, but he will find it in the kingdom of God. When Christ comes, he will receive eternal life.*6LtMs, Ms 22, 1890, par. 39*

**“All Things Whatsoever I Have Commanded.”**

Christ commissioned His disciples to teach and preach all things that He had commanded them. Let every messenger for God speak the words of Christ, for these words have weight and power. Could the eyes of those who speak the words of Christ be opened, they would see heavenly agencies moving with divine power upon the hearts of the hearers.*6LtMs, Ms 22, 1890, par. 40*

When the seventy returned from their missionary tour, they said with astonishment and joy, “Even the devils are subject unto us through Thy name.” [*Luke 10:17.*] They had spoken the words of Christ, and the result was a glorious manifestation of His power.*6LtMs, Ms 22, 1890, par. 41*

Let God’s servants preach a “Thus saith the Lord.” Let them become acquainted with His instructions, reading and studying every sentence, every word, with softened, subdued hearts drawing near to God, that the Comforter may teach them. Christ’s teachings are our lessons for today, our lessons for tomorrow. The more frequently they are studied, the better will they be understood.*6LtMs, Ms 22, 1890, par. 42*

**The Need of Spiritual Training.**

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.” [*1 Corinthians 9:24-27.*]*6LtMs, Ms 22, 1890, par. 43*

Here is represented the need of spiritual exercise, the training of mind and heart. This is even more essential than physical training. It is by the training of the heart and mind that spiritual strength is

gained, that weak points of character are made strong.<sup>6</sup>*LtMs, Ms*  
*22, 1890, par. 44*

## Ms 23, 1890

Diary, November 1890

Brooklyn, New York

November 24, 1890

Portions of this manuscript are published in *UL 342; PM 356; CM 129*.

Continuation of my diary of November 24, 1890. *6LtMs, Ms 23, 1890, par. 1*

I was requested to speak to the canvassers in the evening, when all could be together. This I consented to do. I presented before them the need of keeping the soul constantly uplifted to God in prayer. Canvassers should remember that when engaged in their work, they are connected with the service of God. They are never alone. If they have faith in God, if they realize that to them is committed the work of giving to the people light on Bible subjects, they constantly enjoy the companionship of Christ. They should thoroughly acquaint themselves with the book they are handling, that they may readily call attention to the important chapters. They should study the Scriptures, that they may show that they are conversant with them. *6LtMs, Ms 23, 1890, par. 2*

Do not, because you are among unbelievers, become careless in your words, for they are taking your measure. If you sit at their table, eat temperately and only of food that will not confuse the mind. Keep yourself from all intemperance. Be, yourself, an object lesson, illustrating right principles. If they offer you tea to drink, tell them in simple words its injurious effect on the system. Tell them also that you do not use spirituous drinks of any kind, because you desire to keep your mind in such a condition that God can impress it with the sacred truths of His Word, and that you cannot afford to weaken any of your mental and physical powers, lest you shall be unable to discern sacred things. Thus you can sow the seeds of truth and lead out upon the subject of keeping soul, body, and spirit in such a condition that you can understand eternal realities. *6LtMs, Ms 23, 1890, par. 3*

Study, yourself, the instruction given to Nadab and Abihu, the sons of Aaron. "They offered strange fire before the Lord, which he commanded them not." Taking common fire, they placed it upon their censers, "and there went out fire from the Lord, and it devoured them. Then said Moses unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh unto me, and before all the people will I be glorified." [*Leviticus 10:1-3.*] Canvassers should remember that they are working with God to save souls, and that they are to bring no commonness and cheapness into the <sacred> service of God. As canvassers, they are to fill the mind with pure, holy thoughts. Speech is a precious talent and their words should be well-chosen. Hinder not the success of your work by uttering light, careless words. *6LtMs, Ms 23, 1890, par. 4*

The Lord desires you to be soul-winners. Do not try to reveal your smartness as theologians, even of Bible truth, for by so doing you will speak too many words that will be as little understood by them as Greek. Restrictions have had to be almost enforced upon canvassers because they have been so much inclined to act the minister and theologian. Connect yourself firmly with Christ and present the truth as it is in Him. Work as Paul worked. Wherever he was, whether before scowling Pharisees or Roman authorities, rich or poor, learned or ignorant, the cripple at Lystra or the convicted sinners in [a] Macedonian dungeon, he lifted up Christ as One who hates sin and loves the sinner, the One who bore our sins that He might have full power and authority to impart to us His righteousness. Hearts cannot fail to be touched by the story of the atonement. Those who realize the necessity of keeping the heart under the control of the Holy Spirit will be enabled to sow seed that will spring up unto eternal life. *6LtMs, Ms 23, 1890, par. 5*

Opportunity was then given for those present to bear their testimony, and several precious experiences were related by the canvassers in regard to the way in which they had searched their hearts while canvassing for *Great Controversy* and *Patriarchs and Prophets*. They said that as they read these books their minds were enlightened, and they felt that angels of God were very near. Some asked, "Why have we been told to canvass only for *Bible Readings*?" *6LtMs, Ms 23, 1890, par. 6*

Others said, "We have asked this same question, but it has never yet been answered satisfactorily. We have been greatly blessed in presenting *Great Controversy* and *Patriarchs and Prophets* to the people. Why cannot we take hold of these books again? The president of our conference told us that the general canvassing agent had thought [it] best for us to handle only *Bible Readings*. We have been advised to do this, but we wish to work with those books which contain so large an amount of instruction for the people of God for this time." The canvassers stated that they had found that where these books had been sold, every one spoke highly of them, and that from reading them, some had embraced the truth who had never heard a discourse in their lives given by a Seventh-day Adventist minister. *6LtMs, Ms 23, 1890, par. 7*

I was then called upon to explain why the canvassers had been instructed not to canvass for *Great Controversy* and *Patriarchs and Prophets*. I told them that the Lord had never given any direction in harmony with the one which they had received. God gave me the light contained in *Great Controversy* and *Patriarchs and Prophets*, and this light was needed to arouse the people to prepare for the great day of God, which is just before us. These books contain God's direct appeal to the people. Thus He is speaking to the people in stirring words, urging them to make ready for His coming. *6LtMs, Ms 23, 1890, par. 8*

The light God has given in these books should not be concealed. But in their wisdom men have turned aside the light the people should have. They have made it appear that it was not best for the canvassers to carry more than one book—and that *Bible Readings*. The books which should have gone before *Bible Readings* were neglected at a time when, if they had been handled as was *Bible Readings*, they would have done a work which would have saved many souls from signing petitions advocating the exaltation and observance of a spurious Sabbath. Those who have done this will see their error, but it will be too late. *6LtMs, Ms 23, 1890, par. 9*

I will present to you the light God has given me, for the burden which has rested upon my soul has been at times almost too great for me to carry. *Great Controversy* and *Patriarchs and Prophets* should have stood highest from the very first and should have

occupied the field. Man's devising was not God's planning. Men have turned aside the purposes of God. I know that the statement made that these books cannot be sold is untrue. I know, for the Lord has instructed me that this is said because human devising has blocked the way for their sale. It cannot be denied that these works were not the product of any human mind; they are the voice of God speaking to His people, <and they will have an influence upon minds that other books do not have. The book *Daniel and Revelation* should be kept before the people and should have large circulation.>6LtMs, Ms 23, 1890, par. 10



## Ms 24, 1890

Jesus, Our Redeemer and Ruler

NP

May 18, 1890

This manuscript is published in entirety in *1888 665-672*.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. ... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [*John 1:1-3, 14.*] “For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [*John 6:33-35.*]*6LtMs, Ms 24, 1890, par. 1*

My prayer is, O Lord, take the lead of my mind, control my judgment, imbue me with Thy Spirit. In my very weakness I would glorify God. I would put my trust in Him, I would have sincere faith that works by love and purifies the soul. We need to cultivate faith and love, for our churches are becoming leavened with unbelief, and with hardness of heart. We need to pray for the Lord to give them hearts of flesh.*6LtMs, Ms 24, 1890, par. 2*

Jesus, in communicating with John the Revelator, says, “Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.” [*Revelation 2:1-3.*] Here is presented a high state of advancement in spiritual knowledge.*6LtMs, Ms 24, 1890, par. 3*

“Nevertheless,” saith the True Witness, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.”  
[*Verses 4-7.*]6LtMs, Ms 24, 1890, par. 4

Will our churches have an ear to hear? Will they take heed? Will they by faith secure the heavenly anointing, the oil of grace which keeps the lamps burning, that they may discern their defects, their destitution of the love of God? Certain it is that the love, earnest, vital love, for Jesus has been dying out of our church. Will every member of the church arouse, will they put on Jesus Christ, and will they heed His positive requirements? Remember therefore from whence thou art fallen, and repent, and do the first works. The first works, when the love of God was pervading the soul with its energizing, transforming power, how simple was the faith, how trustful the confidence in the Lord, how precious the name of Jesus! His love melted and subdued the proud heart. The knocking of Jesus at the door of the heart met a heart's response in opening and welcoming the heavenly Guest.6LtMs, Ms 24, 1890, par. 5

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:20.] Thus the world's Redeemer illustrates the work of the Holy Spirit upon the human heart. The living agent, by an act of faith of his own, places himself in the hands of the Lord for Him to work in him His good pleasure in His time.6LtMs, Ms 24, 1890, par. 6

Well, then, there must be a continual exercise of faith to be in Christ, and keep in Christ, abiding by faith in Him. This is a training process, a constant discipline of the mind and heart, that Christ shall work His great work in human hearts. Self, the old natural self, dies, and Christ's will is our will, His way is our way; and the human agent becomes, with heart, mind, and intellect, an instrument in the hands of God to work no more wickedness, but the righteousness of Christ. The man works and cooperates with God; the grace of

God is constantly at work with the consent of the agent to perfect a Christlike character. *6LtMs, Ms 24, 1890, par. 7*

In the divine arrangement, God does nothing without the co-operation of man. He compels no man's will. That must be given to the Lord completely, else the Lord is not able to accomplish His divine work that He would do [through] the [human] agency. Jesus declared that in a certain place, He could not do many mighty works among the people because of their unbelief. [*Matthew 13:58.*] He wanted to do for them, in that place, just what He knew that they needed to have done, but He could not because unbelief barred the way. The potter cannot mold and fashion, unto honor, that which has never been placed in his hands. The Christian life is one of daily surrender, submission, and continual overcoming, gaining fresh victories every day. This is the growing up into Christ, fashioning the life into the divine model. *6LtMs, Ms 24, 1890, par. 8*

Christ says of the church, I have somewhat against thee, because thou hast left thy first love. [*Revelation 2:4.*] This is represented as a fallen condition, spiritually. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent. The first new love that pervaded the heart manifested itself not only in ardent love to God, but in love to all men formed in His image. There was a soft heavenly light shining in the soul. It did not remain there, shut up as under a bushel, but it was diffused, for it was the practical working out of God's will. There was lively living, a sanctified, lively love, sanctified in Christ Jesus. *6LtMs, Ms 24, 1890, par. 9*

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? ... And such were some of you, but ye are sanctified, and ye are justified in the name of our Lord Jesus, and by the Spirit of our God." [*1 Corinthians 6:9-11.*] Devotion, piety, and sanctification of the entire man come through Jesus Christ our Righteousness. The love of God needs to be constantly cultivated. Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must

seek wisdom daily to know how to deal with souls that are entrapped in Satan's snares.*6LtMs, Ms 24, 1890, par. 10*

There are many erring, well-beloved souls that, if imbued with the Spirit of Christ, we may win back to God. Notwithstanding their sins and follies, the Lord loves them, He gave His only-beloved Son to save them, and it was because He loved them that He sent His Son into the world, that whosoever believeth in Him should not perish, but have everlasting life. We must ever keep close to Jesus Christ, that we may be constantly partaking of the divine nature, having a deep personal interest in others who have once been our best friends, but in time of temptation have lifted up the heel against us. The love of Christ must not be extinguished in the soul.*6LtMs, Ms 24, 1890, par. 11*

But the prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me but the Lord Jesus, who has delegated me to bear His message to them. And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of unconcern, but it is not true. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, words and influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evade the very points they will have to face if their souls are converted. Oh, will they never break the spell of Satan, that is upon them? Will they cherish their pride to the last? How my [heart] longs to see them free, and not in the strong deceptions of Satan.*6LtMs, Ms 24, 1890, par. 12*

While one class pervert the doctrine of justification by faith, and neglect to comply with the conditions laid down in the Word of God, "If ye love me, keep my commandments" [*John 14:15*], there is fully as great an error on the part of those who claim to believe and obey the commandments of God, who place themselves in opposition to the precious rays of light (new to them) reflected from the cross of Calvary. They do not see the wondrous things in the law of God. To all who are doers of the word, with every injunction to obedience

there is a promise the most positive underlying the command.*6LtMs, Ms 24, 1890, par. 13*

We have lost very much in that we have not opened the eyes of our understanding to discern the wondrous things in the law of God. On the one hand, the religionist generally has divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in theories and reasonings, [and] preached arguments.*6LtMs, Ms 24, 1890, par. 14*

Unconverted men have stood in the pulpits sermonizing; their own hearts have never experienced the sweet evidence, through a living, clinging, trusting faith, of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all their sins? "Look and live." [*Numbers 21:8.*] Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fulness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God, heart and soul?*6LtMs, Ms 24, 1890, par. 15*

And let this point be fully settled in every mind; if we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance, [the] perfect confiding trust in Christ as our Saviour, until we acknowledge Him and are obedient to His commandments. Thus we evidence our allegiance to God. We have, then, the genuine ring in our faith. It works by love. Speak it from your heart, "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon my soul [as] to give Thy life for mine, I give my life and all its possibilities, in all my weakness, into Thy keeping."*6LtMs, Ms 24, 1890, par. 16*

The will must be brought into complete harmony with the will of God. When this is done, every ray of light that will shine into the heart and chambers of the mind will not be resisted and the soul barricaded with prejudice, calling light darkness, and darkness light.

The light from Heaven is welcomed as light filling all the chambers of the soul, and this is making melody to God. How much do we believe from the heart, "Draw nigh to God, and God will draw nigh to you"? [*James 4:8.*] This means to be much with the Lord in prayer.*6LtMs, Ms 24, 1890, par. 17*

Those who have educated themselves in skepticism and cherished unbelief, weaving questions and doubts into their experience, when under conviction of the Spirit of God, see it to be their personal duty to confess their unbelief and open their hearts to accept of the light sent them, stepping by faith over the line from wrong to right, from doubt to faith, and consecrate themselves unreservedly to God to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light, and the light will continue to grow brighter and brighter unto the perfect day.*6LtMs, Ms 24, 1890, par. 18*

The unbelief which is cherished in the soul has a bewitching power; the seed which it has been sowing will produce its harvest. But they must continue to dig up every root of unbelief, and these poisonous plants will cease to grow for want of nourishment in word and action, and the soul must have the precious plants of faith and love put in the soil of the heart and cultivated, and cherished there.*6LtMs, Ms 24, 1890, par. 19*

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists. Christ never erred in His judgment of men and of truth. He was never deceived by appearances. He never raised a question but what was clearly appropriate. He never gave an answer but what was fitting and right to the point. He silenced the voice of the cavilling, shrewd, and cunning priests by penetrating through the surface and reaching the heart, flashing light into their consciences, which annoyed them, but they would not yield to conviction.*6LtMs, Ms 24, 1890, par. 20*

Christ never went to extremes, never lost self-control or the balance

of mind under any excitement. He never violated the law of good taste and discernment—when to speak and when to keep silent. Then if all who claim to see the precious golden rays of the light of the Sun of Righteousness will follow the example of Christ, there will be no extremists. The example of Christ is before us, to ever keep the law and the gospel closely connected; they cannot be separated.*6LtMs, Ms 24, 1890, par. 21*

Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ. We hear the vehement expression of false religionists who make bold pretensions, who talk loud and long, saying, “I am holy, I am sinless,” when they have not the least foundation for their faith. We hear no noisy protestations of faith, nor do we see tremendous bodily contortions and exercises in the Author of all truth.*6LtMs, Ms 24, 1890, par. 22*

Remember, in Him dwelt all the fulness of the Godhead bodily. If Christ is abiding in our hearts by faith, we shall, by beholding the manner of His life, seek to be like Jesus, pure, peaceable and undefiled. We shall reveal Christ in our character. We will not only receive and absorb light, but will also diffuse it. We will have more clear and distinct views of what Jesus is to us. The symmetry, loveliness, and benevolence that were in the life of Jesus Christ will be shining forth in our lives.*6LtMs, Ms 24, 1890, par. 23*

## **Ms 25, 1890**

Diary, January 1890

Battle Creek, Michigan

January 7-9, 1890

This manuscript is published in entirety in *13MR 238-244*.

Jan. 7, 1890

Battle Creek, Michigan

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.*6LtMs, Ms 25, 1890, par. 1*

What a battle I am obliged to fight! My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed. Nothing can rub out that which has been presented to me and imprinted on the tablets of my soul. All the oppositions or gainsaying to make my testimony of none effect only compels from me, by the urgency of the Spirit of God, a more decided repetition, and to stand on the light revealed with all the force of the strength God has given me. 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 embedded 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.*6LtMs, Ms 25, 1890, par. 2*

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 all their ideas were not correct. This they were too proud to do, and therefore persisted in rejecting God's counsel and the light and evidence which had been given. Thus they deluded their own souls and the souls of others.*6LtMs, Ms 25, 1890, par. 3*

This is the ground which some of our leading brethren are traveling over 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."*6LtMs, Ms 25, 1890, par. 4*

Jan. 8, 1890

Battle Creek, Michigan

I must, this morning, trace the contemplation of my mind and the things which move my heart. Jesus suffered in a world of His own. He had not a place which He could call home. He said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." [*Matthew 8:20.*]*6LtMs, Ms 25, 1890, par. 5*

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, cumbersome, 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 labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] We read that the common people heard Him gladly. [*Mark 12:37.*]*6LtMs, Ms 25, 1890, par. 6*

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.*6LtMs, Ms 25, 1890, par. 7*

January 9, [1890]

### **Christ's Manner of Instruction**

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.*6LtMs, Ms 25, 1890, par. 8*

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. *6LtMs, Ms 25, 1890, par. 9*

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 re-adjust 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 re-arranged and vitalized the truths which had become dead, making them more forcible for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the rubbish and again giving them to the world with more than their original freshness and power. *6LtMs, Ms 25, 1890, par. 10*

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. *6LtMs, Ms 25, 1890, par. 11*

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, how much more shall he 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. *6LtMs, Ms 25, 1890, par. 12*

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Many truths necessary to be known are hidden like precious ore in the 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 handiwork." [*Psalms 19:1.*] The soul enlightened by inspiration can see the greatness and power of God in His created works. *6LtMs, Ms 25, 1890, par. 13*

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.*]*6LtMs, Ms 25, 1890, par. 14*

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 [*John 10:30*]; look on me and behold God." *6LtMs, Ms 25, 1890, par. 15*

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 man 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. *6LtMs, Ms 25, 1890, par. 16*

## Ms 26, 1890

Speculation in Lands and Mines

Battle Creek, Michigan

January 7, 1890

See variant *Ms 26a, 1890*. This manuscript is published in entirety in *15MR 68-71*. <sup>+</sup>NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Extract from Mrs. E. G. White's Diary, January 7, 1890*6LtMs, Ms 26, 1890, par. 1*

Dealing in mining stocks is a snare to any of our brethren who invest in them. And buying and selling city lots, selling the lots at figures far above their real value, is another species of robbery. It is not lawful business. It may meet the world's standard, but it cannot meet the standard of God. These are Satan's traps, laid to catch souls. Our safeguard in all business transactions is the love and fear of God. There are, in our world today, the same dishonest practices that prevailed before the flood swept the world of its pollution, and that prevailed in Sodom before the wicked inhabitants of this city were consumed by fire from heaven. Satan will devise dreamlike prospects of great gain. Thus he seeks to enlist men in his service and to engross their attention with the things of the world. Representations are made that are positively untrue. Many unwary souls are beguiled and made an easy prey as they listen to the voice of a minister, which they have heard proclaiming the truth, now presenting the great advantage of speculating in land and mines. By the exaggerated accounts presented to the people, money that ought to flow into the treasury of God <just when it is needed> is diverted to other purposes. Investments in mines and land are described as a sure and unfailing source of gain; and to obtain means for the cause is the plea. The glowing descriptions have led God-loving, God-fearing men to invest thousands of dollars in mines. They were told that thus they would be enabled to assist the cause. But what does the after-sight show? They lost all

they invested, getting nothing for their money. *6LtMs, Ms 26, 1890, par. 2*

The intoxicating craze for these investments originates with Satan. Thus he seeks to absorb the revenue which should be used to good advantage in God's work. We are safe only as our souls are sanctified by the truth. If the truth is planted in the heart by the Holy Spirit, God will make the discernment clear as to what is right and what is wrong. *6LtMs, Ms 26, 1890, par. 3*

We have no confidence in a man who will preach to the congregation today, proclaiming solemn truth, and then yield tomorrow to the temptation of Satan to engage in land and mine speculations. The ungodly are lynx-eyed. They see that his conduct is wholly inconsistent with his teaching, and while their words are smooth and flattering, they despise him in their hearts. God wants His messengers to keep clear of everything of this character. *6LtMs, Ms 26, 1890, par. 4*

If Satan paves the way for further evil by making the speculation successful, how terrible is the result. The man's ambition is aroused. He wants money to spend as he desires. The means he obtains so easily he spends unwisely and unlawfully. *6LtMs, Ms 26, 1890, par. 5*

If we are Christians at all, we must be Christians always, looking constantly to Jesus, practicing His lessons, doing His work. Then we are safe. Those who live the Word of Christ, as well as hear it, will in due time reap that which they have sown. God's Word, carefully and prayerfully studied, will keep all well-balanced. The Ruler of the nations has protested against man working out his own will, trampling on righteous principles and ignoring the wisdom of God. He declares, "He that maketh haste to be rich shall not be innocent." [*Proverbs 28:20.*] The books of heaven mark him as one guilty of fraud. "Trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy." [*1 Timothy 6:17.*] "By humility and the fear of the Lord are riches and honor and life." [*Proverbs 22:4.*] "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." [*Hebrews 13:5.*]*6LtMs, Ms 26,*

1890, par. 6

You cannot set aside the light God has sent to shine upon your pathway, and yet walk in its rays. You are to deal justly, never oppressing your fellowmen. We must study God's Word to find out His way. No one who does this in sincerity will walk in darkness. Those who are trying to secure means by speculating in mines or land might better cease this work and find some steady, honest business. Those who encourage the thirst for gaining riches by speculation will extinguish the light God has set for his feet. If he makes money fast, he will spend it unwisely, and this prodigality will be his ruin. He must continue to make largely in order to keep up his habit of living. Thus many are drawn into the gambling halls to gain money fast enough to meet their expenses. *6LtMs, Ms 26, 1890, par. 7*

If the professed Christian has success in his first speculations, his ruin is almost sure. Scheme after scheme will be entered upon. Lands will be represented as teeming with gold. A large percentage will be promised for all investments. Thus many are deceived. Shares are taken. Then come loss and ruin, in which some lose all they possess. *6LtMs, Ms 26, 1890, par. 8*

Man proposes, but in order to save him from utter ruin, God disposes. God protests against the greed of the natural heart for gold. Whenever His way is departed from and His will violated, by nations, churches, institutions, or individuals, it is recorded in the books of heaven, and retribution will surely follow. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." [*Ecclesiastes 5:10.*] He who says to gold, "Be thou my confidence," will find himself "pierced through with many sorrows." [*Job 31:24; 1 Timothy 6:10.*] God would have His people keep themselves from all speculations. *6LtMs, Ms 26, 1890, par. 9*



## Ms 26a, 1890

### A Warning Against Financial Speculation

Battle Creek, Michigan

January 7, 1890

Variant of *Ms 26, 1890*. This manuscript is published in entirety in *15MR 71-75*.

Financial speculations are Satan's snares—laid to catch souls. In all business transactions the only safeguard for a man is the love and fear of God. In our world today there are seen the same dishonest practises which prevailed before the flood swept this earth of its moral pollution, and which prevailed in Sodom before fire from heaven consumed its wicked inhabitants. Satan engrosses men's minds with dreamlike prospects of great gain, and in their greed for gain, those who yield to him make representations which are positively untrue. God and the truth are forgotten. Many unwary souls are beguiled and make an easy conquest, as they listen to a minister, whom they have heard proclaiming the truth, presenting the great advantage to be gained from speculation in mines and land, telling how, by the means which will accrue from the investment, workers may be supported in new fields. By the exaggerated accounts of what can be thus gained, men are induced to invest their means in the hope of making money easily. To gain money for the cause of God is the plea offered by the one asking for means, and his glowing descriptions fascinate God-loving, God-fearing men, leading them to invest money which should have been given to God's cause in schemes from which, when it is too late, they find that they receive no equivalent. *6LtMs, Ms 26a, 1890, par.*

1

We have no confidence in a man who today preaches to a congregation about the solemn truths of God's Word, and tomorrow yields to the temptations of Satan to engage in land and mine speculation. The ungodly are quick to see that his practises are wholly inconsistent with his teaching, and while they speak smooth, flattering words to him, at heart they despise him. *6LtMs, Ms 26a, 1890, par. 2*

Look at the history of our brethren at Fresno. Men left churches that needed their help to go to Fresno, some for their health, others in search of riches, attracted by glowing representations. The temptation to speculate came fierce and strong. Young men and men of grey hair, and even ministers of the gospel, were drawn into the sweeping current, their hopes raised high by their interest in mining shares and city lots. This was Satan's plan to bind up the means that were needed for the advancement of the cause of God. But the bubble burst. The unreasonable hopes failed. The transactions, recorded in the books of heaven as gambling, bore their bitter fruit. *6LtMs, Ms 26a, 1890, par. 3*

God desires His servants to avoid all speculation. Satan may pave the way by making the first investment successful, but O, how bitter will be the final outcome! If the professing Christian has success in his first speculation, his ruin is almost certain. Visionary schemes are wildly entered into as schemers present promising enterprises which they declare will pay a large percentage on all money invested. Good men are fascinated and deceived. Shares are purchased. Then comes confusion and loss. Some are totally ruined, having in the excitement invested all they had. In the thirst for riches, reason seems to depart. One or two may gain wealth, to their own injury, but many, many are bitterly disappointed. *6LtMs, Ms 26a, 1890, par. 4*

Man proposes, but to save him from ruin, God disposes. The Lord has instructed me that should our brethren who are engaged in speculation realize their expectations it would be the greatest curse that could come to Seventh-day Adventists. Thus others would be led into the snare, to the peril of their souls. Those who can earn an honest living would give up their business to speculate in mining stock, selling their souls for the hope of gain. *6LtMs, Ms 26a, 1890, par. 5*

God requires His people to deal justly and in all kindness, never oppressing their fellowbeings in any way. Instead of entering into speculation, let those who know the truth find some steady, honest employment in which they can earn their living in a way that glorifies God. Those who encourage the thirst for speculation will extinguish the light that God has given to guide their feet aright. Making money

easily, they will spend it unwisely, and their prodigality will be their ruin. To maintain their habits of selfish indulgence, they must continue to make money rapidly. The effort to make money fast enough to meet their extravagant expenses draws many into the gambling hall. *6LtMs, Ms 26a, 1890, par. 6*

Man cannot prosper while he tramples on God's principles and ignores His wisdom. Those who refuse to obey the words of Christ will in time reap what they have sown. When, in any sense, God's way is departed from, when His will is violated, whether by nations, churches, institutions, or individuals, it is written in the books of heaven, and retribution will surely follow. *6LtMs, Ms 26a, 1890, par. 7*

Once speculation is entered into, there is ever after an unrest, a thirst for gain, a desire to engage in some enterprise by which means can be obtained with ease, to be spent with prodigality. If by the grace of God the error of this course is seen, and therefore does not prove fatal, the character bears the scars for years. *6LtMs, Ms 26a, 1890, par. 8*

The Ruler of the universe has protested against the greed of the natural heart, saying, "He that hasteth to be rich shall not be innocent." [*Proverbs 28:20.*] God records them as guilty of fraud and transgression. "Trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy." [*1 Timothy 6:17.*] "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." [*Leviticus 19:35.*] "By humility and the fear of the Lord are riches and honor and life." [*Proverbs 22:4.*] "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee." [*Hebrews 13:5.*] "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." [*Ecclesiastes 5:10.*] He who says to gold, "Be thou my confidence," shall find himself "pierced through with many sorrows." [*Job 31:24; 1 Timothy 6:10.*] "What shall it profit a man if he shall gain the whole world, and lose his own soul." [*Mark 8:36.*]*6LtMs, Ms 26a, 1890, par. 9*

My prayer to our heavenly Father is, Lord, let the clear light shine

forth. Carefully and prayerfully studied, God's Word keeps men well-balanced. In this Word we find God's way clearly defined. No one who searches the Word with sincerity will walk in darkness. But we cannot cast aside the light God sends and at the same time walk in its rays. To be Christians at all, we must be Christians in all things, revealing His virtues, doing His works. The truth is our safeguard. Planted in the heart by the Holy Spirit, it enables us to see clearly the difference between what is right and what is wrong. Those who cherish the truth will refuse to be drawn into speculation.*6LtMs, Ms 26a, 1890, par. 10*

## Ms 27, 1890

Rules for Christian Workers

Sands, Virginia

November 10, 1890

Previously unpublished.

To the Household:

In a dream there have been presented to me things that depress me. I have been instructed that many among us are not reaching their highest privilege. They are not walking in the way of the Lord.*6LtMs, Ms 27, 1890, par. 1*

Christians are Christlike. In following Jesus, we walk in the light as He is in the light, and as we advance, this light grows brighter unto the perfect day. As those in the home circle stand under the bright beams of the Sun of Righteousness, they are drawn into the close relationship of a family compact. They feel the responsibility resting upon them to improve in their connection with one another, preparatory to their union with the family in heaven. They are to realize the sacredness of the obligations resting on them as they stand in the inner and smaller circles of duty. They are to live as those who have a sacred part to act in keeping their souls in the love of Christ. They are to live in close connection with the Light of the world, walking circumspectly.*6LtMs, Ms 27, 1890, par. 2*

They are to strive earnestly for the gift of eternal life, a gift that includes everything good and ennobling—honor, love, eternal riches. In order to gain this heavenly treasure, there is something for every one to do. The Lord says to those who are seeking for eternal life, “Go, work today in my vineyard.” [*Matthew 21:28.*] Christ was a worker. It was His work to help and bless others. “We are laborers together with God.” [*1 Corinthians 3:9.*] A tree is known by its fruit. Men do not gather grapes of thorns or figs of thistles. Christ says, “I am the vine, ye are the branches.” [*John 15:5.*] The branches of the vine bear fruit of the same kind as the fruit borne by the parent stock.*6LtMs, Ms 27, 1890, par. 3*

True Christians have the mind of Christ. They labor in harmony with the great Worker, gathering strength from the Source of all strength, the Fountain of all goodness and truth. Looking unto Jesus, the author and finisher of their faith, receiving light from the Saviour, they reflect light to others. The glory of the Lord is their reward. Their path on earth may be traced by the character of their work. They are not clouds without rain. They are cheerful and happy, because they are following the light of life, whose going forth is prepared as the morning. They have gratitude offerings to present to God. They see Him in all His works; they acknowledge Him in all His ways.*6LtMs, Ms 27, 1890, par. 4*

If they are members of a Christian family, they make the most of their privileges and opportunities, turning them to the very best account. Not only do they receive; they impart; for they are ever learning, ever discerning new motives to duty. They follow where Christ leads the way, advancing, not standing still, for Christ moves ever onward. They feel that it is their constant duty to inquire, "Is this the way of the Lord? Shall I, in following this way, gain spiritual strength?" Diligently examining themselves, proving themselves by the law of the Lord, looking at themselves in the divine mirror, they will discover every defect of character if they desire earnestly to know how they can improve, how [to] grow up into Christ, their living Head.*6LtMs, Ms 27, 1890, par. 5*

Thoughtful self-examination is too often neglected to the great danger and loss of the soul. Before all, old and young, Christ stands as the perfect example. They are to copy His character. To be careless in this work is dangerous.*6LtMs, Ms 27, 1890, par. 6*

Those who neglect to follow the way of the Lord, wasting their time or employing it to the detriment of the soul, follow a road over which they must retrace their steps if they are ever saved. Habits have been formed, tastes and inclinations pleasing to the natural heart established, which make them spiritually and morally weak. They have been doing a work represented as bringing to the foundation hay, wood, and stubble—just the work that Satan was pleased to have them do. But it was their privilege to obtain wisdom from God—wisdom that would have enabled them to make all their mercies tell with directness and power in the service of Christ. It was their

privilege to do a work represented as bringing to the foundation gold, silver, and precious stones.*6LtMs, Ms 27, 1890, par. 7*

Every day, true Christians will watch for opportunities to speak words that will be a blessing to others and to do the works of righteousness represented in the Word of God as gold, silver, and precious stones. They have special help in every time of need, because they are not living to please themselves, but to work the works of Christ. In the place of choosing to follow their own way, they inquire, "Is this the way of the Lord?"*6LtMs, Ms 27, 1890, par.*

8

We have enlisted in the army of God to do whatever He bids us. We are to obey the orders of our Captain. We are engaged in an unceasing conflict with evil. Satan and his angels league themselves with men who do not the will and way of God. Although these men have a pretense of godliness, a name to live, they are dead. Satan uses them as decoys to win other souls to himself. They lead those with whom they come in contact to do those things that are a snare to them. Their influence is a savor of death unto death, whereas, if they followed the way of the Lord, it would be a power for good, on the Lord's side.*6LtMs, Ms 27, 1890, par. 9*

Satan is a deceiver, a corrupter of principles, and it is a sad loss to any soul to work on the enemy's side while professedly serving in Christ's army. Christ has a work for all to do. All are under obligation to learn the best methods and the wisest plans for advancing the cause of Christ. They have enlisted in His army, and they are to use every jot of their ability in the struggle against evil. They are to war a good warfare against the wily foe. They are never to give the enemy the least opportunity to gain control over the thoughts or actions.*6LtMs, Ms 27, 1890, par. 10*

This is the work before every one. Every member of the church must feel the converting power of God. The prevailing sin of the members of the church is that they do not follow Christ. They do not advance in Christian knowledge and experimental godliness. They stop short, as if there were no more steps to take in order to keep by the side of Christ as He leads the way. They are not wide awake to the importance and positive necessity of the union of divine

influence with human endeavor. They work without bringing Christ into their work, and therefore their efforts are not successful. *6LtMs, Ms 27, 1890, par. 11*

Many fail to see the necessity of placing themselves in the companionship of those who breathe a pure, holy atmosphere. They do not see the need for the presence of the Lord in all their undertakings, and the enemy leads them in his path, keeping them busy in his work. Then he brings discouragement upon them because of their unfitness to engage in the work of the Lord. They have little power to strive in the strength of God to escape from the snare in which they have permitted Satan to take them captive at his will. *6LtMs, Ms 27, 1890, par. 12*

The soul thus weakened should cast himself upon Christ. He will receive him. He alone has power to change the current of his thoughts and convert him from the error of his way. He can so transform him that he will carry about with him, in word and deed, the proof that divine grace has been working upon his heart. *6LtMs, Ms 27, 1890, par. 13*

O how greatly our churches are in need of the Spirit of God. It makes my heart ache to see how often the Lord Jesus is betrayed and put to open shame by unconverted believers. Satan secures their services. Under his direction they bring to the foundation material that will be consumed by the fires of the last days. O that God would arouse His people to the necessity and importance of earnest prayer for divine enlightenment, for the influence of the Spirit of God. I pray that they may so strive to gather divine force that their spiritual sleepiness may not deepen into the death slumber. *6LtMs, Ms 27, 1890, par. 14*

Reproach is brought on Christ every day because of the absence of the Holy Spirit among His people. They have so long accustomed themselves to be content with a faint glimmer of light, to be satisfied with small things, that they are disqualified for service. They have received so little spiritual power that they cannot reach hearts. They have not put to the tax every spiritual nerve and muscle in the effort to advance, making the most of their entrusted capabilities. *6LtMs, Ms 27, 1890, par. 15*



We are to keep increasing in wisdom. The more experience we gain in doing the will of the Lord, the better will we understand what the cross of Calvary means to us. Christ says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [Mark 8:34.] We shall find that as we lift the cross, it lifts us. Fallen human beings can be converted and transformed only by following where Christ leads the way. Justice says, "Let him alone; he is joined to his idols." [Hosea 4:17.] Christ says, "Let him come to Me, and live. I will pardon his transgressions. Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 55:3; 27:5.] *6LtMs, Ms 27, 1890, par. 16*

Our Saviour does not leave His followers in ignorance as to what is before them in the spiritual warfare. With simplicity and faithfulness He lays open before them the character of the warfare in which He asks them to engage. He urges them to count the cost. He points them to the vast confederacy of evil arrayed against them, but He tells them that they will not fight alone, that God and the angels will fight with them if they will faithfully act their part, steadfastly resisting the temptations of the enemy. "Be of good cheer," He says, "I have overcome the world. [John 16:33.] I, the Captain of the Lord's host, stand at the head of His soldiers, leading them on to victory." *6LtMs, Ms 27, 1890, par. 17*

Christ's soldiers wrestle not against flesh and blood, but against principalities and powers and against spiritual wickedness in high places. At times the battle waxes strong, and apparently they are well-nigh overwhelmed; but they need not be discouraged. They are engaged in a good warfare, and angels of God are fighting with them. Impelled by the love of Christ, they are to press the battle to the gates. Every soldier is to be up and doing. But God's servants are so slow, so fearful to make a charge upon the enemy, that often favorable opportunities for gaining a victory pass unimproved, because they are not ready. *6LtMs, Ms 27, 1890, par. 18*

The Lord is working upon human hearts, but how few act as if they believed this. There are those upon whose minds the Lord is working, bringing to them conviction in regard to the truth. If His human agents would work patiently and in faith, never losing their hold on God, great results would be seen. God is waiting to unite

His power with human effort, that the truth may triumph and the world be astonished at the work that God has wrought.*6LtMs, Ms 27, 1890, par. 19*

But before this can be accomplished, a deeper work of grace must be done in the hearts of believers. Christ will accept nothing short of wholehearted service. To the Jews He said, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [*Matthew 5:20.*] The charge that He brought against the Jewish leaders was that their piety was not sincere, but superficial—a cloak put on to conceal the deformity of their motives and purposes.*6LtMs, Ms 27, 1890, par. 20*

Every true follower of Christ is guided by principles that keep him active in the service of the Master. He has a high and holy object to gain. Jesus puts in his heart principles that lead him to make the glory of God his highest aim.*6LtMs, Ms 27, 1890, par. 21*

Christ expects us to keep the will of God ever before us, making it our rule of life, committing the keeping of our souls to God as unto a faithful Creator. We are not to allow our own will to control, for we have been bought with a price. We are to keep ever in view the glory of God, for we are Christ’s representatives. Every purpose, every plan, every object, must bow to the supreme will. “I came” Christ said, “not to do mine own will, but the will of Him that sent Me. My meat is to do the will of Him that sent me, and to finish His work.” [*John 6:38; 4:34.*] In the garden of Gethsemane, His soul enshrouded with darkness, the thought before Him that His life of humiliation and suffering was to be ended by an ignominious death, He looked to God, exclaiming, “Father, if it be possible, let this cup pass from me. Nevertheless, not My will, but Thine be done.” [*Matthew 26:39; Luke 22:42.*]*6LtMs, Ms 27, 1890, par. 22*

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Ever since the time that man aspired to be as God, and fell through Satan’s deceiving power, there has been a controversy between man and His maker—a determination on the part of man to gain an independence totally opposed to the life and lessons of Christ. Christians are to lay this struggle for independence on God’s altar.

Until they do this, God cannot imbue them with His Spirit. All self-sufficiency is to be given up. The will is to be wholly yielded to God's will. He who is truly seeking for help from on high will welcome the assistance and counsel that God sends, whatever means the Lord may employ to give His directions.*6LtMs, Ms 27, 1890, par. 23*

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O how we grieve God's heart of love by our stubborn self-will, our determination to do as we please. Let us not provoke the Lord to anger by striving for self-exaltation. Let us not think that we have no confessions to make. Unless we place ourselves, by confession of sin, where God can cleanse our hearts, we shall do the same wrong things again and again. We cannot afford to do this. Of those who have passed a certain boundary line, God says, "I will punish, and will not spare My judgments."*6LtMs, Ms 27, 1890, par. 24*

## Ms 28, 1890

### The Pillars of Our Faith

Norwich to Boston, Massachusetts

[December 4, 1890]

This manuscript is published in entirety in *2SM 387-389*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

(On the train from Norwich to Boston, en route for Lynn, Massachusetts.)*6LtMs, Ms 28, 1890, par. 1*

During the last fifty years of my life, I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angel's messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.*6LtMs, Ms 28, 1890, par. 2*

I have acted a part in this solemn work. Nearly all my Christian experience is interwoven with it. There are those now living who have an experience similar to my own. They have recognized the truth unfolding for this time, they have kept in step with the great Leader, the Captain of the Lord's host. <In the proclamation of the messages,> every specification of prophecy has been fulfilled. Those who were privileged to act a part in proclaiming these messages have gained an experience which is of the highest value to them; and now when we are amid the perils of these last days, when voices will be heard on every side saying, Here is Christ, here is truth, while the burden of many is to unsettle the foundation of our faith which has led us from the churches and from the world to

stand as a peculiar people in the world, like John our testimony will be borne:*6LtMs, Ms 28, 1890, par. 3*

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us.” [*1 John 1:1-3.*]*6LtMs, Ms 28, 1890, par. 4*

I testify the things which I have heard, the things which I have seen, the things which my hands have handled of the Word of Life. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits.*6LtMs, Ms 28, 1890, par. 5*

The enemy will set everything in operation to uproot the confidence of the <believers in the> pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which has established and given character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. His voice has been heard, and is still heard, saying, Go forward from strength to strength, from grace to grace, from glory to glory. The work is strengthening and broadening, for the Lord God of Israel is the defense of His people*6LtMs, Ms 28, 1890, par. 6*

Those who have a hold of the truth theoretically, with their fingertips as it were, who have not brought its principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court, will see nothing sacred in the past history of this people which has made them what they are, and has established them as earnest, determined missionary workers in the world. The truth for this time is precious, but those whose hearts have not been broken by falling on the Rock, Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas and will begin to manufacture another foundation than that which is laid. They will

flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith <and replacing them with pillars they have devised.>*6LtMs, Ms 28, 1890, par. 7*

This will continue to be as long as time shall last. Any one who has been a close student of the Bible will see and understand the solemn position of those who are living in the closing scenes of this earth's history. They will feel their own inefficiency and weakness, and will make it their first business to have not merely a form of godliness, but a vital connection with God. They will not dare to rest until Christ is formed within, the hope of glory. Self will die; pride will be expelled from the soul, and they will have the meekness and gentleness of Christ.*6LtMs, Ms 28, 1890, par. 8*

## Ms 29, 1890

Diary, November 1890

New York, New York

November 20-24, 1890

See variant *Ms 29a, 1890*. This manuscript is published in entirety in *21MR 446-456*.

I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith.*6LtMs, Ms 29, 1890, par. 1*

Nov. 21

During the night season I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done."*6LtMs, Ms 29, 1890, par. 2*

You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way.*6LtMs, Ms 29, 1890, par. 3*

"The why's and wherefore's are concealed from you, yet speak the words I give you, however painful it may be to you. The ways in

which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. The people whom God is leading must venture out upon His Word. They must walk forward by faith. Truths have been committed to them which they must obey. The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army. God has commands for His people, and if they keep in close connection with Him, they will hear His voice, and will keep in step with their Captain. They will go forward in the conflict to fight the battles of the Lord. But those who place themselves in an indifferent, non-committal position will gain no victories. We are to work by faith and not by sight, allowing God to direct the warfare.*6LtMs, Ms 29, 1890, par. 4*

“The men who are placed in positions of responsibility are not to betray sacred trusts. I have a message for you to those who are serving self, but they will pass it by as though they heard it not. They will close their eyes, lest they see and be converted. They have been planning and contriving in their own human wisdom, and they do not seek God earnestly. But imbued and stimulated by the Spirit of God, you are to bear the message given you without worrying or calculating the result. You are to act your part, and then leave the rest to God. You will have startling, surprising messages to bear, but if those who hear cannot see the import of these messages, explanations from you will not lead them to understand any more clearly. They have ears, but they hear not. Satan takes control of their unsanctified reason and leads them to misunderstand and misapply. Before you enter into private counsel to give the details of your message, be sure that the Lord would have you do this. After the message from God is given, you will feel that you have risked much, that there are those who have not faith enough to appreciate the message because they have not kept the way of the Lord, but have walked in the sparks of their own kindling. You feel a remorse which they should feel, and wish you had not spoken.*6LtMs, Ms 29, 1890, par. 5*



“God desires the pure gospel to be preached to His people. Selfishness will appear in many ways. The despondency which you feel after bearing a plain testimony comes not because you have erred in bearing this testimony. If you do not bear the message given you, God will send it to His people through some other channel.”*6LtMs, Ms 29, 1890, par. 6*

The men who now occupy positions of responsibility do not feel the necessity of making God their trust as did those who first led out in this work. They have planned for themselves. An independent, self-sufficient spirit has been coming into our publishing house in Battle Creek. The managers have followed the inclinations of their own hearts to go beyond the leadings of God. In some things those who carry heavy responsibilities in the institutions in Battle Creek have exercised a wonderful prudence. They have prudently refrained from pointing out the existing dangers in the institution. God would not have large expenditures made to enlarge the facilities <here> in Battle Creek. More is now located in Battle Creek than <they> have ability to manage <wisely> after God’s order. This fact has been partially discerned, especially in regard to the publishing institution. Principles are being sacrificed that God has plainly specified should control His work. An order of things has been instituted which is leading men farther from God than they are now aware of. They feel no necessity for the earnest prayer, the self-denial, the self-sacrifice which is after God’s order, after the example of Christ.*6LtMs, Ms 29, 1890, par. 7*

“But,” said my guide, “their lips will be opened by the Lord to speak the words He shall give them in plainness of language and in demonstration of the Spirit. They still speak that which they have been reluctant to utter, which they have shrunk from speaking. Under the constraining power of God, they will declare the danger threatening the cause of God and the plain facts and principles of truth to which we must adhere, which every worker must respect.”*6LtMs, Ms 29, 1890, par. 8*

The religion of Jesus is endangered. It is being mingled with worldliness. Worldly policy is taking the place of the true piety and wisdom that comes from above, and God will remove His prospering hand from the conference. Shall the ark of the Covenant

be removed from this people? Shall idols be smuggled in? Shall false principles and false precepts be brought into the sanctuary? Shall antichrist be respected? Shall the true doctrines and principles given us by God, which have made us what we are, be ignored? Shall God's instrumentality, the publishing house, become a mere political, worldly institution? This is directly where the enemy, through blinded, unconsecrated men, is leading us. *6LtMs, Ms 29, 1890, par. 9*

These things have gone as far as they should without some one protesting against them in plain words. The Lord's time to set things in order has fully come. There are men in positions of trust who have not had an experience in the leading out of this work, and these men should walk with humility and caution. *6LtMs, Ms 29, 1890, par. 10*

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if *The American Sentinel* would drop the words "Seventh-day Adventist" from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it; it would become popular and do a larger work. This looked very pleasing. Those men could not see why we could not affiliate with unbelievers and non-professors to make *The American Sentinel* a great success. I saw their countenances brighten, and they began to work on a policy plan to make the *Sentinel* a popular success. *6LtMs, Ms 29, 1890, par. 11*

This policy is the first step in a succession of wrong steps. The principles which have been advocated in *The American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles, they are doing a work which it does not belong to them to do. Like Uzzah, they are attempting to steady the ark which belongs to God and is under His special supervision. *6LtMs, Ms 29, 1890, par. 12*

Said my Guide to those in these councils, "Who of the men among you have felt the burden of the cause from the first and have accepted responsibilities under trying circumstances? Who has carried the burden of the work during the years of its existence?"

Who has practiced self-denial and self-sacrifice? The Lord made a place for His staunch servants, whose voices have been heard in warning. He carried forward His work before any of you put your hands to it, and He can and will find a place for the truth you would suppress. In *The American Sentinel* has been published the truth for this time. Take heed what you do. 'Except the Lord build the house, they labor in vain that build it.' [*Psalm 127:1.*]"6LtMs, Ms 29, 1890, par. 13

[Added to Ms 29, 1890, from diary:]

[November 21, Friday.6LtMs, Ms 29, 1890, par. 14

I think not best to attend morning meetings. I am urged by the Spirit of the Lord to write important matters in reference to the work of God for this time and the necessity of the churches reaching a higher standard.]6LtMs, Ms 29, 1890, par. 15

Brooklyn, N.Y., Sabbath, Nov. 22. This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands. Infirmities press me at all times, and my faith is tested severely. O that I may never lose sight of Jesus, my hope and my consolation.6LtMs, Ms 29, 1890, par. 16

I spoke to a room packed with interested listeners, from *Isaiah 58*. The Lord's presence was in the congregation. We know that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose and bore a testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse, for it has decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the Spirit and power of God was in the message borne by Sr. White and that he had been receiving light and blessing. He felt more deeply the Spirit

of the Lord than he had ever felt it before in his religious experience. *6LtMs, Ms 29, 1890, par. 17*

Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. Brother Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua and the words spoken to him by Christ. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he was prevented from destroying them as he was determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king, He said, "Take away the filthy garments from him." Turning to Joshua, Christ said, "I will clothe thee with change of raiment," even the righteousness of Christ. [*Zechariah 3:4.*] Brother Lindsay said he felt that he had labored in his own strength too long—clothed with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost that he might no longer work in his own spirit, after his own way and will. Others followed with testimonies right to the point. *6LtMs, Ms 29, 1890, par. 18*

We then invited those who had not this evidence of their acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord harkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of Righteousness. *6LtMs, Ms 29, 1890, par. 19*

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God.

“Whoso offereth praise glorifieth God.” [*Psalm 50:23.*] The Lord would have His people a bright, cheerful, gladsome people, light-bearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world. *6LtMs, Ms 29, 1890, par. 20*

Nov. 24, 1890

I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well. *6LtMs, Ms 29, 1890, par. 21*

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. Many had purposed to come with the unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the “all things” that shall work together for good to those that love God. [*Romans 8:28.*] *6LtMs, Ms 29, 1890, par. 22*

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class, to understand why they were advised by conference president and canvassing agents not to canvass for *Great Controversy* and *Patriarchs and Prophets*. I spoke to them for about one hour. This ends my speaking in this city. It is the universal testimony of those present at these meetings that they have been a blessing. The Spirit of the Lord has had free course and been glorified. *6LtMs, Ms 29, 1890, par. 23*

We feel the necessity of urging home upon the people the needs of the work. The Saviour of the world made the subject of missionary labor so plain that His people need not misunderstand their work. He would send us as missionary messengers to the world. His voice was often uplifted to reiterate the truth, to urge it home upon their hearts, lest they should by any means lose sight of the mission and work of the church. His servants were to circulate the message of truth in all directions, and with earnest longing of soul they were to carry the tidings of light and peace to those in the darkness of

error. Christ kept before them the fact, "Ye are the light of the world." [*Matthew 5:14.*] Those nigh and those afar off must hear the message of peace and hope and joy. *6LtMs, Ms 29, 1890, par. 24*

Christ left the abodes of bliss and came to this world as the light of truth, to shine amid the moral darkness that the bright beams of light might penetrate the darkness of superstition, that divine truth might shine forth in contrast with the maxims and traditions and errors prevailing everywhere. Thus the bright beams of the Sun of Righteousness were to dispel the thick clouds of ignorance. Christ opened the fountain of life, not only for the Jews, but for all nations, kindreds, tongues, and peoples. He knew the unrest and earnest longing of soul for something which could satisfy the heart. Before leaving His disciples, He made His plans and set in order His work, that the church might be impressed with its missionary character, that it might see that its work is to diffuse the gospel of truth. *6LtMs, Ms 29, 1890, par. 25*

The church as a whole is responsible for the fulfilment of the sacred commission, "Go ye into all the world and preach the gospel to every creature," to those in the highways and those in the hedges. [*Mark 16:15; Luke 14:23.*] Every member of the church is held accountable in Christ's work. Every power of those who have come to a knowledge of the truth is to be enlisted. Reach to the heights; reach to the depths; there is no boundary. Every one is to hear. Every one is to receive light and truth, and transmit it to others. We are not half awake. *6LtMs, Ms 29, 1890, par. 26*

I have now spoken four times in the morning and [in] business meetings and for one hour last evening to the canvassing class. This morning Bro. Chadwick leaves us and returns to Battle Creek. He is in danger through the prevailing influences which exist there. Willie leaves later in the week for Battle Creek. Sara and I shall attend meetings at Norwich, Conn., and at Danvers, [Mass.]. Brother Asa Robinson will be in attendance at these meetings, but it seems to be necessary for him to go to Battle Creek at this time to attend to important matters. I ought to have him with me in my work, but if the presence of the Lord goes with us, we shall have profitable and successful meetings. I send large packages of important matters, to be used during the remnant of the year 1890. I

want to arouse and break the silence of the churches, that they may have a sense of their work. This burden is on my mind constantly. *6LtMs, Ms 29, 1890, par. 27*

The Lord Jesus Christ appeared to John on the Isle of Patmos and revealed many things of solemn importance to him. "Blessed is he that readeth and they that hear the prophecy of this book, and keep those things which are written therein; for the time is at hand." [*Revelation 1:3.*] *6LtMs, Ms 29, 1890, par. 28*

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is and which was, and which is to come, and from the seven spirits which are before this throne, and from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion. Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him: and all kindreds of the earth shall wail because of him. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." [*Verses 4-8.*] *6LtMs, Ms 29, 1890, par. 29*

"I am he that liveth and was dead, and, behold, I am alive forever more." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." [*Verses 18, 19.*] Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books *Daniel and Revelation* and *The Great Controversy* are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. *6LtMs, Ms 29, 1890, par. 30*

Again and again the true Witness says, "He that hath ears to hear, let him hear what the Spirit saith unto the churches." [*Revelation 2:7, 17.*] But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth. The Lord Jesus, the Alpha and Omega, gave the message to John in regard to the church. He understood the danger of their neglecting

their God-given work. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely." [*Revelation 22:17.*] When God's people hear to a purpose the things that are revealed to the churches, when they get the burden of the message, and say to others, "Come," they are laborers together with God. *6LtMs, Ms 29, 1890, par. 31*

During the night I have been holding communion with God, I was brought by my Guide into councils in Battle Creek. I have a message for them, whether they will hear or reject. The people must know that they are not moving in the order of God. They have been arranging to leave Christ out of their councils. These men are giving a mold to the work that will result in the loss of many souls. They lead away from safe paths. *6LtMs, Ms 29, 1890, par. 32*

Men come from far countries, thinking that if they can only get to Battle Creek, from whence come the publications of truth, they will be next door to heaven; but O how disappointed they are. They hear leading men making God's message and messengers a subject of ridicule. Why? Because the message does not coincide with their ideas. *6LtMs, Ms 29, 1890, par. 33*

God's messengers speak words that are truth, but men do not want to accept them. False waymarks will be made. Signboards pointing in the wrong direction will be set up. Men connected with the publishing house will form a ring, the members of which will voice the words spoken by one another. Slowly and solemnly my Guide said, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries. Gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us." [*Isaiah 8:9, 10.*] *6LtMs, Ms 29, 1890, par. 34*

Whoever the conference may connect with the offices of publication, unless they look to God daily and are firmly decided that eternal vigilance is the only price of safety, unless they seek counsel from God in the small or large matters connected with His sacred work, they will swerve from safe paths. Unless they are converted men, who realize the sacredness of the work for these



last days, they will imperil the cause. It is not enough for them to assent to the truth. The question is, Are they sanctified through the truth? Is the truth brought into the inmost sanctuary of the soul?*6LtMs, Ms 29, 1890, par. 35*

The past, present, and future were plainly revealed to me. Brother Chadwich was connected with the office in integrity and righteousness of purpose, but the atmosphere he has breathed, the words and example of the men with whom he has been connected, have transformed him. He is another man. He has become sick at heart and is desperate when opposed. Saul became another man, because the Spirit of the Lord came upon him and gave him another heart. But in the case of Bro. Chadwick, the change was not from God.*6LtMs, Ms 29, 1890, par. 36*

This was plainly revealed to me to show to the people. I have no words to speak to these men privately. My words must be given to the people as a whole. It is not to be left to some to repeat my words and transmit them to others. I wish to present the matter as God has presented it to me. How long shall blindness be upon the men who have had evidence piled upon evidence in regard to the testimony of God's Spirit to His people? They do not discern where or how God is working. Eyes have they, but they see not; ears have they, but they hear not; understanding have they, but they understand not the things of God. "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. For he maketh sore, and he bindeth up, he woundeth, and his hands make whole." [*Job 5:17, 18.*]*6LtMs, Ms 29, 1890, par. 37*

Many of the old experienced hands, those who led out in the work of God, who could tell how it came into existence, have fallen in death; and inexperienced hands and unsanctified minds have been placing their mold upon the work. The principles designed by Jehovah to control the work have been departed from. Self has been woven into the work.*6LtMs, Ms 29, 1890, par. 38*

Before the destruction of the old world by a flood, there were talented men, men who possessed skill and knowledge. But they became corrupt in their imagination, because they left God out of

their plans and councils. They were wise to do what God had never told them to do, wise to do evil. The Lord saw that this example would be deleterious to those who should afterwards be born, and He took the matter in hand. For one hundred and twenty years He sent them warnings through His servant Noah. But they used the probation so graciously granted them in ridiculing Noah. They caricatured him and criticized him. They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfil. They talked of science and of the laws controlling nature. Then they held a carnival over the words of Noah, calling him a crazy fanatic. God's patience was exhausted. He said to Noah, "The end of all flesh is come before me; for the earth is filled with violence through them, and, behold, I will destroy them from the earth." [*Genesis 6:13.*] *6LtMs, Ms 29, 1890, par. 39*

There is a wisdom that is not from above, an unsanctified wisdom which has been in our world since the fall. I have been shown that there is danger in the office of publication in Battle Creek. It is losing its peculiar character. The Lord directed in the establishment of this institution, and it should never, never take [a] worldly mold. The men who have banded together to carry certain matters without the voice of the church or the people will not stand, for God will not permit it. There is a lifting up of self. Too much confidence is shown in what man can do and too little in what God can do, and therefore man's wisdom has become foolishness. *6LtMs, Ms 29, 1890, par. 40*

The men handling sacred things do not feel the reverence and awe that they should. They do not speak with trembling of the things of God. This is the sure result of a lack of personal piety. They take very little time to seek God's counsel in humble contrition of soul. Earnest heart-searching, constant reliance upon God, is not revealed by the atmosphere that surrounds the soul. Men in positions of trust are fast losing the sense of the preciousness and sanctity of sacred things. Unless they feel the converting power of God, they will not, cannot be one with God. They will not keep the way of the Lord, but like the Pharisees in the days of Christ, they will teach for doctrine the commandments of men. The Lord has no use for them. They cannot be laborers together with Him while cherishing the spirit which in the past has exercised a controlling

power over them. They have felt little respect for those who have stood under the direction of God, receiving counsel from One mighty in wisdom, regarding the foundation and upbuilding of His great work. The consecration, the vital piety, and humility which God requires, does not exist. Self is exalted, and Jesus, the blessed and only Potentate, the Mediator between God and man, does not work with them. Satan's insinuations are credited, and God's plain command in regard to mercy and tender compassion is ignored. *6LtMs, Ms 29, 1890, par. 41*

Those who are handling sacred things in the publishing institutions and in every branch of God's work are invited to enter the work prepared to put forth the highest powers of their mental and moral energies. They are continually to study, not the will of man, but the will of God. His grace must be revealed in all their work, of whatever kind and degree it may be. Every day the proud heart must be humbled before God, lest He humble it. The success of the work will be proportionate to the consecration, self-denial, and self-sacrifice which is blended with it. *6LtMs, Ms 29, 1890, par. 42*

I was instructed that the Lord's will is not being done by the men in the office who grasp such large wages. Things are taking a mold decidedly contrary to the principles upon which the publishing work was established. Serious mistakes have been made in exalting business above the service and worship of God. Thus thousands have made shipwreck of the faith. We are exhorted to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] We are to be active in our work, but another element is to mingle with this energy—a living zeal in the service of God. We are to be "fervent in spirit, serving the Lord." Into our daily work we are to bring devotion, piety, godliness. This is to be interwoven with every business transaction. Carry on your business without this, and you will make the greatest mistake of your life; for you are committing robbery toward God, while professing to serve Him. *6LtMs, Ms 29, 1890, par. 43*

We see home religion neglected. We see broken-down family altars. We see the first love left, the religion of Christ expelled from the soul to give place to constantly increasing speculations. Men are leaving God and heaven out of their reckoning. It is regarded as

a waste of time to search the heart. The Bible is neglected. A multitude of cares overbalance the truth in the heart, and the spiritual eyesight is blinded. They need the heavenly anointing, O so much.*6LtMs, Ms 29, 1890, par. 44*

## Ms 29a, 1890

Diary, November 1890

New York City, New York

November 20-25, 1890

Variant of *Ms 29, 1890*, which is published in entirety in *21MR 446-456*.

I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith.*6LtMs, Ms 29a, 1890, par. 1*

Nov. 21

During the night season I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done."*6LtMs, Ms 29a, 1890, par. 2*

"You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the true and right way."*6LtMs, Ms 29a, 1890, par. 3*

"The whys and wherefores are concealed from you, yet speak the words I give you, however painful it may be to you. The ways in

which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. The people whom God is leading must venture out upon His word. They must walk forward by faith. Truths have been committed to them which they must obey. The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army. God has commands for His people, and if they keep in close connection with Him, they will hear His voice, and will keep in step with their Captain. They will go forward in the conflict to fight the battles of the Lord. But those who place themselves in an indifferent, non-committal position will gain no victories. We are to work and walk by faith and not by sight, allowing God to direct the warfare. *6LtMs, Ms 29a, 1890, par. 4*

“The men who are placed in positions of responsibility are not to betray sacred trusts. I have a message for you to those who are serving self, but they will pass it by as though they heard it not. They will close their eyes, lest they shall see and be converted. They have been planning and contriving in their own human wisdom, and they do not seek God earnestly. But imbued and stimulated by the Spirit of God, you are to bear the message given you without worrying or calculating the result. You are to act your part, and then leave the rest to God. You will have startling, surprising messages to bear, but if those who hear cannot see the import of these messages, explanations from you will not lead them to understand any more clearly. They have ears, but they hear not. Satan takes control of their unsanctified reason and leads them to misunderstand and misapply. Before you enter into private counsel to give the details of your message, be sure that the Lord would have you do this. After the message from God is given, you will feel that you have risked much, that there are those who have not faith enough to appreciate the message because they have not kept the way of the Lord, but have walked in the sparks of their own kindling. You feel a remorse which they should feel, and wish you had not spoken. *6LtMs, Ms 29a, 1890, par. 5*

“God desires the pure gospel to be preached to His people. Selfishness will appear in many ways. The despondency which you feel after bearing a plain testimony comes not because you have erred in bearing this testimony. If you do not bear the message given you, God will send it to His people through some other channel. *6LtMs, Ms 29a, 1890, par. 6*

“The men who now occupy positions of responsibility do not feel the necessity of making God their trust as did those who first led out in this work. They have planned for themselves. An independent, self-sufficient spirit has been coming into our publishing house in Battle Creek. The managers have followed the inclinations of their own hearts to go beyond the leadings of God. In some things those who carry heavy responsibilities in the institutions in Battle Creek have exercised a wonderful prudence. They have prudently refrained from seeing and pointing out the existing dangers in the institution. God would not have large expenditures made to enlarge the facilities in Battle Creek. More is now located in Battle Creek than those who are carrying the work there have ability to manage after God’s order. This fact has been partially discerned by some, especially in regard to the publishing institution. Principles are being sacrificed that God has plainly specified should control His work. An order of things has been instituted which is leading men farther from God than they are now aware of. They feel no necessity for the earnest prayer, the self-denial, the self-sacrifice which is after God’s order, after the example of Christ. *6LtMs, Ms 29a, 1890, par. 7*

“But,” said my guide, “their lips will be opened by the Lord to speak the words He shall give them in plainness of language and in demonstration of the Spirit. They will speak that which they have been reluctant to utter, which they have shrunk from speaking. Under the constraining power of God, they will declare the danger threatening the cause of God and the plain facts and principles of truth to which they must adhere, which every worker must respect. *6LtMs, Ms 29a, 1890, par. 8*

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be removed from this people? Shall idols be smuggled in? Shall false principles and false precepts be brought into the sanctuary? Shall antichrist be respected? Shall the true doctrines and principles given us by our Lord, which have made us what we are, Seventh-day Adventists, be ignored? Shall God's instrumentality, the publishing house, become a mere political, worldly institution? This is what it is now fast becoming. This is directly where the enemy, through blinded, unconsecrated men, is leading us. *6LtMs, Ms 29a, 1890, par. 9*

“These things have gone as far as they should without some one protesting against them in plain words. The Lord's time to set things in order has fully come. There are men in positions of trust who have not had an experience in the leading out of this work, and these men should walk with humility and caution. They know not the solemn messages given to guard us from the many errors and doctrines afloat.” *6LtMs, Ms 29a, 1890, par. 10*

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if *The American Sentinel* would drop the words “Seventh-day Adventist” from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it; it would become popular and do a larger work. This looked very pleasing. But what is the nature of the work that would be done to meet the world's ideas? These men could not see why we could not affiliate with unbelievers and non-professors to make *The American Sentinel* a great success; I saw their countenances brighten, and they began to work on a policy plan to make the *Sentinel* a popular success. The whole matter was introduced by men who needed the truth in the chambers of the mind and soul. *6LtMs, Ms 29a, 1890, par. 11*

This policy is the first step in a succession of wrong steps. The principles which have been advocated in *The American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles, they are doing a work which it does not belong to them to do. Like Uzzah, they are attempting to steady the ark which belongs to God and is under His special supervision. *6LtMs, Ms 29a, 1890, par. 12*



Said my Guide to those in these councils, "Who of the men among you have felt the burden of the cause of God from the first and have accepted responsibilities under trying circumstances? Who has carried the burden of the work during the years of its existence? Who has practiced self-denial and self-sacrifice? The Lord made a place for His staunch servants, whose voices have been heard in warning. He carried forward His work before any of you who are now lightly regarding its sacredness put your hands to it, and He can and will find a place for the truth you would suppress in *The American Sentinel*. This paper has been publishing the truth for this time. Your change would make it non-essential. Take heed what you do. 'Except the Lord build the house, they labor in vain that build it.'" *6LtMs, Ms 29a, 1890, par. 13*

Brooklyn, New York, Sabbath, Nov. 22. This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands. Infirmities press me at all times, and my faith is tested severely. Oh that I may never lose sight of Jesus, my hope and my consolation. *6LtMs, Ms 29a, 1890, par. 14*

I spoke to a room packed with interested listeners, from *Isaiah fifty-eight*. The Lord's presence was in the congregation. We knew that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose and bore a testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse: for it had decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the Spirit and power of God was in the message borne by Sister White, and that he had been receiving light and blessing. He felt more deeply the Spirit of the Lord than he had ever felt it before in his religious experience. *6LtMs, Ms 29a, 1890, par. 15*

Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. Elder Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua, and the words spoken to him by Christ. They gave him courage and hope and light and increased faith. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he was prevented from destroying them as he was determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king He said, "Take away the filthy garments from him." Turning to Joshua, who represented the people of God, Christ said, "I will clothe thee with change of raiment, even the righteousness of Christ." [*Zechariah 3:4.*] Brother Lindsay said he felt that he had labored in his own strength too long, clothed with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost that he might no longer work in his own spirit, after his own way and will. Others followed with testimonies right to the point. *6LtMs, Ms 29a, 1890, par. 16*

We then invited those who had not this evidence of their acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ's righteousness. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord hearkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of Righteousness. *6LtMs, Ms 29a, 1890, par. 17*

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. "Whoso offereth praise glorifieth God." [*Psalms 50:23.*] The Lord

would have His people a bright, cheerful, gladsome people, lightbearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world. *6LtMs, Ms 29a, 1890, par. 18*

Nov. 24, 1890

I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well. *6LtMs, Ms 29a, 1890, par. 19*

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. We must be more thorough in our business management. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God. [*Romans 8:28.*] *6LtMs, Ms 29a, 1890, par. 20*

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class, to understand why they were advised by conference president and canvassing agents not to canvass for *Great Controversy* and *Patriarchs and Prophets*. They were anxious to know my mind. They said they had been signally blessed in handling these books, while becoming familiar with the precious things in them. I spoke to them for about one hour. I gave them my experience in writing those books. The Lord had revealed the truth for His people through the human agency. But human devising of men, departing from the way of the Lord, had brought their own plans in to counterwork God's plans; the contrivings of man placed on the shelves the books which should have gone everywhere. This was because men interposed themselves between God and the people. God would have these books go. This ends my speaking in this city. It is the universal testimony of those present at these meetings that they have been a blessing. The Spirit of the Lord has had free course and been glorified. *6LtMs,*

*Ms 29a, 1890, par. 21*

We feel the necessity of urging home upon the people the needs of the work. The Saviour of the world made the subject of missionary labor so plain that His people need not misunderstand their work. He would send us as missionary messengers to the world. His voice was often uplifted to reiterate the truth, to urge it home upon their hearts, lest they should by any means lose sight of the mission and work of the church. His servants were to circulate the message of truth in all directions, and with earnest longing of soul they were to carry the tidings of light and peace to those in the darkness of error. Christ kept before them the fact, "Ye are the light of the world." [*Matthew 5:14.*] Those nigh and those afar off must hear the message of peace and hope and joy. *6LtMs, Ms 29a, 1890, par. 22*

Christ left the abodes of bliss and came to this world as the light of truth, to shine amid the moral darkness that the bright beams of light might penetrate the darkness of superstition, that divine truth might shine forth in contrast with the maxims and traditions and errors prevailing everywhere. Thus the bright beams of the Sun of Righteousness were to dispel the thick clouds of ignorance. Christ opened the fountain of life, not only for the Jews, but for all nations, kindreds, tongues, and peoples. He knew the unrest and earnest longing of soul for something which could satisfy the heart. Before leaving His disciples, He made His plans and set in order His work, that the church might be impressed with its missionary character, that it might see that its work is to diffuse the gospel of truth. *6LtMs, Ms 29a, 1890, par. 23*

The church as a whole is responsible for the fulfilment of the sacred commission, "Go ye into all the world and preach the gospel to every creature," to those in the highways and those in the hedges. [*Mark 16:15; Luke 14:23.*] Every member of the church is held accountable in Christ's work. Every power of those who have come to a knowledge of the truth is to be enlisted. Reach to the heights; reach to the depths; there is no boundary. Every one is to hear. Every one is to receive light and truth, and transmit it to others. We are not half awake. *6LtMs, Ms 29a, 1890, par. 24*

I have now spoken four times in the morning and [in] business

meetings and for one hour last evening to the canvassing class. This morning Brother Chadwick leaves us and returns to Battle Creek. He is in danger, through the prevailing influences which exist there, of becoming unbalanced in mind. Willie leaves later in the week for Battle Creek. Sara and I shall attend meetings at Norwich, Connecticut, and Danvers, Massachusetts. Brother Asa Robinson will be in attendance at these meetings. We wish that Willie could be with us also, but it seems to be necessary for him to go to Battle Creek at this time to attend to important matters. I ought to have him with me in my work, but if the presence of the Lord goes with us, we shall have profitable and successful meetings.*6LtMs, Ms 29a, 1890, par. 25*

I send large packages of important matter, to be used during the remnant of the year 1890. I want to arouse and break the deadness of the silence of the churches, that they may have a sense of their work. This burden is on my mind constantly.*6LtMs, Ms 29a, 1890, par. 26*

The Lord Jesus Christ appeared to John on the Isle of Patmos and revealed many things of solemn importance to him. "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."*6LtMs, Ms 29a, 1890, par. 27*

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." *Revelation 1:3-8.6LtMs, Ms 29a, 1890, par. 28*

"I am he that liveth and was dead, and behold, I am alive forever

more. ... Write the things which thou hast seen and the things which are, and the things which shall be hereafter." *Verses 18, 19.6LtMs, Ms 29a, 1890, par. 29*

Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books *Daniel and Revelation* and *The Great Controversy* are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. I entreat of the people whom I address to get the very books before the people that the Lord has signified they should have, and may the Lord arouse men bearing responsibilities to clear the King's highway in the place of blocking the road.*6LtMs, Ms 29a, 1890, par. 30*

Again and again the True Witness says, "He that hath ears to hear, let him hear what the Spirit saith unto the churches." [*Revelation 2:7, 17.*] But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth. Some, who have been making crooked paths for their feet, will depart from the faith. The Lord Jesus, the Alpha and Omega, gave the message to John in regard to the church. He understood the danger of their neglecting their God-given work. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take the water of life freely." *Revelation 22:17.* When God's people hear to a purpose the things that are revealed to the churches, when they get the burden of the message and say to others, "Come," they are laborers together with God.*6LtMs, Ms 29a, 1890, par. 31*

Nov. 25

During the night I have been holding communion with God. I was brought by my Guide into councils in Battle Creek. I have a message for them, whether they will hear or reject. The people must know that they are not moving in the order of God. They have been arranging to leave Christ out of their councils. These men are giving a mold to the work that will result in the loss of many souls. They lead away from safe paths.*6LtMs, Ms 29a, 1890, par. 32*

Men come from far countries, thinking that if they can only get to Battle Creek, from whence come the publications of truth, they will

be next door to heaven: but, Oh, how disappointed they are! They hear leading men making God's message and messengers a subject of ridicule. Why? Because the message does not coincide with their ideas.*6LtMs, Ms 29a, 1890, par. 33*

God's messengers speak words that are truth, but men do not want to accept them. False waymarks will be made. Signboards pointing in the wrong direction will be set up. Men connected with the publishing house will form a ring, the members of which will voice the words spoken by one another. Slowly and solemnly my Guide said, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: Gird yourselves,"—meaning binding up in companies, "and ye shall be broken in pieces; ... Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us." *Isaiah 8:9, 10.6LtMs, Ms 29a, 1890, par. 34*

Whoever the conference may connect with the offices of publication, unless they look to God daily and are firmly decided that eternal vigilance is the only price of safety, unless they seek counsel from God in the small or large matters connected with His sacred work, they will swerve from safe paths and will divorce God from their councils. Unless they are converted men, who realize the sacredness of the work for these last days, they will greatly imperil the cause. It is not enough for them to assent to the truth. The question is, Are they sanctified through the truth? Is the truth brought into the inmost sanctuary of the soul? Do they despise the counsel of God?*6LtMs, Ms 29a, 1890, par. 35*

The past, present, and future were plainly revealed to me. Brother Chadwick was connected with the office in integrity and righteousness of purpose. Had the influence in the office and with leading men been right, he would have been saved, but the atmosphere he has breathed, the words and example of the men with whom he has been connected, have transformed him. He is another man. He has become sick at heart and is desperate when opposed. He needed a pure, straightforward influence to correct his ways that had been crooked. Saul became another man because the Spirit of the Lord came upon him when he came within the influence of the school of the prophets and gave him another heart.

But in the case of Brother Chadwick, the change was not from God to reform him, to save him, but from man to imperil the soul that needed a true, good, righteous example. His soul was lifted up unto vanity and he lost his bearings. *6LtMs, Ms 29a, 1890, par. 36*

This was plainly revealed to me to show to the people. I have no words to speak to these men privately. My words must be given to the people as a whole. It is not to be left for some to repeat my words and transmit them to others. I wish to present the matter which God has presented to me. How long shall blindness be upon the men who have had evidence piled upon evidence in regard to the testimony of God's Spirit to His people? They do not discern where or how God is working. Eyes have they, but they see not; ears have they, but they hear not; understanding have they, but they understand not the things of God. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up, he woundeth, and his hands make whole." *Job 5:17, 18.6LtMs, Ms 29a, 1890, par. 37*

Many of the old experienced hands, those who led out in the work of God, who could tell how it came into existence, have fallen in death; and inexperienced hands and unsanctified minds have been placing their mold upon the work. The principles designed by Jehovah to control the work have been departed from. Self has been woven into the work. *6LtMs, Ms 29a, 1890, par. 38*

Before the destruction of the old world by a flood there were talented men, men who possessed skill and knowledge. But they became corrupt in their imagination, because they left God out of their plans and councils. They were wise to do what God has never told them to do, wise to do evil. The Lord saw that this example would be deleterious to those who should afterwards be born, and He took the matter in hand. For one hundred and twenty years He sent them warnings through His servant Noah. But they used the probation so graciously granted them in ridiculing Noah. They caricatured him and criticized him. They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfil. They talked of science and of the laws controlling nature. Then they held a carnival over the words of Noah, calling him a crazy fanatic. God's patience was



exhausted. He said to Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." *Genesis 6:13.6LtMs, Ms 29a, 1890, par. 39*

There is a wisdom that is not from above, an unsanctified wisdom and pride and haughty spirit which have been in our world since the fall. I have been shown that there is great danger in the office of publication in Battle Creek. It is losing its peculiar character. The Lord directed in the establishment of this institution, created in sacrifice, and it should never, never take a worldly mold. The men who have confederated together to carry certain matters in their way, without the voice of the church or the people, will not stand, for God will not permit it. There is a lifting up of self. Too much confidence is shown in what man can do, and too little in what God can do, and therefore man's wisdom has become foolishness.*6LtMs, Ms 29a, 1890, par. 40*

The men handling sacred things do not feel the reverence and awe that they should. They do not speak with trembling of the things of God. This is the sure result of a lack of personal piety. They take very little time to seek God's counsel in humble contrition of soul. Earnest heart-searching, constant reliance upon God, is not revealed by the atmosphere that surrounds the soul. Men in positions of trust are fast losing the sense of the preciousness and sanctity of sacred things. Unless they feel the converting power of God, they will not, cannot be one with God. They will not keep the way of the Lord, but like the Pharisees in the days of Christ, they will teach for doctrines the commandments of men. This has been done and many are in confusion. The Lord has no use for them. They cannot possibly be laborers together with God while cherishing the spirit which in the past has exercised a controlling power over them. They have felt little respect for those who have stood under the direction of God, receiving counsel from One mighty in wisdom, regarding the foundation and upbuilding of His great work. The consecration, the vital piety and humility which God requires, does not exist. Self is exalted, and Jesus, the blessed and only Potentate, the Mediator between God and man, does not work with them. Satan's insinuations are credited, and God's plain command in regard to mercy and tender compassion is

ignored. *6LtMs, Ms 29a, 1890, par. 41*

Those who are handling sacred things in the publishing institutions and in every branch of God's work are invited to enter the work prepared to put forth the highest powers of their mental and moral energies. They are continually to study, not the will of man, but the will of God. His grace must be revealed in all their work, of whatever kind and degree it may be. Every day the proud heart must be humbled before God, lest He humble it. The success of the work will be proportionate to the consecration, self-denial, and self-sacrifice which is blended with it. *6LtMs, Ms 29a, 1890, par. 42*

I was instructed that the Lord's will is not being done by the men in the office who grasp such large wages. Selfishness is the root of this. Things are taking a mold decidedly contrary to the principles upon which the publishing work was established. Serious mistakes have been made in exalting business above the service and worship of God. Thus thousands in all ages of the world have made shipwreck of the faith. We are exhorted to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] We are to be active in our work, but another element is to mingle with this energy—a living zeal in the service of God. We are to be "fervent in spirit, serving the Lord." Into our daily work we are to bring devotion, piety, godliness. This is to be interwoven with every business transaction. Carry on your business without this, and you will make the greatest mistake of your life, for you are committing robbery toward God, while professing to serve Him. *6LtMs, Ms 29a, 1890, par. 43*

We see home religion neglected. We see broken-down family altars. We see the first love left, the religion of Christ expelled from the soul to give place to constantly increasing speculations. Men are leaving God and heaven out of their reckoning. It is regarded as a waste of time to search the heart. The Bible is neglected. A multitude of cares overbalance the truth in the heart, and the spiritual eyesight is blinded. They need the heavenly anointing, Oh, so much. *6LtMs, Ms 29a, 1890, par. 44*

## Ms 30, 1890

An Article Read at the General Conference

Battle Creek, Michigan

March 1890 [1891]

This manuscript is published in entirety in *1888 906-916*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

(An article read in the auditorium of the Battle Creek Tabernacle to a large assembly, at the General Conference of 1890 [1891].)*6LtMs, Ms 30, 1890, par. 1*

God's servants are to impress upon all the importance of finding out for themselves what is truth, watching and praying for a clear understanding of the Word. Tell them to go to the Master again and again. Had the common people of the Jewish nation been allowed to receive His message, His precious lessons of instruction, <had they known He was the Prince of life,> they would not have rejected Jesus, the Light of the world, <their King and their Redeemer.> But the priests and rulers led them astray. Let those whom God has imbued with reason search the Scriptures for themselves, obtaining an experience and knowledge for themselves. Let them search with humble and subdued hearts, seeking earnestly for the precious ore. There is altogether too much at stake for men to accept the opinions of their fellowmen, <failing to make diligent search for themselves as did the noble Bereans.>*6LtMs, Ms 30, 1890, par. 2*

Walk in the light while ye have the light, lest darkness come upon you. There is no safety in standing as criticizers, closing the door of the heart to the light which the Lord has in loving-kindness qualified His servants to speak. It is a serious matter to stand as did Korah, Dathan, and Abiram, to become so self-deceived as to call darkness light and light darkness, to regard the truths of the third angel's message as error, and to accept error as truth. God, who gave His only begotten Son to save a soul from ruin by dying in the

place of the transgressor, demands His followers to do <a different work,> in this time of peril, than to counterwork the manifestations of His spirit in those who are seeking to do His will. The only security against failure is the fulfilment of the high duty of representing Christ. This is our only security against doing infinite harm to souls. Absolute consecration, the entire surrender of the entire being to the work of the Spirit of God—this only is acceptable to God. A piety so thorough will make itself felt. God requires all who profess to be His followers to be on their guard. We are a spectacle to the world, to angels, and to men. We are to receive light from the source of all light, and let it shine upon others, lest it go out.*6LtMs, Ms 30, 1890, par. 3*

There are men of experience and ability among us who should find their place in the work as the Lord shall permit. Make room for these men, brethren, give them a place. Michigan and many other states are almost destitute of laborers, for but little encouragement has been given to men who if encouraged would do a good work. Give them your confidence. All are but human. If imperfections are seen in your laborers, do not lead them, by your words and actions to lose all confidence in themselves, to think that they can do nothing. Lay hold of every jot of ability that God places within your reach. Cultivate the talents entrusted to human beings. Do not turn away from those who <err in judgment.> Remember that you have faults which you do not see. Seek to correct their mistakes. Encourage them to overcome, as you would desire to be encouraged were you in their place. <Pray with them and for them.>*6LtMs, Ms 30, 1890, par. 4*

There is a great work to be done. We need all the talent that Bro. Smith has gained in his experience. God calls upon him to come into the mount, that he may hear His voice and behold His glory, that He may reflect this glory upon those with whom he is associated. He needs to work with an eye single to the glory of God. He needs to drink deep of the spirit and power of present truth. He has a logical mind, and he can see through the cheap, feeble propositions that are too often made and seconded as right.*6LtMs, Ms 30, 1890, par. 5*

Elder Littlejohn is needed. His talent of intellect is of value, and his

brethren can help him by showing that they appreciate his ability. It requires much labor and taxing thought to put to the tax the highest mental and moral abilities with which nature, study, and the Word of God have endowed him. His success will be proportionate to his devotion and consecration rather than to his natural and acquired ability. Elder Littlejohn should have a place in your councils. The Lord has given him talents to use to His glory. If sanctified, his clear, strong judgment will be a great help in your deliberations. If he will connect with God, God can use him. But you will have to prepare his way if he works to advantage. If you show that you place little value on his time and labor, you cut him away from the work and discourage him from engaging in active service. This will be a loss to him and to the cause of God.*6LtMs, Ms 30, 1890, par. 6*

Always remember that Elder Littlejohn has been deprived of his natural sight. Brethren, do your duty by encouraging him to bring his ability into the work.*6LtMs, Ms 30, 1890, par. 7*

A lack of faith has been shown by practicing a too rigid economy. Economy is <praiseworthy,> but there is danger of carrying it too far. You have gone to extremes in practicing economy. In dealing with Elder Littlejohn, sharp words have been uttered over the price given him for his labor. Those who have placed stumbling blocks in his way, who have thought that he was demanding too much, have revealed the spirit controlling them. Men who have an abundance of means, and who are blessed with all their senses, have manifested a parsimonious spirit which is an offence to God. As they cultivate this selfishness, they are causing dark chapters to be written in the books of heaven. They do not deal justly; they do not bring mercy and the love of God into their religious experience. They are weighed today in the balances of the sanctuary and found wanting. They would turn even a blind man from his rights.*6LtMs, Ms 30, 1890, par. 8*

Brethren, you may be quick to see things in Elder Littlejohn that do not please you. You say he is sharp in money matters. Is he dishonest? He has erred in some things <and been reproved,> but those who pronounce judgment against him have made, and continue to make, mistakes in their religious experience. Those who

have criticized so freely must remember that Elder Littlejohn is a blind man. If you read the Old Testament Scriptures you will see that the Lord has a special care for the blind. He has a love exceeding the love of a mother for her afflicted children, and He has given special directions in regard to how they should be treated. Those who for several years in the past have made no difference between those who are blind and those who can see have not obeyed the voice of the Lord. They have followed their own impulses, irrespective of the infirmities of the men who could be a help and blessing to the work, <if they would make a place for them.> Those who treat their afflicted brethren coldly pursue a course condeened by God.*6LtMs, Ms 30, 1890, par. 9*

The Lord has men prepared for the times. One does his part, carrying the people with him in reforms. The Lord raises up another who answers the call to duty saying, "Here am I, send me." [*isaiah 6:8.*] The Lord tests and proves him, to see if he will deal justly, love mercy, and walk humbly with God. But when a man begins to regard his judgment as infallible, God can no longer use him as a representative of what a man who occupies a responsible position should be. The instruction God gives is that His people are ever to press forward and upward. Many cease to advance any further than their teachers carry them. This difficulty has existed in every age of the Christian world. God's servants find their greatest success among a class who are not wedded to their previous teacher, who ask, Is this the way of the Lord?*6LtMs, Ms 30, 1890, par. 10*

Thus the work goes on. God has His men of opportunity, who are ready to do His bidding, who give fresh impetus to the work by bringing in food for needy souls, who wait and pray and watch and work. Be sure men are not chosen to act on your councils who have withstood the Spirit of God and have opposed truth and righteousness.*6LtMs, Ms 30, 1890, par. 11*

In the fear and love of God I tell those before whom I stand today that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God's messages and messengers, I think of similar scenes in the life of Christ and the reformers. The reception given to God's servants in past ages is the same as the reception

that those through whom God is sending precious rays of light today receive. The leaders of the people today pursue the same course of action that the Jews pursued. They criticize and ply question after question and refuse to admit evidence, treating the light sent them in the very same way that the Jews treated the light Christ brought them. *6LtMs, Ms 30, 1890, par. 12*

In Christ's work there can be no neutrality, no middle ground. He declared, "He that is not with me, is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Jesus saw and read like an open book the motives which actuated those before Him, whose consciences pronounced them guilty. The great controversy was waxing strong. Christ was not warring against finite men, but against principalities and powers, against spiritual wickedness in high places. He tells His hearers that all manner of sin and blasphemy may be forgiven if done in ignorance. In their great blindness they might speak words of insult and derision against the Son of Man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon His messengers, they were on holy ground. To ignore the Spirit of God, to charge it with being the spirit of the devil, placed them in a position where God had no power to reach their souls. <No power in any of God's provisions to correct the erring can reach them.> *6LtMs, Ms 30, 1890, par. 13*

Some in Battle Creek will surely reach this point if they do not change their course. They will place themselves where none of God's ordained means will be able to set them right. Their will is not God's will, their persistency is not the perseverance of the saints. To speak against Christ, charging His work to Satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light. Some will never retrace their steps, they will never humble their hearts by acknowledging their wrongs, but like the Jews will continually make assertions that mislead others. They refuse to investigate evidence candidly and frankly, but like Korah, Dathan, and Abiram, set themselves against the light. *6LtMs, Ms 30, 1890, par. 14*

The evil heart of unbelief will make falsehood appear as truth and truth as falsehood and will adhere to this position, whatever evidence may be produced. The terrible accusation against Christ, if perseveringly persisted in, places the guilty ones in a position where rays of light from heaven cannot reach them. They will continue to walk in the light of the sparks of their own kindling, until they will blaspheme the most sacred influences that ever came from heaven <through His delegated messengers.> They enter upon a path that leads to the darkness of midnight. They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness lead them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. <They will not yield their stubborn wills.> *6LtMs, Ms 30, 1890, par. 15*

In this, our day, men have placed themselves where they are wholly unable to fulfil the conditions of repentance and confession, therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed—it is the firm, determined resistance of truth and evidence. *6LtMs, Ms 30, 1890, par. 16*

The Lord has been calling His people. In a most marked manner He has revealed His divine presence. But the message and the messengers have not been received but despised. I longed that those who have greatly needed the message of divine love would hear Christ's knock at the door of the heart and let the heavenly guest enter. But at the hearts of some, Jesus has knocked in vain. In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years, the same hatred against God's messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the Word of God. Every appeal rejected, every entreaty unheeded, furthers the work of



heart-hardening and places them in the seat of the scornful. *6LtMs, Ms 30, 1890, par. 17*

These rejectors of light cease to recognize light. Their souls are surrounded by a malarious atmosphere, and though <some> may not show open hostility, those who have spiritual discernment will realize the icy coldness which surrounds their souls. *6LtMs, Ms 30, 1890, par. 18*

I am constrained by God to call your attention to Christ's words, "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be children of light ... He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." [*John 12:35, 36, 44-48.*] "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountain, and while ye look for light, he turneth it into the shadow of death, and make it gross darkness. But if ye will not hear, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive." [*Jeremiah 13:15-17.*]*6LtMs, Ms 30, 1890, par. 19*

From Olivet Christ looked upon Jerusalem, and with trembling lips and grief-burdened soul He said, If thou hadst known, even thou, in this thy day the things that belong unto thy peace: but now they are hid from thy eyes. [*Luke 19:42.*] He thought of what Jerusalem might have been had she maintained a living connection with God, of what blessings might have rested upon the people had they improved their privileges and [the] blessings they enjoyed through the mercy and grace of a long-suffering God. Jerusalem would have become beautiful for situation, the joy of the whole earth. God

would have made Zion His holy habitation.*6LtMs, Ms 30, 1890, par. 20*

Christ's heart had said, "How can I give thee up." [*Hosea 11:8.*] He had dealt with Israel as a loving forgiving father would [deal] with an ungrateful, wayward child. With the eye of Omniscience He saw that the city <of Jerusalem> had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of vengeance which unmingled with mercy was about to burst upon them. With choked, half-broken utterance, Christ exclaimed, "O that thou hadst known, even thou in this thy day the things that belong unto thy peace; but now they are hid from thine eyes." [*Luke 19:42.*] The irrevocable sentence was pronounced.*6LtMs, Ms 30, 1890, par. 21*

In this time, light from the throne of God has been long resisted as an objectionable thing. It has been regarded as darkness and spoken of as fanaticism, as something dangerous, <to be shunned.> Thus men have become guideposts pointing in the wrong direction. They have followed the example set by the Jewish people. They have hugged their false theories and maxims to their hearts until they have become to them as precious fundamental doctrines. They have come to think that if they let them go, the foundations of their faith will be destroyed. If <all> those who claim to believe present truth had opened their hearts to receive the message, and the spirit of truth which is the mercy and justice and love of God, they would not have gathered about them darkness so dense that they could not discern light. They would not have called the operations of the Holy Spirit fanaticism and error.*6LtMs, Ms 30, 1890, par. 22*

## Ms 31, 1890

Circulation of *The Great Controversy*

NP

1890

Formerly Undated Ms 107. This manuscript is published in entirety in *1888 802-809*.

More than ever before I have been made to feel that our churches need the messages of warning which God has given to arouse them to a sense of their responsibility. Amid the dense darkness that covers the earth, every ray of light that has come from heaven must shine forth. The warnings and entreaties of the Word of God and the fulfillment of prophecy in events daily taking place around us are but dimly comprehended by many who profess to believe the present truth. Satan would have men sleep, while he is actively at work sowing the seeds of error. Every eye in the unfallen universe is bent on the scenes unfolding before us—the final scenes of the great controversy—the consummation of the long struggle of evil against good, of hell with heaven. Satan with his miracle-working power is to deceive the world of the ungodly. But Christ, the atoning sacrifice, will be a refuge to every soul that trusts in Him. In the cleft of the Rock we may hide, secure from all the power and arts of the wicked one. *6LtMs, Ms 31, 1890, par. 1*

Satan will take possession of every mind given to his control, and will work through every agency that he can secure, to further his plans. And the greater the necessity of shedding light into the darkness of the world, the greater and more varied will be Satan's efforts to intercept the light. *6LtMs, Ms 31, 1890, par. 2*

The Lord has revealed the perils that are around and before us. Through the agency of the Spirit of prophecy, He has unveiled the delusions that will take the world captive, and has spoken to His people, saying, "This is the way; walk ye in it." [*Isaiah 30:21.*] *Volume Four of The Great Controversy* unmask the deceptions of Satan, and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people that

which unveils his arts. *6LtMs, Ms 31, 1890, par. 3*

By His Spirit the Lord has given the very instruction that is needed at this time. The special movement under the messages of (*Revelation 14*), in its relation to the past and the future, the closing work of Christ in heaven and of His people upon earth, has been unfolded. The Lord placed upon me the burden of bringing out these things, and in *Volume Four* I have presented them; I still feel a burden that the message shall go to the people. In that book are warnings to guard the people of God against the many errors that shall be promulgated as truth. Every family among our people should study it. The truths which it presents will arouse the conscience and to many will prove a safeguard against deception. It will confirm their faith in the past work of the messages. The warnings, reproof, and instruction given by the Spirit of God are needed by all. There is need of an awakening, a searching of heart, in the light that God has given. *6LtMs, Ms 31, 1890, par. 4*

The truths presented in *Volume Four* are needed by the people and have been needed for years. The Lord bade me make no delay in bringing out these warnings, and I was not disobedient to the heavenly vision. I have done all that I could do. Other agencies must act their part in giving the book the circulation it should have. *6LtMs, Ms 31, 1890, par. 5*

But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of Scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God. *6LtMs, Ms 31, 1890, par. 6*

Some of those who are newly come to the faith claim to have

special light from God in regard to these messages, but their new light leads them to set aside established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of (*Revelation 14*), and set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established. Since their new light leads them to tear down the structure which the Lord has built up, we may know that He is not guiding them. *6LtMs, Ms 31, 1890, par. 7*

The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the Word of God, and with His past dealings with His people and the instruction He has given them. He will not contradict Himself. *6LtMs, Ms 31, 1890, par. 8*

God has given the messages of (*Revelation 14*) their place in line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angels' messages are still truth for this time and are to run parallel with that which follows. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." [*Revelation 18:1.*] In this illumination, the light of all the three messages is combined. *6LtMs, Ms 31, 1890, par. 9*

In *Volume Four* the Lord has revealed to us the coming crisis, which is almost upon us. He has warned us of the dangers that beset our way, in order that we may lay hold upon His strength and get the victory over the beast and his image and stand at last on the sea of glass to sing the song of everlasting triumph. But the Lord does not intend that we shall keep these warnings to ourselves. The light He has given in *Volume Four* is for the world. *6LtMs, Ms 31, 1890, par. 10*

Today iniquity prevails, not only in the world, polluting it as in Noah's day, but it exists in the church. As a counter influence, the cross of Calvary must be lifted up, the atoning sacrifice must be kept before the people, that men may behold sin in its true hateful character and may lay hold upon the righteousness of Christ, which

alone can subdue sin and restore the moral image of God in man.*6LtMs, Ms 31, 1890, par. 11*

Many in the church allow things of an earthly nature to interpose between the soul and heaven. They have not a right conception of the character of God. They do not perceive His matchless love, and faith and love die out of their hearts. Many minds are confused. They cannot discern spiritual things, and they are unable to distinguish the voice of the true Shepherd from that of a stranger. How necessary it is that such should study the message that God has given. Lest they be swept away by the overwhelming delusions of the enemy.*6LtMs, Ms 31, 1890, par. 12*

The whole world lieth in darkness. Darkness covers the earth and gross darkness the people. And the Lord calls, upon the members of the church to labor together with Him in awakening the world, if possible, to their peril. We cannot do this of ourselves. We must derive our efficiency from Christ. Jesus says, "I, if I be lifted up, will draw all unto me." [*John 12:32.*] Here is the secret of power, of effectiveness; for though human instrumentalities are employed in the work of salvation, it is the light shining from the uplifted cross that alone can attract hearts heavenward. We must present the truth as it is in Jesus. The light and power of an indwelling Saviour must be ours, or we cannot draw others to Him. We must be imbued with the Spirit of truth, the Spirit of Christ. There is no power in humanity to draw humanity to Christ. We are as iron that cannot attract unless it be magnetized. We must be sanctified through the truth if we would have a sanctifying influence upon others. Jesus says, "Thy word is truth." [*John 17:17.*] It is through a sanctified knowledge of the Word of God that we shall be able to overcome the powers of darkness and win souls for the Master.*6LtMs, Ms 31, 1890, par. 13*

I have felt to urge upon all the necessity of searching the Scriptures for themselves that they may know what is truth and may discern more clearly the compassion and love of God. Yet there is need of carefulness and earnest prayer in the study of the Bible, that none may fall into error by a misconception of its teachings. There is one great central truth to be kept ever before the mind in the searching of the Scriptures: Christ and Him crucified. Every other truth is

invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labors and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be lightbearers to the world and inspires them with a missionary spirit. This truth enlightens the mind and sanctifies the soul. It will banish unbelief and inspire faith. It is the one great truth to be constantly kept before the minds of men. Yet how dimly is the love of God understood, and in the teaching of the Word it makes but a faint impression. *6LtMs, Ms 31, 1890, par. 14*

When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance. It is thus that God by His Holy Spirit has opened these things to His people. From this standpoint *Volume Four* of *The Great Controversy*, presents to our view the past experience of the church and the great events of the future. In that book God has laid out before us in their true relation the events that are to take place upon our earth. *6LtMs, Ms 31, 1890, par. 15*

But Satan is constantly seeking to intercept every ray of light that God sends to prepare the people for what is before them. To those who should give the light to the world, he will present plans which appear to be for the promulgation of truth, but which will in reality hinder the work. These plans appear so plausible, however, that they are accepted, and thus his object is accomplished. This is why *Volume Four* has not received the attention it should have had. *6LtMs, Ms 31, 1890, par. 16*

It has been urged as a reason why this book has not been more generally sold by our canvassers, that it is more difficult to handle than some others. I have good evidence that, if properly understood and presented, it can be sold as readily as any of our books. But suppose the statement to be true, that it is difficult to sell; is that a reason why it should be neglected? If it is a book which the people

need, if the Divine Watcher has therein condescended to unveil the scenes of the great contest in which every soul living will have a part to act, should there not be an earnest effort to circulate it. Should not the canvasser be encouraged to handle it? Should not our people be encouraged to do their utmost to bring it before the world? Are the canvassers instructed as they should be that they are not to handle one book, to the exclusion of all others, because it brings greater profit to them? When we shape our work for the profit it brings, wherein do we manifest a missionary spirit?*6LtMs, Ms 31, 1890, par. 17*

The canvasser need not be discouraged if he is called to encounter difficulties in his work; let him work in faith, and victory will be given. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." [*Ephesians 6:12.*] Whenever a book is presented that will expose error, Satan is close by the side of the one to whom it is offered and urges reasons why it should not be accepted. But a divine agency is at work to influence minds in favor of the light. Ministering angels will oppose their power to that of Satan. And when through the influence of the Holy Spirit the truth is received into the mind and heart, it will have a transforming power upon the character.*6LtMs, Ms 31, 1890, par. 18*

We can enlighten the people only through the power of God. The canvassers must keep their own souls in living connection with God. They should labor, praying that God will open the way and prepare hearts to receive the message He sends them. It is not the ability of the agent or worker, but it is the Spirit of God moving upon the heart that will give true success.*6LtMs, Ms 31, 1890, par. 19*

Many of our brethren do not think but that other publications may be fully as effective in bringing souls to a knowledge of the truth as *Volume Four.**6LtMs, Ms 31, 1890, par. 20*

There are some who occupy positions of responsibility who have had little experience in the working of the Holy Spirit. They do not appreciate the light in warnings, reproofs, and encouragement given to the church in these last days, because their hearts and minds have not been receiving the Spirit of divine grace. These



persons are disposed to conceal the fact that, in connection with the work of the third angel's message, the Lord through the Spirit of prophecy has been communicating to His people a knowledge of His will. They think that the truth will be received more readily if this fact is not made prominent. But this is mere human reasoning. The very fact that this light, coming to the people, is not presented as having originated with human minds will make an impression upon a large class who believe that the gifts of the Spirit are to be manifested in the church in the last days. The attention of many will thus be arrested, and they will be convicted and converted. Many will thus be impressed who would not otherwise be reached.*6LtMs, Ms 31, 1890, par. 21*

Those who set no higher value upon the messages that God sends them than upon the productions of human minds must come into closer connection with heaven before they can discern the things that be of God. Spiritual things are spiritually discerned.*6LtMs, Ms 31, 1890, par. 22*

I testify to the churches that *Volume Four* should have had just as wide a circulation as any other work we have published, and it might have had if the effort to bring it before the people had been proportionate to the importance and solemnity of the subjects it presents.*6LtMs, Ms 31, 1890, par. 23*

I have waited long for others to feel the importance of placing before the world the warnings in *Volume Four*. I have waited for them to bring the matter before our canvassers. But no one seems to feel that they have any special duty in the matter. Now I present it to you, my brethren, in the name of the Lord. I think that many of you do not know what it contains, and I ask you to study it carefully and prayerfully. Then you will see the force of my words; you will see the necessity of urging that it find a place in every family among us, and that it be carried to the world.*6LtMs, Ms 31, 1890, par. 24*

The results of the circulation of this book [*The Great Controversy*] are not to be judged by what now appears. By reading it, some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see

the very events taking place that are foretold in it. The fulfillment of one prediction will inspire faith that others also will come to pass, and when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.<sup>6</sup>*LtMs, Ms 31, 1890, par. 25*

## Ms 32, 1890

The Source of the Church's Power

NP

1890

This manuscript is published in entirety in *HM 11/1890*.

Brethren, we must have less of self and more of God. We are not to trust for success to what we can do, but to what Christ can do through our efforts. The efficiency of our labor depends upon our hold on God. The Lord requires of you diligent culture of your abilities. Unless you are constantly in Christ's school, the tastes and aspirations will become earthly, and the energies intrusted to you for the accomplishment of God's work will be perverted and misplaced. *6LtMs, Ms 32, 1890, par. 1*

The Holy Spirit is grieved and driven away by the self-sufficiency, the unchristlike spirit, that is cherished. You have no time to spend in contention. Draw near to God, and go to work for Christ and the souls He died to save. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistake in your case, One who knows your every weakness, and who will hear your heart-felt prayers. May God make His servants wise through the divine illumination, that the mold of man may not be seen on any of the great and important enterprises before us! *6LtMs, Ms 32, 1890, par. 2*

The Lord wants us to come up into the mount—more directly into His presence. We are coming to a crisis, which, more than any previous time since the world began, will demand the entire consecration of every faculty of the mind and every power of the being on the part of all who have named the name of Christ. *6LtMs, Ms 32, 1890, par. 3*

It is through the church that the self-sacrificing love of Jesus is to be made manifest to the world; but by the present example of the

church the character of Christ is misrepresented, and a false conception of Him is given to the world. Self-love excludes the love of Jesus from the soul, and this is why there is not in the church greater zeal and more fervent love for Him who first loved us. Self is supreme in so many hearts. Their thoughts, their time, their money, are given to self-gratification, while souls for whom Christ died are perishing. *6LtMs, Ms 32, 1890, par. 4*

This is why the Lord cannot impart to His church the fullness of His blessing. To honor them in a distinguished manner before the world would be to put His seal upon their works, confirming their false representation of His character. When the church shall come out from the world and be separate from its maxims, habits, and practices, the Lord Jesus will work with His people; He will pour a large measure of His Spirit upon them, and the world will know that the Father loves them. Will the people of God continue to be so stupefied with selfishness? *6LtMs, Ms 32, 1890, par. 5*

## Ms 33, 1890

### To Rise Up and Call Them Blessed

NP

October 11, 1890

From *Ms 41, 1890*. Portions of this manuscript are published in *2SM 223-224*.

At half-past two o'clock p.m. I spoke to a full house [at Adams Center, N.Y.] There were quite a number of Seventh Day Baptists present. Extra benches were brought in and placed in the aisles; the gallery was full. I spoke from *John 17:3*. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Lord gave me freedom in speaking to the people assembled, who listened with interest. A social meeting followed and many excellent testimonies were borne. *6LtMs, Ms 33, 1890, par. 1*

We were gratified to meet the aged servants of God on this occasion. We have been acquainted from the rise of the third angel's message with Elder [Frederick] Wheeler, who is now nearing eighty years. We have been acquainted with Elders [H. H.] Wilcox and [Charles O.] Taylor for the last forty years. Age is telling on these old standard-bearers, as well as upon me. If we are faithful to the end the Lord will give us a crown of life that fadeth not away. *6LtMs, Ms 33, 1890, par. 2*

The aged standard-bearers are far from being useless and laid aside. They have a part to act in the work similar to that of John. They can say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifest unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then

is the message which we have heard of Him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." *1 John 1:1-7.6LtMs, Ms 33, 1890, par. 3*

This was the spirit and life of the message that John bore to all in his old age, when he was nearly one hundred years old. The standard-bearers are holding fast their banners. They are not loosening their hands on the banner of truth until they lay off the armor. One by one the old warriors' voices become silent. Their place is vacant. We see them no more, but they being dead yet speak, for their works do follow them. Let us treat very tenderly the few aged pilgrims remaining, esteeming them highly for their works' sake. As their powers are becoming worn and enfeebled, what they do say is of value. As precious testimony let their words be treasured. Let not the young men and the new workers discard or in any respect show indifference to the men of hoary hairs, but let them rise up and call them blessed. They should consider that they have themselves entered into these men's labors. We wish that there was much more of the love of Christ in the hearts of our believers for those who were first in the proclamation of the message.*6LtMs, Ms 33, 1890, par. 4*

**Ms 34, 1890**

Experience Following Minneapolis Conference

Refiled as *Ms 30, 1889*.

## Ms 35, 1890

Loyalty of Daniel and his Three Companions

NP

1890

Previously unpublished.

Daniel is a representative of what a youth may be. He was placed with his three companions in the king's court. These youth were greatly surprised at the advantages that were accorded them. They could not know the end from the beginning; but all four were decided, as they considered that their religious instruction must be carefully and strenuously guarded, that the Lord Jesus, who led the armies of the Lord's host from Egyptian bondage, would be their guide and their counsellor. These youth prayed individually, and were favored with opportunities to pray unitedly, to the Lord for understanding as to how to conduct themselves in such a way that they would not, in spirit, in word, or in action [engage in] any idolatrous [practices]. The Lord could instruct them in this place, if it was indeed His purpose for them to make known in this heathen court the glory of the true God. As is seen in the lives of Daniel and his three companions, they decided to resist temptation and to be true to the only true God.*6LtMs, Ms 35, 1890, par. 1*

Many things were revealed to Daniel in figures, for he had his appointed place to fill in the history of the kingdom of Babylon.*6LtMs, Ms 35, 1890, par. 2*

In (*Ezekiel 14:12-14*) the Lord Jesus speaks to Ezekiel: "The word of the Lord came again to me saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."*6LtMs, Ms 35, 1890, par. 3*

Although these righteous persons were in the land, they could not



deliver any soul by their own righteousness—not even their own sons or daughters, who were, through their own negligence of His requirements, dishonoring God and pursuing a life of iniquity. However much knowledge they might have acquired, God would not spare them from His judgments. They would feel the wrath of their offended God.*6LtMs, Ms 35, 1890, par. 4*

(*Verse 22*): “Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall ... know that I have not done without cause all that I have done in it, saith the Lord.”*6LtMs, Ms 35, 1890, par. 5*

(*Ezekiel 28:3*): “Behold, thou [Ezekiel] art wiser than Daniel; there is no secret that they can hide from thee.” The Lord God favored Ezekiel, the old and experienced servant of the Most High God. He was older than Daniel. Daniel was growing in favor with kings and with nobles. He was about to fill the important place of Ezekiel, and yet Ezekiel was not at all envious, but was glad that God was bringing in younger men—Daniel and his fellows—to stand firmly for the honor of God. As these men honored God, serving Him with purity of principle, exalting God above all kings and nobles, Ezekiel gave encouragement to them as a father would to his children.*6LtMs, Ms 35, 1890, par. 6*

The whole book of Daniel is a wonderful prophetic history. Great honor was conferred upon Daniel because Daniel honored God and cooperated with God. Daniel did not place himself in the Babylonian king’s courts, where there were idolaters and irreverent and careless people, but he and his companions were taken in warfare and carried to Babylon. Now they began their plans. They would be true to God’s commandments not to practice any species of idolatry. The education of their youth was to them of value if they would practice the instruction which they have received.*6LtMs, Ms 35, 1890, par. 7*

God says, “Them that honor me,” by exalting the principles of the Lord’s government, by their own steadfast principles, “I will honor.”

*1 Samuel 2:30.* The constant fidelity of Ezekiel and the four youthful captives gave strong representations of the character of God. The Old Testament gospel is very precious because of the convincing power of its inspiration. *6LtMs, Ms 35, 1890, par. 8*

Daniel was from his very youth a living, active agency for God. He was a participator in the wonderful events in Bible history which he records. His exaltation in the king's business did not spoil him. It will be observed that his writing in the book of Daniel bears the right stamp and the right ring. Daniel's reverence for God caused him, throughout the whole history, to keep the proper distinction between human and divine agencies. While he exalts the divine agency, unfolding the great and holy God as above all things, the human agencies are placed in their proper position of limitation. God is exalted as the Most High God, controlling all kingdoms. All human authority is treated respectfully, but it occupies its own place as merely human. Monarchs and statesmen, the highest and the most learned, were as the dust in the balance, and God alone was Ruler of the destinies of all men. He would, by His might and by His power, exalt whom He would to carry out His purposes. He would cast down one and set up another in his place. As the Monarch of an everlasting kingdom, the Ancient of Days, as the living, omnipotent Ruler, He wills to do and accomplishes His purposes. *6LtMs, Ms 35, 1890, par. 9*

We will speak of Daniel in his youth. It is because he was so true to God that God gave him wisdom and understanding to know how to treat himself in harmony with God's great plan and not spoil the Lord's purpose and design by a heart set to do evil. He must understand that he must cooperate with God if he would have God cooperate with him. There must be no departing from the living principles of heavenly requirements. He must understand his own physical frame, its structure and its laws, and how to guide wisely the living machinery. God would keep it in order if he did not, through the selfish indulgence of appetite, imperil God's workmanship. This was the greatest lesson: practical temperance in all things—the study of how to keep his own God-given wonderful human machinery in perfect order. His knowledge of himself would be of more value than any branch of science or languages. The right use of his God-given powers was his special

responsibility. *6LtMs, Ms 35, 1890, par. 10*

Daniel and his fellows saw that the many youth who ate at the king's table were losing their power of acquiring the highest class of education, because they gave their digestive organs too heavy a task to perform. Consideration must be given to the denial of selfish desires in order to preserve the God-given faculties of body, head, and heart, so that the physical, intellectual, and moral powers may all work as perfectly, nicely adjusted human machinery, conducted intelligently and to the honor and glory of God. "I am fearfully and wonderfully made." [*Psalm 139:14.*] What for? That I may understand the science of being good and doing good. *6LtMs, Ms 35, 1890, par. 11*

There was a soft, heavenly light shining in the soul. It did not remain there, shut up as under a bushel, but it was diffused, for it was the practical working out of God's will. There was holy living, a sanctified, holy love, sanctified in Christ Jesus. *6LtMs, Ms 35, 1890, par. 12*

## Ms 36, 1890

### Danger of False Ideas On Justification By Faith

NP

1890

This manuscript is published in entirety in *FW 15-28; 6MR 147-148*.

Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul. *6LtMs, Ms 36, 1890, par. 1*

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision it will be a most awfully solemn scene. *6LtMs, Ms 36, 1890, par. 2*

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my mind for

years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.*6LtMs, Ms 36, 1890, par. 3*

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light—that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.*6LtMs, Ms 36, 1890, par. 4*

Many young men are sent forth to labor who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.*6LtMs, Ms 36, 1890, par. 5*

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness, and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them and cause them to give up these false ideas—for this is just what they are shown to me to be. They cling to them as a drowning man clings to a lifeserver, to keep them from sinking and making shipwreck of faith.*6LtMs, Ms 36, 1890, par. 6*

Christ has given me words to speak: “Ye must be born again, else you will never enter the kingdom of heaven.” Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.*6LtMs, Ms 36, 1890, par.*

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Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.*6LtMs, Ms 36, 1890, par. 8*

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift.*6LtMs, Ms 36, 1890, par. 9*

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust—means which He

requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of thee, and of thine own have we given thee." *1 Chronicles 28:14*. So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct. *6LtMs, Ms 36, 1890, par. 10*

By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God has favored him. *6LtMs, Ms 36, 1890, par. 11*

This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it. *6LtMs, Ms 36, 1890, par. 12*

Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son. *6LtMs, Ms 36, 1890, par. 13*

Now, not a soul can give God anything that is not already His. Bear this in mind. "All things come of thee, and of thine own have we given thee." *1 Chronicles 29:14*. This must be kept before the people wherever we go, that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world. *6LtMs, Ms 36, 1890, par. 14*

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertain to God. The entire world is God's. Man's houses, his personal acquirements, whatever is valuable or brilliant, is God's own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we given thee." [*Verse 14.*] No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. *6LtMs, Ms 36, 1890, par. 15*



The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages—both the just and the unjust—they can truthfully say, “all is thine. Of Thine own do we give Thee.” Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan’s snares. How different would be the conduct, the religious sentiment!*6LtMs, Ms 36, 1890, par. 16*

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ’s pure character, and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ’s righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.*6LtMs, Ms 36, 1890, par. 17*

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their

Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!*6LtMs, Ms 36, 1890, par. 18*

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from the beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling."*6LtMs, Ms 36, 1890, par. 19*

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been revealed to me not a few cases where the homelife and inner work of the hearts of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy.*6LtMs, Ms 36, 1890, par. 20*

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assumed value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions, all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself

on the deserving list? Impossible!*6LtMs, Ms 36, 1890, par. 21*

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." *Hebrews 11:1*. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.*6LtMs, Ms 36, 1890, par. 22*

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity.*6LtMs, Ms 36, 1890, par. 23*

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man's part must be done. He must be a laborer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent.*6LtMs, Ms 36, 1890, par. 24*

"Ye are God's husbandry." *1 Corinthians 3:9*. The heart is to be worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in doing works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating

with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity to humanity. "I will dwell in them, and walk in them." *2 Corinthians 6:16.6LtMs, Ms 36, 1890, par. 25*

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success for Christ's righteousness accomplishes everything.*6LtMs, Ms 36, 1890, par. 26*

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending on God. They lay aside the supernatural power and fail to do the supernatural work. They are all the time depending on their own and their brethren's human powers. They are narrow in themselves and are always judging after their finite human comprehension. They need uplifting, for they have no power from on high. God gives us bodies, strength of brain, time, and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment.*6LtMs, Ms 36, 1890, par. 27*

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." *Ephesians 2:8*. Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal

life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our reward. If we do God's will we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ. *6LtMs, Ms 36, 1890, par. 28*

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#### **Justification by Faith—How Perverted by Some.**

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? ... And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." *1 Corinthians 6:9-11*. The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our Righteousness. The love of God needs to be constantly cultivated. *6LtMs, Ms 36, 1890, par. 29*

Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life. *6LtMs, Ms 36, 1890, par. 30*

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me but the Lord Jesus who has delegated me to bear His message to them.*6LtMs, Ms 36, 1890, par. 31*

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evades the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.*6LtMs, Ms 36, 1890, par. 32*

While one class perverts the doctrine of justification by faith and neglects to comply with the conditions laid down in the Word of God—"If ye love me, keep my commandments." [*John 14:15*—there is fully as great an error on the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light—new to them—reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over trivialities, and neglect the weightier matters, mercy and the love of God.*6LtMs, Ms 36, 1890, par. 33*

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the

people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses. *6LtMs, Ms 36, 1890, par. 34*

Unconverted men have stood in the pulpits sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, "Look and live"? [*Numbers 21:8.*] Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fulness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul? *6LtMs, Ms 36, 1890, par. 35*

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou has died to redeem my soul. If Thou has placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping." *6LtMs, Ms 36, 1890, par. 36*

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God. *6LtMs, Ms 36, 1890, par. 37*

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism

and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light, and the light will continue to grow brighter and brighter unto the perfect day. *6LtMs, Ms 36, 1890, par. 38*

The unbelief which is cherished in the soul has a bewitching power. The seeds of doubt which they have been sowing will produce their harvest, but they must continue to dig up every root of unbelief. When these poisonous plants are pulled up, they cease to grow for want of nourishment in word and action. The soul must have the precious plants of faith and love put in the soil of the heart and enthroned there. *6LtMs, Ms 36, 1890, par. 39*



## Ms 37, 1890

Light in God's Word

NP

1890

This manuscript is published in entirety in *1888 825-838*.

[First part missing.] ... The most precious light here shone forth from the Scriptures presenting the truth of the law of God (which is a standard of character) in such a light as made it indeed glorious. Many souls were charmed with the light shining forth from the Word of God. Some points were presented which were not in accordance with the manner in which our brethren had interpreted the two laws, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because it created strong feelings of opposition, for the ideas were not in accordance with their former views of the two laws. *6LtMs, Ms 37, 1890, par. 1*

There was among some a spirit manifested in reference to the investigation of this controverted question that was not after God's order. If we have held as truth some points in doctrine that will not bear close criticism and investigation, it is our duty—without revealing the spirit that the churches manifested, which was so unlike Christ—patiently to come to the Word of God in an humble, prayerful, inquiring mind. Then we need to be changed in spirit, to be converted. The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. The Word of God will be found a treasurehouse full of precious gems. We may draw from this storehouse very much more than we have done and may be made wise unto salvation. *6LtMs, Ms 37, 1890, par. 2*

The Word of God is a revelation of mercy, of peace and good will to men. The teachings of the Word of God open before us the necessity of purity, of holiness. There are jewels of truth, mercy, and righteousness to sanctify our lives, to reveal God in Jesus Christ. All who love God may come to the Scriptures earnestly,

prayerfully, with contrition of soul, searching for truth as for hidden treasures, fasting and praying for truth, and they will not be disappointed but be made wise unto salvation.*6LtMs, Ms 37, 1890, par. 3*

The great error with churches in all ages has been to reach a certain point in their understanding of Bible truth and there stop. There they anchored. They ceased to “Go forward,” as much as to say, “We have all-sufficient light. We need no more.” And they refuse light.*6LtMs, Ms 37, 1890, par. 4*

After the message of warning was given, a confederacy was formed that would not receive the message. They kept themselves barricaded, fearing that if they should evidence that they did receive light there was a trapdoor ready to let them through into some dangerous pit. The richest treasures of truth were opened before them. Every mind needed the jewels and gems that were revealed, but by confederating together they were deceived and their stakes were set fast. Thus have the nominal churches dealt with the message from heaven.*6LtMs, Ms 37, 1890, par. 5*

The Lord loves His people, and would lead them step by step onward under the banner of truth, the third angel’s message. Still the precious mines of truth are to be explored. There should be, by every man who teaches the truth, a constant searching for what saith the Scriptures? There are the mines of truth to be worked. There is a most solemn work to be done. In these last days we have the benefit of the wisdom and experience of past ages. The men of God, saints and martyrs, have made confession of their faith, and the knowledge of their experience and their burning zeal for God is transmitted to the world in the living oracles. And their example of faith in living experience, in their self-denying, self-sacrificing lives, comes down along the line to our times. This hereditary trust has been gathered up by faithful witnesses that the bright light shining upon them in the knowledge of God might enlighten those living in these last days; and while they appreciate this light they will advance to greater light, for the knowledge of the Word of God has been extending and increasing upon the earth. The Source of all light still invites us to come and absorb its rays. Light is not placed where the followers of Christ cannot obtain its

benefits. It is not cut off from the world so there is no more or increased light to shine in greater clearness and more abundantly upon all who have improved the light given of God.*6LtMs, Ms 37, 1890, par. 6*

God's people in these last days are not to choose darkness rather than light. They are to look for light, to expect light. The light will continue to shine from the Word of God whether men will hear or forbear, whether they will come to the light or turn from the light. Many who follow on to know the Lord will know that His going forth is prepared as the morning. The light will continue to shine in brighter and still brighter rays and reveal more and more distinctly the truth as it is in Jesus, that human hearts and human characters may be improved and moral darkness which Satan is working to bring over the people of God shall be dispelled.*6LtMs, Ms 37, 1890, par. 7*

In consequence of light shining to every soul who ministers in sacred things, soul, body, and spirit will be sanctified through the molding influence of the Holy Spirit. They will improve in moral power. They will, if they receive and walk in the light, grow in grace and in the knowledge of our Saviour Jesus Christ, and their imperfections of character will be revealed just as they are—grievous in the sight of a holy God—and in answer to the prayer of Christ they will be daily advancing, sanctified through the truth. As we near the close of time, there will be needed a deeper and clearer discernment, a more firm knowledge of the Word of God, a living experience, and the holiness of heart and life which we must have to serve Him.*6LtMs, Ms 37, 1890, par. 8*

Much precious light was brought out at this meeting [Minneapolis, 1888]. The law of God was exalted, placed before the people in the framework of the gospel of Jesus Christ, which left impressions on many minds which will be deepened and will be as lasting as eternity, while some minds were closed against light because it did not meet their ideas and former opinions. I have heard many testimonies in all parts of the field: "I found light, precious light." "My Bible is a new Book." "Never did we feel as at this meeting the necessity of being under the constant control of the Spirit of God, constantly uplifting the heart to God, to be Christians in heart,

Christians in principles, possessing not merely a theory of the truth but revealing the principles of truth in a Christlike spirit.”*6LtMs, Ms 37, 1890, par. 9*

We were pained to the heart to see the spirit of self-confidence, so out of place, yet so plainly revealed, so manifest in many because their minds were wrought up with prejudice. There was much talking, much suspicioning, criticizing Sister White’s testimonies. It passed from lip to lip of those who ought to know better that Sister White was influenced. “Of course, if this is the danger to be apprehended, we cannot depend upon her testimonies any more.”*6LtMs, Ms 37, 1890, par. 10*

I suppose if I had challenged them to tell me when, at what time and place this work changed, which made of none effect the testimonies because corrupted or contaminated with human influence, it would not have been so easy to specify the precise time. One would have said, “It was certain years ago when Sister White’s testimony was in marked contrast to the way I understand the Scriptures. I received a sharp reproof, and I have not seen the testimonies were so.” But all who know that person would bear their verdict, “Every word was truth to the letter.” One had some years ago been reproved and he had doubted the testimonies ever since, for he was sure someone had been writing to me and told me those things.*6LtMs, Ms 37, 1890, par. 11*

When there are those who condescend to take this position, any words would be lost upon them. I will not answer them. They shall not drag me into the mire of Satan with them. If they think that the testimonies originate as Canright claims—that he could give me a testimony—then the sooner they take their position on the dragon’s side of the question the less danger of others being deceived by their disguised words. There are now everywhere surmisings of evil that have not the slightest foundation in truth, yet hearts opened to receive darkness have darkness to form chapters in their experience that lie registered in the heavenly courts. Yet the most wonderful lies Satan could invent were received as truth. If indeed the truth sanctifies the soul, much more of its divine principle was needed at that meeting to soften hearts, to mold character, to reveal Christ abiding in the heart by living faith.*6LtMs, Ms 37, 1890, par.*

When Christ is enthroned in the heart the spirit and love of Jesus will be revealed in the investigation of all points of doctrine. There will be far more praying than jesting and joking in a strong, harsh manner, inflaming one another, strengthening one another in their resistance of messages sent from God.*6LtMs, Ms 37, 1890, par. 13*

Their minds were so blinded that everything was measured by their ideas of what they considered truth. I endeavored to bear my testimony in these meetings in the fear of God. At times I was compelled to speak plainly and lay before them the dangers of resisting the Spirit of God, and the Lord gave me great freedom of spirit.*6LtMs, Ms 37, 1890, par. 14*

As a people we are certainly in great danger, if we are not constantly guarded, of considering our ideas, because long cherished, to be Bible doctrines and on every point infallible and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people. While I was in Europe I felt deeply moved by the Spirit of God, as I never did before, that there must be altogether a different spirit and element brought into our conferences. If one should hold ideas differing in some respects from that which we have heretofore entertained—not on vital points of truth—there should not be a firm, rigid attitude assumed that all is right in every particular, all is Bible truth without a flaw, that every point we have held is without mistake or cannot be improved. This I know to be dangerous business and it precedes from that wisdom that is from beneath.*6LtMs, Ms 37, 1890, par. 15*

The very same course was taken by the denominational churches when we embraced the first and second angels' messages. And as the light was shining forth from the oracles of God upon the messages which were present truth for our time, Satan tried by every means in his power to close the door to shut out the light. We had to meet with prejudice and with ridicule and with sneers and with criticism of the very same character that we have had to meet here in this conference. The opposition seemed almost crushing in its influence. What if we had held our peace and been controlled by

the ministers who thought we were heretics, disturbing the peace of churches? Nevertheless, we did move forward, and while many bent beneath the power of opposition and yielded their faith to preserve the unity with their brethren and retained their place in the churches, many could not conscientiously do this. They held fast their faith. And what was the result? They were turned out of the churches. After the passing of the time, when sorrow and disappointment was weighing us down to the earth, the Lord let His light shine in upon us, giving us the light upon the third angel's message so strikingly clear, which showed us our whereabouts in prophecy and placed our feet in a sure path.*6LtMs, Ms 37, 1890, par. 16*

We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people, Satan stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent message and messengers are scorned.*6LtMs, Ms 37, 1890, par. 17*

There will go from this meeting men who claim to know the truth, who are gathering about their souls the garments not woven in the loom of heaven. The spirit that they have received here will be carried with them. I tremble for the future of our cause. Those who do not in this place yield to the evidence God has given will war against their brethren whom God is using. They will make it very hard when opportunities shall come where they can carry forward and onward the same kind of warfare they have hitherto engaged in. These men will have opportunities to be convinced that they have been warring against the Holy Spirit of God. Some will be convinced; others will hold firmly their own spirit. They will not die to self and let the Lord Jesus come into their hearts. They will be more and still more deceived until they cannot discern truth and righteousness. They will, under another spirit, seek to place upon the work a mold that God shall not approve; and they will endeavor to act out the attributes of Satan in assuming control of human minds and thus control the work and cause of God.*6LtMs, Ms 37, 1890, par. 18*

Had our brethren fasted and prayed and humbled their hearts before God at this meeting and sat down calmly to investigate the Scriptures together, then God would have been glorified. But the spirit of prejudice that was brought to that meeting closed the door to the richest blessing of God, and those who had this spirit will not be in a favorable position to see light until they repent before God and have some sense of how near they have come to doing despite to the Holy Spirit and having another spirit.*6LtMs, Ms 37, 1890, par. 19*

But from this meeting there will be a different mold ever after upon the work. Our brethren will feel the need of investigating the evidences of our faith far more critically for themselves. They will not feel that, if ideas are accepted by those who have borne responsibilities in this cause, they may safely accept them as infallible because they are sustained by men in positions of influence, and that they have no more necessity to search the Scriptures for themselves than those who are taught to receive the words of the priests and popes.*6LtMs, Ms 37, 1890, par. 20*

This has been the mistake of a large number of our preaching brethren. They have not been close Bible students, and many of their discourses have been repeated. The old, stereotyped discourses will be repeated with scarcely a variation, because they will not open the door to receive light, increased light, but go on in the same line, repeating almost the same words. For years, scarcely a new ray of light has flashed forth from them. They have not had advanced light, and some have educated themselves as debaters and God has not been glorified in this. They have used great sharpness with opponents and have educated themselves to overcome an opponent if possible, not always by fair means. This is not at all after Christ's order.*6LtMs, Ms 37, 1890, par. 21*

Whoever studies the Bible in regard to the fall of Satan and the first advent of Christ to our world, and enters into the spirit of His life, His teachings, miracles, death, resurrection, and ascension, will see that they have much need of humble, earnest prayer, of deep humility, of far less self-esteem. Their hearts will cry out for help from the living God. They will feel the necessity of trained intelligence, trained ability, to present the truth as it is in Jesus,

which is to come to the people in a much higher sense than they have yet heard it. Alone in secret places, they will cry day after day to God for divine wisdom that they may discriminate between good and evil, righteousness and sin.*6LtMs, Ms 37, 1890, par. 22*

There is need of spiritual guides whose words will be a tonic to the church, who are acquainted with the science of healing the broken heart, of being a physician to the sick sheep and lambs, sermonizing a great deal less and binding up the wounds of the sheep and of the lambs. The sanctification of the soul is the only true elevation of man. While the true shepherd of the sheep will humble his heart before God with the burden of the great responsibility in his position of trust, and with a sense of his weakness, his deficiencies, and with the fear of God before him, he will cry unto God with all his soul for divine enlightenment before he makes a move in any line. He will not trust to his own finite intelligence or to his own wisdom to devise and plan. He will be sick and sore over his past poor performances and inefficient experience.*6LtMs, Ms 37, 1890, par. 23*

He has need of rare discrimination to discern between the souls who are spiritually diseased, discouraged, and who need help, and those in the church who are self-confident, full of self-esteem, and who sense not that their own wisdom is foolishness and that they must conquer the evil inside and outside more earnestly and perseveringly else they cannot be saved. He will, if he walks with God through individual experience, see with clearness the Bible condition for securing blessings from God. It is not in making a show, but when man does his part and comes to God divested of his own self-righteousness and is humble and contrite, the promise will never fail him.*6LtMs, Ms 37, 1890, par. 24*

There are priceless blessings for the churches. Pastors must sense this and present line upon line, precept upon precept, the simplicity of faith. If they would come down from their stilts and cease preaching long, dry sermons and minister to the flock as faithful shepherds, they would see many souls saved.*6LtMs, Ms 37, 1890, par. 25*

We say decidedly, every minister of Jesus Christ must bind himself



to the Source of all light and power and he must not follow in the shadow of any other living man, because there is Christ to whom he must become attached, and he should not bind his heart to any human being and let man do his thinking for him. He is not filling his position in society or in the world if he simply accepts what his father has said and what his father, or some great and good man in past generations, has done, and sinks himself, his individuality, in them. Some who think that they preach the gospel are preaching other men's ideas. Through some means they have come to the decision that it is no part of a minister's calling or duty to think diligently and prayerfully. He accepts what other men have taught without asserting his individuality. This doctrine, taught by the church of Rome, is entire dependence upon the leaders. The individual's conscience is not his own. Judgment must be controlled by other men's ideas. His intelligence is to go no farther than that of those who are leaders.*6LtMs, Ms 37, 1890, par. 26*

Now Satan has his hand in all this work to narrow down the work of God. Ministers of Jesus Christ are to be constantly receiving light from the Source of all light. They are not to be simply receivers of other men's thoughts, they themselves not plowing deep into the mines of truth. If a minister is not a worker himself, digging for the truth as for hidden treasure to find the precious jewels of truth, he is forfeiting his God-given privileges. He is not to put any human mind, any human intelligence, between his soul and God. There is to come no authority from human minds that will in the least degree interpose between him and God's authority to lead, to guide, and to dictate.*6LtMs, Ms 37, 1890, par. 27*

The ministers of Christ should gather up every ray of light, every jot of strength and illumination from other minds whom God has blessed, but that is not enough. They must go to the Fountainhead for themselves. God has given men reasoning minds and He will not hold them guiltless if they trust in man or make flesh their arm. He wants you individually to come to Him, to draw from Him, to use the ability God gives to understand the living oracles. If one man can see light in examining the Scriptures, so may every true Christian have the right to read, to examine, to search the Scriptures with unabated interest and gather light therefrom.*6LtMs, Ms 37, 1890, par. 28*

If they fail to do this, they will not be using the ability God has given them that they may grow up to the full stature of men and women in Christ Jesus. Then let every man read, study, and search the Scriptures for himself, and take nothing as infallible but the Word that you can see for yourself after much prayer and searching in an humble, teachable spirit. God has given no man a right to set himself up as a standard of doctrine. *6LtMs, Ms 37, 1890, par. 29*

Many have believed some things as truth because men whom they believed to be led of God have declared them to be truth; but were they? Was all they held in doctrine true? No! Time has shown that men who feared God have made mistakes in their interpretation of Scriptures. Some parts were not understood, and the next generation have, through diligent searching, come to a knowledge of the truth; advanced light has been presented, but they did not have all the light. The next generation saw increased light and then there was a going forward from light to a great light. *6LtMs, Ms 37, 1890, par. 30*

It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be

dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you. *6LtMs, Ms 37, 1890, par. 31*

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord.” *James 1:5-7.6LtMs, Ms 37, 1890, par. 32*

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.” *Matthew 7:1, 2.* The conversation and judging of those brethren who differed in some points on the law in Galatians was not after God’s order but after the order of human nature. The conversation in the homes at Minneapolis was founded principally upon impressions received from letters written from California, and from reports. Those impressions were formed in ignorance. If the judgment had been suspended and the much unsanctified talk left unsaid, had there been words spoken to God and not to men, there would have been some chance for the voice of the Good Shepherd to be heard; but the topic that came to the front was the law in Galatians. And then commenced the judging. One stimulated another. But few found solitude to search their Bibles anew and look to God in earnest prayer, with humble hearts, to learn of the divine Teacher—but the opinion of men was looked to as the voice of God. The enemy took possession of minds and their judgment was worthless, their decisions were evil, for they did not have the mind of Christ. They were doing continual injustice to the persons they talked about, and they had a demoralizing effect upon the conference. *6LtMs, Ms 37, 1890, par. 33*

The habit that some who claim to be preachers of the gospel have, to pass sentence upon everything with which they do not agree, has a demoralizing influence upon their own religious experience and upon all who have confidence in them. God gives no one the work of sitting in judgment upon their neighbors and communicating their decisions far and wide. When they extend their words and influence against men whom God is using to do a special work and they set themselves in dead earnest against those of whose motives and

whose religious standing they know nothing to condemn, they do a work similar to that which Satan is doing. They know nothing about the motives which impel certain actions which they take up and talk of so glibly. All facts that should be considered under the influence of the Spirit of God are glibly pronounced upon as if they themselves were men whose judgment was sound and unquestionable.*6LtMs, Ms 37, 1890, par. 34*

I have been compelled to bear a decided testimony at this meeting. The Lord has men of opportunity through whom He is working. From this meeting there will be decided changes in our churches. There is a faith professed but a decided want of that faith that works by love and purifies the soul.*6LtMs, Ms 37, 1890, par. 35*

## **Ms 38, 1890**

Diary, January 1890

Battle Creek, Michigan

January 2-26, 1890

Portions of this manuscript are published in *TDG 10*.

### **Battle Creek Labors in Early 1890**

Last night [Jan. 1] as a family we were sorely afflicted. Emma White was confined to her bed very sick, Sara McEnterfer, my secretary, was sick with the prevailing influenza; Edson White was sick with the same disease; myself threatened. I sent for Dr. Kellogg that I might have help. He said, "You have been having a tremendous strain upon you. I wonder that you can endure so much; but do not go into meeting this evening." And then came a request from the president of the conference, Elder Olsen, and Elder Farnsworth and other brethren, soliciting me to be present at the meeting to be held in the tabernacle for the benefit of the youth that evening.*6LtMs, Ms 38, 1890, par. 1*

I did not dare to say, I cannot come. I went, and found a large number assembled in the auditorium of the tabernacle. I was pleased to see so many interested youth. Several prayers were offered by Elders Farnsworth, Kilgore, and Underwood. I spoke about twenty minutes to those assembled and then asked those who were not Christians to come forward. About fifty responded. It was a very solemn time. Many of these were seeking the Lord for the first time. Many testimonies were borne expressing their desires, and then earnest prayer was offered in their behalf. If there was more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance, there must have been joy in heaven over the scene our eyes looked upon when so large a number presented themselves as seeking the Lord.*6LtMs, Ms 38, 1890, par. 2*

Not many of the older church members were present, for this

meeting was especially for the youth. But my heart was made sad to see that some for whom I had been praying were not present among the seekers. Where were these poor souls who so much needed the benefit of that meeting? I so much hoped to see Homer Salisbury and other special ones present earnestly seeking the Pearl of great price, but where were these souls? I learned that they were at a party of young people assembled to amuse themselves, and that which made me feel deeply was that our brethren and sisters in the church opened their houses to have these gatherings for the youth, thus giving their sanction to such things. They were not safe counsellors or faithful stewards of the grace of Christ.*6LtMs, Ms 38, 1890, par. 3*

I see in this a device of the enemy. When the servants of God are planning and devising ways and means to benefit the youth, that the unconverted shall be reached, those who profess to have been converted help the enemy to get up some attraction, such as a musical concert, to divert the minds and attention from the very work the Lord is burdening His servants to do. I inquire, What can be done to impress the youth to bear their responsibilities as soldiers of the cross of Christ, to come up into working order that they may be laborers together with God? We are to help the youth who are inexperienced and do not know where they are traveling.*6LtMs, Ms 38, 1890, par. 4*

Many are on the enchanted ground of the enemy. Things of the least importance—foolish social parties, singing, jesting, joking—engross their minds, and they serve God with a divided heart. In these things you have one unseen in your midst, helping you. Satan is present, full of hellish exultation. The declaration of Christ, “No man can serve two masters,” (*Matthew 6:24*) is unheeded.*6LtMs, Ms 38, 1890, par. 5*

After the ascension of Christ, the Holy Spirit did not immediately descend. There were ten days after His ascension before the Holy Spirit was given. This time was devoted by the disciples to most earnest preparation for receiving so precious an endowment. The rich treasures of heaven were poured out to them after they had searched their own hearts diligently and had sacrificed every idol. They were before God, humbling their souls, strengthening their

faith, confessing their sins. And their hearts were in harmony with one another. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting," etc. *Acts 2:1, ff.* The church needs a similar experience right here at the great heart of the work. Are we searching our hearts, preparing for the heavenly grace to be received? The Lord is waiting to be gracious. *6LtMs, Ms 38, 1890, par. 6*

The Lord will reveal Himself to His people, but they must be unitedly engaged in the work of seeking the Lord and not some be scattered, holding little parties of pleasure, which create a state of things that has a tendency to lead to the forgetting of God rather than to the remembrance of Him. All these side shows, these frivolous parties, are out of place and most decidedly the work of Satan at such a time as this. They are not in harmony with God or His Holy Spirit. The work which is to be carried forward at this time is a most important one. It is a life and death question. It is not the Lord that is prompting the young men and women and youth to engage in this work of pleasure gatherings, but it is another spirit. We pray for wisdom to know just what to do at this time. *6LtMs, Ms 38, 1890, par. 7*

I am awake. Have spent the night praying and entreating the Lord to give His power to turn the current into the right channel of deep, earnest seeking of the Lord. Shall the enemy [be allowed], right at this solemn time, to bring in a condition of things—of diversion and pleasure—to absorb the mind and fill it with vain, trifling thoughts that have no place for God, eternity, or heaven? *6LtMs, Ms 38, 1890, par. 8*

Sunday, January 5, 1890

[Battle Creek]

Arose at four a.m. Prayed to my heavenly Father who seeth and heareth all that is done in secret. He knoweth the thoughts of the heart and He will bless the earnest seeker. Attended ministers' meeting at eight o'clock a.m. Spoke about thirty minutes. Elder Olsen spoke about seventy-five minutes. Meeting held two hours. I

became very weary and nervous. I did not recover during the day.*6LtMs, Ms 38, 1890, par. 9*

Spoke to the patients at six o'clock p.m. I had freedom in speaking. Two gentlemen from Chicago were introduced to me and expressed much pleasure in hearing the words spoken. They solicited me to come to their Sunday school in Chicago. I visited with Sister \_\_\_\_\_, missionary from China. She is a pleasant woman, plain and simple in dress.*6LtMs, Ms 38, 1890, par. 10*

January 26, 1890

Battle Creek, Michigan

Spoke in tabernacle vestry to the ministers. I see the need of plain, clear, decided, and unswerving testimony to those who claim to believe. A spirit has come in that is leavened with unbelief, and in our meetings we have to wade through a trying ordeal of a mass of darkness. But while one and still another who would have his say of things is making his influence felt, showing decided lack of unity, I am instructed, "Christ stands at the helm, and all these propositions that are so abundantly brought in are not one in ten at all needed. They absorb time, call forth talk, and create perplexing labor. That which we need is fewer propositions and fewer resolutions for time to come. These resolutions will not be carried into execution. We need very much more light to shine in our midst from Him who declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." *John 8:12*. We need now simple faith in our Leader, Jesus Christ. We are in suffering need of that faith that works by love and purifies the soul.*6LtMs, Ms 38, 1890, par. 11*

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All Israel murmured when their faith was tested in regard to bread and water, and yet all Israel departed from the wilderness of Sin, not at Moses' command but in obedience to the command of God. The unruly, contentious elements will obey the directions of God in some things, when it is in harmony with their own inclination and suits their own human ideas. But none will be registered in the books of heaven as good and obedient servants but those who walk



with God, trustingly without questioning. They are not laggards. They do not block the way; they do not put the stone before the wheel.*6LtMs, Ms 38, 1890, par. 12*

Praise is given to men for one or two praiseworthy actions, but the Lord, who sees beneath the surface, reads the motives that prompted the action. Satan brings great sufferings upon the bodies of human beings. He hates mankind because they are the workmanship of God. He opposed the creation of man. On many occasions—in order to deceive, if possible, the very elect—he gives influence to men who would deceive. He removes his evil power from the bodies, that he can better bruise the head. The power of God is accredited to the deceiver, and in this way Satan receives praise and glory. Souls are deluded.*6LtMs, Ms 38, 1890, par. 13*

Obedience to God in all things must be the principle of our life, for as soon as we depart from the path that has been marked out by God in His Word the enemy is on the spot with his deceptions. If we think we follow, murmuring at every step, it were far better to be left behind, for the murmurers infuse doubt and distrust into other minds by their many words of unbelief.*6LtMs, Ms 38, 1890, par. 14*

Those who distrust God and do not have faith in Him, but go to forbidden sources for relief, are under the condemnation of God. They are on the enemy's ground. The question is asked, Is it because there is not a God in Israel that ye go to inquire of the gods of Ekron? If pain and suffering in one are alleviated by a physician who does not walk and work in the fear of God, then the enemy works through that one to seduce another to have faith in his superior ability, and he may be relieved, and still another may find freedom from difficulties. But is there not a power behind the scenes at work to extol the abilities of the man who is living in transgression of the law of God? Is not the enemy laying his concealed snare to set the minds upon a wrong train of reasoning? Is it not his work to form links with those who love not and fear not God, with those who are in rebellion against Him? Thus Satan shall have power over many through the influence of a few who are full of misconception and who have proclaimed the virtue done to them through forbidden channels.*6LtMs, Ms 38, 1890, par. 15*

It is harder to endure suffering than to obey a commandment. Sufferings are greater trials than actions. "Do something," the enemy says, "even if it is not the best thing. Get relief some way." Thus he tempted Christ. "If thou be the Son of God, command that these stones be made bread." *Matthew 4:3*. But Christ resisted him. *6LtMs, Ms 38, 1890, par. 16*

Satan is now working as he will continue to work. He will work in the same line and in many ways until his power is taken away. Those who begin now to place themselves in the hands of physicians who neither love nor fear God will encourage others to do the same thing that they have done. Is not the enemy in all this to remove the defense from the people of God? The Lord will have His people thoroughly tried and tested. If we cannot follow God by living faith, if we repair to those who have no connection with God, we are placing ourselves where Satan is trying to have us go and where he can use us. Thus he obtains control of the mind, then makes impressions on the mind, and others receive the impressions imparted by the first one deceived. *6LtMs, Ms 38, 1890, par. 17*

The Lord led Israel to Rephidim. He could just as well have conducted them to another place. But He permitted them to go through these bad places that He might have an opportunity of revealing His matchless love in miracles of His grace. *6LtMs, Ms 38, 1890, par. 18*

## Ms 40, 1890

The Vision at Salamanca

[Battle Creek, Michigan]

[March 1891]

See variant *Ms 40a, 1890*. This manuscript is published in entirety in *1888 917-949*.

At Salamanca, [N.Y.], November 3, 1890, while bowed in earnest prayer, I seemed to be lost to everything around me, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to say many things, to make most earnest appeals, for the truth was urged upon me that great danger lay before those at the heart of the work.*6LtMs, Ms 40, 1890, par. 1*

I had been, and still was, bowed down with distress of body and of mind. It seemed to me that I must bear a message to our people at Battle Creek. The words were to be in earnest. "Speak the words that I shall give thee, to prevent their doing things which would separate God from the publishing house and sacrifice pure and holy principles which must be maintained." The eyes of God were bent upon them in sorrow mingled with severe displeasure, and the words were spoken, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." *Revelation 2:4, 5*. There is no time to lose. God speaks. Men are serving the enemy and betraying sacred principles.*6LtMs, Ms 40, 1890, par. 2*

Many things were unfolded to me. The eyes which once wept over impenitent Jerusalem—for their impenitence, their ignorance of God and of Jesus Christ, their Redeemer—were bent upon the great heart of the work in Battle Creek. They were in great peril through forming a confederacy, but they knew it not. They were walking in the sparks of their own kindling. Human impenitence had blinded their eyes, and yet human wisdom was seeking to guide the

important interests, especially in the workings and methods of the publishing house. Men's hands had hold of the work. Men's human judgment was gathering in finite hands the lines of control, while God and His will, His way, and His counsel were not earnestly, humbly sought—not considered indispensable. Men of stubborn, unbending, iron will were exercising their own traits of character to drive things through on their own judgment. *6LtMs, Ms 40, 1890, par. 3*

I said to them, You cannot do this. The power of control of these large interests cannot be vested wholly in men who have so little experience in the things of God as you manifest. You know not the way of the Lord. All through our ranks truth is misrepresented. The people of God must not have their faith disappointed and shaken in their own institution, the publishing house at Battle Creek, because of the mismanagement of human minds that magnify self. *6LtMs, Ms 40, 1890, par. 4*

If you lay your hand upon the work of the great instrumentality of God—to write your superscription upon it and put your mold upon it—it will be dangerous business for you and disastrous to the work of God. It will be as great a sin in the sight of God as when Uzzah put forth his hand to steady the ark of God. All that God requires of you who have entered into other men's labors is humbly to do your individual duty. You are to deal justly toward all those employed for the work by the people, you are to love mercy, and to walk humbly with your God. This you have not done. Your works testify against you. If you fail to do this, whatever may be your position, whatever your responsibility—if you have as much authority as did Ahab—you will find that God is above you and His sovereignty must and will be supreme. *6LtMs, Ms 40, 1890, par. 5*

In everyone connected with the actual management of the office there is altogether too little fear and love and reverence for the God of heaven; and too little faith, genuine faith, in God and His providential workings. But there is One whose eye is upon all the lines of work, all the plans, all the imaginings of every mind. That Eye sees beneath the surface of things; that Eye is a discerner of the very thoughts and intents and purposes of the heart. Not a deed of darkness, not a plan, not an imagination of the heart, but He

reads it like an open book. Every act, every purpose, is noted. Every word, every action, every plan is faithfully chronicled in the books of the great Heartsearcher who says, "I know thy works." [Revelation 3:15.] *6LtMs, Ms 40, 1890, par. 6*

I was shown that the follies of Israel in the days of Samuel will be repeated unless men have greater humility and less confidence in themselves, and greater confidence in the Lord God of Israel, the Ruler of His people. The ability and wisdom of any men is only derived from God. Connected with God, his life bound up with God, he will work the works of God. God has wisdom underived. He is the Infinite One; the human is finite, erring. He is the Fountain of the light and life and glory of the world. One leak will sink the mightiest vessel that ever rode the proud ocean; so will the church make shipwreck amid the perils of these last days unless the holy Captain of her salvation shall not only serve as Captain, but Pilot. *6LtMs, Ms 40, 1890, par. 7*

We have a living Head, and every man in office where sacred responsibilities are involved must inquire at every step, "Is this the way of the Lord?" He must look constantly and continuously to Jesus for His guidance and maintain principle at any cost. It is not what finite men can do, but what God can do through finite men who are teachable, humble, unselfish, and sanctified. We cannot put the least confidence in human ability unless the divine power cooperates with the human. When men make God their trust, it will be evidenced by meekness, by much prayer, by love, by Christian politeness and genuine courtesy to all people, and by great caution in their position and movements. They will reveal dependence upon God and give evidence that they have a firm platform of solid, uncontaminated principle beneath their feet. These men will show that they have the mind of Christ. *6LtMs, Ms 40, 1890, par. 8*

There is altogether too much self-confidence and self-sufficiency, altogether too much pride of heart and self-esteem, without giving glory to God. God has given minds and talents to men only in trust, on trial, to test and prove them to see if they will work in His way and do His will and put not confidence in themselves alone. If they do not stand the test, they are false to His kingdom. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the

mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” *Jeremiah 9:23, 24.6LtMs, Ms 40, 1890, par. 9*

The Lord permitted Israel to have their own way, after plainly telling them through Samuel it was not the right way and the best way. In their own mind and in their own judgment it was the way that would bring, as they imagined, the most glory to themselves as a nation. The Lord granted them the desire of their unsanctified hearts.*6LtMs, Ms 40, 1890, par. 10*

When Israel demanded a king to “judge us like all the nations,” “the thing displeased Samuel.” “And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.” *1 Samuel 8:5-7.6LtMs, Ms 40, 1890, par. 11*

It was not Samuel alone who made his sons judges in Israel. Samuel had educated and trained his sons, and they were well qualified to do the work in judging Israel if they had done as Daniel did in the courts of Babylon—if they had purposed in their hearts to be true to the principles of the instruction given. God would have been with them and honored them, if they had sought His counsel and His wisdom and had honored God.*6LtMs, Ms 40, 1890, par. 12*

“And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.” *1 Samuel 8:3.* Samuel was not to blame for the wrongdoing of his sons. Samuel carried a sore and disappointed heart that his sons disappointed the expectations of the people. And it is stated in what way. Through love of money they became unjust judges. This was a grievous trial to the aged father, for it was a constant source of temptation to the people to think that Samuel had been neglectful of his duty, like Eli.

Samuel suffered far more from their defection than did Israel. Had his sons patterned in some degree after the example they had seen in their father? No! No! but after that seen in those with whom they had associated.*6LtMs, Ms 40, 1890, par. 13*

The man whom the Lord had placed over His people was well stricken in years, but he had had a valuable experience in keeping the ways of the Lord. If Samuel had failed to do his duty to his sons, God would have sent to him a message as He did to Eli. In this instance it is seen how children by their course of action can weaken and counteract the best efforts of their parents.*6LtMs, Ms 40, 1890, par. 14*

But the Lord communicated to Samuel, even giving him special directions as to what he should do in the case of Israel's defection. "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them." *1 Samuel 8:9*. Samuel faithfully told all the words of the Lord unto the people that asked of him a king. *1 Samuel 8:11-22*. Did the solemn words spoken by Samuel under the direction of God change their purpose? No! Their minds were bent on following their own judgment and casting aside the wisdom of God.*6LtMs, Ms 40, 1890, par. 15*

Israel had become tired of pious rulers who kept God's purposes and God's will and God's honor ever before them according to God's instructions. They wanted a reformed religion that they might by external, flattering prosperity be esteemed great in the eyes of the surrounding nations. As they at one time hankered after the leeks and onions of Egypt, and murmured because they did not have everything to gratify their appetites, and declared their choice to go back into bondage rather than deny their appetites, so they now insulted God to His face in throwing off His wise rule. They were hankering after riches and splendor like those of other nations around them.*6LtMs, Ms 40, 1890, par. 16*

God was grieved with the ingratitude of His chosen people. When Samuel prayed to the Lord in the grief of his soul, the Lord told him it was not the man Samuel they were dissatisfied with, but with the Lord's divine authority, for He as a King over His people appointed

their judges. If the judges became untrue, if they became unsanctified, if they trusted to their own finite wisdom, it was the place of the people to set these things in order and not to throw off the authority of the God of heaven. This was a continuation of the rebellion which left the dead bodies of their fathers in the wilderness.*6LtMs, Ms 40, 1890, par. 17*

What effect did the words of Samuel from the Lord have upon the people? “Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.” *1 Samuel 8:19, 20*. Now we can see what confidence can be placed in human, finite beings whose hearts are not daily and hourly sanctified and subdued and controlled by the love and fear of the Majesty of heaven.*6LtMs, Ms 40, 1890, par. 18*

Satan’s mind was imbuing the hearts of men that Israel should follow his own satanic counsel. They were bewitched by the devil to carry out their own purposes even in the face of the solemn protestations from their aged prophet, whom they had every reason to respect and to believe spoke to them the words that God Himself had told him to speak. [God desired] to save them from future distress and to keep them under His own merciful guidance in the place of leaving them to the changeable judgment and strong will of men who chose to take themselves out of the hands of God and guide and manage affairs in the government of Israel in their own way.*6LtMs, Ms 40, 1890, par. 19*

There is no instruction or example that can overcome the natural traits of character that have grown with their growth and strengthened with their strength. External restraints of men of experience will for a time hold in check unsanctified inclinations, but let these restraints be removed and the sad facts appear that those who are occupying important positions of trust are not men who have made God their fear and inquired at every step, “Is this the way of the Lord?” The Lord wants men who will feel their need of drawing strength from an unseen force, which is God.*6LtMs, Ms 40, 1890, par. 20*



Israel was given just such a king as they had set their heart on. The Spirit of God came upon Saul, their chosen king, and he was a converted man. Samuel said to him, "Let it be that thou do as occasion serve thee; for God is with thee." *1 Samuel 10:7*. And it is plainly stated, "When he had turned his back to go from Samuel, God gave him another heart." *Verse 9*. Here we see what God is ready to do for every one of His workers. Had Saul obeyed the Lord in all things he would have been a blessing to Israel if they had hearkened unto him. But should the king throw off his allegiance to God, then woe be unto Israel! He would prove a curse instead of a blessing.*6LtMs, Ms 40, 1890, par. 21*

All this history is written for our admonition upon whom the ends of the world are come. I have had presented before me again and again that the people of God in these last days could not be safe by trusting in men and making flesh their arm. By the mighty cleaver of truth God has taken them out of the quarry of the world as rough stones and brought them into His workshop that He might, by axe and hammer and chisel, work off their rough, unshapely edges and fit them for a place in His building. But they must be hewed and squared by His prophets. Reproofs, warnings, admonitions and advice must come to their hearts and make them after Christ's pattern. They must become changed in heart and in character and must keep the way of the Lord.*6LtMs, Ms 40, 1890, par. 22*

I raise the warning now that there is danger. The people are to know if there is danger. They are not to be kept in darkness. *Ezekiel 3:17-21.6LtMs, Ms 40, 1890, par. 23*

Just as surely as the Lord has in His providence placed men in positions of holy trust, so surely will He qualify these men for their positions. If they will maintain their consecration to God, study His Word prayerfully, pray, and watch unto prayer, He will give them of His Holy Spirit to do the sacred, important work, day by day, hour by hour, and minute by minute. The Lord will work on human hearts if the men who are intrusted with sacred things will give themselves unreservedly to Him and become Bible Christians.*6LtMs, Ms 40, 1890, par. 24*

Some may say, "I have done the best I can do." Perhaps you have,

because you can, of yourself, do no good. You must depend, in living, active, persevering faith, upon Jesus Christ. You can shun responsibilities, you can take yourselves still farther away from the channel of light, you can breathe the worldly atmosphere and become purely worldly businessmen. But will it pay? You cannot think so, with eternity in view. Will a separation from the work take you away from temptation? No! Every man who accepts responsibilities must not accept so many that he cannot take time to seek the wisdom which the Lord alone can give him. The Spirit of the Lord will do more for you in your work than you can do in your lifetime without His Holy Spirit.*6LtMs, Ms 40, 1890, par. 25*

Anyone who has a work to do for the Master in any line must know that he will be liable to make mistakes that he might avoid if he would drop these responsibilities. This would be a much more perilous thing to do. Shall men choose the easier and least responsible positions because of this? Will they remain unconsecrated? Will they not be acting as did the unfaithful servant who buried his talent in the earth, complaining because the Lord's requirements, he declared, were too severe? This unfaithful man pretended that he knew God, and then really charged Him with fraud. He entertained a false view of the character of God.*6LtMs, Ms 40, 1890, par. 26*

The speech of the faithless steward—the slothful servant—was not merely an excuse, but it was the outspeaking of the true sentiments of his heart. He regarded the Lord just as he expressed. The selfish churl made the Lord's character just like his own. He had no simplicity of heart, no genuine religion, no experimental knowledge of the character of God and did not believe in His free mercy and His rich gift of grace.*6LtMs, Ms 40, 1890, par. 27*

To know God is to trust Him fully. Oh, what sentiments men entertain of God today! Men need to be restored to God and to themselves. It is so hard for men to see their own motives and judge correctly of their own spirits, so hard for men to acknowledge frankly from the heart, like David, "I have sinned. I have had a spirit unlike Christ."*6LtMs, Ms 40, 1890, par. 28*

The men who have had the greatest power in our world have lived

in the light reflected from the cross of Calvary. They have poured out their confessions from hearts filled with sorrow because of their errors and wrongs. They have not paraded their goodness, their smartness, and their ability before God, but have said, "In my hands no price I bring, simply to Thy cross I cling."*6LtMs, Ms 40, 1890, par. 29*

I saw the Lord Jesus looking with grieved countenance upon men handling sacred things, because they did not discern sacred things. He said, "Human character cannot be trusted. Unless Christ is interwoven in the character, it is valueless. Unless there is a transformation of character, there is no hope for the world."*6LtMs, Ms 40, 1890, par. 30*

The institutions in our midst have all been founded in sacrifice. They belong to the people, and every soul who has denied self and made sacrifices to bring these institutions into existence should feel that he has a special interest in them. He should not lose his interest or faith, or cease to pray for them. Those who have sacrificed for these institutions should not submit to see them demoralized. They have a right to investigate. As the perils of the last days are upon us, they should pray more earnestly.*6LtMs, Ms 40, 1890, par. 31*

Those men who lifted the burdens when the work went hard should be called into your councils. It is due them, and they should have a voice in the plans devised. There should be no confederacy formed with unbelievers, neither should there be a certain number who think as you think and say "amen" to all your plans which you may propose. No confederacies are to be formed among our own people after the manner and customs of the world. I was shown, especially, the dangers in doing this. The world is not to be our criterion. Let the Lord work. Let the Lord's voice be heard. We are to bear a clear-cut message to the world. We are not to heed the counsels or follow the plans which will be suggested to make less prominent the special truths which are of vital interest, which have separated us out from the world and made us what we are.*6LtMs, Ms 40, 1890, par. 32*

Time is short. The first, second, and third angels' messages are the messages to be given to the world. We hear not literally the voice of

the three angels, but these angels in Revelation represent a people who will be upon the earth and give these messages. *6LtMs, Ms 40, 1890, par. 33*

John saw “Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.” *Revelation 18:1*. That work is the voice of the people of God proclaiming a message of warning to the world. Has God, through John, given us light relating to the things which are to transpire in the remnant of time just at the end? Then with pen and voice we are to proclaim that very message to the world, not in a tame, indistinct whisper. *6LtMs, Ms 40, 1890, par. 34*

I have been instructed of the Lord that men who are bearing responsibilities in the work need the application of the heavenly anointing, which is the Spirit of God, to quicken and clear their discernment—for they certainly fail to discern sacred and eternal realities in their true significance. They make an atom of a world and a world of an atom. *6LtMs, Ms 40, 1890, par. 35*

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.” *Isaiah 8:11-18.6LtMs, Ms 40, 1890, par. 36*

It is utterly impossible for man to sanctify and purify and bless himself. God alone is our helper. Grace will be imparted to every soul who sincerely desires it. We must put away from us our selfishness and become righteous—not by merit, but by grace.

“Now are we the sons of God, and it doth not yet appear what we shall be,” but when He who is our life, shall appear, then shall we appear with Him in glory. [1 *John* 3:2; *Colossians* 3:4.] *6LtMs, Ms 40, 1890, par. 37*

Our life, if hid with Christ in God, will not be discerned or appreciated by the world. Christian character is sometimes admired by some classes of the world who desire to see consistency, but generally the world is at enmity with God and His people. The world generally will not be pleased with real, vital godliness, with a firm, steadfast character that will not be swayed by any of their sophistries or by science falsely so called. *6LtMs, Ms 40, 1890, par. 38*

Spiritual things are spiritually discerned. The living stones in the temple of God do not attract the man of the world. He does not understand their position in the building and sees nothing in them that he appreciates. He sees talent and sharpness of character and begrudges every particle of it. Whatever the Christian may do religiously, conscientiously, for Christ’s sake, is not understood or appreciated because the world know not the power of the truth and know not the Lord or Jesus Christ. *6LtMs, Ms 40, 1890, par. 39*

Let a Christian walk with the Lord in all humility of mind and he is called narrow, bigoted, exclusive. If he is zealous, the world will call him a fanatic. Let him speak the truth decidedly with pen and voice and go forth in the spirit and power of Elijah to proclaim the day of the Lord, and he is called by the world excitable; they say he is denouncing everything but that which he believes. Let the Christian be whatever grace can make him, and the world cannot understand it. It is the unseen, inner life that is woven with the life of God, represented as hid with Christ in God, that the world cannot discern. *6LtMs, Ms 40, 1890, par. 40*

Believers have been accused, misrepresented, and hated for Christ’s sake. They have passed through much tribulation. They have learned by experience, “Marvel not if the world hate you.” [1 *John* 3:13.] They cannot understand your motives. Christian character is something their eyes are too blind to discern, their touch too coarse to handle. Their soul powers are too much

perverted to esteem the living heavenly light that shines into the Christian's mind and heart. This light is unknown to the world.*6LtMs, Ms 40, 1890, par. 41*

Christians indeed are opposed to display. In proportion as they are Christians they are clothed with humility, and this very grace makes them a light in contrast with darkness. If we are Christians we will not seek to be praised or exalted of men, and we will not be drawn away from the work by bribes or any flattering inducement. Christians will not be driven from their post of duty by fear or by reproach, by accusation, hatred, or persecution.*6LtMs, Ms 40, 1890, par. 42*

Jesus says, "Ye are the light of the world. ... Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] There are some who will observe the example and feel the influence of a consistent Christian life. Jesus does not bid the Christian to strive to shine, but just to let his light shine in clear and distinct rays to the world. Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house. Neither take pains to exalt yourself to shine nor go into the cave as did Elijah in his discouragement, but come out, stand with God and shine. God bids you shine, penetrating the moral darkness of the world. Be the salt, the savor of men.*6LtMs, Ms 40, 1890, par. 43*

If the men connected with the office would pray more, if they would feel that God requires them to attend meetings, if they would seek to secure to their souls the heavenly manna, then they would grow in grace and in the knowledge of our Lord Jesus Christ even to full stature of men and women in Christ.*6LtMs, Ms 40, 1890, par. 44*

When those who are in positions of sacred trust shall hold the truth firmly and teach it distinctly and positively, the world will not like it. Yet God's way and plan is that every ray of light given to the living human agencies is to shine amid the moral darkness that envelopes the world.*6LtMs, Ms 40, 1890, par. 45*

There is no peace to be obtained in uniting our interest with the

world, whom Christ says cannot receive the truth because they know not the Father or the Son Jesus Christ. Jesus says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." *John 15:18, 19*. Jesus was drawing the world but they refused to come to Jesus, refused to know Him. "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will also keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." *John 15:20, 21.6LtMs, Ms 40, 1890, par. 46*

We are the church militant, not the church triumphant. There must be deeper, much deeper spirituality in those who are handling sacred things. There is great danger in self-confidence, in trusting in human wisdom and in not leaning heavily and thoroughly upon God. Whoever tries to secure peace by withholding and not vindicating the truth—present truth, appropriate for this time—will get a peace which will pass into the slumber of death.*6LtMs, Ms 40, 1890, par. 47*

Now is the time to have every piece of the armor on. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." *Ephesians 6:12*. Here is our work, and Satan will come in through every avenue that is left unguarded to blind minds as to the true and vital interests that are at stake for this time. If he can becloud the minds of our responsible men, the leaven will work. They will not see nor understand the workings of God any more than did the Jews in the days when the greatest blessings were within their reach. By their impenitence, self-confidence, and self-righteousness they were closing the door to their peace. They were closing the door to their only hope, because they were unwilling to accept of God's way and submit their minds and hearts to the light of truth.*6LtMs, Ms 40, 1890, par. 48*

We want not men to sway the minds of the people as in ancient

times to secure peace and anticipated favor and prosperity in laying aside the cross. Such will have a peace but it is after Satan's order, a deceiving peace, not that peace which is from above, the peace which Christ has promised to give. *6LtMs, Ms 40, 1890, par. 49*

"Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." *James 3:13-18.6LtMs, Ms 40, 1890, par. 50*

There is no safe peace without the presence of the Spirit of Christ. There is no peace but that which is attached to the cross. The Lord Jesus said, "I will not leave you comfortless." [*John 14:18.*]*6LtMs, Ms 40, 1890, par. 51*

The measure of the love of God to man is found in the gift of Christ. He is the medium to convey the love of God to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16.* God loved us and therefore He gave Christ; not, He gave Christ and therefore He loved us.*6LtMs, Ms 40, 1890, par. 52*

You who are bearing the weight of responsibility, the Lord Jesus is waiting to receive your prayers, your confessions, your repentance. Unless your daily experience is of a character which gives evidence that you are constantly deriving strength from Jesus Christ, you are not safe one moment.*6LtMs, Ms 40, 1890, par. 53*

"Well," says one, "I will let go. I will step out, and someone else can come in my place." Better not do this unless you have fully decided that you will not maintain a close connection with God. If you leave space for Satan to come in between you and Jesus, Satan will be fruitful in suggestions. There will be an abundance of machinery and a trusting in the mechanical operations but leaving out the only



One who can infuse you with His Holy Spirit and in times of danger lift up a standard for you against the enemy. It will not do to depend on your finite wisdom, for you have a limited experience at best, and do not know half as much in regard to the safe and wise management of the work in your hands as you think you do. *6LtMs, Ms 40, 1890, par. 54*

When you see, to a man, the necessity of putting self out of sight, of having an eye single to the glory of God, not thinking or consulting as to what the world will say, what the world will think, what motives they will attribute to our work, but following your Leader, keeping step with the Captain of your salvation, keeping your senses wide awake to catch His orders and to obey them to the letter, then, although you have not had experience your faith will lay hold on Jesus' power. With Him there is no danger of failure. *6LtMs, Ms 40, 1890, par. 55*

It is easier to crush and destroy the world than to reform it, but Christ gave His life to reform it. Disorder, darkness, and death cover the world like a funeral pall. Cannot men limited in experience learn by sitting at Jesus' feet? By beholding His ways and His works, and viewing His self-denying life, they become changed. "Learn of me," He says, "for I am meek and lowly in heart, and ye shall find rest [peace] unto your souls." *Matthew 11:29. 6LtMs, Ms 40, 1890, par. 56*

"Take my yoke upon you." [Verse 29.] When you yoke up with Christ, as colaborers with Him, you are learners, not dictators. Christ does the dictating. You may be the human agent to diffuse light to the world. Be careful that you do not gather in the darkness of the devil and call it the wisdom from above. The Spirit of Christ alone, a living principle abiding in the soul, gives competence for the task of being laborers together with God. The Lord Jesus Christ takes man into the firm, and makes him co-partner with Himself in saving the souls of men. *6LtMs, Ms 40, 1890, par. 57*

The Lord sent prophets and messages from heaven to save men, but they refused to accept the terms. The Lord Jesus Christ came into the world to flash light into every dark corner of the world, but Satan interposed himself between Christ and men, to shut out the

divine communications, as if to crush out all hope from the heart of Omnipotence. In his counsels he set in operation a line of action which caused the humanity to drop out of the hearts of men and the satanic to take possession of them.*6LtMs, Ms 40, 1890, par. 58*

Wicked hands crucified the Lord of glory. But the parent vine was planted on the other side of the wall. Though its boughs hang over to the world, the precious root was safe, never to be uprooted, and the dry, sapless stalks can be grafted into the living Vine and bear rich clusters of fruit.*6LtMs, Ms 40, 1890, par. 59*

Jesus says, "I will send you the Comforter. My Spirit alone is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment." [*John 16:7, 8.*]*6LtMs, Ms 40, 1890, par. 60*

Then let every man work in God's lines to convince the world of sin, of righteousness, and of judgment. This is my work; this is the work of every colaborer with Jesus Christ. The agencies that are employed in any department of the work to transform the world must not form a confederacy with the world, to do what they shall or shall not do. We must obey the orders from above. Any suggestions made by those who receive not the truth, who know not what the work of God is doing for this time, weaken the power of the work. They drop Christ out of their counsels and accept the counsel of the gods of Ekron.*6LtMs, Ms 40, 1890, par. 61*

The Lord has been prodigal of His means to save man. Boundless are His resources. Heavenly intelligences are ready to unite with human agencies and men may come into immediate contact with Jesus Christ, the divine Advocate. When men feel that Jesus Christ must have entire control of the whole heart, of all the affections, then He will be with every worker, carrying the heavy end of the yoke. He moves upon human hearts by His Holy Spirit. We have a work to do to go into all the world with the light God has given, asserting with pen and voice the rights of God and vindicating the claims of God. Jesus is to be our only trust and confidence. His righteousness is to be our assurance forever.*6LtMs, Ms 40, 1890, par. 62*

Jesus said, "No man can come unto me, except it were given unto him of my Father." *John 6:65*. Man does his part, as God's human agent, to reach humanity; but Jesus, not men, does this work of transforming man's character. His Spirit is diffused through all the capabilities and entrusted powers of men, shedding light into the understanding and bringing under His own control the heart that has been serving sin. *6LtMs, Ms 40, 1890, par. 63*

If men of talent and influence trust in themselves, then Jesus leaves them, and He will employ the weakest instruments and the simplest means to do His work, as in the case of Gideon and in the taking of Jericho. It is not man that is to be the object of attraction. It is not man that is to lift up himself. It is not man that is to glory or receive praise or glory, but the Lord God of Israel. *6LtMs, Ms 40, 1890, par. 64*

The Review and Herald Office is not in a right position before God. The Lord requires that every one of His servants do His bidding, but there is a great neglect of this. The atmosphere in the Review Office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible they fail in practising its teachings. They are hearers but not doers of the Word. The heavenly graces are not in the heart and woven into the character. The requirement is, "Seek ye first the kingdom of God, and his righteousness." *Matthew 6:33*. The truth as it is in Jesus will lead men to make Christ first and the world second. They will not engage in the sacred work of God without most earnestly seeking heavenly direction, because Christ has said, "Without me ye can do nothing." *John 15:5. 6LtMs, Ms 40, 1890, par. 65*

The men who are engaged in the work in the publishing house need divine enlightenment in all their business transactions. Everything that relates to the work is to be done with the strictest integrity, not only with those of our faith, but with nonbelievers. The angels of God are watching all the workers, to help all those who need help and whose hearts are drawn out for help. Every transaction of man with his fellow man must be characterized by the purest equity. One man is not to be highly favored and another put down as a footstool, for God declares He will judge for these things. *6LtMs, Ms 40, 1890, par. 66*

What if business matters are done without Jesus to preside? What if these matters are made all-engrossing, as has been done, and the things which belong to our eternal interest and peace of mind are neglected? Then we sin against God, commit robbery and deal dishonestly with our Saviour, whose property we are. We are defrauding our own souls and neglecting to be doers of the Word. No one can lade himself down with business so as to lose the sense of his great need of spiritual nourishment and have no fervor of spirit in serving the Lord, without present and eternal loss. Men make mistakes in their own finite wisdom. They feel not that they are dependent upon God for every breath they draw, and they become self-important. *6LtMs, Ms 40, 1890, par. 67*

Thus it has been in the Office. God is not pleased. There is a harsh, dictatorial spirit. God sees it all. It is written in His book, and every action between man and man will appear just as it is. Christ identifies His interest with suffering humanity, and if a man, in his pride of spirit, in his lofty ideas of himself, bruises the soul of his fellow man, the Lord Jesus writes it as done to Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:40*. If you could every one see and realize the effect of those sharp, rasping words that hurt and discourage the soul, and could see Jesus wounded and bruised because of those words, you would have great carefulness. You would not dare to exhibit your defects and objectionable traits of character. You would obey the Word. *6LtMs, Ms 40, 1890, par. 68*

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." *Colossians 3:12-16*. *6LtMs, Ms 40, 1890, par. 69*

Oh, that the leading men in the Office would practice the teachings

of Christ Jesus! (*Colossians 4*): “Continue in prayer, and watch in the same with thanksgiving.” “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” *Colossians 4:2, 6*. “Who is a wise man and endued with knowledge among you?” *James 3:13-18*. The Lord Jesus Christ says, “Behold, I stand at the door, and knock: if any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” *Revelation 3:20.6LtMs, Ms 40, 1890, par. 70*

The cold, critical, sarcastic spirit which has found place in your hearts has driven out the love of Jesus. Expel this spirit which is not of Christ, supply the vacuum with the spirit of Jesus, and you will then be vessels unto honor, workmen for God who need not to be ashamed.*6LtMs, Ms 40, 1890, par. 71*

There is danger. The workmen are separating from Jesus Christ and a worldly mold is being placed upon the work. The Lord is against all this. Let every one who is handling sacred things remember that the gospel stands in sharp antagonism to the world that lieth in wickedness. Unless the workmen are daily walking with God, an influence will be exerted that will bring the displeasure of God upon the workers. Noble integrity is not practised in all your business transactions, and those who are workers in the Office will have examples given them which may be the means of the loss of their souls.*6LtMs, Ms 40, 1890, par. 72*

Every sharp transaction in deal, every bargain made to advantage yourselves to the disadvantage of another, is a violation of God's law. You do not love your neighbor as you love yourself and you are registered—even you that handle sacred things—as transgressors of the law of God. Those who are doing the work of God cannot dishonor His name more decidedly than by being sharp and dishonest in deal. You may not call these sharp, keen transactions dishonest; but God calls them so. You can never gain respect as Christians unless you represent Christ in spirit, in temper, in deportment, in all your business transactions. In order to do good to those connected with you in the work, you must inspire them with sound confidence in your piety and the purity of your principles. If they see you stern, iron-hearted, unfeeling, cold, unloving, they

know you are not Christians. Christ says, "Love one another, as I have loved you." *John 15:12.6LtMs, Ms 40, 1890, par. 73*

Let us see the character of God as presented or proclaimed by Himself: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and the fourth generation." *Exodus 34:6, 7.6LtMs, Ms 40, 1890, par. 74*

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." *Jeremiah 9:23, 24.6LtMs, Ms 40, 1890, par. 75*

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *Micah 6:8.6LtMs, Ms 40, 1890, par. 76*

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." *Isaiah 1:16, 17.6LtMs, Ms 40, 1890, par. 77*

The Lord requires another spirit in the leading men in the office. In all their councils they need the spirit of meekness, not of pomposity. They need not a strong, hard, exacting spirit, but need to act as Christian gentlemen. Your light is to shine forth not in sparks of your own kindling, but in the light of the Sun of Righteousness. The beginning of your confidence in God and His truth must be held firmly unto the end. There must be a lifelong, persevering, untiring effort, a fighting of the good fight of faith. The struggle is lifelong and the victory is certain. Every soul who has Christ abiding in him will receive grace for grace. As he adds the graces, God works on the plan of multiplication. He will maintain a noble spirit, after the holy example of Christ. He will represent Christ's character,

maintaining integrity, purity, and holiness. *6LtMs, Ms 40, 1890, par. 78*

“Ye therefore beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” *2 Peter 3:17*. Neglect no means of grace. In this you are to be an example to all in the office. Christ in His prayer to His Father said, “I sanctify myself, that they also might be sanctified.” *John 17:19*. You are to show that there is much need of giving attention to the means of grace, that others may do as you do. *6LtMs, Ms 40, 1890, par. 79*

You in the office who profess to be Christians, put away your levity and your criticism, which are an offense to God. God has men upon whom He is laying burdens to connect with His work in the office. You can greatly mar their experience by your own lack of piety and by your want of respect for sacred things. God calls upon you to be men under the control of His Spirit that you may be guides to lead the youth heavenward. You need Jesus at every step. This time—1891—is a period when we may expect God to manifest His power to His people. The missionary enterprise will not be limited, but enlarged. Men must be in close connection with God or the enemy will interpose himself between them and God, that they will take his suggestions as the voice of God. *6LtMs, Ms 40, 1890, par. 80*

The work for this time is represented by the first, second, and third angels flying in the midst of heaven. The first angel has his message, the second follows the first and bears his message. But the first is not dropped; it loses none of its force as the second is proclaimed. So also with the third. These angels represent the people of God proclaiming the Word of God to the world, whereby are produced impressions so powerful that truth is separated from the rubbish of error and stands revealed in its unblemished pure beauty. These messages of truth open the most lofty contemplation of scenes through which they conduct us—solemn, refining, and awfully grand. *6LtMs, Ms 40, 1890, par. 81*

This has been the case from the first discovery of the present truth for this age. We are to call on the Lord to open the way, to sacrifice ourselves, and then pray the Lord for help. Men who have been

working in the interest of our nation have been, in their schemes and plans, penetrating beyond the present and have been greatly honored for their comprehensiveness in their far-reaching ideas. God has wrought through human instrumentalities in proclaiming the messages of truth He has given them to bear. From a very small beginning in their missionary work, great results have been accomplished. This work lies in a sphere so heavenly that the devices of human ambition have never reached it. It requires so large a scope that the worldly-wise policies of worldly statesmen would add nothing to its success, but be spent and lost. *6LtMs, Ms 40, 1890, par. 82*

The field is the world. The light of truth must be borne amid the moral darkness. It is not a message which we need cringe to declare. No one who works for the Master is to cover it that it shall not reveal its origin and its purpose. It must move on triumphantly, elevating, ennobling, and purifying everything it touches and giving dignity to all who come under its influence. Its agents must be men who will not hold their peace day or night, for it involves the mightiest conflicts. The results touch both worlds, link earth to heaven, invest men with its own exalted character. The cross—the cross of Christ—is lifted up and stands prominent, infusing into the message a new vigor. Its power is seen and its efficacy comprehended, showing the greatness of the authority of the sin-pardoning Saviour in the heart of the broken law. His power to forgive sins is high and broad and deep. It is without limit. *6LtMs, Ms 40, 1890, par. 83*

What reserve power has the Lord of Israel to reach those who have cast His warnings and reproofs behind them and accredited all with coming from no higher source than Sister White? What can you say in excuse to God in the judgment for your turning from the evidence He has given you of His work? “By their fruits ye shall know them.” [*Matthew 7:20.*] Whatever dealings God has had and manifested in and by me in the past I would not produce or rehearse before you. It is the present evidences for which you are accountable. *6LtMs, Ms 40, 1890, par. 84*

What pain of heart I have because of the spirit which has characterized the board meetings and councils! What a spirit has



been brought into them! The ideas and opinions of one affect another, and there has been a large amount of caviling and witticisms. A Witness has been in your meetings and registered it all. These weapons debase the one who uses them, but give him no victories. There has been a bringing down of sacred things to the common. Witticisms and your sharp criticisms, after the infidel style, please the devil but not the Lord. The Spirit of God has not been controlling in your councils. There have been misstatements of messengers and of the messages they bring. How dare you do it?*6LtMs, Ms 40, 1890, par. 85*

Ridicule and witticisms are poor arguments. Ridicule cheapens the mind of any one who engages in it, for it separates his soul from God. No confidence should be placed in the judgment of those who do this thing, no weight attached to their advice or resolutions. Caviling and criticism are not in God's order. They leave the soul without dew or grace, as dry as the hills of Gilboa. Accusing the workmen and the work of the ones whom God is using is accusing Jesus Christ in the person of His saints. Your comments when in or out of the council are of no special weight with God. That which you all need is to cultivate your religious faculties, that you may have correct discernment of religious things. There has been a decided failure with you to distinguish between the pure gold and the tinsel and gilded objects; between the substance and the shadow.*6LtMs, Ms 40, 1890, par. 86*

The prejudices and opinions that prevailed at Minneapolis are not dead by any means. The seeds there sown are ready to spring into life and bear a like harvest, because the roots are still left. The tops have been cut off, but the roots are not dead and will bear their unholy fruit, to poison the perception and blind the understanding of those you connect with in regard to the messengers and messages that God sends. When you destroy the root of bitterness by thorough confession, then you will see light in God's light. Only study the Word of God with a purpose. You need to do this. Do not study with a purpose to confirm your ideas, but bring your ideas to the Bible to be trimmed, condemned or approved in the light of the Old and New Testaments. Make God and your Bible your constant companions. Study the *Testimonies* with the same purpose, with much prayer.*6LtMs, Ms 40, 1890, par. 87*

The Lord possesses infinite wisdom and omnipotent power. His goodness and mercy are unlimited, without partiality and without hypocrisy. God will not plan, nor His power execute, any purpose which is not in perfect harmony with infinite goodness. Neither does His justice make any requirements or demands that are in opposition to the desires or claims of His mercy. There must be the cooperation of justice and mercy, each drawing vitality, power, and infinite efficiency from the union and sympathetic cooperation of all God's attributes. This our workers in the office, high and low, will need to learn. *6LtMs, Ms 40, 1890, par. 88*

I was present in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly—*American Sentinel*. There were criticisms made upon the articles published therein. It was declared that this must be cut out, and that must be changed. Strong words were uttered and a strong un-Christlike spirit prevailed. My guide gave me words to speak to the ones who were present who were not slow to make their accusations. In substance I will state the reproof given: That there was a spirit of strife in the midst of the council. The Lord had not presided in their councils and their minds and hearts were not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to instigate and develop the plans which are being formed. While all the plans are not objectionable, principles are being brought in which will dishonor God. *6LtMs, Ms 40, 1890, par. 89*

The light which the Lord has given should be respected for your own safety, as well as for the safety of the church of God. If the steps being taken by a few become established among the remnant people of God, you will certainly not be sustained of God for the Lord will bring to naught the counsels of the prudent—the ones who flattered themselves that they were prudent. It is made evident by your own course of action that you have laid your plans and purposes without the aid of the One mighty in counsel. The Lord will work. The men who come to these decisions need their eyes anointed with spiritual eyesalve. You have felt mighty in your own strength, and there is One who can bind the arm of the mighty and bring to naught the counsels of the prudent. *6LtMs, Ms 40, 1890, par. 90*

*1 Peter 2:1-12.6LtMs, Ms 40, 1890, par. 91*

The great controversy between the two great powers is soon to be ended, and up to the time of its close there will be a wonderful, sharp contest. It is the time now to purpose, as did Daniel and his fellows in the courts of Babylon, that you will be true to principle. The flaming fiery furnace heated seven times hotter than it was wont did not swerve [the three Hebrews] from their principles. They held firm and were cast into the furnace of fire. The form of the Fourth was with them, and even the smell of fire was not upon their garments. The gaping den of lions was open to receive the faithful, praying Daniel, but did he hide his purpose? Did he haul down his colors? Three times a day, as was his wont, he sought his Lord in his chamber with his window open toward Jerusalem. God delivered Daniel.*6LtMs, Ms 40, 1890, par. 92*

Let us look at the case of Elijah. He meets his mortal enemy, the king, the despotic ruler, an apostate from true religion. The king accuses Elijah, "Art thou he that troubleth Israel?" *1 Kings 18:17*. Does Elijah excuse himself? Does he resort to flattery? Does he betray sacred trusts because Israel has perverted her faith and disowned her allegiance to her God? Does he prophesy smooth things to please and pacify the king and secure his favor? No, no! Will he evade the issue? Will he conceal from the king the true cause of the judgments of God that are falling upon the whole land of Israel? No, no! Elijah is a man who proclaims the truth, just such truth as the occasion demands. He carries a weight, a great burden and sorrow, for apostate Israel. He must hold up before them their defection that they may humble themselves before God that He may turn away His fierce anger from them. The answer came from Elijah, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." *1 Kings 18:18.6LtMs, Ms 40, 1890, par. 93*

This is the very course men will take who are now in office. The world today is full of flatterers and dissemblers, but God forbid that those who claim to be guardians of sacred trusts shall betray sacred interests through the instigations, suggestions, and devices of Satan. I have a warning to give to this body assembled in this house in General Conference. There is danger of our institutions

creating plans and ways and means that mean not success, but defeat. I dare not let this conference close and those assembled return to their homes without telling you to consider carefully every proposition presented, every plan laid before you. Give not hastily to these plans your “yea” and “amen,” and be not carried away with propositions that appear innocent, but whose end is disaster and forfeiture of the favor of God.*6LtMs, Ms 40, 1890, par. 94*

There is danger. I sound the signal trumpet of warning. God calls for you to humble yourselves under the mighty hand of God, and He will lift you up. Draw nigh to God and He will draw nigh to you. Ministers high and low, you have no time to complain over your unsuccessful labor. Look unto Jesus. Take hold of His strength by living faith and make peace with God. You have too great a desire for praise of men.*6LtMs, Ms 40, 1890, par. 95*

“Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” *Isaiah 55:6-9.6LtMs, Ms 40, 1890, par. 96*

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; (mark the words) I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” *Isaiah 57:15.6LtMs, Ms 40, 1890, par. 97*

“Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people.” *Isaiah 49:7, 8.6LtMs, Ms 40, 1890, par. 98*

Let not men exalt themselves and seek to carry through their ideas,

without the sanction and cooperation of the people of God. Your strong spirit is not to become a power to rule. Your loud contentious councils are not in harmony with Christ or His manner and His ways. You must bear the divine credentials before you make decided movements. *6LtMs, Ms 40, 1890, par. 99*

Just as surely as we believe in Jesus Christ and do His will, not exalting self, but walking in all humility of mind, just so sure will the Lord be with us. But He despises your fierce spirit. He is grieved with the hardness of your hearts. Pray Him to give you a heart of flesh, that can always feel and be touched with human woe; a heart that will not turn a deaf ear to the widow or to the fatherless; that has bowels of mercy for the poor, the infirm, and the oppressed; that loves justice and hates robbery; that will not make a difference in your favor but will consider the needy. Then the promises revealed in (*Isaiah 58*) will be experienced by you. *6LtMs, Ms 40, 1890, par. 100*

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in faith. Then help them, not by halting yourselves, but by standing like men—firm, tried, proved men—firm as a rock for principle. I know that a work must be done for the people or many will not receive the light of the angel which is sent from heaven to fill the whole earth with his glory. *6LtMs, Ms 40, 1890, par. 101*

Do not think that when the latter rain comes you will be a vessel unto honor to receive the showers of blessing—even the glory of God—when you have been lifting up your souls unto vanity, speaking perverse things, secretly cherishing the roots of bitterness you brought to Minneapolis, which you have carefully cultivated and watered ever since. The frown of God will surely be upon every soul who manifests a spirit so unlike the spirit and mind of Christ. There is a work to do in your own individual hearts, else you will sow tares. When the Lord touches your lips with a live coal from off His altar, then the trumpet of every true watchman will give a certain sound—very different from that which we have heard. *6LtMs, Ms 40, 1890, par. 102*

God has a living testimony, not a tame, lifeless sermonizing. Men in

responsible positions are not to study to meet the world's plans, to cater to the world's ideas, to speak smooth words and prophesy deceit. The Comforter—the Holy Spirit of God whom Christ said the Father would send in His name—with unsparing lips reproves the world of sin, and of righteousness, and of judgment. [*John 14:26; 16:8.*] “Reprove, rebuke, exhort, with all long-suffering and doctrine.” *2 Timothy 4:2.6LtMs, Ms 40, 1890, par. 103*

We have a heaven to gain and a hell to shun. We stand forth under the Divine commission and the solemn vows made to God. We stand forth as messengers in Christ's stead, as the stewards of the mysteries of God. Ever remember that we are surrounded with a cloud of witnesses. The heavenly intelligences are looking upon us as the ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. Thus saith the Lord, who realizes the dignity of our calling, the sacredness of our work. We may well humble ourselves under the mighty hand of God, else He will humble us. The Lord looks upon men-pleasing with disfavor, where there is a satanic accusing of the men who should be respected, [and] whom God is using.*6LtMs, Ms 40, 1890, par. 104*

The tenderness, the kindness, the true courtesy, and the refinement of feelings which evidence that men are learning in Christ's school have been dropped out of the hearts and characters of many who think God is using them. The True Witness says, “I have somewhat against thee, because thou hast left thy first love. ... I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” *Revelation 2:4, 5.* If there were far more repenting, and less self-sufficiency and self-boasting, we should see spiritual things much more clearly. God wants you to come into vital connection with Himself. Then there will be a purer flame kindled in every soul, and the love of Christ will abide in the heart.*6LtMs, Ms 40, 1890, par. 105*

There has been a departure from God, and there has not as yet been zealous work in repenting and coming back to the first love. Infidelity has had a large place among us. It is the fashion to depart from Christ, to forsake the Lord and accept skepticism. “We will not have this man to reign over us.” *Luke 19:14.* Baal will be the purpose, the faith, the religion of a sorrowful number among us,

because they choose their own way instead of God's way. The true religion, the only religion of the Bible—believing in the forgiveness of sins, the righteousness of Christ, and the blood of the Lamb—has been not only slighted and spoken against, ridiculed, and criticised, but suspicions and jealousies have been created, leading into fanaticism and atheism. The true life in Jesus Christ alone is the true religion of the Bible. The Holy Spirit of God is to be an active, working principle in the religious character. The love of Christ must become an abiding principle to make the soul fruitful unto good works. It should be the force and power of every message that falls from human lips. *6LtMs, Ms 40, 1890, par. 106*

What kind of a future is before us if men will be united in Christ? If this long controversy that has been kept up through satanic agencies shall end in the unity that Christ prayed might exist, then we will not see men framing plans and [dictating the] manner of working when they have not spiritual eye sight to discern spiritual things. They see men as trees walking. They need the divine touch that they may see as God sees and work as Christ worked. Zion's watchmen then will sound the trumpet in clearer, louder notes because they see the sword coming. *6LtMs, Ms 40, 1890, par. 107*

It is no time now for us who claim to keep God's commandments to range ourselves on the side of the transgressors, to see with their eyes and hear with their ears and understand with their perverted senses. We must press together. We must labor to be a unit, to be holy in life and character, and no longer bow the knees to the idol of men's opinions or to any shameful lust. We must no longer bring the offering of a polluted, sin-stained soul to the Lord. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and in ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." *Matthew 11:21-23. 6LtMs, Ms 40, 1890, par. 108*

## Ms 40a, 1890

The Vision at Salamanca

Salamanca, New York

November 3, 1890

Variant of material in *Ms 40, 1890*. Previously unpublished.

Through the night season I was in communion with God, and was taken out and away from myself to assemblies in different states, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was assembled, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption which filled me with apprehension and distress. *6LtMs, Ms 40a, 1890, par. 1*

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave to me warnings that must be delivered to those in danger. These warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust and to fail not, nor be discouraged. *6LtMs, Ms 40a, 1890, par. 2*

The great peril is in the fact that men live so far apart from Jesus that they fail to discern His voice, receive His counsel, keep His way, and honor His name. They become self-exalted and walk in the sparks of their own kindling. Because of this they will fail to understand the devices of Satan and are led to adopt measures that appear right, although they are instigated by the enemy of God and man and place a human mold upon the work, dishonoring the name of God. *6LtMs, Ms 40a, 1890, par. 3*

As far back as 1883 and 1884, testimonies of the deepest interest on points of vital importance were presented to our people in regard to the work and the spirit that should characterize the workers. *6LtMs, Ms 40a, 1890, par. 4*



Satan is wide awake and while men sleep he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for God but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eyesalve, their understanding will be blinded and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God. *6LtMs, Ms 40a, 1890, par. 5*

In a vision given in 1880, I asked, "Where is the security for the people of God in these days of peril?" The answer was, "Jesus maketh intercession for His people, and Satan standeth at His right hand to resist Him." "And the Lord said unto Satan, The Lord rebuke thee, Oh Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" [*Zechariah 3:2.*] As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, "Follow Me upward, step by step, where the clear light of the Sun of Righteousness shines." *6LtMs, Ms 40a, 1890, par. 6*

Again and again since 1845, the dangers of the people of God have been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days of time. These perils have been revealed to me down to the present time, and on the night of November 3, there was laid out before me some things which I could not comprehend. But the assurance was given me that the Lord would not allow His people to be enshrouded in the fogs of worldly skepticism and infidelity, but if they would follow His voice, rendering obedience to His commandments, He would lead them above the mists of skepticism and unbelief and place their feet upon the solid rock, where they might breathe the atmosphere of security and triumph. *6LtMs, Ms 40a, 1890, par. 7*

No soul is saved except as he is found standing on the elevated platform close beside our Advocate and Surety, where light shines

from the throne of God, illuminating the pathway, and preventing the wily foe from stealing a march upon the servants of Christ. The only hope of a perishing world is found in the union that can be formed between humanity and divinity. Humanity is perfect only as it is united with divinity. *6LtMs, Ms 40a, 1890, par. 8*

But instead of following the divine plan, instead of taking advantage of the heavenly vision, men have sought out many inventions in harmony with Satan's devices, for he is the instigator of these vain imaginations. If men would cease to trust in man, cease to put confidence in their own devices, and in simplicity of faith trust in the Lord God of Israel, they would come out of the cave of the darkness of human reasoning and stand in Jesus Christ, where they could hear the voice of God and know the voice of the true Shepherd. *6LtMs, Ms 40a, 1890, par. 9*

Christ is the only strength and hope of His people. He took upon Him the nature of man. He erected the cross between humanity and divinity, between earth and heaven, that it might be the center of attraction and draw men across the gulf of separation and sin to Himself, the Life-giver, whom God the Father hath sealed. Jesus proclaimed Himself as the One whom the Father had sanctified and sent into the world. At the baptism of Christ all human instrumentalities were set aside as unworthy in comparison with Him in whom dwelt all the fullness of the Godhead bodily. *6LtMs, Ms 40a, 1890, par. 10*

Great scenes are soon to open before us. The Lord is coming with power and great glory. Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good will be manifested more and more as he brings into activity his forces in his last work of rebellion. *6LtMs, Ms 40a, 1890, par. 11*

But while Satan controls the hosts of apostasy, those who would

serve God, though weak and erring, through Christ may obtain renewed energy, the heavenly anointing, the spiritual eyesight, and be strong to come up to the help of the Lord, to the help of the Lord against the mighty. Those who take advantage of the help provided in the gift of Jesus Christ to our world may know that Jesus is their Counselor. Every man who becomes a laborer together with God will have implanted in him a hatred of evil. He may and will resist the passions Satan would keep in exercise, and will become a partaker of the divine nature, having overcome the corruption that is in the world through lust. *6LtMs, Ms 40a, 1890, par. 12*

Those who would be the servants of Christ will have a constant conflict with Satan, who claims the dominion of the earth. Evil angels conspire with evil men that the world may be held under the sway of Satan. The whole energy of apostasy was directed against Jesus, the Champion of God and His truth. The prince of darkness led the Jewish leaders to scorn Jesus as a deceiver, and they said of Him, "He hath a devil," "he casteth out devils through the prince of devils." [*John 10:20; Matthew 9:34.*] Those who believe in the words of Christ, who follow in His footsteps, will not escape the enmity of Satan and the world. *6LtMs, Ms 40a, 1890, par. 13*

While bowed in earnest prayer, I was lost to everything around me. The room was filled with light, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to make a most earnest appeal, for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house. *6LtMs, Ms 40a, 1890, par. 14*

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:4, 5.*] He who wept over impenitent Israel, noting their ignorance of God

and of Christ, their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but they knew it not, for they were walking in the sparks of their own kindling. Unbelief and impenitence had blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the publishing work. *6LtMs, Ms 40a, 1890, par. 15*

In the weakness of human judgment men were gathering into their finite hands the lines of control, while God's will, way, and counsel were not discerned and sought as indispensable. Men of stubborn, iron-like will were determined to drive certain measures through in accordance with their own judgment. I said to them, "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God." *6LtMs, Ms 40a, 1890, par. 16*

The people of God throughout our ranks must not have their confidence shaken in the working of our publishing house because of mismanagement on the part of erring men. If you lay your hand upon the great instrumentality of God, to place your superscription upon it, to set your mold upon it, you will find that it will be dangerous to you and disastrous to the work of God, for every such movement is a terrible loss. Souls are imperiled. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steer the ark. *6LtMs, Ms 40a, 1890, par. 17*

You have entered into other men's labors, and all that God requires of you is to do your duty humbly, to deal justly, to love mercy, to labor conscientiously as men employed by the people to do the work entrusted to your hands. You have failed to do this, as your works testify. Whatever may be your position, whatever may be your responsibility, if you have as much authority as had *6LtMs, Ms 40a, 1890, par. 18*

Ahab, you will find that God is above you, that His sovereignty must be supreme. *6LtMs, Ms 40a, 1890, par. 19*

There is altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings of His providence, in matters concerning His cause, with those who are connected with the active management of the office. His eye is upon all the work,

all the plans, all the imaginings of every mind. He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed, not a plan, not an imagination of the heart, but that He reads it as in an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart-searcher, who said, "I know thy works." [*Revelation 3:15.*] *6LtMs, Ms 40a, 1890, par. 20*

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. Man's wisdom and ability are derived from God, and when man is connected with God, he will work the works of righteousness. God is infinite and unerring, while man is finite and fallible. God is the fountain of life and light and glory. *6LtMs, Ms 40a, 1890, par. 21*

We have a living Head, and every man in office where sacred responsibilities are involved must look continually to Jesus for guidance. We cannot trust to human ability, for it is only as divine power is combined with human effort that the work will abide the test. When men make God their trust, it will be made manifest by meekness of spirit, by much prayer, by the exercise of caution in their plans and movements. Such men, by seeking counsel with those who know how these institutions came into existence, will reveal the fact that their dependence is in God, that they have the mind that was in Christ. *6LtMs, Ms 40a, 1890, par. 22*

There is altogether too much self-sufficiency, altogether too much pride of heart, too much self-esteem, and glory is not given to the First Great Cause, who has entrusted talents to men, and placed them in positions where they will be tested and proved to see if they will work in His ways, do His will, and put not confidence in themselves. If they stand the test, and wisely improve that which the Lord has given them, they are counted as subjects of His kingdom. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment, and righteousness, in the earth: for in

these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*]6LtMs, Ms 40a, 1890, par. 23

When Israel demanded a king “to judge us like all the nations,” the thing displeased Samuel. “And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of the land of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto you.” [1 *Samuel 8:5-8.*]6LtMs, Ms 40a, 1890, par. 24

The Lord communicated to Samuel, giving him special directions as to what he should do in the case of Israel’s defection. “Now therefore hearken unto their voice, howbeit protest solemnly unto them, and show them the manner of the king that shall reign over them.” “And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them, for his chariots, and to be his horsemen; and some shall run before his chariot. ... And ye shall cry out in that day because of your king which ye shall have chosen you: and the Lord will not hear you in that day.” [*Verses 9, 11, 18.*]6LtMs, Ms 40a, 1890, par. 25

Did the solemn words spoken by Samuel under the direction of God change their purpose? No. Their minds were bent upon following their own judgment, and they cast aside the judgment of God. Israel was weary of the rule of those who kept before them God’s will, God’s ways, God’s honor. They wanted reformed religion and rule, that they might be esteemed great in the eyes of surrounding nations. They desired to make a great display of their external prosperity before the world.6LtMs, Ms 40a, 1890, par. 26

God was grieved with the ingratitude of His chosen people, and when Samuel prayed to the Lord in distress of soul, the Lord told him that it was not the man Samuel with whom they were dissatisfied, but it was with the divine ruler, for the Lord had appointed the judges over His people. If they were untrue to their trust, if they revealed the fact that their hearts were unsanctified, that they trusted to their own finite wisdom, it was the privilege of

the people to set things in order, but not to throw off the authority of the God of heaven. Such an act was but a continuation of the rebellion which left the dead bodies of their fathers in the wilderness. *6LtMs, Ms 40a, 1890, par. 27*

But the solemn words of the prophet had no effect on the minds of the people. "Nevertheless the people refused to obey the voice of Samuel, and they said, Nay: but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." [*Verses 19, 20.*] *6LtMs, Ms 40a, 1890, par. 28*

In the decision of Israel we can see how little confidence can be placed in finite beings whose hearts are not daily, hourly, under the sanctifying, subduing influences of the Spirit of God. Satan worked upon the hearts of the professed people of God until they were bewitched to follow his counsel and carry out his purposes, even in the very face of the solemn protestations of him whom they knew to be the prophet of the Lord. They rebelled against the counsel of God, which, if heeded, would have saved them from the distress that afterward came upon them in consequence of leaving the merciful guidance of God and accepting the rule of men who felt secure in following their own way and judgment in managing the affairs of Israel. *6LtMs, Ms 40a, 1890, par. 29*

There is no power either in instruction or example that will enable a person to overcome the natural traits of character that have grown with his growth and strengthened with his strength. External restraints, such as the influence of men of experience, may for a time enable one of defective character to hold in check his unsanctified inclinations, but let these restraints be removed, and the sad fact will be evident that many who are honored with positions of trust and responsibility in reality do not make God their dependence. The Lord would have men in His service who feel the necessity of drawing strength from an unseen source. They must endure "as seeing Him who is invisible." [*Hebrews 11:27.*] *6LtMs, Ms 40a, 1890, par. 30*

A king was given to Israel after the desire of their hearts. The Spirit of the Lord came upon Saul, their chosen ruler, and he was a

converted man. The record plainly declares “that when he had turned his back to go from Samuel, the Lord gave him another heart.” [1 *Samuel* 10:9.] God is ready to do this for any of His workers, and if Saul had obeyed the Lord in all things, he would have been a blessing unto Israel. Through him Israel might have been led to firmer allegiance to the King of heaven, but he withheld his service from God and proved a curse to the chosen people of God. *6LtMs, Ms 40a, 1890, par. 31*

All this history is written for your admonition upon whom the ends of the world are come. Again and again I have been shown that the people of God in these last days could not be safe in trusting in men and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern, changed in heart and character that they may keep the way of the Lord. *6LtMs, Ms 40a, 1890, par. 32*

I now raise a warning voice, for you are in danger. The people are to know when peril is upon them; they are not to be left in darkness. “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand: nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul.” [*Ezekiel* 3:17-21.] *6LtMs, Ms 40a, 1890, par. 33*



Just as surely as the Lord places men in positions of holy trust, He will qualify them for their responsibilities and give them His Holy Spirit that they may do the sacred, important work committed to them day by day, hour by hour, moment by moment if they will maintain their consecration to God, study His Word with faithfulness and prayer, and walk in His counsel. If men entrusted with sacred responsibilities will give themselves unreservedly to God, and will become Bible Christians, the Lord will work upon their hearts day by day that they may be transformed in character. Some may say, "I have done the best I can." And in your own strength perhaps you have, because of yourself you can do no good thing. *6LtMs, Ms 40a, 1890, par. 34*

In order to work the works of Christ, you must depend upon Him with living, persevering faith. You can take yourself away from the channel of light, you can breathe the worldly atmosphere and become mere business men. But will this pay? You cannot think so with eternity in view. Will separation from the work of God take you away from temptation? By no means. Those required to bear responsibilities are not to take so many trusts that they can find no time to seek the wisdom which God alone can bestow. The Spirit of the Lord can do more for you in your work in a short time than you could do by unaided efforts through a lifetime of endeavor. *6LtMs, Ms 40a, 1890, par. 35*

Those engaged in any line of the Master's work are liable to make mistakes, but should they drop the work in order to avoid mistakes they would make still more perilous mistakes. In choosing easier and less responsible positions will they be more likely to maintain their consecration to God? Will they not, rather, repeat the history of the man who buried his talents in the earth because his lord's requirements were thought to be too severe? This unfaithful man professed to know God, and yet he charged the Lord with fraud because he had a false conception of the divine character. The accusation of the slothful and wicked servant was not an excuse framed for the moment, but an expression of the true sentiments of his heart. The selfish churl regarded the Lord as the possessor of a character like his own. He did not have the simplicity of heart which genuine religion and experimental knowledge of God can give, and therefore did not believe in God's free mercy, in the rich gift of His

grace to help him right all his ways.*6LtMs, Ms 40a, 1890, par. 36*

To know God is to trust Him fully, to believe that he will do His work through His human instruments. Oh, what misapprehension there is in the world today concerning the character of God! Men need to be restored to God and to themselves. It is so hard for men to see their motives, to judge of the temper of their spirit. It is so hard for them to acknowledge frankly from the heart, as did David, "I have sinned, I have a spirit unlike Christ." The men who have had the greatest power in the world have lived in the light reflected from the cross of Calvary. Because of their errors and wrongs, with hearts filled with sorrow they have poured out their confession. They have not paraded their goodness before God, but in humility and contrition they have said,*6LtMs, Ms 40a, 1890, par. 37*

"In my hands no price I bring,  
Simply to thy cross I cling."*6LtMs, Ms 40a, 1890, par. 38*

I saw the Lord Jesus looking with grieved countenance upon men who were handling sacred things because they did not discern the sacred character of their work. He said, "Human nature cannot be trusted." Unless Christ is interwoven in the character, it is valueless. Unless the nature is regenerated and transformed, there is no hope for man.*6LtMs, Ms 40a, 1890, par. 39*

The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self and made sacrifices to bring these instrumentalities into existence should feel that they have a special interest in them. They should not lose their interest or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who have lifted burdens when the work went hard should have a part in important councils. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do and who say "Amen" to all you propose, that you may carry on things after your supposed wisdom or after the manner and customs of the world. I was shown that there was great danger of doing this.*6LtMs, Ms 40a, 1890, par. 40*

"For the Lord spake thus unto me with a strong hand, and instructed

me that I should not walk in the way of this people, saying, Say ye not, a confederacy to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Isaiah 8:11-20.] The world is not to be our criterion. Let the Lord work; let the Lord's voice be heard. *6LtMs, Ms 40a, 1890, par. 41*

Those employed in any department of the work, whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world has no business with what we shall or shall not do. We must obey the orders that come from above. Any suggestions made by those who know not the character of the work that God is doing for this time will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught, while the counsel of the gods of Ekron is exalted. The Lord has been prodigal of His means to save men. Boundless are the resources He has placed at our command. Heavenly intelligencies are ready to unite with human agencies, and laborers together with God may come into immediate contact with Christ, the divine Advocate. *6LtMs, Ms 40a, 1890, par. 42*

We are to bear a clean-cut message to the world. We are not to heed the counsels or follow the plans suggested by unbelievers. We are not to make less prominent the special truths which have separated us from the world and made us what we are, for they are fraught with eternal interests. The first, second, and third angels'

messages are to be given to the world. These angels, spoken of in Revelation, represent a people who will proclaim the truth appropriate for the times. God has given us light through the prophet of Patmos in regard to the things which are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the power of God. *6LtMs, Ms 40a, 1890, par. 43*

I have been instructed of the Lord that those who are bearing responsibilities in the work need the anointing of the Spirit of God to quicken their perceptions and clear their vision, that they may no longer fail to discern sacred and eternal realities. They make an atom of a world, and a world of an atom. *6LtMs, Ms 40a, 1890, par. 44*

It is utterly impossible for man to sanctify, purify, and bless himself. God alone is our helper. His grace, through the everlasting covenant symbolized by the rainbow about His throne, will be imparted to every soul who sincerely desires it. We must put away our selfishness and become righteous, not by dead works but through the merits of the grace of Christ. The apostle exclaims, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [1 *John* 3:2, 3.] "When he who is your life shall appear, then shall ye also appear with him in glory." [*Colossians* 3:4.] *6LtMs, Ms 40a, 1890, par. 45*

The life of the follower of Christ is a life hid with Christ in God, and it will not be discerned or appreciated by the world. Some classes in the world do admire the consistency of genuine Christianity, but generally unbelievers are not pleased with vital godliness, with a firm, steadfast character that will not be swayed by the sophistries of its delusions, by the reasonings of science falsely so-called. The living stones in the temple of God do not attract the eyes of the worldly-minded. They cannot understand the value nor discern the preciousness of the spiritual nature. The world may realize that there is talent and weight of character with the man of God, but this is a matter for envy, not for admiration. His actions as a conscientious Christian, his self-denial for Christ's sake, are not

appreciated because the worldling knows not the hidden power of the truth, sees not the glory of the Lord Jesus Christ. Let men walk with the Lord in all humility and they will be called narrow, bigoted, exclusive. If the Christian is zealous for the cause of truth, the world will regard him as a fanatic. If he advocates truth with pen and voice, proclaiming in the spirit and power of Elijah that the day of the Lord is at hand, he will be pronounced excitable [and] he will be charged with denouncing everything except what he believes. Let the Christian be what grace can make him, and he will be a mystery to the world. *6LtMs, Ms 40a, 1890, par. 46*

The world cannot discern the unseen, inner life that is woven with the life of God and represented as hid with Christ in God. In all ages believers have been accused, misrepresented, and hated for Christ's sake. They have passed through much tribulation. They have learned by experience the meaning of the words of Christ when He said, "Marvel not if the world hate you." [1 John 3:13.] The world cannot understand the Christian's motives. A Christlike character is something that the eye of the worldling is too blind to discern, his touch too coarse to handle, his spiritual powers too much perverted to esteem. The living, heavenly light that shines into the Christian's mind and heart is unknown to the unbeliever. *6LtMs, Ms 40a, 1890, par. 47*

Christians are at variance with the world. They are opposed to display, and in proportion as they reflect the image of Christ they are clothed with humility. This very grace makes them stand forth in contrast to the men of the world, as light is in contrast with darkness. *6LtMs, Ms 40a, 1890, par. 48*

If we are Christians, we shall not seek to be praised or exalted of men, we shall not be drawn away from the work by bribes or flattering inducements. Christians will not be driven from their post of duty by fear of reproach, by false accusations, hatred or persecution. They stand steadfast in their integrity, not serving self, but serving the Lord whose servants they are. *6LtMs, Ms 40a, 1890, par. 49*

Jesus says to His followers, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and

glorify your Father which is in heaven.” [Matthew 5:14, 16.] There are some in the world who will observe the example and feel the influence of a consistent Christian life, for some will discern the good work of God’s children and be led to glorify God.*6LtMs, Ms 40a, 1890, par. 50*

Jesus does not bid the Christian “Strive to let your light shine,” but simply, “Let your light shine” in clear, distinct rays. Do not sinfully withhold your light. Do not permit the mists and fog and malaria of the world to smother the glory of the truth of God. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house.*6LtMs, Ms 40a, 1890, par. 51*

You need not make painful efforts to become conspicuous before others in order that they may see your faith in Christ, neither need you go into the cave as did Elijah in his discouragement. Come forth and stand with God, and let your moral light penetrate the darkness of the world. Be the salt of the earth, a savor of Christ to the world.*6LtMs, Ms 40a, 1890, par. 52*

When those in offices of sacred trust shall hold the truth firmly, [and] teach it distinctly and positively before the world, the world will not look upon them with favor. Yet it is the plan of God that every ray of light given in trust to the souls of men shall shine forth amid the moral darkness that envelopes the world. No peace will be obtained in uniting with unbelievers who, God says, cannot receive the truth because they know not the Father or the Son.*6LtMs, Ms 40a, 1890, par. 53*

Jesus says, “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. And all these things will they do unto you for my name’s sake, because they know not him that sent me.” [John 15:18-21.]*6LtMs, Ms 40a, 1890, par. 54*

We are the church militant, not the church triumphant, and there

must be deeper, much deeper, spirituality in those who are handling sacred things. There is great danger in self-confidence, in trusting to human wisdom, in not leaning heavily upon God. Whoever tries to secure peace by withholding truth, by ceasing to vindicate the ways of God to man for this time, will obtain that peace which passes into the slumber of death.*6LtMs, Ms 40a, 1890, par. 55*

It is now time to have on the whole armor of God, that with our spiritual weapons we may war successfully not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This is our work, and Satan will seek through every avenue left unguarded to blind the minds to the vital interests at stake. If through the leaven of his sophistry he can becloud the minds of those in responsible positions, he will do so, that they may not see or understand the workings of God. They will be as were the Jews in the days when Christ was upon earth, when heaven's greatest blessings were placed within their reach. By their impenitence, their self-confidence, their self-righteousness, they closed the door to Him who was their only hope, for they were unwilling to accept God's ways and to submit their hearts to the molding of truth.*6LtMs, Ms 40a, 1890, par. 56*

We do not need men for this time who will seek the favor of the world, who will be zealous for prosperity that comes in laying aside the cross, for this prosperity and peace will be after the order of Satan. It will not be the peace which Christ promised to those who love Him. The peace of Christ is from above. The apostle says, "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your heart, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:13-18.*]*6LtMs, Ms 40a, 1890, par. 57*

There is no safe peace without the presence of the Spirit of Christ. There is no real peace except that which flows from the cross of Calvary. Christ is accepted as a theory in the mind before He becomes the Prince of Peace in the heart. But that He may become the Prince of Peace in the heart, He has promised to impart to us His Spirit. He said, "I will not leave you comfortless." [John 14:18.] The comfort of the love of God is shed abroad in our hearts by the gift of the Holy Spirit. The measure of the love of God to man is found in Christ. He is the medium through which the knowledge of the love of God is imparted. John writes, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] God so loved us that He gave His well-beloved Son. It is not that He gave Christ, and therefore He loved us; but that while we were yet sinners, Christ died for us as a manifestation of the Father's compassion. *6LtMs, Ms 40a, 1890, par. 58*

Jesus waits to receive your prayers, your repentance, your confessions. He invites those who are bearing the weight of responsibility to come to Him in contrition of soul. You are not safe one moment unless your daily experience is of a character that makes manifest the fact that you are continually deriving strength from Jesus Christ. "Well," one says, "I will let go of the work, I will step out and let someone fill my place that can do so more acceptably than I." You would better not do this unless you have fully decided that you will not make a close connection with God. If you give place to unbelief and discouragement, Satan will come in between your soul and Jesus. He will be fruitful in suggestions, and will lead you to trust in ceremony and form, in mechanical operations, instead of in Him who can impart to you His Holy Spirit, who can in times of danger lift up a standard against the enemy. *6LtMs, Ms 40a, 1890, par. 59*

It will not do for you to depend upon your finite wisdom; you have but a limited experience at best and do not know half as much as you think you do in regard to the management of the work in your hands. When to a man you see the necessity of putting self out of sight, of having an eye single to the glory of God, not thinking or consulting as to what the world will say, what motives the world will attribute to you in the management of the work, but following your



Leader, keeping step with the Captain of your salvation, wide awake to catch His orders and to obey them to the letter, then, although you have not had that experience which is more valuable than the golden wedge of Ophir, your faith will lay hold on Jesus' power, and with Him there is no danger of failure.*6LtMs, Ms 40a, 1890, par. 60*

It is easier to crush and destroy the world than to reform it. Christ gave His life that fallen man might be reformed. Disorder, darkness, and death, like a funeral pall, covers the world. Oh, shall not men, limited in experience, be willing to sit at the feet of Jesus and learn of Him? By beholding His ways, His works, by viewing His self-denying life, they may be changed. He says, "Learn of me, for I am meek and lowly in heart: and ye shall find rest (peace) in your souls. Take my yoke upon you ... for my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*]*6LtMs, Ms 40a, 1890, par. 61*

When you connect with Christ as laborers together with Him, you are in the position of learners, not dictators. Christ will direct the work, and you may be the human agents to carry out His orders, diffusing light to the world. It behooves you to be careful that you do not gather in the darkness of the prince of darkness and call it wisdom from above. The Spirit of Christ alone, abiding as a living principle in the soul, can qualify you to become a laborer together with God. Jesus has condescended to take man into co-partnership with Himself in the work of saving the souls of men.*6LtMs, Ms 40a, 1890, par. 62*

The Lord sent prophets with messages from heaven to save men. But they refused to comply with the terms of salvation and spurned the offers of mercy. At last God sent His Son to flash divine light into every darkened corner of the world. Satan sought to frustrate the plans of God; he interposed himself between Christ and a lost world to shut out the divine communication of the love of God. As if to crush out all hope from the heart of the Omnipotent, he set in operation a line of action that caused men to drop the humanity out of their hearts, that the Satanic might have full possession of them. With wicked hands men crucified the Lord of glory; but though the forces of earth and hell combined to destroy the divine One, the Living Vine Stock was planted beyond their reach. Though His

branches hung over on the world, His root was planted on the other side of the wall, never to be destroyed. Into this precious stock the dry, sapless branches can be grafted and bear rich clusters of fruit.*6LtMs, Ms 40a, 1890, par. 63*

Through the operation of the Spirit of God humanity may be connected with divinity. Jesus has promised to send the Comforter to lead us into all truth. "My Spirit," saith Christ, "is competent to influence the world. Those who will accept the provisions of my grace may be partakers of my nature." It is the Comforter alone that can convince the world of sin, of righteousness, and of judgment. Then let every man work in God's order, that the world may be convinced concerning the truth of God, concerning the reality of the eternal world. This is my work; this is the work of every co-laborer with Christ.*6LtMs, Ms 40a, 1890, par. 64*

When men realize that Christ must have entire control of the heart, the affections, then Jesus will be with every worker, carrying the heavy end of the yoke. It will then be made manifest that His Spirit moves upon human hearts, for transgressors will be converted to Him. With pen and voice we are to proclaim the truth that God has given us, vindicating the claims of God's law, showing the right of God to the service of our hearts.*6LtMs, Ms 40a, 1890, par. 65*

Jesus is to be our only trust and confidence. His righteousness is to be ours, that we may stand in assurance before Him. But though we go forth proclaiming the words of life, Christ says, "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." [*John 6:44.*] As God's agent to reach humanity, man has a part of act but Jesus does the work. Man has no power to transform man. It is the Spirit of Christ diffused through the entrusted powers of men that sheds light into the darkened understanding, assailing the strongholds of error, and bringing into captivity to Himself the heart that has been in the service of sin.*6LtMs, Ms 40a, 1890, par. 66*

Men of talent and influence may be as polished instruments in the hands of God. But if they trust in themselves, Jesus will leave them and will employ the humblest instrument and the simplest means to accomplish the warning of the world, and it will be as it was in the

time of the victory of Gideon, of the overthrow of Jericho, for man is not to be the object of attraction. Man is not to lift up himself to receive glory and praise. It is the Lord God of Israel that is to be exalted. Said Christ, "God can raise up of these stones children unto Abraham." [*Matthew 3:9.*]6*LtMs, Ms 40a, 1890, par. 67*

The Review and Herald Office is not in a right condition before God. The atmosphere in the office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible, they fail to practice its teachings. They are hearers but not doers of the Word. The heavenly graces are not found in the heart or woven in the character. Jesus says, "Seek ye first the kingdom of God and his righteousness." [*Matthew 6:33.*] Christ must be first and the world second.6*LtMs, Ms 40a, 1890, par. 68*

If men possessed the truth as it is in Jesus, they would not engage in the sacred work in carelessness of spirit, but would most earnestly seek for heavenly direction. They would realize the truth of the Saviour's words, "Without me ye can do nothing." [*John 15:5.*] Men bearing responsibilities in the publishing house need divine enlightenment that their business transactions may meet the approval of God.6*LtMs, Ms 40a, 1890, par. 69*

Everything that relates to the work of God must be done in accordance with the principles of strictest integrity. Not only in dealings with those of our own faith, but with unbelievers also, the policy of honesty must be made manifest. Angels of God are watching all the workers, ready to help those who need help, whose hearts are drawn out in desire to honor God and benefit man. Your business transactions must be characterized by the purest equity. Partiality must not be indulged. One man is not to be highly favored and another put down as a footstool; God declares that He will judge all these things.6*LtMs, Ms 40a, 1890, par. 70*

If the men in the office would pray more, if they would not neglect the means of grace, but be in earnest to feed the soul on heavenly manna, and if they have to neglect anything, rather let it be their business than the nourishment of their spiritual nature, they would grow in grace and in the knowledge of Our Lord and Saviour.6*LtMs, Ms 40a, 1890, par. 71*

Suppose Jesus does not preside in your business councils. Suppose business matters are allowed to be all-engrossing—[as] they have absorbed you in the past—and the things that belong to your eternal interests are neglected, then there is sin against God, you commit robbery, [and] deal dishonestly with Him whose property you are. You defraud your own soul and neglect to be doers of the Word. No one can lade himself down with business cares until he feels obliged to neglect things of a spiritual nature, [and] loses fervor in serving the Lord, without making grievous mistakes because he trusts to his own finite wisdom. He does not feel his dependence upon God for every breath he draws, but becomes self-important, self-exalted.*6LtMs, Ms 40a, 1890, par. 72*

This excessive interest in business matters has been seen in the office, and God is not pleased. A harsh, dictatorial spirit has been developed, and God has seen it all. Every transaction between man and man has been written in His books of record and will be revealed in the Judgment. Jesus has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] Christ identifies His interest with suffering humanity, and if in pride of spirit a brother bruises the soul of his fellow man, the Lord writes it as if done unto Himself.*6LtMs, Ms 40a, 1890, par. 73*

If every one of you could realize the effect of your sharp words, if you could see the discouragement that comes upon the soul, if you could see Jesus wounded and bruised because of your harsh criticisms and denunciations, you would manifest great carefulness in dealing with those about you. You would treat them as you desire to be treated yourself. You would not dare to exhibit your objectionable traits of character. Your heart would be melted to obey the words of the apostle Paul: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ also forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and

admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [*Colossians 3:12-17.*]*6LtMs, Ms 40a, 1890, par. 74*

Oh, that the leading men in the office would practice the teachings of Christ! Oh, that all would “continue in prayer, and watch in the same with thanksgiving.” “Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man.” [*Colossians 4:2, 6.*] “Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.” [*James 3:13.*]*6LtMs, Ms 40a, 1890, par. 75*

In order to carry out the instruction we find in the Word of God, we need an indwelling Saviour. The Lord Jesus says, “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation 3:20.*] The cold, critical, sarcastic spirit which has found place in your hearts has driven out the love of Jesus. Expel this spirit, which is so unlike Christ, and let Jesus supply the vacuum with His own spirit of tenderness and compassion. Then you will be vessels unto honor, workmen for God, who need not to be ashamed.*6LtMs, Ms 40a, 1890, par. 76*

How great is the danger that the workmen will separate from Christ, and that a worldly mold will be given to the business of the office. The Lord is against all this. Let everyone who is handling sacred things remember that the gospel stands in sharp antagonism to the spirit of the world, for the whole world lieth in wickedness. Unless the workmen daily walk with God, they will exert an influence that will bring down the displeasure of God upon them.*6LtMs, Ms 40a, 1890, par. 77*

Noble integrity is not always manifest in your business transactions. Through your unjust dealings the workers in the office receive a false mold. Your example is not after the example of Christ and may be the means of the loss of souls. Every sharp transaction in deal, every bargain made to advantage yourselves to the disadvantage of

others, is breaking God's law. You prove by this that you do not love your neighbor as yourself, and you, even you that handle sacred things, are registered as transgressors of the commandments of Jehovah. Those who do the work of God can dishonor God's name most decidedly by being sharp and dishonest in deal. *6LtMs, Ms 40a, 1890, par. 78*

You may not call these transactions dishonest, but God looks upon them in this light. *6LtMs, Ms 40a, 1890, par. 79*

You can never gain respect as Christians unless you represent Christ in spirit, in temper, in deportment, in every business transaction. In order to do good to those who are connected with you, you must inspire them with confidence in your piety, with admiration for your principles. If they see that you are stern, iron-hearted, cold, unloving, they know you have no connection with Christ. Christ has commanded us to love one another as He has loved us. *6LtMs, Ms 40a, 1890, par. 80*

God proclaims His own character as "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [*Exodus 34:6, 7.*] He says again, "I am the Lord which exerciseth lovingkindness, judgment, and righteousness in the earth; for in these things I delight." [*Jeremiah 9:24.*] "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [*Micah 6:8.*] "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [*Isaiah 1:16, 17.*]*6LtMs, Ms 40a, 1890, par. 81*

The Lord requires that a different spirit shall be manifested in the lives of the leading men in the office. In all their councils they need a spirit of meekness, not of pomposity, not a strong hard, exacting spirit. Their light is not to shine forth in sparks of their own kindling, but they are to receive light from the Sun of Righteousness and reflect it upon others. They must hold fast the beginning of their confidence in God and in His truth, even unto the end. There must

be a life-long, persevering, untiring effort on their part. They must fight the good fight of faith, for the struggle is life-long, but the victory is certain.*6LtMs, Ms 40a, 1890, par. 82*

Every soul who has Christ abiding in him will receive grace for grace. As you add the graces of the Spirit of God, God will abundantly multiply the adornments of His nature, He will beautify the meek with salvation. Those who manifest a noble spirit, walking in the holy footsteps of Christ will represent the character of their Redeemer, maintaining integrity, uprightness, and holiness. “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” [*2 Peter 3:17.*]*6LtMs, Ms 40a, 1890, par. 83*

Neglect no means of grace, for in this matter you are to be an example to all in the office. In His prayer to His Father, Christ said, “I sanctify myself, that they also may be sanctified.” [*John 17:19.*] By your example you are to make it manifest that there is much need of attending the means of grace. You in the office who profess to be Christians, put away your levity, your criticism, for it is an offense to God. There are men upon whom God is laying the burden of the work, that they may connect with the office, and you may greatly mar their experience by your own lack of piety, by your own want of respect for sacred things. God calls upon you to yield yourselves to the control of His divine Spirit, that you may be able to guide the youth heavenward. In order to do this, you need Jesus at every step.*6LtMs, Ms 40a, 1890, par. 84*

1891 is a time when we may expect God to manifest His power to His people. Their missionary enterprises are not to be limited, but to be enlarged. Men must be in close connection with God or the enemy will cast a shadow between them and their heavenly Father, that they may act upon his suggestions and think they are following the direction of God.*6LtMs, Ms 40a, 1890, par. 85*

The work for this time is represented by the first, second, and third angels, as they fly in the midst of heaven. The first angel's message loses none of its force because the second has followed, and the proclamation of the third angel's message does not make of no effect the previous messages. These angels with their messages

represent the people of God as they present the truth to the world.*6LtMs, Ms 40a, 1890, par. 86*

Where the message of God is accepted, men are moved to do missionary work for those with whom they come in contact. Truth long obscured by the rubbish of error stands revealed before them in the unblemished beauty of heaven, and men are enabled to contemplate the sublime scenes of prophecy. They see the grand, solemn, elevating truth for this time, and boundless prospects of eternity enter the mind. The heart opens to receive the hidden treasures of light and glory, and men become enlightened in regard to the vast designs of God and the wonderful working of His providence. They see the possibilities for the spread of the message opening up in vast proportions, far beyond the power of the means in their hands. But this should not discourage, for those who have been long in the work know that thus it ever has been in preaching the gospel to the world. The people of God are to make every sacrifice in their power, and pray to the Lord for help. God will not fail them in their time of need.*6LtMs, Ms 40a, 1890, par. 87*

There have been men whom God has raised up for the interest of the nation. They have had penetrating and comprehensive views into the future, because God has given them this, and [they] have laid broad plans for the nation's welfare. These men have been honored for their far-reaching ideas. God has wrought through human instrumentalities to provide means for the furtherance of the messages of truth He has given His people to bear, and a much greater work has been done than would naturally follow such small beginnings in missionary work. This work has for its operation a sphere so large, so heavenly, that the desire of ambition has never compassed it. It has a scope so vast that the policy of worldly-wise statesmen cannot add to its success.*6LtMs, Ms 40a, 1890, par. 88*

The field is the world. The light of truth must be borne amid the moral darkness of death, and the message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose, for it is a truth that will sanctify and refine the soul, and purify the heart of those who receive it. Its advocates must be men who will not hold their peace day nor night. The mightiest conflicts are involved in its furtherance,



and the results of its promulgation are of moment to both heaven and earth. Those who proclaim it must be invested with its own exalted character. *6LtMs, Ms 40a, 1890, par. 89*

The cross, the cross, is to be lifted up, to stand prominent in the heart of the broken law, lifting up before fallen humanity a sin-pardoning Saviour, and through the preaching of a crucified and risen Saviour new power and efficiency is to be infused into the message of truth. Christ is to be revealed as the sinner's hope. He is to be presented as the One mighty to save, whose power to forgive sin is unlimited. *6LtMs, Ms 40a, 1890, par. 90*

What reserve power has the Lord God of Israel with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than Sister White? What can you who have done this offer to God as an excuse in the judgment for turning from the evidences He has given you that God was in the work? "By their fruits ye shall know them." [*Matthew 7:20.*] *6LtMs, Ms 40a, 1890, par. 91*

I would not rehearse before you the evidences of the past dealings of God by me, but the present evidences of His working you are now under obligation to believe. What pain of heart I have because of the spirit that has characterized your board meetings and councils. Oh, what a spirit has been manifested! Caviling and witticism have been indulged in at the expense of the debasement of your own soul. The use of such weapons does not gain precious victories for you, but rather, cheapens the mind and separates the soul from God. Sacred things have been brought down to the level of the common, and your criticism and witticism has been sharp and after the infidel order, and has pleased the prince of darkness and grieved away the Spirit of the Lord. *6LtMs, Ms 40a, 1890, par. 92*

The Lord has not had a controlling power in your councils, for you have made misstatements of the messengers and the message. How dare you do it? No confidence should be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. Caviling and criticism leaves the soul as devoid of the dew of grace as the Hills of Gilboa were destitute of rain. *6LtMs, Ms 40a, 1890, par. 93*

To accuse and criticize those whom God is using is to accuse and criticize the Lord who has sent them. Your comments when in or out of council are of no special weight with God. You all need to cultivate your religious faculties that you may have a right discernment of religious things. You have failed to distinguish between pure gold and mere glitter, between the substance and the shadow. *6LtMs, Ms 40a, 1890, par. 94*

The prejudices and opinions that prevailed at Minneapolis are not dead by any means, but the seeds sown there are ready to spring into life and bear a like harvest because men have not discerned the spirit that actuated them and repented and confessed their sins before God and made restitution. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perception, and blind the understanding of those with whom you connect in regard to the message and the messengers. When, by thorough confession, you destroy the root of bitterness, you will see light in God's light. You need to study the Word of God with a purpose, not to confirm your own ideas, but to bring them to be condemned or approved as they are or are not in harmony with the Word of truth. The Bible should be your constant companion. You should study the testimonies with much prayer. *6LtMs, Ms 40a, 1890, par. 95*

The Lord possesses infinite wisdom. He is omnipotent, and His mercy and goodness are unlimited. God in His wisdom will not plan, or in His power execute any purpose which is not in harmony with perfect goodness. His justice does not make any requirement that is in opposition to the claims of His mercy. There is cooperation in the working of all God's attributes, and this harmony of qualities must be seen in our lives. This all our workers, high and low, will need to learn. *6LtMs, Ms 40a, 1890, par. 96*

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils, and one of your number arose. His manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper. It was the *American Sentinel*. Criticisms were then passed upon the paper and the character of the articles published therein. Those in council pointed to certain passages, declaring that this must be left out and that

must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong, unchristlike spirit prevailed. The articles were condemned that made the Sabbath prominent. In short, it must be a cooked-up dish to please the appetites of worldlings.*6LtMs, Ms 40a, 1890, par. 97*

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnations. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view, some of these plans are not objectionable, but they are not to be adopted by those who have had the light of heaven. The plans involve principles whose outworking would result in dishonoring the God of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord, for He will bring to naught the counsels of the prudent.*6LtMs, Ms 40a, 1890, par. 98*

It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel. But the Lord will work. Those who have criticized the work of God need to have their eyes anointed with spiritual eyesalve, for they have felt mighty in their own strength. But there is One who can bind the arm of the mighty and bring to naught the counsels of the prudent.*6LtMs, Ms 40a, 1890, par. 99*

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word that ye may grow thereby: If so be that ye tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold

I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, a stone of stumbling and a rock of offence, even to them which stumble at the word being disobedient: whereunto they also were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that he should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 2:1-12.]*6LtMs, Ms 40a, 1890, par. 100*

The controversy between the two great powers of good and evil is soon to be ended. But up to the time of its close there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, let come what may. The flaming, fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial and were cast into the furnace. And they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth, not having even the smell of fire upon their garments.*6LtMs, Ms 40a, 1890, par. 101*

The gaping den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose, or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his windows open toward Jerusalem. He was cast into the den of lions, but God delivered him.*6LtMs, Ms 40a, 1890, par. 102*

Let us look at the case of Elijah. The time has come when he must

meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" [1 Kings 18:17.] Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to soothe the feelings of the enraged ruler? *6LtMs, Ms 40a, 1890, par. 103*

Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophecy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel? No, as the messenger of God, he must proclaim the truth—just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection that they may humble themselves in the sight of the Lord, that His fierce anger may be turned away from them. Elijah faces the enraged king and answers, "I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Verse 18.] *6LtMs, Ms 40a, 1890, par. 104*

Today the world is full of flatterers and dissemblers. But God forbid that those who claim to be guardians of sacred trusts shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness. *6LtMs, Ms 40a, 1890, par. 105*

## Ms 41, 1890

Diary, October 1890

Adam's Center, New York

October 9-13, 1890

Portions of this manuscript are published in *OHC* 146, 297, 299; *2SM* 223-224; *HP* 329; *UL* 296; *MR1033* 5-7.

[Circa Oct. 9, 1890]

At Niagara bridge we stepped out of the sleeper and took our seats in the day coach. Soon every available seat was occupied. We reached Syracuse about noon. Here Sister Burdick found us and invited us to go to her house for refreshments. It was raining. Her husband had a covered carriage but could take only one in it, and we thought best to step into the day coach, although it would not be in motion for one hour and a half. We had a visit with Brother Burdick in the cars. He seemed to be very anxious that we should visit Syracuse and labor for the church. Syracuse is a large city and the workers in it are very few. *6LtMs, Ms 41, 1890, par. 1*

We see the situation. We know that if our churches were awake and their lamps trimmed and burning they would be laborers together with God. They would see in the world a work that needs to be done and would do it. They could not be so idle, but they would be workers together with God. Let us never forget these three words. *6LtMs, Ms 41, 1890, par. 2*

Why is all the work left for the ordained ministers, when they are so few in number? Has the Lord designed that there should be so few to minister in word and doctrine? No. A work, an important work, is being left out of the experience in our churches. God calls for the teachers and leaders to awake. Every soul that has an intelligent knowledge of Jesus Christ will have a knowledge of the truth that shines in his day. He is to be a laborer to save souls. *6LtMs, Ms 41, 1890, par. 3*

We are finite, but a wonderful arrangement has been made that we

may have close connection with the Infinite. And this is not alone the privilege of the ordained minister, but of every church member. The minister has not been provided with a set of faculties superior to other mortals, but if he has dedicated to God the powers which have been given him in trust to use to the good of his fellow men and for the glory of God, he is receiving special grace to impart to others. Finite beings at their best can do but little, but Christ working through humanity may accomplish wonderful results. *6LtMs, Ms 41, 1890, par. 4*

It is a painful thought to me that I can do so little. The limited sphere of human capabilities leads me to feel indeed the words of Christ, "Without Me, ye can do nothing." [*John 15:5.*] Many are endowed with superior talents and do not use them, because they have no living connection with God. A sense of their robbery in withholding from God is not taken in. *6LtMs, Ms 41, 1890, par. 5*

My own scanty knowledge and feeble energies drive me to Jesus, and the language of my heart is, "Oh God, I can do nothing. I hang my helpless soul on Thee, Jesus Christ my Saviour. Put Thy grace into my heart. Attract my mind from my weakness to Thy almighty strength, from my ignorance to Thy eternal wisdom, from my frailty to Thy enduring might. Give me correct views of the great plan of redemption. Let me see and understand what Christ is to me and that my heart, soul, mind, and strength are bought with a price. Christ has imparted to me that I may impart to others. Lift up my soul; strengthen and enlighten my mind that I may comprehend more clearly the character of God as revealed in Jesus Christ, that I may know that it is my privilege to be a partaker of the divine nature." *6LtMs, Ms 41, 1890, par. 6*

The great and eternal power of God fills my mind with awe and sometimes even terror. Eternal life begins with me in this life when I am enlightened by the Sun of Righteousness shining into the chambers of my mind and into the soul temple. I know that life and immortality are brought to light through Jesus Christ, that every soul may have grace for grace, and may improve and give to other souls. May I indeed look upon Jesus, full of goodness and compassion and love, and behold the Lord God and call Him by the endearing name of Father. *6LtMs, Ms 41, 1890, par. 7*

The deep struggles of my own soul against temptations, the earnest longings of my mind and heart to know God and Jesus Christ as my personal Saviour, and to have assurance, peace, and rest in Their love, lead me to desire every day to be where the beams of the Sun of Righteousness can shine upon me. Without this experience, I shall indeed meet with great loss, and all with whom I associate will be affected by the loss of the light I ought to be receiving from the Source of all light and comfort and to be flashing into their pathway. Shall I be indeed a light unto the world or a shadow of darkness?*6LtMs, Ms 41, 1890, par. 8*

Many do not know what is the matter with them. They want light and see no ray. They are calling for help and they hear no response. Shall doubt and unbelief be perpetuated because I do not gather the divine rays of light from Jesus Christ and let it shine forth to others? Shall I not direct souls, saying, "Behold the Lamb of God, which taketh away the sin of the world"? [*John 1:29.*] The revealing of Christ as a sin-pardoning Saviour reveals the Lord Jehovah as possessing the eternal attributes which are shining in the character of Christ. In Him dwelt all the fullness of the Godhead bodily.*6LtMs, Ms 41, 1890, par. 9*

October 11, 1890

Adams Center, N. Y.

We arrived at this place from Syracuse [Friday, October 10] at about half past four o'clock p.m. Brethren Lane, Wilcox, and Place were at the depot waiting for us. We were glad to meet them. A horse and carriage took us to Sister Green's. There we found a comfortable home in every respect. Meetings had been in session two days. I was very nervous Friday night and could not sleep until about midnight.*6LtMs, Ms 41, 1890, par. 10*

Elder Place preached after the Sabbath school session. At halfpast two o'clock p.m. I spoke to a full house. There were quite a number of Seventh Day Baptists present. Extra benches were brought in and placed in the aisles; the gallery was full. I spoke from *John 17:3*. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The Lord gave me freedom in speaking to the people assembled, who listened with



interest. A social meeting followed and many excellent testimonies were borne. *6LtMs, Ms 41, 1890, par. 11*

We were gratified to meet the aged servants of God on this occasion. We have been acquainted from the rise of the third angel's message with Elder [Frederick] Wheeler, who is now nearing eighty years. We have been acquainted with Elders [H. H.] Wilcox and [Charles O.] Taylor for the last forty years. Age is telling on these old standard-bearers, as well as upon me. If we are faithful to the end the Lord will give us a crown of life that fadeth not away. *6LtMs, Ms 41, 1890, par. 12*

The aged standard-bearers are far from being useless and laid aside. They have a part to act in the work similar to that of John. They can say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifest unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." *1 John 1:1-7.6LtMs, Ms 41, 1890, par. 13*

This was the spirit and life of the message that John bore to all in his old age, when he was nearly one hundred years old. The standard-bearers are holding fast their banners. They are not loosening their hands on the banner of truth until they lay off the armor. One by one the old warriors' voices become silent. Their place is vacant. We see them no more, but they being dead yet speak, for their works do follow them. Let us treat very tenderly the few aged pilgrims remaining, esteeming them highly for their works' sake. As their powers are becoming worn and enfeebled, what they do say is of value. As precious testimony let their words be

treasured. Let not the young men and the new workers discard or in any respect show indifference to the men of hoary hairs, but let them rise up and call them blessed. They should consider that they have themselves entered into these men's labors. We wish that there was much more of the love of Christ in the hearts of our believers for those who were first in the proclamation of the message. *6LtMs, Ms 41, 1890, par. 14*

The word of Christ, the True Witness, after enumerating the good qualities of the Ephesus Church, says: "Nevertheless I have somewhat against thee, because thou hast left thy first love." *Revelation 2:4*. There is a loss of the love of Christ out of the heart, and as the result they do not properly esteem the true workers. Those who love God in spirit and in truth will improve every opportunity to place themselves where they catch the light of God's promises and see in them His mind, His will and purpose toward us. And every jot of light you receive you will reflect on others because we love Jesus and want His name to be a praise in all the earth. We will, if we love Jesus, make Him manifest to the world as the Sun of Righteousness and thus reveal to them the one true and living God. To become self-centered is to close the door of our hearts to Jesus Christ. *6LtMs, Ms 41, 1890, par. 15*

If patriarchs and prophets were required to be the repositories of divine truth and to shine brightly in their day, every one who has been privileged to gather up the hereditary trusts which God gave to them is responsible to his fellow men and to God to shine with as much greater brightness as increased light has been imparted to him. The very fact that you are children of God should inspire you to love and serve Christ Jesus; to love one another glorifies Him. *6LtMs, Ms 41, 1890, par. 16*

Why not decide to leave the forces or army of Satan and come under the only true banner, showing loyalty to God, which is obedience to the commandments of God and the faith of Jesus Christ? This is our decided message, stripped of all attachments that will hide its testing qualities and its power, its elevating principles. This move caused rejoicing among the heavenly angels because God and Christ rejoiced that souls were saved unto Jesus Christ. This was a spectacle to angels, to all the principalities and

powers in heaven, and to men, for here is a fresh exhibition of God's forbearance, His holiness, His mercy, and His matchless love. To every soul born into Christ's kingdom is given a solemn charge, "Let your light so shine before men that they, by seeing your good works, shall glorify your Father which is in heaven." [Matthew 5:16.] Pour forth upon your neighbors the rich rays of light received from the Sun of Righteousness; flash upon your friend in the world the bright gems of light and truth imparted to you abundantly from the throne of God. This is trading upon the talents entrusted. Go on from light to a greater light, catching more and more the bright beams from the Sun of Righteousness, and shine more and more unto the perfect day. *6LtMs, Ms 41, 1890, par. 17*

Shall the words of Christ be applicable to us? "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, (leaving the first love is represented as a moral fall which requires repentance and faith and doing) and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2] Verses 4, 5. *6LtMs, Ms 41, 1890, par. 18*

Let all ask the question, Do I understand my position? Am I repenting before God? If no light shines forth from you to those who are in darkness, of what use is that light to you? If you love Jesus, that love will speak. It cannot be repressed; it will manifest itself. Supreme love to God will be revealed in your love to all for whom Christ has died. You are not to domineer over your brethren, for this is not love; for He has appointed His church to be the channel of light to the world. *6LtMs, Ms 41, 1890, par. 19*

All who see the verity of God's Word will exalt before all men in words and in deeds the superiority of the truth to everything else beside. This is God's purpose, and the Christian sees how essential it is that the love of God be revealed in love to our brethren and sisters. He does not study what is agreeable or respectable or profitable for his own selfish interests, but, What does God expect of me whom He has appointed? What shall I do that I may work the works of God? We have the lessons of Christ, outlining the truth which was the substance of His teaching: the paternal character of

God, the relation in which man stands to his fellow man, the necessity of prayer, of repentance and true holiness, the agency of the Holy Spirit to enlighten, renew, and sanctify the soul.*6LtMs, Ms 41, 1890, par. 20*

How much is said by the aged apostle John of love! It is not a love which will compromise with sin, but a love which proceeds from a heart that loves God supremely and his neighbor as himself. "He that saith he is in the light, and hateth his brother, is in darkness even until now." *1 John 2:9*. The bright beams of the Sun of Righteousness have never shown into his heart and the chambers of his mind. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake." *Vs. 10-12.6LtMs, Ms 41, 1890, par. 21*

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." This is the explanation the Word of God gives: here was jealousy cruel as death. "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." *1 John 3:11-16*. We must not consider our pleasure, our convenience, or our own advantage, but lose sight of self for Jesus.*6LtMs, Ms 41, 1890, par. 22*

We see the plain statement of the Word of God in regard to His Spirit and His love. Then why is love lost? Why is self cherished, adored, exalted? Why is not love, more Christlike love, practiced? Why are we not as individuals doers of the word? Satan has made every effort to cut away the people from God, their heavenly Father, by transposing everything, placing a new popular mold upon the work. Not only are the precious jewels of truth lost sight of, and

errors substituted for truth, but the enemy has wrought with his angels, united with evil men to interpose himself in exalting the human, and thus obscure the Lord God from sight. He works through the human, and men worship human talent and they become decoys that a knowledge of God—represented by those who believe in Christ as a holy, just, and good Lord—shall not prevail in the earth. *6LtMs, Ms 41, 1890, par. 23*

When we have done all in our power, with humble, contrite hearts, to scatter the dense darkness of error and doubt and unbelief, irrespective whether it is for our personal advantage or not, then it may be said of us, “Ye are laborers together with God.” [1 *Corinthians 3:9.*] For of ourselves we can do nothing. Then we may rest in God’s assurance—be one with Christ in God. We cannot in truth evidence that we love our brother unless we love him as Christ loved us. We must, as children of God, arm ourselves and give the evidence we love our brother and our neighbor as ourselves. When we let our works bear evidence that we love our brother as Christ has loved us, and exercise toward him the meekness and gentleness of Christ, we will not be jealous—as was Cain—but we will bring the best offering, the symbol of the Lamb slain. “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.” 1 *John 4:7.* What language is this! How full and far-reaching! “God is love.” *v. 8. 6LtMs, Ms 41, 1890, par. 24*

The enemy is constantly active to bring circumstances to bear upon individual minds, that the confusion, the worries, the cares that come to all human beings may become a fruitful source of killing love for God and love for our brethren; and if that love is not glowing on the altar of a man’s heart, he is cold, hard, unsympathetic for his fellow men. He goes through the world as cold as an iceberg. *6LtMs, Ms 41, 1890, par. 25*

The work of Christ was that of Mediator, to effect reconciliation that the whole human family may have His light in the heart. And all who have Christ abiding in the heart by faith will seek to reconcile their own wills to God’s will. They will love their brethren. They will have that faith which works by love and purifies the soul, and they will be a savor of life unto life to all the souls for whom Christ has

died.*6LtMs, Ms 41, 1890, par. 26*

“He that loveth not knoweth not God; for God is love.” [*Verse 8.*] Oh, why are we so careless as to let selfishness and enmity and little grievances, little misunderstandings, separate the very ones who are bought with a price to be one as Christ is one with the Father? The world’s Redeemer prayed that His disciples might be one as He was one with the Father. Are we working with this prayer, to be one with Christ, one with one another?*6LtMs, Ms 41, 1890, par. 27*

None of us liveth to himself. Each is assigned a post of duty in labor. The influence of each, closely bound in the closest bonds of holy union by the links of the golden chain of love, because God is love, is the evidence to the world that God has sent His Son. The love that is revealed in the home life bursts its bonds and becomes a working power in the church and extends to the neighborhood. Thus the love principle which caused Christ to die to save the world extends to the community, and to the nations and kingdoms of the world. *John 14:15-20.6LtMs, Ms 41, 1890, par. 28*

“In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.” “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear.” *1 John 4:9-12, 16-18.6LtMs, Ms 41, 1890, par. 29*

Think of this: The love of Jesus Christ, exercised one for another, quenches that satanic spirit of thinking evil and speaking evil and always supposing your brethren want to do you harm. Put this all away: love as brethren.*6LtMs, Ms 41, 1890, par. 30*

October 12, 1890

Adams Center, N. Y.

I enjoyed a precious night's rest. Arose [at] quarter past four and after seeking the Lord in prayer for His grace and His blessing, I commenced writing. I feel grateful to the Lord that I endured the taxation of yesterday much better than I expected. I do ask the Lord for strength and grace, and praise His holy name I do receive decidedly, according to the promise given, the very things I most need. My heart is filled with gratitude to God for His merciful loving-kindness to me. My heart is yearning constantly for a sacred nearness to God. I want the peace of Christ, for my own soul needs it, and I wish to impart every gift from God to bless others.*6LtMs, Ms 41, 1890, par. 31*

I long to see those who believe the truth, present truth, awakening to the great responsibilities that a knowledge of truth gives them to be laborers together with God. These responsibilities are resting upon every individual member of the church. Not one is excused. To every man is given his individual, personal work. Not one can be an idler in the vineyard of the Lord. We are to be diligent workers together with Jesus Christ.*6LtMs, Ms 41, 1890, par. 32*

We have just had a season of fasting and of prayer in the churches. The experienced ministers are working beyond their strength and are pressed as a cart beneath sheaves and falling in death under the pressure of the load, while a large number are dying shamefully from inaction. The younger ministers must stay up their hands. May the Lord awaken those that are doing nothing. The displeasure of the Lord is against His people, especially some who occupy responsible positions in the work and cause of God, because they have lost their first love. To our sorrow, we must acknowledge that some of those ministers who have not a living connection with God are almost deified by poor undiscerning souls, while others whom we have unmistakable evidence have the true ring, bearing the message of truth for this time, are almost crucified. Some ministers have occupied the place of God in the minds of some of the church members. All their troubles, all their burdens, have been carried to the younger minister when he was only [a] mortal man, subject to temptations and infirmities of disposition like themselves, possessing objectionable traits of character, and was not able to

bear the burdens of his own defects of character. How could these souls turn away from Christ, the living Fountain, to seek water from broken cisterns? God has been dishonored and this man has been exalted and nearly ruined by being placed as God.*6LtMs, Ms 41, 1890, par. 33*

The Lord has sent messages to His people, but these minster-worshippers have not, like the noble Bereans, searched the Scriptures to see if these things are so. In their blind, superstitious attachment they have waited and hung upon the decision of their favorite minister, placing him in a position of great temptation to arrogate to himself authority that is dangerous to himself or to any mortal man to assume; and as they treat the ministers, whom God sends with voices of warning, the church will do likewise. If the men who are in responsibility are blinded by the enemy and refuse the message, then many will follow their example and do likewise. The message and the messenger are altogether set aside and denied. God-given authority and mission is not respected because it does not coincide in every particular with the voice and expression of ideas of the ministers who have been placed by the churches where God alone should be.*6LtMs, Ms 41, 1890, par. 34*

To every man is given his work. All have not the same gift. There is a variety of gifts and all are needed to do the work God has appointed. Instruction needed in every church is cast aside and, by precept and example, trodden under foot by men. Oh, what extremes men will go to when they are not closely connected with God!*6LtMs, Ms 41, 1890, par. 35*

Who among the ministers today will be found as faithful stewards of the grace of God, who will tenderly, earnestly and perseveringly lift up his voice in warning, proclaiming the message of warning God would have come to His people? A careful and earnest seeking the Lord is essential for this time and a most careful coming to the Bible, searching its pages with softened hearts and with unprejudiced minds, unbiased by their personal opinions to hear what God will speak to them out of His Word. There is great need of much earnest prayer for His grace, His spiritual, holy enlightenment, that they may be kept clean, pure, humble, and contrite, that God may fulfill His word. *Isaiah 57:14, 15.6LtMs, Ms 41, 1890, par. 36*



October 13, 1890

Adams Center, N. Y.

Monday morning. Yesterday was a beautiful day, clear and mild. The time was well filled by meetings, preaching, and instruction. I spoke to a full house in the afternoon. Some Seventh-day Adventists were present, and many not of our faith. I am told that there were more present from outside than had ever been at the meeting before. *6LtMs, Ms 41, 1890, par. 37*

My text was *John 17:18*. "As Thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth." [*Verses 18, 19.*] I had much freedom in speaking the Words of Life to those present. The Lord, I know, gave me His Spirit and His grace in rich measure and a decided testimony for His people. There were many whose hearts seemed to be softened and subdued by the Spirit of the Lord. *6LtMs, Ms 41, 1890, par. 38*

I have been requested to speak upon temperance. May the Lord guide me in regard to the subjects to present to the people. I consented to speak Monday night. Brother Place spoke last night and the words were meat in due season, for the Lord spoke through him. There was a good congregation, and may the seed sown find lodgment in many hearts, is my prayer. *6LtMs, Ms 41, 1890, par. 39*

At ten o'clock I went again into the meetinghouse and spoke in the business meeting and read an appeal which was written October 12, 1875, in regard to the necessity of following up the labors put forth during the camp meetings, with personal effort, with publications. This will fasten the ideas already received. *6LtMs, Ms 41, 1890, par. 40*

The ministers were invited to Sister Deloss Green's and we had a social season together. I praise the Lord that in our feebleness we may take hold upon divine power. "Without me ye can do nothing," said the great Teacher. [*John 15:5.*] The promises we are to claim by faith. The treasures of all heaven are at our command. He will reveal to us His glory. He loves us. He speaks of His followers as ever present in His mind, as members of His Father's family. *6LtMs,*

*Ms 41, 1890, par. 41*

We can ascend to the sacred heights only as we by faith view Jesus and continue in His love. Satan has ever worked to eclipse heaven from our view that we shall not be attracted by the charms of the glories of heaven, which glories are the manifestation of the loveliness of Christ. We must be believing, and the Lord has given sufficient grounds on which to base our faith. He does not rest His truth alone on human reasoning, for our present limited capacity to perceive truth needed divine endorsement which was manifest in miracles. He gives human reason its place and reveals God to man as unerring, eternal, full of grace and truth. Again and again divinity flashed through humanity, and the infinite God acknowledged Him, again and again, as His only begotten Son.*6LtMs, Ms 41, 1890, par. 42*

Monday, October 13, 1890

Adams Center, N. Y.

Monday afternoon a horse and buggy was furnished us, and Sara and I rode to Adams. We find Adams is a larger place than Adams Center. There are more business places and yet Adams Center is by far the most pleasant and attractive. There are but few stores here. It is decidedly a Seventh Day Baptist settlement.*6LtMs, Ms 41, 1890, par. 43*

I spoke in the evening to a full house. The congregation paid the most marked attention. The ventilation was not good, and some eyes were heavy. I requested them to arise and sing, "I Will Follow Thee, My Saviour," which had the desired effect. The position was changed and all seemed aroused to hear the words spoken. I had much freedom in speaking from (*1 Peter 1*), dwelling upon the precious promises.*6LtMs, Ms 41, 1890, par. 44*

My special burden is to arouse the laymen in the church to action, that every individual shall sense his duty to become a worker together with God. Christ has represented His people as "the light of the world" and "the salt of the earth." "If the salt have lost his savour, wherewith shall it be salted?" [*Matthew 5:13, 14.*] How can those who claim to have received the transforming grace of Christ

not diffuse light and grace of a Christian character to others? The saving properties of the grace of Christ in pure and undefiled religion, in practical godliness, will make their influence felt. *6LtMs, Ms 41, 1890, par. 45*

Christ's soldiers will keep on the armor. We fight not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. Jesus Christ is the Captain of our salvation. We are His soldiers. We wear His armor and are marshalled under the blood-stained banner of Prince Immanuel. We are laborers together with God. He said, "Go work in my vineyard." [*Matthew 21:28.*] He requires that we sow beside all waters and that we shall garner the harvest we have sown. *6LtMs, Ms 41, 1890, par. 46*

Is it the ordained ministry alone who are made stewards of the manifold grace of God? We answer, When Christ left our world He gave to every man his work, according to his several abilities, and He has entrusted every soul with talents to improve, not only for his own good and the enriching of himself by the imparted grace of Christ, but to be employed to Christ's own glory. It is expected of a steward that he be found faithful, according to the value of the varied talents entrusted. These lent talents, wisely improved, will increase, that when the Lord shall come His stewards shall place in His hands the entrusted talents with usury. *6LtMs, Ms 41, 1890, par. 47*

How can the world be saved if Christians are not aroused to realize their solemn accountability and to love their fellow men as Christ has loved them? If they will take hold of the work earnestly, with much prayer for heavenly wisdom to know how to work, the promise is, They shall receive it. *6LtMs, Ms 41, 1890, par. 48*

When the first love stirs the soul of the believer as it did that of Philip, he will be filled with most earnest anxiety—in his new love—to tell others that he has found Jesus. Relatives and friends will be hunted up, as Philip hunted for Nathanael. And these very ones sought may be, as was Nathanael, seeking God, inquiring for light and truth. *6LtMs, Ms 41, 1890, par. 49*

The coldness and indifference of those who claim to see great light,

who claim to have found Him of whom Moses and the prophets did write, amazes the heavenly angels. All heaven is interested in the salvation of man, and those who are enlightened and receive the heavenly light of truth are expected, yes required, to be laborers together with God. They are missionaries. Although human hands have not dedicated them to God to become ministers, yet they are, if truly converted, missionaries in the fullest sense. In doing their work to diffuse light, they evidence their love for God; and by their zeal in turning many to righteousness, they show how highly they value the precious grace of Christ. They will have earnestness. They will have yearning sympathy for the soul. God gave His only beloved Son to a life of test and trial, shame and reproach, and to a shameful death, to bring back the wandering prodigal to the Father's house. *6LtMs, Ms 41, 1890, par. 50*

How can souls who have tasted of the love of God and are partakers of the saving grace of Christ have the idea that they have nothing to do, that they must be helped at every step, must absorb sympathy and strength and life from their brethren, must be propped up on every side and be as helpless as a babe requiring to be tenderly nourished, but although constantly receiving, have nothing to bestow on others? I would that with pen and voice I could arouse church members to their God-given duty, to the importance of doing the work entrusted to them with thoroughness and fidelity. Not one is excused. What efficiency and power would go forth from the churches in every conference if they were indeed laborers together with God! What might they not do if they were gathering increased light and by their precepts and example imparting to others the light received! *6LtMs, Ms 41, 1890, par. 51*

What kind of an atmosphere is circulating through the church? Is it cold, lifeless? Have not those who have been years in the truth ceased to be aggressive? Have not the affections, the warmth and glow of the love of God in their hearts died a natural death because it has not been cultivated by constant exercise? Are they not content to stand still, as though they had graduated or become superannuated? Is it praiseworthy in them to cease to cooperate with God and, in their inactive, idle condition, to become a sport of Satan's temptations, really suggesting to others the temptations he has suggested to them? *6LtMs, Ms 41, 1890, par. 52*

Many who ought today to be bright and shining lights are only bodies of darkness, sitting under the instruction of Satan. They have left the school of Christ, exchanged teachers, and through Satan's instruction become satisfied to maintain a form of godliness, content if they have a name to live, a reputation for piety, when they are dead. The spark of life from Christ in their own souls is dying out and they are sufficient of themselves, although they do not absorb the beams from the Sun of Righteousness, and neither burn nor shine. They do not see that it is their work to gather the divine rays of light from the Sun of Righteousness and flash it upon the pathway of those in darkness. *6LtMs, Ms 41, 1890, par. 53*

They will be ever relating a past experience, but nothing fresh, nothing in living experience now. They have ceased to be partakers of the divine nature and to go on from glory to glory. Through Christ strengthening them, they might be working to add another, and still another, star to His diadem. Their interest and zeal might continue unabated, as with the beloved disciple John. He always had a fresh testimony, animating and stimulating to others, of the present hope as well as of the past rich experience. Called out of darkness into His marvelous light, his taper, constantly lit from the divine altar, was a light to guide the steps of the faltering in the pathway to heaven. *6LtMs, Ms 41, 1890, par. 54*

It is the work of individual members of the church to be active, living, interested agents for God, quickened and sanctified by His Holy Spirit, given, as promised by Christ, to His church. I entreat my brother church members and my sisters to look carefully to their course of action and see what burdens are they lifting for Christ, and see if they are living branches in the living Vine, answering the mind and will of God. *6LtMs, Ms 41, 1890, par. 55*

Said Christ, "I am the vine, ye are the branches." "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." *John 15:5, 2-5.6LtMs, Ms 41, 1890, par. 56*

Every fruit-bearing branch is in Christ, drawing its nourishment from Him; and if a branch, a member of the church, is not an active worker for God, and in his character revealing Jesus Christ, he is not of the Vine. Rich clusters of fruit will appear from every branch that is in Christ Jesus. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." *Verse 8.* Here is the condition of our discipleship plainly stated, and if we continue to be fruitless we shall be withered branches. *6LtMs, Ms 41, 1890, par. 57*

"As the Father hath loved me so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." *John 15:9-12.6LtMs, Ms 41, 1890, par. 58*

The love of Christ is evidenced for man in that He gave His life to redeem him. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." *Vs. 13, 14.6LtMs, Ms 41, 1890, par. 59*

As churches and as individuals we are without excuse if we miss the way, make mistakes, follow the devising of human minds, and lose our souls. In these words that I present to your notice is plain and decided testimony specifying man's duty to his God and to his fellow men. *6LtMs, Ms 41, 1890, par. 60*

Said Jesus on one occasion, "Blessed are your eyes, for they see: and your ears, for they hear." *Matthew 13:16.* What we hear and what we see is not alone for our benefit, but to be repeated by pen and voice and presented to others. The glad tidings of salvation shall be for all people. If the grace of God in rich measure is revealed to any one of us, it is for the purpose that we shall communicate the same, speaking the things which we have seen and heard. *6LtMs, Ms 41, 1890, par. 61*

God is no respecter of persons. If He has employed men and women as channels of light, He means we shall let that light shine forth in the clearest rays possible to those who are in darkness. No one is to feel that he is a privileged character because of the

benefits he has received from God. Our work is to use our intelligence to diffuse light.*6LtMs, Ms 41, 1890, par. 62*

We are not amenable to man, but to God. The Lord's mercies, if unappropriated to be a blessing to others, are withdrawn from the one to whom He has given great light, for His goodness is unappreciated, His name is not magnified unless the light and knowledge of the truth that has shined upon us is imparted to all we can possibly reach, enlightening other minds who have not the knowledge of the truth. And when the judgment shall sit and the books shall be opened, many, many, when weighed in the golden balances of the sanctuary, will be pronounced wanting. They were the depository of sacred gifts and responsible for hiding the light and knowledge given, that it never reached the ones whom God designed should receive it through those agents.*6LtMs, Ms 41, 1890, par. 63*

Moral darkness became dense because men and women were lulled to sleep in Satan's cradle of carnal security. Enlightened by the truth, we have our orders from God to dispense the heavenly gift, and in thus doing render back to God that which He has entrusted to us. Who will awake? Who will arise and shine in our churches, in our several conferences?*6LtMs, Ms 41, 1890, par. 64*

Sinners were the special objects of the mission of Christ—sinners of every race and every clime. He has paid the ransom of His own blood. All are brought into the same relation with Him and all are dear to Him because they are the purchase of His blood. The home missions are to receive decided attention. Let every sinner within our households and within our own neighborhoods be sought for. Let personal efforts be bestowed upon them. The cases that seem the most hopeless are to be labored for the most earnestly, in faith and hope and earnest prayer. When these most discouraging cases are brought to surrender to God, the change in them is so decided that Christ says of them, They that are forgiven much, love much. These souls will become living agents to put forth the most earnest efforts, and will labor for others with the same patience and perseverance they were labored with.*6LtMs, Ms 41, 1890, par. 65*

Those upon whom Satan exercises his power the most decidedly

are the ones who awaken the sympathy of the Saviour's great heart of love. He is ever having the ones gathered in the fold to go out into the wilderness to seek and rescue the lost sheep. He feels the tenderest love for those who are entrapped through the deceiving power of Satan. And when the lost sheep are indeed found by Jesus, what joy and rejoicing there is in the whole universe of heaven! "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." *Luke 15:7.6LtMs, Ms 41, 1890, par. 66*

His voice is heard in tones of yearning tenderness, entreaty, and love, "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *Isaiah 55:6-9.6LtMs, Ms 41, 1890, par. 67*

Mortal man cannot read the heart of man and is often misled by outward shallow appearances. But He that can read the hearts of men as an open book never misjudges. He always judgeth righteously; and He knows the atmosphere surrounding every soul. He knows how many and fierce are the struggles of the human soul to overcome the natural hereditary tendencies and the sins which have become common through habit of repetition.*6LtMs, Ms 41, 1890, par. 68*

He says, He is Mine; I have bought him with human agony and blood. Long have I borne with his manners, his uncourteous, ungrateful behaviour toward Me, yet I forbear to cut him down, hoping, through My living colaborers, to bring him to repentance that I might heal him and wash and cleanse him in My own blood. If he will come unto Me and be saved, he will become a polished instrument in My hand, to be effective, in his great love for Me, to pity and try to save all who were as incorrigible as himself.*6LtMs, Ms 41, 1890, par. 69*

When the churches shall arise and shine because their light has



come and the glory of the Lord is risen upon them, then shall we have living churches because they are laborers together with God. Catching the spirit of Jesus Christ, they diffuse the same to those who are in darkness, who are subjects of the grace of Christ like themselves and capable of being made the trophies of His grace, to reign as joint-heirs with Jesus Christ. Thousands are just as much in need of personal effort as ourselves, and in just as great danger. They are exposed to Satan's masterly temptations and without a knowledge of God and Jesus Christ whom He has sent into the world to save the chiefest of sinners. Oh, why do we not discern our part of the work in the great plan of redemption? If we did see, if we did understand just the relation of these souls to Christ, and that Satan is using every device for their souls, I think a sleeping, backslidden church would awaken and be converted. Then their zeal would be evidenced. Their efforts would be untiring, and self-denial and self-sacrifice would be seen in their experience and work in imparting all the intelligence and light they have, till all with whom they come in contact will be made partakers with them of the heavenly light and blessings. *6LtMs, Ms 41, 1890, par. 70*

The missionary spirit is the genuine fruit borne upon the branch that is grafted into the true and living vine. This work for the saving of the souls of men and women should be kept constantly before our churches. It should be impressed upon their minds that they cannot have true piety, cannot be a true branch of the parent vine stock, unless they evidence that they bear fruit to the glory of God in faithful labor to save those for whom Christ has died. *6LtMs, Ms 41, 1890, par. 71*

The Word of God is definite upon this subject. No soul can be abiding in Christ without having the mind of Christ and working the works of Christ. In every truly converted soul there will be genuine, sanctified sympathy with the suffering of Christ, endured by Him to save the sinful. They will, if colaborers with Christ, overcome selfish ease, selfish gratification, selfish indulgence, and will grow in spiritual sinew and muscle by exercising the powers given them of God to win souls to Jesus Christ. This heaven-appointed work is calculated to give breadth and depth and stability to Christian experience and character, and to bring the laborers together with God into a higher, purer atmosphere where their love for Christ will

be ever increasing and their love for their fellow men will abound more and more.*6LtMs, Ms 41, 1890, par. 72*

The church piety is now in a large degree sickly because it is so inactive, strained, bigoted, and bound about with self-caring. We are all turned aside from righteousness—however high may be our profession—when we feel no special yearning for the conversion of souls. We must be workers together with God. Walk in wisdom toward them that are without, and while seeking divine power by faith we will wisely and mercifully bring that skill and ingenuity into our labor that we may be wholly successful, doing the work of a living missionary.*6LtMs, Ms 41, 1890, par. 73*

It is a fact that the churches have lost their first love, and the True Witness calls upon the church to repent and do their first works. Love for God and for one another needs to be constantly cultivated, for it is a tender plant and if not nourished and constantly growing will die a natural death. Love is the most precious attribute of heaven. We need individually to love as Christ loved, for He has commanded it. There then will be no narrowness, no selfishness. Those who cherish this grace will never become self-centered, never become cold, harsh, self-important, dictatorial, arbitrary, because they become identified with Christ in all His plans, learning in the school of Christ. He communicates to them ways and means to set in operation the most stirring enterprises. He gives His learners something worthwhile to think of, something interesting and important to do. In doing, they catch the inspiration from Christ and work in the very same earnestness and love with which He worked.*6LtMs, Ms 41, 1890, par. 74*

In this work for the Master, self is hid. The language of the heart is, He must increase; I must decrease. There is no such thing as spiritual inactivity or laziness. The love of self dies, the love of Jesus burns upon the altar of the soul. There is no spirit for low, common, self-seeking or worldly ambition because we are living in His presence, doing His work, and are in contact with Jesus Christ and His life. His character and His work are all-absorbing. The life imperceptibly becomes one with Christ as He was one with the Father. The truth and light and life are interwoven with life and character, and the aspirations are elevated, pure, unselfish, after

the order of heaven. Such are growing daily in the knowledge of God and of Jesus Christ. They show moral efficiency but take no glory to themselves.*6LtMs, Ms 41, 1890, par. 75*

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” *Jeremiah 9:23, 24.6LtMs, Ms 41, 1890, par. 76*

Would that men who have been placed in responsible positions in our institutions and in the church would write these words on the tablets of the soul. Unless there is a decided reformation and true conversion upon this important matter, and they heed the appeals of the Spirit of God in the above plain, clear words, they will continue to lift up their souls unto vanity and claim to be conscientiously walking in the counsels of the Lord, when they are walking in the sparks of their own kindling and will lie down in sorrow.*6LtMs, Ms 41, 1890, par. 77*

Have God's words no force? Will the self-important, self-sufficient spirit continue to be a ruling power as it has been in the past? Will love become extinct, except as it is cherished for a few favorites who show partiality to themselves? Will the iron enter the souls of men who are handling sacred things? Will harshness and severity prevail in councils and there be no bowels of mercies, no tender sympathies? Will there be no special efforts made to save the things that are ready to die—all because finite man has thought his way a model of perfection when it is a Christless way, as destitute of Christ as the offering of Cain?*6LtMs, Ms 41, 1890, par. 78*

If ever a people needed spiritual perception, vigor, and steadfast faith and power in prayer, it is the people who claim to be keeping the commandments of God and looking for the Lord Jesus Christ to come in the clouds of heaven with power and great glory. Those who will make the care of the widow and fatherless their own and who will devote themselves to the work of saving souls are always in a most favorable position to grow up to the full stature of men and

women in Christ Jesus, their spiritual Head. They are, while working interestedly for others, working out their own salvation with fear and trembling, for it is God which worketh in them, to will and to do of His good pleasure. *6LtMs, Ms 41, 1890, par. 79*

Selfishness has been like the disease of leprosy, destroying vitality in the Christian life and experience. This terrible destroyer of good can only be expelled by the love of Christ. When that love pervades the soul, selfishness appears as the hateful thing it is. When the love of Christ shall be strenuously cultivated, it constrains us, it imparts an energy that is inspired, and great things are accomplished that were not supposed possible, because the divine cooperates with the human and gives strength and firmness and thoroughness to every action. Change or circumstance cannot have bewitching, controlling power, but the love of Jesus as an abiding principle will make the work performed perfect and successful in proportion to the vital principles from Christ that are brought into the labors. *6LtMs, Ms 41, 1890, par. 80*

Love to Christ will always be seen in those who are laborers together with God. The common, earthly thoughts and motives are discarded as the love for Christ increases. None, however weak in faith and hope and courage, need to despair, for Christ has provided divine assistance to combine with man's human effort. Christ works constantly to draw the soul into a pure and holy atmosphere. He is acquainted with our infirmities and with the embarrassment we meet on every hand in the world. Assistance has been provided for every advanced step. When the earnest, struggling soul is compassed with infirmities and surrounded by foes to discourage, the Comforter draws near. The Holy Spirit helps our infirmities. *6LtMs, Ms 41, 1890, par. 81*

We must, if we overcome, use the means placed within our reach. We must put on the Lord Jesus Christ. By faith we must clothe ourselves with the righteousness of Christ and put no confidence in our own merits. Many are seeking to be present at the marriage supper of the Lamb in their own citizen's dress, discarding the robe woven in the loom of heaven and prepared for all at infinite cost, as a free gift to His guests that shall eat of His supper. We must wear the livery of heaven. We must be clothed in Christ's righteousness

and go to warfare at His expense and under His bloodstained banner or we are none of His. Pride and independence is all out of place in the army of Christ, who has given His life to humiliation, reproach, rejection, insult and mockery, and an ignominious death, to purchase our redemption.*6LtMs, Ms 41, 1890, par. 82*

## Ms 42, 1890

Diary, October 1890

South Lancaster, Massachusetts

October 14-29, 1890

Portions of this manuscript are published in *OHC* 20, 42, 91, 136, 281, 285, 286; *UL* 312; *CTr* 127; *MR1033* 7-16.

October 16, 1890

South Lancaster, Massachusetts

I arose at Adams Center, October 14, at four o'clock and my heart was filled with gratitude to God for His loving mercy and continual goodness to me. I have slept well. My heart is thankful. We have been preserved on the journey to this place; no accident or harm has befallen us. We left Adams Center at half past seven o'clock and went through to Rome without change. Brother Place engaged a hack and we rode one mile to his house. We were pleased to meet his wife and little son in his own home. We slept well through the night and were refreshed. *6LtMs, Ms 42, 1890, par. 1*

The morning of the 15th was quite cool but pleasant. We enjoyed a precious season of prayer with the family and then bade them farewell, and the hack took us back to the depot. We stepped on the cars about fifteen minutes past nine a.m. Many crowded into the cars. There were no seats. We were requested to go into the chair car until we reached Utica. We paid nothing extra for this privilege. We find we must economize in every way possible. The treasury is not full because all the tithes are not brought into the treasury and there is a dearth of means. *6LtMs, Ms 42, 1890, par. 2*

The journey was pleasant. *6LtMs, Ms 42, 1890, par. 3*

My mind was in earnest prayer to God for strength of body and mind to labor in the cause of God. I have been afflicted with gatherings in my left ear. Last night the pain was quite severe and I had some anxiety in regard to the matter, but I tried to exercise faith

in the promises of God and not worry but just trust Him that hath loved me. He has promised He will be a present help in every time of need. I cannot help matters if I take myself out of the hands of God and try to carry my own burden, for I should certainly fail. I am not able to keep myself for one moment.*6LtMs, Ms 42, 1890, par. 4*

The scenery was delightful. The woods clothed in their autumn variegated dress were lovely. I am so rejoiced in spirit to think how many beautiful scenes the great Master Artist has prepared for us in the natural world. I look upon the beauties of nature and say, He loves us, He loves us; and these scenes in nature are because He loves us. "O the depth of the riches both of the knowledge and wisdom of God! how unsearchable are his judgments, and his ways past finding out!" [*Romans 11:33.*]*6LtMs, Ms 42, 1890, par. 5*

Oh, when I think that the laboring for souls is not productive of all the good that we might be led to expect, then I consider Jesus. He came to our world, clothed His divinity with humanity that He might come close to humanity, that His great heart might be brought close to my heart. How He has watched those souls for whom He died, to draw them to Himself! Oh what condescension! What love for fallen, rebellious man! Christ's life was one of humiliation that He might help us, and the Lord Jesus will help all who want His help. Oh God, help me to speak of Thee who gave Thy life for the world in such a way as to draw them to Christ, the sin-pardoning Saviour!*6LtMs, Ms 42, 1890, par. 6*

We arrived at Worcester about five o'clock. Had to wait one hour and a half. We arrived at South Lancaster about eight o'clock. Brother A. T. Robinson was at the depot with carriage for us. We were taken at once to Sister Harris's where we were welcomed and felt at home.*6LtMs, Ms 42, 1890, par. 7*

October 16, 1890

Rode out with Brother Robinson to Clinton. It was a beautiful day and we enjoyed the ride much. But my mind is exercised all the time. How shall I reach the people where they are? How shall I save souls for whom Christ has died? Now, just now, I want to present in simplicity the matchless depths of a Saviour's love. My heart is filled with a sense of the great humiliation of Christ to bring salvation to

me, and I want to be filled with love to Jesus and love for the souls for whom Christ has died that I may represent Jesus before them as a sin-pardoning Saviour ready to forgive all their iniquities.*6LtMs, Ms 42, 1890, par. 8*

October 16

Visited Sister Jones, wife of A. T. Jones. We found her, with her children, usually well. We called on Sister Haskell. Tried to comfort her. Sister Harris and I had a season of prayer with her and we were all blessed. The Lord did draw nigh unto us according to His promise. I tried to leave a favorable impression on her mind and I have the fullest confidence that she is a child of God, an heir of heaven. Oh, how tenderly should these old, faithful ones be regarded! I view the case of Brother Haskell and his wife as among the number of whom the Lord says, "Touch not mine anointed, and do my prophets no harm." *Psalm 105:15*. We should esteem those who have borne the burden and the heat of the day highly for their works' sake.*6LtMs, Ms 42, 1890, par. 9*

When I see those who have not devoted their time and their whole energies to the work and cause of God, who know little of hard battles that have had to be fought, dwelling so much on the mistakes these ministers have made, I feel burdened. My heart aches because of their lack of discernment and appreciation. They should cover apparent mistakes and hide them from their eyes, except to improve themselves and not make worse mistakes in their life experience.*6LtMs, Ms 42, 1890, par. 10*

October 17, 1890

South Lancaster

Arose at three o'clock and devoted some time to prayer. My heart is filled with gratitude to God for His loving kindness. He has given me peace of mind; His peace, His love, is in my heart. I have confidence in the rich promises of God and I am gathering the bright rays of the Sun of Righteousness. I want to train my mind to think upon heavenly things, and my tongue and voice to speak of the unseen realities of the eternal world.*6LtMs, Ms 42, 1890, par.*

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I never needed the grace of Christ more than I need it at this present time. The unbelief and darkness seem to come rushing in like a thick fog. Oh, how I need to keep watch constantly! It is those who endure to the end that shall be saved; it is those that keep the word of His patience, which means so much to us all, that will be kept from the hour of temptation that shall try all who dwell upon the face of the whole earth. I cannot for one moment endure the thought of being neglectful of duty on any occasion. I cannot endure the thought of being found unfaithful in the least. This probation of mine must be improved. I must follow on to know the Lord, whom to know aright is life eternal. I want the communication open between God and my soul. I want more of Jesus and less of self. I am filled with gratitude to God for His matchless love.*6LtMs, Ms 42, 1890, par. 12*

It has rained steadily all the forenoon. About noon the clouds disappeared and Brother Farnsworth presented Sister Harris and me with his horse and carriage, to ride out. My head was tired with much writing. We had a very restful drive. It was dark before we returned. The sky was clear and the stars shone brightly. I was much refreshed. We had prayer at the commencement of the Sabbath. Oh, how good it is to be assured that God is our kind heavenly Father; that He means to save us if we will submit our will to His will! I mean to do this.*6LtMs, Ms 42, 1890, par. 13*

October 18, 1890

South Lancaster

I arose early and committed my case to the Lord. I have infirmities that press upon me daily, and yet I do not mean to look at these discouraging things. I humbly ask God, if it can glorify His holy name, to preserve my eyesight, to preserve my hearing, to keep my mind clear to understand the Scriptures and to communicate the precious love of Jesus to others.*6LtMs, Ms 42, 1890, par. 14*

I spoke at half past two o'clock p.m. I had freedom in speaking and was thankful for the privilege of presenting Jesus and His righteousness before the congregation. The church was full and our social meeting after the discourse was good. Many precious testimonies were borne. I know that the Master of assemblies was

present to bless and encourage His people.*6LtMs, Ms 42, 1890, par. 15*

October 19, 1890

South Lancaster

I arose at a quarter past four a.m. I lifted my heart to God in prayer and pleaded with the mighty Healer to give me His restoring power. He can do great things for me, for He has done much for me, and I long for His salvation to be revealed to those who believe the truth. Why are we so faithless?*6LtMs, Ms 42, 1890, par. 16*

I attended the meeting in the chapel at half past five and spoke to the people a short time. There was a goodly number present and good testimonies were borne.*6LtMs, Ms 42, 1890, par. 17*

It is quite foggy. I expected the fog would lift but was disappointed. The rain set in and has continued to pour from the heavens bountifully. I was indisposed, and with the rain pouring down I thought for a moment it might be best for me not to go to the meeting, but I reprov'd myself for thinking of such a thing as disappointing the people in not filling my appointment. At half past two I went to the church and found the house well filled, notwithstanding the rain was pouring down. After singing and prayer and singing again I spoke to the people from *John 14*. The Lord gave me freedom and His blessing.*6LtMs, Ms 42, 1890, par. 18*

I feel intensely when I read and dwell upon the subjects contained in the *13th, 14th, 15th, 16th, and 17th chapters of John*. These lessons are of deep import and need to be studied and even committed to memory. The richest promises are found here. I am pained when I see so little real, genuine piety among Seventh-day Adventists, when we have had so great light. We must be more diligent searchers of the Word, that we may speak a word in season to the oppressed, the sorrowful, the afflicted. We must keep the mind as a storehouse of truth from which to draw the richest consolation to impart to others who are ready to perish. "Thus saith the Lord" and "It is written" should be ever upon our lips, and our souls should be like a natural garden whose waters fail not, refreshing all who are around us. Let us read the Bible and study

the meanings of every word.*6LtMs, Ms 42, 1890, par. 19*

October 20, 1890

South Lancaster, Mass.

I have risen at three o'clock a.m. I am not feeling well this morning. Was suffering much pain in my left ear from seven o'clock until ten. Then obtained rest in sleep. Praise the Lord for the restorer, Sleep. What a blessing it is! The malaria seizes me whenever it can have a chance and I have a continual warfare to keep from being incapacitated for labor on this account; and I do pray that this afflicted ear may recover and I shall not lose my hearing.*6LtMs, Ms 42, 1890, par. 20*

The rain continues to pour down from the heavens. I have had an interview with Brother Chadwick, consulting him upon important subjects. Had about one hour's conversation with Brother Miles and Sister Sanderson, sister to Dr. Maxson's wife. She is doing a good work in canvassing for *Volume IV*. Advice was solicited as to whether she should enter the three years' training school under Dr. Kellogg, with a view to foreign missions.*6LtMs, Ms 42, 1890, par. 21*

I had no special light on her case but decided to say some things which have rested upon my mind for the year that is nearly past. When one is laboring in the canvassing field and has an aptness for that branch of the work and success follows the work, is it wise to keep before him a work in foreign missions, and create an uneasiness and restlessness and unsettle the mind as to whether he is indeed doing the work that the Lord would have him do? While we feel no lack of deep interest for foreign missions, we feel an oppressive burden for home missions that need much, very much, more close house to house labor; and we wish, if possible, to lay this weight that presses my soul on the churches. It is not alone the ordained ministers that are required to be laborers together with God, but it is every soul whom God loves, who has been brought out of darkness into the light, everyone who has experienced the love of Christ in the soul.*6LtMs, Ms 42, 1890, par. 22*

“But ye are a chosen generation, a royal priesthood, an holy nation,

a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. *6LtMs, Ms 42, 1890, par. 23*

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” *1 Peter 2:9-12.6LtMs, Ms 42, 1890, par. 24*

These words do not apply alone to the ministers but they embrace the church, the whole church, and lay upon them responsibilities which they cannot excuse themselves from bearing. In neglecting to do these good works, in neglecting to show forth in holy conversation to unbelievers the praises of Him who hath called them out of darkness into His marvelous light, they are keeping from the world the light which God has appointed to come to the world through the living human agencies. They are to show forth to others the words of life which God has mercifully sent them. There is work for everyone to do in the great moral vineyard of the Master, and if this work committed to human agencies is not done by them, they are registered in the books of heaven as unfaithful servants. They are represented by the man who had entrusted to him the one talent and went and wrapped it in a napkin and hid it in the earth. *6LtMs, Ms 42, 1890, par. 25*

Now, the Lord leaves men and women and youth who have talents entrusted to them, no excuse because they have limited abilities. They are expected of the Lord to do their best to use what talent they have committed to them for wise improvement. Every talent must be scrutinized by Him who judges every man’s work and rewards the diligent worker who has made a right use of his entrusted talents. Men are not always to be receiving and never imparting. Minds are being continually wrought upon by the Spirit of God, and when the human agencies present the truth as it is in Jesus there is by many a receiving of the truth. *6LtMs, Ms 42, 1890, par. 26*

Elder Prescott called upon me. His age is about the same as mine. We had a profitable talk of past, present, and future. We then bowed in prayer and had a most precious, melting season before God, that He would guide us in counsel that we might always keep the right way and never falter amid the perils of these last days. He left for his home this afternoon. May the Lord's blessing attend him. *6LtMs, Ms 42, 1890, par. 27*

October 21, 1890

South Lancaster, Mass.

Thank the Lord for His mercy and His goodness to me. I slept well last night and rose at four o'clock and had a precious season of prayer. I presented my case before God, who knows my infirmities and who can relieve me, for He is able to make His strength perfect in my weakness. *6LtMs, Ms 42, 1890, par. 28*

I presented in the arms of my faith Sister Haskell and Sister Wheeler, precious souls. Both are very feeble, compassed with infirmities; both are faithful daughters of Abraham. They have been steadfast and true as steel to their profession of faith and the Lord has granted them many tokens of His care and His rich grace. The Lord careth for these precious souls whose hold upon life is feeble, who are about to lay off the armor at the feet of their Redeemer. With the apostle Paul they can say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness ... and not for me only, but for all them also that love his appearing." *2 Timothy 4:7, 8.6LtMs, Ms 42, 1890, par. 29*

In these afflicted, aged sisters the church has a precious charge, which I fear they do not always appreciate, and they may feel that they are uncared for and neglected. God forbid this shall be so. *6LtMs, Ms 42, 1890, par. 30*

October 21, 1890

South Lancaster, Mass.

I wrote several pages in regard to the responsibilities resting upon

every individual member of the church to have some part to act in the Master's vineyard. I attended the half past five o'clock meeting and rejoiced to see a goodly number present, for I had important words from the Lord to speak to them.*6LtMs, Ms 42, 1890, par. 31*

The Lord has at infinite cost to the Father and the Son brought salvation within the reach of all, that none should perish, but that all might have eternal life. It is not ministers alone who are to act a part in the work as God's agents in communicating heaven's light to the world. The Lord has endowed His church richly with the knowledge and belief of the truth, and if we are indeed obeying the truth, as it is our highest interest to do, we are doers of the words of Christ. Doers of the words of Christ are represented as a man who built his house upon a rock, and storm and tempest beating about it could not move it because it was built upon a rock.*6LtMs, Ms 42, 1890, par. 32*

The lessons of Christ were of that character to show the relative importance of heaven and earth. He presents before the mind's eye that the claims of heaven are first in importance. God's claims are supreme. He demands the whole heart, mind, might, and strength. Earthly things He assigns their place, to be subordinate to the eternal interests.*6LtMs, Ms 42, 1890, par. 33*

The temptations of Satan present earthly things and make them all-absorbing and attractive, so that the heavenly realities are eclipsed and the attachment to the world be made first; and this has become so great a power that Omnipotence alone can dislodge it. Satan's work is to chain the senses to this world. Christ came to break the satanic enchantment, counterwork the work of Satan, and charm the mind away from the earthly to the heavenly. He alone is able to break the enchantment. He exclaims, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" *Mark 8:36, 37*. A few years and the world and all its glory, which has through the bewitching power of the great deceiver become an object of worship, are to be burned, with all the embellishments of the art of man. Then what will be found to compensate for the loss of the human soul?*6LtMs, Ms 42, 1890, par. 34*

The Prince of life calls the attention to the eternal world. He brings it within range of the mind's eye. He withdraws the curtain of heaven and reveals its treasures, the living glories within. Man can grasp only a notion of the infinite, eternal weight of glory, and the apostle who was taken up to the third heaven and heard things unutterable, declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." *1 Corinthians 2:9.6LtMs, Ms 42, 1890, par. 35*

Should the greatness of the treasured glories of heaven be kept before the view, men would be wholly incapacitated for the affairs of the present world. The glory is curtained from our view. The world's Redeemer came to adjust the claims and attractions of the world in relation to the future world. He presents such views of eternal realities that this world shall not become supreme and all-absorbing.*6LtMs, Ms 42, 1890, par. 36*

Then the case of Martha is presented. She was so anxious for all due honor to be given to Christ that in her active preparations in provision of food, she lost the most precious, golden moments of listening to instruction from His divine lips. Mary sat at His feet to catch every word. She regarded this of highest importance. This offended Martha, and she asked the Lord Jesus if He did not care that she served alone, while Mary shunned these responsibilities. Said Jesus, "Martha, Mary hath chosen the better part which shall never be taken from her." [*Luke 10:42.*] What was that better part? To learn of Jesus, to appreciate His words. In giving attention to the words which fell from His lips, she was showing her love for her Saviour.*6LtMs, Ms 42, 1890, par. 37*

"Martha," said Christ, "thou art careful and troubled about many things." [*Verse 41.*] This reproof of Christ comes to many Marthas in our time. They lose much spiritual and divine knowledge that would make them wise unto salvation, through their bustling activity to do so much in temporal things, to shower favors upon those whom they love. If they would preserve simplicity in all their preparations, and improve their precious opportunities to obtain a better knowledge of God's will and be doers of His words, they would save much irritability and would drink of the perpetual Fountain of life.*6LtMs, Ms 42, 1890, par. 38*

Every word from the lips of Jesus was precious. It was joy to Him to see Mary appreciate His instruction. The more frequently the words of Christ are heard the more deeply do they influence the mind, the better they are understood, and the more easily and perfectly are they obeyed. *6LtMs, Ms 42, 1890, par. 39*

This spirit that is ever ready to make great outward display for our friends is a device of the enemy. It is the society we prize, the interchange of thought. The instruction of Christ was always just what was needed, rich and comforting, like threads of gold. He would have the infinite grandeur of the future hold the attraction of human minds and the present world take its subordinate place in the affections. He sets in order things that Satan has transposed. Having taken the world from the throne where it has become a ruling power and worshiped as a god, He assigns it its proper place and its duties as a servant. He requires His followers—the purchase of His blood—to leave all the follies and vanities and tainting corruptions of the world out of their lives. *6LtMs, Ms 42, 1890, par. 40*

Every man and woman has had the ransom money paid by Jesus Christ. “Ye are not your own. For ye are bought with a price”—even the precious blood of the Son of God. [*1 Corinthians 6:19, 20.*] Your time is not your own to employ as you choose; it is God’s time, and you are required to do His will. You must see that every moment of life is invested with importance and should be used and not abused and wasted. There are to be no idlers in the Lord’s vineyard. To everyone He says, “Why stand ye here all the day idle? Go labor today in My vineyard. Work while it is day, for the night cometh in which no man can work.” [*Matthew 20:6; 21:28; John 9:4.*]*6LtMs, Ms 42, 1890, par. 41*

He has made the church the depository of sacred truth. They are to dispense the knowledge of the truth to others. There is something to do for the Master every day. The church members must be active and zealous workers to bring the souls for whom Christ has died to a saving knowledge of the truth. In working for the Master they will be a healthy church—in proportion to their activity. The light of every individual member of the church is to be a bright and shining light to guide sinners who have lost their way back to the paradise



of God. Then bring all the paradise you can in your Christian life. The lights of the church must not grow dim, must not cease to burn and reflect light all along the pathway that leads to the celestial city, for terrible will be the consequences if the light does not shine. The right views of heaven will make it easy for the worker together with God to do his work intelligently and in that manner that Heaven can approve. Said Christ, "Ye are the light of the world. A city that is set on a hill cannot be hid." [*Matthew 5:14.*]6*LtMs, Ms 42, 1890, par. 42*

With eternal realities in view we will habitually cultivate thoughts of the presence of God. This will be a shield against the incoming of the enemy; it will give strength and assurance, and lift the soul above fear. Breathing in the atmosphere of heaven, we will not be breathing the malaria of the world. We will not remain in the darkened cellar, but come up into the upper chambers where every window that looks toward heaven is open and catches the bright beams of the Sun of Righteousness.6*LtMs, Ms 42, 1890, par. 43*

In God we live, and move, and have our being. Let the impression, "Lo, God is here," solemnize every mind and make glad every soul. Then there will be sunshiny Christians, the representatives of Jesus Christ. Then the language of the soul will be, "I know that my Redeemer liveth. He ever liveth to make intercession for me." [*Job 19:25; Hebrews 7:25.*]6*LtMs, Ms 42, 1890, par. 44*

The Lord would not have any one of us be presumptuous, care not for health, and make no provision whatever for a sustenance; but when He sees the world taking all the thoughts and absorbing all the affections, He sees that eternal realities are lost sight of. He would correct this evil, which is the work of Satan. The mind, which should be trained to high, elevated contemplation of eternal realities, becomes common, bearing the image of the earthly. Jesus comes to present the advantages and beautiful imagery of the heavenly, that the attractions of heaven shall become familiar to the thoughts, and memory's hall be hung with pictures of celestial and eternal loveliness. He sees the chambers of the mind filled with those things which defile. He places God before them as the center. In the place of the minds being chained to the earth, He sets before them eternal attractions. He passes through the market places, where everything is full of activity and bustle, and the voice of the

traders is heard. The lessons He gives in the dense crowd that gathers to listen to His words are a warning from heaven like the trump of God to break the spell of infatuation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall he give in exchange for his soul?" *Mark 8:34, 35.6LtMs, Ms 42, 1890, par. 45*

The Great Teacher gives man a view of the future world. He brings it, with its attractive possessions, within the range of their vision. In most wonderful words of power He presents the actual claims of God and heaven. If He can fasten the mind upon the future life and its blessedness, in comparison with the temporal concerns of this world, the striking contrast is deeply impressed upon the mind, absorbing the heart and soul and the whole being. He thus removes the things of time and sense from the affections where they have had the supremacy, and gives them their place as subordinate to the higher and eternal realities. He invests life with the highest responsibilities. He shows man that he must live to a purpose, separating from all life's vanities. He requires us to cultivate every power given us of God and to increase these entrusted capabilities by exercising them, that like a healthful branch abiding in the vine we may bear fruit to the glory of God. Everything which will tend to our own happiness and usefulness in this life He wishes us to retain. He loves to see us happy. *6LtMs, Ms 42, 1890, par. 46*

Parents, do you realize that there is a large responsibility resting upon you? The little children in your arms will grow out of their babyhood into childhood. Your little boys and girls need to be carefully nourished, and the best gift you can bestow upon your children is the gift of love in their babyhood and childhood. Give time to your children. *6LtMs, Ms 42, 1890, par. 47*

I have felt, when visitors came to see me, that I must not send my children out of the room. Give the children a place. Do not send them out of doors so that you can entertain your visitors, but teach them to be respectful and quiet. Let no harsh words be heard from your lips to exclude them from your presence. The tiny ones in the arms must be carefully tended and soothed when in trouble, and when they are grown up to manhood and womanhood there is more thought and care given to the daughters; but the children between

babyhood and adulthood do not generally receive the careful attention that they should have. Mothers are needed who will guide and counsel these children that they may consider themselves a part of the family. Let the mother talk with her children in regard to their bright hopes and their perplexities.*6LtMs, Ms 42, 1890, par. 48*

Let parents consider that these children are to be cared for before strangers. They are to be kept in a sunny atmosphere, where they can be under the mother's pleasant guidance. They may sometimes develop rude manners, but be careful that you are not rude with your children. Require obedience, but do not allow any disrespectful words from your lips [to be] spoken to your children, because your manners and your speech and your ways are their lessonbook. Help them gently, tenderly over the awkward period of their lives, and let the sunshine of your presence ever make sunshine in their hearts. These growing boys and girls feel very sensitive, and you may, through any roughness, mar their whole lives. Be careful, Mothers; never scold. That never helps matters.*6LtMs, Ms 42, 1890, par. 49*

October 23 [22?], 1890

South Lancaster, Mass.

I arose at about five. My mind was on a train of thought and I could not sleep until past midnight. I sought the Lord in prayer and then went to the morning meeting and spoke a short time in regard to the one hidden talent.*6LtMs, Ms 42, 1890, par. 50*

I had an interview with Amos Prescott's wife. In the afternoon read an article written fifteen years ago and it was of deep interest to me.*6LtMs, Ms 42, 1890, par. 51*

October 23 [22?]

Spoke in the morning meeting and also in the afternoon. Read letter written to some of our prominent brethren in 1875, then made some decided remarks which seemed to reach hearts.*6LtMs, Ms 42, 1890, par. 52*

W. C. White, Sara McEnterfer, and I were invited to take dinner at

the college home. I am pleased to see so many intelligent young men and women attending school. They have 105 students of the first class. They are perplexed to know what to do for room. They think they will be obliged to build a new home close by the college, for the students. Certainly this will be a good thing to do if they have means to do the same, but a heavy debt is on the buildings already erected. The present building is too small and they cannot accommodate the students. They have to make their homes in families out side the school buildings. The building now used for the students' home might well be turned into a sanitarium, which is much needed in South Lancaster. I think it should be done.*6LtMs, Ms 42, 1890, par. 53*

October 23, 1890

South Lancaster, Mass.

Slept well last night and my heart is drawn out to God in earnest prayer for His light and His counsel. I know I want to do those things that are pleasing in His sight. I want God's way, not my way; God's will, not my will. I surrender myself wholly to the Lord.*6LtMs, Ms 42, 1890, par. 54*

Calls are being made: We need your help in our churches in Michigan, and we need your help in the State of Maine. We need your help in the New England Conference. We need your testimony right here in Lancaster. May the good Lord let His voice be heard, "This is the way; walk ye in it." [*Isaiah 30:21.*] Of one thing I am sure: I need One who is too wise to err to grant me His presence and to go before me wherever I go or all my efforts will be useless.*6LtMs, Ms 42, 1890, par. 55*

I walk not by sight but by faith. I am now trusting in Him who hath said to me, "I am your Restorer. I will restore you." May the Lord teach me; may the Lord direct me where to go and give me the testimony to bear to His people that they need; this is my constant prayer. I am now speaking once, and frequently twice, each day and doing much writing, and I am sleeping well nights.*6LtMs, Ms 42, 1890, par. 56*

Thursday, October 23

Sister McEnterfer and I rode to Clinton. It was a most beautiful day. In the afternoon Sister Harris and I rode out four miles and gathered barberries. *6LtMs, Ms 42, 1890, par. 57*

Friday, October 24, 1890

South Lancaster

Rain commenced in the night and continued all day. I see, notwithstanding the rain, the people are coming in from Connecticut [?] and Nashua. The church was full of people in the afternoon. I tried to speak to them from (*John 15*) on the relation of the branch to the vine. The atmosphere was very heavy and lifeless, and it seemed impossible for all the people to keep awake. We called for them to rise up and sing and yet there was an oppression in the atmosphere in the room. *6LtMs, Ms 42, 1890, par. 58*

I thought best to change the exercise and I asked those who had never surrendered their hearts to God and those who were being overcome with temptation to come forward. There were eight seats occupied. Some bore testimony of their needs before a season of prayer. The Lord indicted prayer. Brethren Goodrich and A. T. Robinson prayed with great fervor. The Lord gave me freedom in prayer and the blessing of the Lord rested upon myself and many others. The pain of heart left me and the peace of the Lord took possession of my heart. Thank the Lord. *6LtMs, Ms 42, 1890, par. 59*

In the morning, October 24th, Elder Goodrich called to see me and we had a lengthy conversation in reference to the necessity of help in the State of Maine. There is need of reliable men there now, beside Elder Goodrich. Oh, that the Lord would pour upon His faithful ones a spirit of earnest intercession for Him to raise up men to be laborers in His vineyard. The cause of God needs not only money but men of piety and faith, self-sacrifice and love, to engage in the work. Oh that men who are giving their talent to their business concerns, serving themselves, may hear the inquiry from the Lord as was given to Elijah, "What doest thou here?" [*1 Kings 19:9, 13.*] "Why standest thou all the day idle? Go labor in My vineyard." [*Matthew 20:6; 21:28.*] Oh, for faithful men whose hearts are not calloused by the great light and great privileges which they

have not appreciated nor improved! The Lord will hear our prayers. We will not, through weakness of faith, misunderstand His providences and His dealings with us, and distrust His love and His sure, faithful dealings with His people. We will put away our murmurings. We will not so much as think or speak unbelief. We will not talk of the hardships and trials. *6LtMs, Ms 42, 1890, par. 60*

October 24

The blessing given me and my ministering brethren was indeed the brightness from the Sun of Righteousness. How heartily glad and thankful should we be when we have a glimpse of His forgiveness and His love! The sunlight has just come through the cloudy sky and is shining upon the pages while I write. It is the first beams of the blessed sunshine we have had since it went down in the west last Thursday night. How welcome its bright beams! *6LtMs, Ms 42, 1890, par. 61*

But a single ray of the brightness from Jesus shining into the heart and chambers of the mind makes us very happy. It dispels the clouds and darkness, and all murmurings disappear. The bright sun shining forth rolls back the clouds and the darkness; so do the bright beams from the Sun of Righteousness make joy in the soul. *6LtMs, Ms 42, 1890, par. 62*

What a blessed welcome we gave the Sabbath of the Lord! The Lord's presence was with us; we knew it; praise His holy name! We want a greater fullness of the love of God. We want to see churches exchange their mournful songs, their murmurings, for contrition and confession before God. We want to see them thankful, and to hear a new song in their mouths, even praise to our God. God is gracious to every true seeker who opens his whole heart to Him. *6LtMs, Ms 42, 1890, par. 63*

Some talk of the days when Christ was leading and directing Israel as the dark days. How could it be, when Jesus was their Leader, enshrouded in the pillar of cloud by day and the pillar of fire by night? Read the account of Moses' intercession for idolatrous Israel. Where is greater zeal for the honor and glory of God evidenced today? Where is the putting of self out of the calculation that God might be honored? Oh, that we could have listened to Moses'

intercessions before God that He should not suffer His name to be dishonored in the minds of the heathen, but exalt His own name and reveal His own strength and power as being able to carry out His own purposes without failure in the sight of the heathen.*6LtMs, Ms 42, 1890, par. 64*

“Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book.” [*Exodus 32:32.*] Oh, that God will breathe upon us the spirit of intercession, that we shall, in faith, ask great things of God because we believe in His power to fulfil His promise without any failure!*6LtMs, Ms 42, 1890, par. 65*

We want the spirit, not of this time—declension and apostasy—but the spirit of wisdom. We want a great love burning upon the altar of our hearts—love that is greater even than the love that Moses had. We want the love of Jesus, zeal balanced by wisdom, and the patience of Jesus that, like Him, we “shall not fail nor be discouraged.” [*Isaiah 42:4.*] We see in our churches so great an absence of love for the weak, for the youth, for the erring.*6LtMs, Ms 42, 1890, par. 66*

The parable of the lost sheep is given by the Redeemer of the world to show how the wanderers from God should be treated. All the labor is not to be devoted to the churches. They ought to have strength to give, rather than to be ever absorbing and never giving. We see the banners of rebellion waving around us on every side, and there are those in our midst who are forsaking the covenant, because love for God and love for their brethren has died out of their hearts. Souls are perishing, and no man lays it to heart. Where is the wrestling with God that He will show His power and exalt Himself in the midst of Israel and before the world? Souls are to be saved. In saving souls you save your own soul.*6LtMs, Ms 42, 1890, par. 67*

Is not this careless indifference, this lukewarmness, the result of the great want of the milk of human affection, human sympathy, and divine love for our brethren? If we kept with all diligence our own hearts, out of which are the issues of life, the fruits of such zeal and faithfulness would be a power in the home, a power in the neighborhood, a power in the church. Personal, practical piety is

feeble among us. Real spiritual-mindedness is not the prevailing influence, but is scarce. Earnest praying in faith and depending upon God are not now the order in the churches, but there is a settling into a cold indifference. There are a few feeble efforts, a few superficial performances called service to God, but the world absorbs the time and the thoughts. The earnest planning, the devising, and the executing are on the side of the world, and no time is given for the fire of devotional love to be kindled upon the altar of our hearts, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. *6LtMs, Ms 42, 1890, par. 68*

In testimonies borne we hear from so many who are complaining of their unbelief. Oh, how little faith they have! They are looking to themselves. Their thoughts and words are of their wretchedness, their deadness, their depravity and helplessness of soul to overcome the defects in their characters. All this is no doubt true, but they cannot cure the evil heart of this sinfulness by constantly bemoaning its darkness. *6LtMs, Ms 42, 1890, par. 69*

The same lesson that Christ bade Moses to give to the children of Israel in the wilderness is for all such souls suffering under the plague spot of sin. From the billowy cloud Christ spoke to Moses and told him to make a brazen serpent and place it upon a pole, and then bid all that were bitten with the fiery serpents to look and live. [*Numbers 21:8.*] What if, in the place of looking as Christ commanded them, they had said, "I do not believe it will do me the least bit of good to look. I am too great a sufferer from the sting of the poisonous serpent." Obedience was the object to be gained, implicit and blind obedience without stopping to inquire the reason or the science of the matter. *6LtMs, Ms 42, 1890, par. 70*

Christ's word was, "Look and live." [*Verse 8.*] "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." [*John 3:14, 15.*] *6LtMs, Ms 42, 1890, par. 71*

Looking at self will give you neither light nor hope nor peace. The longer you look and ponder over these things, the more dark and discouraged will you become. You please the enemy of God and of man by keeping in the cave of darkness where there is not a ray of



the Light of life, as did Elijah when God said to him, "Go forth and stand on the mount before the Lord." [1 Kings 19:11.] This command comes to every one of us who is looking to his discouragements and mourning over his frailties and giving to the world an example of distrust of God, refusing to look and live, evidencing that he has not faith in Jesus' power to save him from the serpent's sting of sin.*6LtMs, Ms 42, 1890, par. 72*

I want to lift up my voice for Jesus and say, Whosoever believeth in Him should not perish, but have eternal life. Go forth from the cave by faith. Look to Jesus, your Helper. Behold the Lamb of God who taketh away the sins of the world. Look to your atoning Sacrifice lifted up upon the cross, the Innocent dying for the guilty. Will it fail to subdue the hardest heart? Will this love evidenced for sinful man not break down every barrier of unbelief, of stubborn pride? Look away from your wretchedness. Contemplate the inexpressible love of God.*6LtMs, Ms 42, 1890, par. 73*

His offering of Himself was full and ample. Nothing was wanting. It was indeed a whole and ample atonement that was made. Then why stand before the world in your sinful unbelief, and indicate by words and example that Christ has died for you in vain? After the exhibitions of love that was without a parallel, you say by your words of doubt and mournful discouragement, "He does not love me. He will not forgive me. My sins are of too hard a character to be cured by the blood of Jesus. The offering is not of sufficient value to pay the debt I owe for the rescue of my soul."*6LtMs, Ms 42, 1890, par. 74*

If men and women could only see and realize how their unbelief and mournful murmurings exalt Satan and give him honor, while they rob Jesus Christ of His glory in the work of saving them, wholly and entirely, from all sin! I know there will be a horror of soul over your life of distrust, of bruising the Son of God, crucifying Him afresh, and putting Him to open shame, and of courting defeat by your own cruel unbelief, when at every step you might be triumphant and more than victorious through Him that loved us and gave Himself for us.*6LtMs, Ms 42, 1890, par. 75*

Let us come out of the cavern of darkness. Let us educate our

intellects to discern what Jesus is to us. Let us train our minds to stand on the mount before God in faith, strong in God under any and every temptation. Jesus was tempted in all points like as we are, yet without sin. And in all points we shall find Him a present help in every time of need. He is able to succour all them that are tempted, if they will come to Him and believe on Him and not pour out their complaints and doubts and soul grievances into human ears. Take it all to Jesus, who knows the troubles and anguish of the human heart. He declares that no one shall be tempted above that he is able to bear, for with every temptation that besets the soul the world's Redeemer has made a way of escape. [*1 Corinthians 10:13.*] In the mount we shall have correct views of Jesus. Satan will not have power to cast his hellish shadow between our souls and Jesus, eclipse our view of Jesus, falsify Him, and encourage our hearts in cruel unbelief of His goodness, His mercy and His love wherewith He hath loved us. *6LtMs, Ms 42, 1890, par. 76*

We want clear views of what Jesus is to us. We want to have distinct views of the victories gained in our behalf. He spoiled principalities and powers and made a show of them openly. He broke the fetters of the tomb and came forth to take again His life that He laid down for us. He ascended on high, having led captivity captive and received gifts for men. All this suffering He endured for us that He might be able to carry all our burdens, for He knows all our griefs. He will be our helper and He will be our refuge in every time of need. He should be revealed in our Christian experience as all-sufficient, a present Saviour. *6LtMs, Ms 42, 1890, par. 77*

Only look and live. We dishonor God when we do not go forth from the dark cellar of doubts unto the upper chamber of hope and faith. When the Light shineth in all its brightness, let us take hold on Jesus Christ by the mighty hand of faith. No longer cultivate your doubts by expressing them and pouring them into other minds, and thus becoming an agent of Satan to sow the seeds of doubt. Talk faith, live faith, cultivate love to God; evidence to the world all that Jesus is to you. Magnify His holy name. Tell of His goodness; talk of His mercy, and tell of His power. *6LtMs, Ms 42, 1890, par. 78*

Sabbath, October 25, 1890

## South Lancaster

I have had a very restless night. I labored hard Friday afternoon, coming at half past two and continuing my labors until sundown. The Lord blessed me indeed. The Lord removed the pain in my heart. The Lord gave me peace and joy in the Holy Ghost.*6LtMs, Ms 42, 1890, par. 79*

Although I was quite sick in the night, I did not lose my faith; I did not allow the enemy to beat off my hold from Jesus Christ. Thank the Lord I obtained some hours of rest before daybreak. I am weak this morning. Arose at five o'clock and sought the Lord in prayer, and I am comforted and blessed. My life seems to be a continual battle with infirmities, but the Lord strengthens me to bear my testimony for Him. He helpeth my infirmities. His strength is made perfect in my weakness. And when so very weak that it seems impossible for me to speak, He makes me courageous and strong and joyful, for He imparts His Spirit and His life [so] that I can impart the same to others and comfort them with the consolation wherewith I am comforted.*6LtMs, Ms 42, 1890, par. 80*

My son Willie White spoke this forenoon, giving a very profitable talk to the youth and for the benefit of the students at the academy. His way of presenting these subjects seems to reach the hearts of the youth. Our ministering brethren urged Willie to speak. Much against his will he consented. I believe this is what he ought to do, rather than to be a businessman, even as correspondent for foreign missions [foreign mission secretary].*6LtMs, Ms 42, 1890, par. 81*

I spoke in the afternoon with special freedom. The house was full. I again made the call for volunteers in the Lord's army. I begged that souls would leave the black banner of the powers of darkness, the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel. Five seats were filled. Many were seeking the Lord for the first time. A large number were students from the school. What a precious sight! If there is joy in heaven in the presence of the angels over one sinner that repenteth, what joy must there be in heaven over more than a score of souls coming to Jesus! This was a very solemn scene, and many hearts in the congregation were deeply moved. There was unmistakable

evidence that the presence of the Lord Jesus was in the meeting.*6LtMs, Ms 42, 1890, par. 82*

When we bowed for prayer Brother Farnsworth, Brother Robinson, Brother Farman [?], and myself prayed, and we all had a spirit of earnest intercession not only for those who were seeking the Lord but for the whole congregation, and especially for the ministers. The blessing of the Lord came into our midst. The power and Spirit of the Lord in large measure came upon the people, especially the ministers.*6LtMs, Ms 42, 1890, par. 83*

Oh, how it rejoices my heart that I do not have to urge the message given me of God to ears that cannot hear nor understand the voice of the Spirit of God! When I know that there is an influence constantly at work in an under current to counteract that which God bids me speak, it is a great sorrow to my soul, because I know of the personal harm these souls are doing to themselves, just as others have done all the way along since God has given me my work. Some have resisted the Spirit of God, and made of none effect the messages of warning, reproof, and encouragement given to the church and to them personally. They have barricaded themselves with the same unbelief that made the work of Christ so hard when He was upon the earth. He left His mournful testimony that He could not do many mighty works in cities and villages because of their unbelief. Because His teachings interfered with their doctrines, the prejudice against Him was so great that He was obliged to go from place to place to save His life. He was like a fugitive in His own world, which He had created, yet in it there was not a place that He could call His own to lay His head. All this humiliation and sacrifice was borne on our account that Christ might bring many sons and daughters to God. Many are standing in their own light, gathering to their souls clouds and darkness.*6LtMs, Ms 42, 1890, par. 84*

Many claim that they want to be saved, that they want to be sons and daughters of God, but they will in a most pathetic manner complain of God because they do not feel as they think they ought to feel. They say, "I know I have much to be thankful for. The Lord has blessed me many times; but I can't feel as I want to feel. I dare not apply to myself the promises and say that I am a child of God. I

think He blesses others. I think He will receive them—but not me. I cannot believe that He will forgive my sins.”*6LtMs, Ms 42, 1890, par. 85*

This is clearly defined as unbelief and it is sin before God, for they dishonor God and limit the Holy One of Israel. Christ is your Saviour. He is found of all them who seek for Him with the whole heart. The gracious promises are given to His church, and if you have taken the steps requisite in conversion, if you have made open confession of Christ, you are a part of the body of Christ, a part of His great whole. Anxiety, questionings, and distrust of God show that you do not believe in Him and do not appropriate the promises to yourself. Therefore you fall short of that comfort and hope and courage in the Lord that it is your privilege and duty to have every hour of the day and every day in the week. Do you love Jesus? Do you long for His peace? Then believe, and the longings of your soul shall be satisfied.*6LtMs, Ms 42, 1890, par. 86*

“If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 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. I will not leave you comfortless: I will come to you.” *John 14:14-18.6LtMs, Ms 42, 1890, par. 87*

With these gracious promises and assurances, how can you look away from Christ and His love, and take Satan’s suggestions and talk out that which pleases him—doubts and unbelief? How can you second the voice of Satan in the soul, to bring a shadow of doubt and a cloud of unbelief to others, and plainly say, I do not believe the words of God; I do not believe He will do for me the things He has promised? In this you grieve the Spirit of God and separate your soul from the comforting assurance of His care, His love, and His guardianship. Oh, how inconsistent is the course of a professed believer who has no real faith in the rich promises of God!*6LtMs, Ms 42, 1890, par. 88*

Said Jesus, “Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also ... He that hath my

commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me ... Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, Neither let it be afraid." *Verses 19-27.6LtMs, Ms 42, 1890, par. 89*

Now let every troubled, perplexed soul study these words spoken by the world's Redeemer. This is the voice of God to you, and if you want light in clear, steady rays, then hear the voice of God and comply with the conditions here specified. Be a doer of the words of Christ and you will not walk alone and in darkness but you will have the Light of life.*6LtMs, Ms 42, 1890, par. 90*

You are without excuse if you hug to your soul your unbelief, your doubts, and go to others with your complaints, for there is no manner of excuse that can justify you, with these words of Christ spoken to you. They are full of comfort, full of hope and assurance forever.*6LtMs, Ms 42, 1890, par. 91*

If you cast His words behind you and leave the cool snows of Lebanon to seek refreshment from human sources, you will not have peace or comfort, because you refuse the help which God gives you.*6LtMs, Ms 42, 1890, par. 92*

The Lord declares that the gates of hell shall not prevail against His church. [*Matthew 16:18.*] Every sincere member of the church may include himself in these promises and say, "I am the Lord's. In His strength I am invincible." Then do not put on a doleful attitude and misrepresent my Lord, and act as though He had insulted you by giving you promises that He does not fulfill, as though you are having a hard time and are left alone to battle against the powers of darkness.*6LtMs, Ms 42, 1890, par. 93*

He says, "I will not leave you comfortless: I will come to you."

“Because I live, ye shall live also.” “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 14:18, 19, 21.* Do you individually believe these words? Or do you treat them as idle tales? Do you grasp them by faith, and accept them and rejoice in them? This is eating the flesh and drinking the blood of the Son of God.*6LtMs, Ms 42, 1890, par. 94*

Jesus said, “If a man love me, he will keep my words.” “Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” *John 14:23; 6:53-63.* Here are the conditions of our salvation: to believe the words given us in the living oracles of God, and to bring His words into our practice—to do His words. They are spirit, and they are life.*6LtMs, Ms 42, 1890, par. 95*

October 26, 1890

South Lancaster, Mass.

I have not been able to sleep since three o'clock. I arose and indulged in a bath, then tried to see if I could sleep; but no, I have too much thinking to do. I dressed and then enjoyed a precious season of prayer, and have been writing since four o'clock. It is now half past six.*6LtMs, Ms 42, 1890, par. 96*

We had no rain yesterday but the sky was blanketed with clouds, and we have no rain today but the clouds remain. But we do not give up in despair and say the sun will never shine. We expect to see the sun and to rejoice in its brightness. Just so should we encourage faith, believing in the promises of God in the darkness, relying upon His bare Word when there is nothing that appears to human vision as a fulfillment of His promises. Then our faith would

grow. It would be triumphant and would be acknowledged of God as perfect. Like the faith of Abraham, it would be accounted unto us as righteousness. *6LtMs, Ms 42, 1890, par. 97*

I feel sad because, in so marked a manner, we misrepresent the dear Saviour by walking in gloom. He says, "He that followeth me shall not walk in darkness." *John 8:12*. Then you who gather the clouds of unbelief about your soul, whom are you following? You who talk your unbelief, who is your leader? Will you think of these things? Can you reflect light to the world when you have no light to shine to the world? Unless the world shall have a better representation of Jesus Christ in you, I know that you will mislead. You will misrepresent His character and be a body of darkness rather than a bright and shining light. *6LtMs, Ms 42, 1890, par. 98*

When you bring the truth as it is in Jesus into the inner sanctuary of the soul, then Christ is abiding in you. "Without me ye can do nothing," He says. [*John 15:5*.] Make an entire surrender to God. Your will, your preference, must be submerged in God's will and held there firmly day by day, hour by hour. Then you will triumph in the God of your salvation. *6LtMs, Ms 42, 1890, par. 99*

"Work out your own salvation with fear and trembling." *Philippians 2:12*. What does this mean? It means that every day you are to distrust your own human efforts and wisdom. You are to fear to speak at random, fear to follow your own impulses, fear that pride of heart and love of the world and lust of the flesh shall exclude the precious grace the Lord Jesus is longing to bestow upon you if you will empty the soul and make a place for it. "For it is God which worketh in you both to will and to do of his good pleasure." *Verse 13*. You may ever keep in a position to cooperate with God. *6LtMs, Ms 42, 1890, par. 100*

October 26, 1890

I spoke in the afternoon to a large audience. I feared I should not have strength, but the Lord gave me His grace and His power to address the people from *2 Corinthians 3:18*. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of God." *6LtMs, Ms 42, 1890, par. 101*



It is Satan's work to throw his hellish shadow before the souls of men that their minds shall contemplate him and his works and look no farther. Then he seeks most earnestly to eclipse the bright attractions of the eternal world by his thousands of devices, that men shall talk of his power, extol his greatness and praise him, while God is forgotten. *6LtMs, Ms 42, 1890, par. 102*

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." *2 Corinthians 4:3-7, 15.6LtMs, Ms 42, 1890, par. 103*

Christ is our pattern. His life, His character, His manner of teaching need to be continually studied by those who give themselves to His service to direct and instruct those who are ready to perish, as to what they must do in order to be saved. If the ministers of Christ would not study any other man's ways, attitude, manner of teaching, manner of address, but the one unerring Pattern, they would be far more successful. In constantly keeping the Lord Jesus ever before them, they would learn in His school, practice His ways, and catch His Spirit. Jesus Christ ever assumed an equality and identity with God. "My Father worketh hitherto, and I work." "What things soever he doeth, these also doeth the Son likewise." *John 5:17, 19.6LtMs, Ms 42, 1890, par. 104*

The laborers together with God have the ways and habits of Christ before them. They stand in the same relation to Christ that Christ stood to the Father. They must copy Christ. Whatsoever things the Son of God doeth, so also will His followers do. If the teachers of the Word of God kept their eyes less on men and more upon the Pattern, Christ Jesus, they would have far greater power and efficiency and their work would not present so much

imperfection. *6LtMs, Ms 42, 1890, par. 105*

October 27, 1890

South Lancaster, Mass.

I arose early, attended morning meeting, and read an article written in regard to the canvassers working so largely for one book, *Bible Readings*, and letting *Volume 4* fall dead from the press. The very matter that the people are in need of they do not have because there is no interest manifested to circulate it. *6LtMs, Ms 42, 1890, par. 106*

Took dinner with Brother Robinson's family. His wife's mother, Sister Farnsworth, I have not met for many years. We had a little visit. In the evening I read three articles to those assembled in the church. This is very important matter. *6LtMs, Ms 42, 1890, par. 107*

I became very weary. There is a gathering in my head. I have considerable pain in head and ear. Received some treatment at night. I am compassed with infirmities, but I cling to the promise, "I am your Restorer. I will restore you. In all your pain and afflictions remember I will restore you." This I believe. My trust is in the Lord God of Israel, who has abundant power, who will not require me to go a warfare at my own charges. *6LtMs, Ms 42, 1890, par. 108*

October 28, 1890

South Lancaster, Mass.

I have had more sleep than I feared I should get when I lay down. My ear was poulticed, yet I see no special change for the better. Brother Emery Farnsworth brought his horse and phaeton and took Sara and me to Clinton, and I visited a dentist to see if my teeth created any of this difficulty. He examined my teeth and said that they did not need any repairing. I am asking the Lord to help me, to remove the pain, and strengthen me to do the work before me. I know I have a message for the people. *6LtMs, Ms 42, 1890, par. 109*

I had a long talk with Stephen Belden. He is humble and seems to

be in a good state spiritually. He is passing through sore trials now. I am sorry for him and tried to comfort him and encourage him to trust in the Lord. I had a talk with Brother Robinson. Profitable, I trust.*6LtMs, Ms 42, 1890, par. 110*

Brother Edwards came in to visit me. I had a long talk with him which I hope will relieve his mind. Sister Palmer came in and I talked with her a short time. I find enough to do to occupy every moment with earnest work. There is no time to idle, no time to please self, no time to study how I shall kill time. I see so much to be done, so few burden-bearers, that I want more than mortal energy to do that work which many will not see and will not do.*6LtMs, Ms 42, 1890, par. 111*

Wednesday, October 29, 1890

South Lancaster

I arose early and sought the Lord in prayer for His blessing. I can of myself do nothing. My strength, I sensibly feel, is weakness. But the Lord is my Helper; in Him will I trust.*6LtMs, Ms 42, 1890, par. 112*

I spoke in the academy at half past eight o'clock. The students were assembled and I have much pleasure in saying I have not seen a better class of students assembled in any school than is now attending the South Lancaster Academy. I dwelt largely upon the necessity of their making themselves all that they possibly could be, always trusting in the Lord to open their understanding and give them His grace and His wisdom.*6LtMs, Ms 42, 1890, par. 113*

## Ms 43, 1890

Review of Experiences at South Lancaster, Massachusetts

En Route from New York City to Pennsylvania

October 30, 1890

Portions of this manuscript are published in *MR1033 16-17*.

We left South Lancaster yesterday at about two o'clock. Was obliged to remain in Worcester three hours. Left at five o'clock P.M. and arrived at New York City 10 o'clock P.M. Willie had preceded us to the city [by] two days. We were obliged to go to Brooklyn to the Mission. We changed five times, I think, and every change required descending stairs or going up stairs. How thankful I was that the Lord had strengthened my limbs, especially my ankle bones, that I could walk as fast and climb stairs equal to any of our party—Willie, A. T. Robinson, Sara McEnterfer and myself.<sup>6</sup>*LtMs, Ms 43, 1890, par. 1*

We did not get to rest until midnight. I praise the Lord this morning [that] I can report to those who ask, "How did you sleep?" "Well, notwithstanding the elevated rail cars [that] were rattling over the rails almost by our windows."<sup>6</sup>*LtMs, Ms 43, 1890, par. 2*

We were delayed one day longer than we designed. I had ague in my ear and [my] head was involved. I suffered much pain. Dared not be on the road. I consulted a dentist. He said the teeth were not the cause of this affliction. Then I took alcohol sweat, and worked my best to subdue the pain and the relief came. I am made aware that all this trouble was the result of a severe cold.<sup>6</sup>*LtMs, Ms 43, 1890, par. 3*

I spoke in the academy to the students and I will say I never saw a better class of students together than was before me. The Lord gave me much freedom in bearing my testimony to those students. This made thirteen times I had spoken. I do not think I shall labor as hard in the forthcoming meeting. The last Friday and Sabbath and Sunday were seasons of intense interest. The Lord moved upon me in a special manner by His Holy Spirit to present the truth and the

rich promises of God in clear lines before the congregation.*6LtMs, Ms 43, 1890, par. 4*

Friday I asked all to come forward who desired the prayers of the servants of God. Many students responded and there were about seven seats in the body of the house full of all classes, young and old. All present knew that the Holy Spirit was in our midst. My spirit was stirred within me as I saw the number who responded and listened to testimonies from their lips.*6LtMs, Ms 43, 1890, par. 5*

Then the praying season! What a blessed manifestation of the Spirit and power of God! The prayers were most fervent. I never knew Brother A. T. Robinson to reach so decidedly into the inner sanctuary as on this occasion. The Lord gave me the spirit of intercession. I could not cease the urgent request to God for the converting power of His grace both upon ministers and upon people. We could say with Jacob, "God is in this place." "This is as the gate of heaven." [*Genesis 28:17.*] The sunbeams from the Sun of Righteousness were flooding all the chambers of my mind and the soul temple. I felt for a time shut in with God. I could see and sense only the sweet divine presence of Him whom my soul loveth. This season will never, never be forgotten by those present.*6LtMs, Ms 43, 1890, par. 6*

We commenced the meeting at half past two and remained to welcome the sacred hours of the Sabbath. I have been urging my prayer for the Lord to strengthen me, to give my poor heart rest from pain. I leave my petition at the throne of grace and say, "Not my will, but thine, O Lord be done." [*Luke 22:42.*] If it be His pleasure to give me grace to work for Him in pain and suffering almost constantly, and this is best for me, I say, "Amen." I will continue to work until I lay off the armor at the feet of my Redeemer. Jesus, precious Saviour, is my trust, my song all the day, my refuge in all my troubles.*6LtMs, Ms 43, 1890, par. 7*

Sabbath, by special request, Willie spoke in the forenoon. I was not present. I spoke in the afternoon. Again the burden rolled upon me for the people. I felt constrained by the love of Jesus to urge that all who claim to follow Jesus will be active, earnest workers for the saving of the souls of those out of Christ; that they should unite with

the delegated ministers to be laborers together with God.*6LtMs, Ms 43, 1890, par. 8*

I knew no tame, commonplace efforts would answer for this time. They must eat of the flesh and drink of the blood of the Son of God if they themselves would have eternal life. “My words,” said Jesus, “are spirit and life.” “The flesh profiteth nothing.” [*John 6:63.*] As the branch draws its sustenance from the living vine, so all who are in Christ must live of Christ, be a partaker of His Spirit, become infused with the life of Christ, and then they can work the works of Christ, be one with Christ, and set forth Jesus crucified and risen again and at the right hand of God to make intercession for us.*6LtMs, Ms 43, 1890, par. 9*

Again I presented before them the richness of the promises of God. I asked if there were any present who did not enter the service of Christ? and Why? That question you will have to answer at the bar of God. Ask it of your own souls now—Why you should not love and obey Him who has died to ransom you from ruin. I again invited them to come just as they were, without waiting to make themselves good enough for Jesus to save them. We had a large number [come] forward again and most of them were students.*6LtMs, Ms 43, 1890, par. 10*

Again we presented these souls, who were now seeking their Lord, in the arms of our faith and again were in the solemn prayers characterized by intense, earnest pleading and arguments before God, that in accordance with His precious promises He would be found of those who were seeking Him in sincerity and in truth, and would pardon their transgressions according to His pledged word; that He would reveal Himself to them as a sin-pardoning Saviour. “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.*]*6LtMs, Ms 43, 1890, par. 11*

Again the Lord’s presence was with us in a marked manner and that to bless. Praise and thanksgiving rolled back from many hearts and lips to the God of heaven for His mercy, His loving kindness and matchless grace imparted to those who were confessing their sins in contrition of soul. I was abundantly blessed. I could say “The

sunbeams of the Sun of Righteousness were shining upon me,” and I was all light in the Lord. Oh, it is these revealings of His mercy that lead me to make melody in my heart unto the Lord and give me courage.*6LtMs, Ms 43, 1890, par. 12*

I thought I had never seen a time in my experience when the Lord came so intelligently near. The work was apparently universal and the influence extended to regions around about. That work of manifest grace of God has been abiding and been doing its leavening work up to this time and the Spirit’s power was again at work upon hearts and the converting power of God was in our meetings. Our ministering brethren, young brother Farnsworth, felt the divine touch; Brother Robinson, Eld. Goodrich, Brother Farman, Brother Whittier, Bro. Miles and many others were deeply moved by the Spirit of God. I was glad to see in the assembly many new in the faith. Men and women of influence had, since the meeting two years ago, responded to the truth as presented before them by the laborers together with God. These men will some of them engage in the work in some of its branches. We are entreated to remain in New England but we dare not yet encourage them. They are urging us to spend the winter east. I want God’s will, not mine. Let the Lord lead me and teach Willie and me what He would have us to do.*6LtMs, Ms 43, 1890, par. 13*

We want [to] work while it is day for the night cometh in which no man can work. “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.” [*John 4:35.*] “Pray ye therefore the Lord of harvest, that he would send forth laborers into his harvest.” “The harvest truly is great, but the laborers are few.” [*Luke 10:2.*]*6LtMs, Ms 43, 1890, par. 14*

The harvest of the world is ready. Souls are being impressed and moved upon by the Spirit of God. Christ is drawing all men unto Him. There are men wanted, women also, who shall give themselves to God to cooperate with Jesus Christ who is the “Way, the Truth, and the Life.” [*John 14:6.*] These living human agents are to be laborers together with God. They are to seize the opportunities as they appear presented before them, and gathering light from the source of all light they are to reflect light to the world

and lead men to the knowledge of the truth as it is in Jesus, leaving in clear and distinct lines a bright track heavenward. The harvest is ready, the laborers are few. *6LtMs, Ms 43, 1890, par. 15*

If there is spiritual life in the members of the church, they will reveal it. You will walk if you have life. You will work infused yourself with the Spirit of God. You will infuse others. Alive unto God are the unmistakable signs of Christ's abiding in the heart. Christ is the [light] and the life. Those who are drawing nourishment from the life of Christ will reveal the fresh, new life principles to others. "If thy presence go not with us carry us not up hence." [*Exodus 33:15.*] *6LtMs, Ms 43, 1890, par. 16*



## Ms 44, 1890

Diary, October and November 1890

Brooklyn to Salamanca, New York

October 30 - November 4, 1890

Portions of this manuscript are published in *9MR 73-75*; *MR1033 17-20*.

October 30, 1890

Brooklyn, New York

Yesterday was a trying day for me, especially in the evening. As we approached New York City it was about ten o'clock. I much dislike the elevated railroad. We changed so often, and had to travel up and down the stairs and be exposed to currents of air, with the cold upon me. I was feeling very disagreeable. We waited at one station more than half an hour while Brother Robinson and Willie White went to seek a place to deposit calligraph and large luggage. Here I got cold by being exposed to currents of air, and greatly feared the consequences. *6LtMs, Ms 44, 1890, par. 1*

It was eleven o'clock at night when we reached the mission at Brother Robinson's. It was some time before we could awaken anyone. We succeeded at last and we were welcomed into the mission. Had a cup of warm drink and retired. The elevated railroad was very near our chamber and the noise of travel was continued until late, but I slept the sleep of weariness. As early as possible after breakfast and a season of prayer we started on our journey back to New York City to take the cars. We had to go through the same wearisome process, going upstairs and downstairs to ride on the elevated railroad, in order to get to our destination. *6LtMs, Ms 44, 1890, par. 2*

We felt thankful when the hurry and bustle were over and we were seated in the cars for Salamanca, N.Y., which place we reached Thursday night at eleven o'clock. I was sick and tired and nervous. It seemed to me I could not endure the overheating of the cars.

There was no comfort to passengers notwithstanding their earnest protests. One man would complain of the ventilators being opened or the door being opened and he would succeed in getting them closed. I hope never to have to suffer such nervous prostration as on that car.*6LtMs, Ms 44, 1890, par. 3*

Thursday night. We met Brother Hicks at the depot and he had us as his guests at his home. It was raining all day, and here in this place the ground was covered with snow—the first we had seen this year. All were in bed and Brother Hicks provided hot water for me to drink before retiring.*6LtMs, Ms 44, 1890, par. 4*

Friday morning, October 31, 1890

We were introduced to Brother Hicks' mother, a kindly looking lady, not a Sabbathkeeper, and not opposed. Brother Hicks' wife is in the insane asylum in consequence of a fall sixteen years before, striking upon the back of her head. They have a son fifteen years old, a quiet lad. He does not make any profession of religion.*6LtMs, Ms 44, 1890, par. 5*

Brother Hicks is employed to oversee the working force on the railroad, receiving fifteen hundred dollars per year. He embraced the Sabbath and sent in his resignation, but the president of the road did not accept it, so he has continued to keep the Sabbath and do his work. He has been sent for a number of times to oversee some difficult job on the railroad on the Sabbath, but he did not respond and they did not discharge him, for he is faithful and is esteemed highly.*6LtMs, Ms 44, 1890, par. 6*

The Lord demands of us to cultivate faith and love, one for another. There is danger of our becoming self-sufficient, of each supposing he can have his own way. This is always a losing game. The Lord Jesus would have us respect one another.*6LtMs, Ms 44, 1890, par.*

7

Sabbath, November 1, 1890

Salamanca, N. Y.

The cold is very severe upon me. I shall attempt to speak but it will

be with difficulty. We have the Congregational Church. *6LtMs, Ms 44, 1890, par. 8*

The Lord did indeed help and strengthen and bless me in speaking to the people, dwelling largely upon the necessity of faith and love for one another as followers of Christ, which has been almost extinct in our churches. The words spoken were heartily received and the seed sown I sincerely believe will start a train of thought that will result in the cultivation of greater love and increased faith in the rich promises of God. *6LtMs, Ms 44, 1890, par. 9*

I sought to show that God was much grieved and greatly misrepresented by His people remaining in an attitude of doubt and uncertainty and downright unbelief, when the Lord had done so much for them in every way. I presented before them the many, many blessings that we are daily receiving from the Lord, and how little gratitude we express for all these favors. We want to be intelligent, God-fearing men and women, and be thankful and praise God every day of our lives. *6LtMs, Ms 44, 1890, par. 10*

The Lord Jesus has been bestowing upon us every favor from age to age. In the pages of sacred history have been left illustrations and symbols speaking to our outward senses to teach us important spiritual truths. The Lord manifested His power in behalf of His people in their deliverance at the Red Sea. When they crossed the River Jordan, a dry path was made for the mighty hosts of Israel to pass over. The Lord Jesus, the invisible Leader of Israel, gave directions to Joshua to pick twelve stones from the bed of the river. *Joshua 4:3*. This chapter is of special consequence to us. The history of the children of Israel, as well as the New Testament Scriptures, is our lesson book. *6LtMs, Ms 44, 1890, par. 11*

All the cautions given to Israel are to prevent a degeneracy of the people into the habit of blending with the heathen and associating with them, placing temptations in their own way. This (*chapter 4*) is a lesson to be carefully studied. We are as a people to guard ourselves diligently lest we forget the charges of the Lord. There are many dangers that we shall avoid if we keep ourselves a distinct people from the world. Our children are the Lord's heritage to be educated and disciplined, and that most faithfully, to obey God

and keep all the words of the Lord in obeying His commandments. Parents are responsible to God for strictly guarding their children in the path of obedience to God.*6LtMs, Ms 44, 1890, par. 12*

Sunday, November 2, 1890

Salamanca, N. Y.

I am suffering much with the cold in my head, my throat and my lungs. And yet I spoke on the subject of temperance, dwelling largely upon the necessity of training children that they shall not become drunkards. All listened with most earnest attention, and many came and thanked me for the good words spoken. They confessed they had become very indifferent in the training and educating of their children. "If we had heard these words you have spoken from the Lord to us, and done according to the instruction given, our children might now be with us serving the Lord. The blame is wholly on us."*6LtMs, Ms 44, 1890, par. 13*

The special instruction given from the Lord Jesus to Moses and Aaron and Caleb, is to us just as much as to them. "We are to keep our children now," I said, "from the association of worldlings." While we shall not cease to warn and entreat and try to present the truth to the parents who are unbelievers, to mix and mingle with them in association will be to the ruin of your children.*6LtMs, Ms 44, 1890, par. 14*

Monday, November 3, 1890

Salamanca, N. Y.

I had an appointment Monday afternoon and I tried to fill it. My head was suffering, my ears could scarcely hear my own voice, yet the Lord helped me, else I could not possibly have spoken. I could scarcely stand upon my feet, but I felt the sustaining power of God upon me. I dwelt again upon the necessity of faith, the necessity of loving God supremely and our neighbor as ourselves.*6LtMs, Ms 44, 1890, par. 15*

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

inspiration.”*6LtMs, Ms 44, 1890, par. 16*

I know that the words of the Lord Jesus had come to the people. Many spoke of the help they received from the words spoken. I told them to render no thanks to me. God and He alone should have the praise. I was only an instrument in His hands, and I could not have stood upon my feet and spoken at all had not the Lord helped me in a special manner.*6LtMs, Ms 44, 1890, par. 17*

I had a lengthy interview with a sister of Sister Bowen. She has an unbelieving husband who opposes her violently and is cruel and abusive to her and to her children. She attended this meeting without his knowledge, on her way to visit her father and mother. She knows not what is before her. Her husband found her reading the Bible. He took the large family Bible, cut out the family record, besmeared its pages with kerosene oil and threw it into the fire. He burns all her books and papers if he can find them. His ingenuity to discover anything that is of a religious character and consume it, is satanic. The enmity of Satan against God and the truth is not abated, and we need to be imbued [?] with the Spirit of God.*6LtMs, Ms 44, 1890, par. 18*

Weary in body and in much discomfort and pain I went to my chamber, my sleeping room. I had painful feelings and thought I would be compelled to return to Battle Creek. The season of the year was unfavorable, the weather changeable, and the cars uncomfortably heated. This prepared us to contract colds, and it seemed presumptuous to attempt to journey from state to state.*6LtMs, Ms 44, 1890, par. 19*

I knelt by my chair to pray, feeling disheartened in reference to my journeying. Many appointments were before me. I had not uttered a word when the whole room seemed filled with a soft, silvery light, and my pain and disappointment and discouragement were removed. I was filled with comfort and hope and the peace of Christ. “My peace will I give unto you.” [*John 14:27.*] I knew it was upon me. The presence of Jesus was in the room. *Genesis 28:12-15.* I could better understand the meaning of these words. And Jacob said, “Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none

other but the house of God, and this is the gate of heaven.” *Verses 16, 17.* And he was in a desolate wilderness. *6LtMs, Ms 44, 1890, par. 20*

Indeed heaven seemed very near to me, and my heart was filled with joy and gladness. I had no inclination to sleep. I wanted to feast upon the heavenly manna, that bread of life that if we eat thereof we shall live forever. What a night that was to my soul! Every breath was prayer mingled with praise to God. *6LtMs, Ms 44, 1890, par. 21*

November 4, 1890

We left Salamanca Tuesday, November 4, 1890, about eleven o'clock. The train was delayed and we were obliged to wait at the depot. It was very small and the company that was to take the cars was large. They were mostly our people returning from the meeting. All wished to speak with me and I was able to speak with them. The snow was falling. We were at last seated in the cars and were thankful to be moving. I longed to be where I could write out the things that were opened to me the past night. *6LtMs, Ms 44, 1890, par. 22*

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[Early 1891 (?)]

[Battle Creek, Michigan (?)]

[The following entry is preceded by the words “A letter written from Salamanca, November 3, 1890.” However, since it originally followed Ellen White’s diary entry for December 31, 1890, it probably was written after that date. The words “a letter written from” appear to have been added at a later date when it may actually have slipped Ellen White’s mind as to exactly where she was when she penned these lines. The November 3 date doubtless refers to the subject under discussion, not the date of writing, which was probably early in 1891, although we do not know the actual date.] *6LtMs, Ms 44, 1890, par. 23*

I had a very marked experience which I hope never to forget.

Through the night season I was in communion with God. I was taken out of and away from myself, and was in different states and assemblies, bearing a decided testimony of reproof and warning.*6LtMs, Ms 44, 1890, par. 24*

I was in Battle Creek and in a council assembled there were ministers and responsible men from the Review office. There were sentiments advanced and with no very gentle spirit urged to be adopted, which filled me with surprise and apprehension and distress. Years before I had been called to pass over similar ground, and the Lord had revealed to me many things of importance and given me warnings to be given to His people decidedly. I was commanded to hold the same before them perseveringly and not to fail or be discouraged in this work, for the men who ought to live so close to Jesus Christ that they could discern His voice, receive His counsel, and keep His way, would become exalted and would walk in the sparks of their own kindling. They were not spiritual, could not discern the devices of Satan, and were ignorant in a large degree of his workings. They would adopt plans which appeared wise, but Satan was the instigator of these measures. If these men had the molding of the work, God would be dishonored.*6LtMs, Ms 44, 1890, par. 25*

As far back as 1883 and 1884, testimonies were borne in the tabernacle upon many points of deepest interest and vital importance to our people, in reference to our work and the spirit that must attend the worker. It is all true that Satan is wide-awake. While men sleep he sows his tares. While Satan is manifesting his greatness and power to carry out his rebellion to the bitter end, he is represented as walking about like a roaring lion seeking whom he may devour. It is those who feel self-sufficient and in no danger, who do not feel the necessity of constant prayer and watchfulness, whom he ensnares.*6LtMs, Ms 44, 1890, par. 26*

Through earnest prayer and living faith, the sentinels of God must lay hold, as never before, of the divine nature or they will be found ensnared—professedly working for God but working on Satan's side of the question, flattering themselves that they are working on Christ's side. The eyes of their understanding are blinded. They are ignorant of the wonderful and specious devices of Satan, because

their eyes are not anointed with the heavenly eyesalve. Their vision is perverted with human wisdom, which in God's sight is foolishness. *6LtMs, Ms 44, 1890, par. 27*

In a vision given in 1880, I asked, Where is the security for the people of God in these last days of peril? The answer was, "Jesus maketh intercession for His people. Satan stands at His right hand to resist him, 'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?'" *Zechariah 3:2*. Jesus in His position as Intercessor and Advocate for man is leading all who will be led saying, "Follow me upward and onward step by step, where the clear light of the Sun of Righteousness shines." *6LtMs, Ms 44, 1890, par. 28*

Again and again since 1845 the dangers of the people of God have been laid open before me, showing what would be the perils of the people of God in the last remnant of time. These perils have been shown me down to the present time, and on the night of November 3 there was spread out before me some things I could not comprehend. At the same time assurance was given me that the Lord would not allow His people to be enveloped in the fog of worldly skepticism and infidelity, for Christ would lead all who would follow His voice, and be obedient to His commands, up from the fog of worldly malaria to the summit, above the fog of questioning unbelief, where they might breathe the atmosphere of security and might triumph, standing on the solid Rock, a foundation sure and steadfast. *6LtMs, Ms 44, 1890, par. 29*

The only safety for any human soul is to stand on this elevated platform, by the side of our Advocate and Surety, where no wily foe can steal a march upon him, and the light of the throne of God will lighten them every one. Man's only safety is in combining his humanity with divinity. On this combined power hangs the hope of the perishing world. Perfect humanity is perfect only through connection with deity. *6LtMs, Ms 44, 1890, par. 30*

I was shown that man has sought out many inventions with the aptitude, sharpness, and acute wisdom of Satan's devices, for he is back of these imaginings. If men would not trust in men, if they



would not trust in their own wisdom, which they think is beyond question, but would, in simplicity of faith, trust in the Lord God of Israel, then would they come out of the cave where human reasoning is their strength and stand with God. They could hear His voice and know who it is who speaks with them. Jesus Christ is the only strength and hope of His people. Men will climb to exalted heights, drawing minds to their wisdom. Christ laid hold on the nature of man and erected the cross between humanity and divinity, between heaven and earth, to create a wonderful center of attraction which would draw men across the gulf of sin and separation to Himself, the Lifegiver. "Him hath God the Father sealed." [*John 6:27.*] Jesus proclaimed Himself as Him "whom the Father hath sanctified, and sent into the world." [*John 10:36.*] At His baptism, all human instrumentality was dispensed with as unworthy of the greatness of the One in whom dwelt all the fulness of the Godhead bodily. *6LtMs, Ms 44, 1890, par. 31*

We have great scenes before us. The Lord is soon to come with power and great glory, but men will bind up in confederacy with men. Satan knows that his power and his usurped authority will be forever at an end and, while he can, he will make the most decided efforts to gain the supremacy. Unless those who claim to believe the truth stand as faithful sentinels on the watchtower, praying earnestly to God, presenting the merits of Jesus Christ, Satan will put evil imaginings in their minds, and for lack of spiritual eyesight and discernment, their voices will utter things which will betray holy, sacred trusts. The enmity of Satan against good will increase steadily, as man exercises his powers in human inventions to carry out his rebellion. Satan and man will form an alliance against heaven and will plan their battles against even the God of heaven, for they know not what spirit they are of. The Lord Himself puts His Spirit, His divine nature, where man can, through Jesus Christ, connect with the One mighty in counsel, and have a renovating energy to expel Satan, and through the divine anointing receive spiritual eyesight to discern who is his counselor, Satan or Jesus Christ. *6LtMs, Ms 44, 1890, par. 32*

I saw that strange things would arise—fanciful things. Every man who becomes a laborer together with God will have a hatred of evil, and will resist those passions which are excited and kept in active

exercise by Satan to deal treacherously with their fellow brethren. All who will become partakers of the divine nature, having overcome the corruption that is in the world through lust, have a constant conflict with Satan, who claims dominion over the earth. Evil angels conspire with evil men that the world shall be held under the sway of Satan. The whole aim of the apostasy is to destroy the champions of God and the truth. Jesus Christ came that the world through Him might have life, but He was scorned as a deceiver and they said of Him, "He hath a devil. He doeth miracles through the prince of devils." [*Verse 20; Matthew 9:34.*] The cause of truth will be betrayed and God dishonored. *6LtMs, Ms 44, 1890, par. 33*

**Ms 45, 1890**

Diary, November 1890

Sands, Virginia

November 4-11, 1890

This manuscript is published in entirety in *2MR 322-331; MR1033 21*.

Wednesday, November 5, 1890

Sands, Virginia

We left Salamanca, November 4, 1890, about eleven o'clock. On the cars we met Brother Lawhead and his son. We were passing over the same ground that we went over two years ago in journeying to Williamsport at the time of the flood. We changed cars at Elmira and at Williamsport, and then we journeyed to Harrisburg. We tarried there until the next morning. We walked to the hotel from the depot—a few blocks—and we found crowds everywhere yelling at the top of their voices because it was election of the State officers and governor of the State. We did not return until eleven o'clock at night. The noise and shouting kept up all night. We had to be at the train at half past four o'clock. We were called at a quarter before four, giving us three quarters of an hour to dress and to be at the depot, check baggage, and buy tickets. *6LtMs, Ms 45, 1890, par. 1*

We were glad to be seated in the cars, but we had in the cars about one dozen men who had more liquor than good sense. They kept up a constant disturbance, snatching one another's hats, pounding one another on the head with their hats, tossing them, jamming them up in all kinds of shapes, and placing themselves in pugilistic attitudes. Oh, how sick and tired we were of these performances! We changed cars, and had not been long seated before we changed cars again, for they said the wheel-box was on fire. We got placed in the car, rode a few miles, and then had to change again, for the car was disabled—broken. We went into the same car we had left. It was altogether a very disagreeable ride. *6LtMs, Ms 45,*

1890, par. 2

We reached this place Sands, Va., about twelve o'clock. The train is usually due about eleven o'clock. We found Brother Lewis, who lives within three miles of Washington, waiting with team for us. We rode out one mile. Brother Robinson and Willie White walked. Close by the meeting house which was built for our people, was a building owned by Brother Painter. It was at this time vacant, and the brethren moved into it to entertain those who came. We have very good accommodations, but in marked contrast to the ample and abundant rooms in Salamanca. We seldom find ourselves so well situated in our travels as we did at Brother Hicks'. We have not a thing to complain of, for the Lord's people here are doing their very best and we are fully satisfied. They are generally poor, but there are some who are more wealthy, and who are able to help advance and sustain the cause of God. Brother Painter is wealthy. God help him to do his whole duty in the work and cause of the Master.*6LtMs, Ms 45, 1890, par. 3*

Thursday, November 6, 1890

Sands, Virginia

Brother Robinson, Sara McEnterfer, Willie White and I were accommodated by Brother Lewis taking us with his horses and carriage about eight miles to Luray to see the caverns. We went into a building and for one dollar each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I was glad for this privilege to ride. It did us all good. I received letters from Brother McClure, Emma White, and Brother Washburn.*6LtMs, Ms 45, 1890, par. 4*

Friday, November 7, 1890

Sands, Virginia

I arose at five o'clock and had a season of prayer, pleading with the Lord for His presence, His grace, and heavenly wisdom. I asked the Lord to give me health and relieve my heart of its pain and sickness, and I believe that He will hear my prayer and give me the message to bear in demonstrating the Spirit to this people. I had a little visit with some of the family, brethren who have come from West Virginia, across the mountains. *6LtMs, Ms 45, 1890, par. 5*

I wrote several pages this morning, and attended morning meeting. Spoke with great freedom. Many precious testimonies were borne. I told the people I would meet with them every morning if the Lord would give me strength. They need to be educated here, line upon line and precept upon precept. Oh, how I long to have them grasp the rich promises of God and conceive all their possibilities, all their privileges, to ask of Jesus those things which they so much need. *6LtMs, Ms 45, 1890, par. 6*

I spoke again to the people this afternoon at half past two. The house was full and more than half were unbelievers, but they listened with intense earnestness. The Lord gave me strength to speak with great earnestness and power one hour and a half. I feel to praise the Lord that He is renewing my strength and enabling me to bear the message He has given me. Oh, for the baptism of the Holy Ghost! I want the people to have it. They need it. We want rich blessings from the Lord in order to represent Christ to the people. I sent off to the mail sixteen pages, all but four written today. *6LtMs, Ms 45, 1890, par. 7*

November 8 [7?], 1890

Sands, Virginia

I arose early and after seeking the Lord in prayer I wrote many pages. At half past eight attended morning meeting and gave them a morning talk. I sought to revive their faith by relating my experience in Salamanca. Hearts seemed to be touched. I urged them to ask greater blessings of the Lord and to believe that He would bless, and then not to go away and waver about it. The Lord would have us firm and importunate as were Elijah and the importunate widow who obtained their requests because they would not let go. *6LtMs, Ms 45, 1890, par. 8*

I spoke in the afternoon to a house full. The Lord gave me power and grace to present the truth to the people, setting before the people the necessity of seeking the Lord, of setting their own house and hearts in order, and of heeding the Scriptures in bringing up their children in the fear and admonition of the Lord. My text was in Acts, the commission of Christ to His disciples. [*Acts 1:8.*] *6LtMs, Ms 45, 1890, par. 9*

The Lord gave me much freedom in speaking to the people of the necessity of every follower of Christ feeling that he is a missionary for God, the living human agency through whom the Lord will communicate His blessings to others. *6LtMs, Ms 45, 1890, par. 10*

Moses spent forty years as a shepherd of flocks to prepare him to understand himself, and to purify himself by emptying himself [so] that the Lord could accomplish His will in him. The Lord did not take for His workmen mere machines in intellect or feelings. Both are essential to do the work, but these human elements of character must be purged from defects, not by talking of the will of God but by doing His will. If any man will do His will he shall know of the doctrine. Moses was under training to God. He endured a long process of mental training to fit him to be leader of the armies of Israel. *6LtMs, Ms 45, 1890, par. 11*

Inspiration will come to men of God's appointment, but not to any man who retains a high idea of his own mental superiority. For every man whom God will use to do His will must have humble ideas of himself, and must seek in persevering earnestness for light. God will not require any man to become a novice and to sink down into a voluntary humility, and become more and more incapacitated. God calls upon everyone with whom He works to do the very highest kind of thinking and praying and hoping and believing. *6LtMs, Ms 45, 1890, par. 12*

Many have, as had Moses, very much to unlearn in order to learn the very lessons that they need to learn. He had need to be self-trained by severest mental and moral discipline, and God wrought with him before he could be fitted to train others in mind and heart. He had been instructed in the Egyptian courts. Nothing was left as unnecessary to train him to become a general of armies. The false

theories of the idolatrous Egyptians had been instilled into his mind, and the influences surrounding him and things his eyes looked upon could not be easily shaken off or corrected. Thus it is with many who have had a false training in any line. All the idolatrous rubbish of heathen lore must be removed, bit by bit, item by item, from Moses' mind. Jethro helped him in many things to a correct faith, as far as he himself understood. He was working upward toward the light when he could see God in singleness of heart. God Jehovah was revealed to him. This thorough intellectual training in Egypt, and as a shepherd among the mountains, in the pure air, made him a strong thinker and a strong doer of the Word of God. *6LtMs, Ms 45, 1890, par. 13*

God has done everything for us. What have we done? Shall we become faithful stewards of His grace? Shall we receive from the Lord Jesus His gifts to impart? "Love not the world, neither the things that are in the world." [*1 John 2:15.*] Our life is to be a trial of faith. We are to recognize that a heavenly hand is reached out to us. In laying aside our tenth for God, we shall be able also to present gifts and offerings. This is the Lord's method of saving our souls from worldliness, from greed, and from selfishness. He has made us His stewards. He imparts to all who love Him, that they may impart to others. With the Lord's imparted gifts in our hands, we are to feel that the Lord has made us His stewards, to be employed by Him. He has made my heart one with the heart of Christ, who gave His life and all the honors and riches of heaven that one, through faith, shall have eternal riches. *6LtMs, Ms 45, 1890, par. 14*

Sabbath, November 8, 1890

Sands, Virginia

We have beautiful weather. Willie White spoke in the morning with great freedom and his discourse made a favorable impression on all who heard him. This is the very work the Lord would have him to do. His work will be more in this line as he will necessarily have to accompany me from place to place as I journey among the people of God. I have had neither of my sons to accompany me. I have been alone with Sara McEnterfer as my companion. It is time this

order of things changed. Willie is correspondent of foreign missions, and I need him, and he must be prepared to preach the gospel to the people wherever he goes. *6LtMs, Ms 45, 1890, par. 15*

I spoke in the afternoon from *John 17*. The Lord gave me much of His Holy Spirit. The house was full. I called those forward who wished to seek the Lord more earnestly and for those who wished to give themselves to the Lord a whole sacrifice. For a time not one made a move, but after a while many came forward and bore testimonies of confession. We had a precious season of prayer and all felt broken down, weeping and confessing their sins. Oh, that each may understand! It is their privilege to apportion out their means, putting it into circulation to supply the deficiencies by giving back to the Lord His own portion to advance His cause in the world. *6LtMs, Ms 45, 1890, par. 16*

Sunday, November 9, 1890

Sands, Virginia

Attended morning meetings and walked to them. There are crowds coming in to the meeting. Not more than one half could get entrance into the house. Brother Miles spoke in the forenoon. *6LtMs, Ms 45, 1890, par. 17*

I spoke in the afternoon from *Matthew 6:19*. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." I had freedom in addressing the people, but not more than half could get into the house. Nine hundred and thirty-five, by count, were in the house and outside. Platforms were made by the windows and many stood by the windows on the platform of boards, and others [stood] on the ground. The windows were opened so that they could hear. Many were in uncomfortable positions, pressed up as close to the windows as possible to hear the word of life. The platform of the desk was crowded with men and women. *6LtMs, Ms 45, 1890, par. 18*

I thought if Jesus were here it might be a profitable occasion indeed. Oh, how difficult it is to entertain the idea that Jesus is actually in our midst, but it is truth. I thought of the many occasions when the crowds had come out to hear Jesus. In such large



gatherings there is more or less confusion, one crowding upon another. But Jesus patiently bore all their rudeness and all the inconvenience, and so must we if we can only plant the seeds of truth in some hearts. I was surprised that there was as much quiet as there was. Many, many were standing all the time. Many scarcely moved from their positions during the one hour and a half I was speaking. *6LtMs, Ms 45, 1890, par. 19*

I wished we had been accommodated with a large tent where we could gather all under the tent and conveniently seat them. But that opportunity to reach many of all classes has passed into eternity and we will never know the effect of the message borne until the judgment. Oh, how my heart is drawn out to have those who claim to believe the truth to teach others also. Those who can speak the Word should be faithful. But there is much ministering to be done, and the Holy Spirit alone can move upon hearts to do service for God in winning souls to Christ. *6LtMs, Ms 45, 1890, par. 20*

Monday, November 10, 1890

Sands, Va.

I slept this morning unusually long. It was five o'clock before I left my bed. After a season of prayer, I wrote important matters to which my mind was called in a dream. I know it was a message for this people. I read the same in the early morning meeting. *6LtMs, Ms 45, 1890, par. 21*

The meetings were good. I urged upon all present to arouse to their God-given responsibilities at home and abroad. The Lord Jesus has given in His teachings important lessons on faith and love and the comparative claims of heaven and earth. The Lord Jesus, the world's Redeemer, understands the human heart. He understands the dangers and perils of Satan's temptations to make the world all-absorbing. There is our danger. If these temptations prevail, the love of God is expelled from the soul and the love of the world fills the vacuum. No earthly power can change this order of things. The love of God brought back to the human heart the power of God. Working with man's human effort, this power can dislodge the love of the world by keeping a better world in view. *6LtMs, Ms 45, 1890, par. 22*

I spoke to a full house in the afternoon from *John 14*. The Lord put His Holy Spirit upon me in large measure. There was a large attendance of unbelievers. We hoped, when we made the call for all who wished to take their stand for the Lord more fully, that several would have strength to decide, but something held them. The enemy seemed to have power over them and none led out on this occasion. After much labor and a season of earnest prayer, some responded and yet we felt that there should have been a more earnest response. We had done our duty. We could do no more. But we were disappointed at the reluctance to move. Many were in the house that we knew were not in a prepared state to work for the Master either in their own house or in their neighborhood or in the church, but it seemed that a spell was upon them.*6LtMs, Ms 45, 1890, par. 23*

We prayed most earnestly to God for His Holy Spirit. I wanted strength to bear the burdens and labor as the Lord would have me. I had the spirit of supplication for the baptism of the Spirit of the Lord upon those who had been set as ministers of the people. Oh, I know that they needed the converting power of God just then and there upon their own hearts, before they were prepared to strengthen the things that remain, that are ready to die. How my heart is pained to see that those who profess to love God are not advancing step by step from light to a greater light, that they may answer the claims of God. Why will they remain in a lukewarm state, neither cold nor hot?*6LtMs, Ms 45, 1890, par. 24*

“Ye are the light of the world. A city that is set on an hill cannot be hid.” [*Matthew 5:14*.] I contemplate the great possibilities and probabilities in these last days for the people of God whose privilege it is to walk in the light as He is in the light. As we approach the end of earth’s history we shall have increased power, proportionate to the trials to which we are subjected. We are not to keep ourselves in a state of worry and doubt, binding up our souls in the perplexities of unbelief and worldliness, in worrying and scolding and fretting, but wait on the Lord, in perfect obedience to His will, and we shall see the salvation of God from day to day. He always gives strength as our day shall be—strength and grace proportionate to the trials and tests and conflicts we are obliged to meet.*6LtMs, Ms 45, 1890, par. 25*

Of the church the Lord says, Why stand ye here all the day idle? Work while it is day. The night cometh, when no man can work. [*Matthew 20:6; John 9:4.*] There is no time for us to plan and study how we can amuse ourselves, please our own fancies, follow our own methods. The mind may reach high attainments by being directed in the right channel, but if not properly cultivated it reaches no higher than the lowlands of earth. It settles in the dust. God means that His people shall have a deep and rich experience themselves for the benefit of others. He means that the capabilities of the mind shall be developed and shall triumph over circumstances. God is to be made the center of everything. Earthly things are not to be allowed to have the ascendancy. *6LtMs, Ms 45, 1890, par. 26*

The Lord Jesus in His work and in His instruction lifts up His voice to break the spell of infatuation upon human minds and asks the momentous question, "What shall it profit a man if he gain the whole world and lose his own soul?" or "What will a man give in exchange for his soul?" [*Mark 8:36, 37.*]*6LtMs, Ms 45, 1890, par. 27*

Disease and death are in our world, and how little we know when our individual probation shall end. It is a painful matter for me to consider how many, if now called to render up their accounts, would do it with grief, regret, and remorse that their God-given probationary time was so fully employed in self-serving. The soul—the eternal interest of the soul—has been fearfully neglected for unimportant affairs. The mind is kept busy, just as Satan designs it shall be, with selfish interests and nothing of any consequence, and time may be passing into eternity without a fitting up for heaven at all. *6LtMs, Ms 45, 1890, par. 28*

What can be compared with the loss of a human soul? It is a question which every soul must determine for himself—whether to gain the treasures of eternal life or to lose all because of his neglect to make God and His righteousness his first and only business. Jesus, the world's Redeemer, who gave His own precious life that every son and daughter of Adam might have life—eternal life—in the kingdom of God, looks with grief upon the large number of those who profess to be Christians who are not serving Him but themselves. They scarcely think of eternal realities, notwithstanding

He calls their attention to the rich reward awaiting the faithful who will serve Him with their undivided affections. He brings eternal realities within the range of their vision. He bids them to count the cost now of being an obedient and faithful follower of Christ, and says, "Ye cannot serve God and mammon." [*Matthew 6:24.*]*6LtMs, Ms 45, 1890, par. 29*

He would have every individual sense his responsibility to so use his precious time here in this world that it will be fruitful daily in good works. This is the only worthy aim of every living mortal—to employ his God-given faculties with endless results in view.*6LtMs, Ms 45, 1890, par. 30*

It is my Father's good pleasure that ye bear much fruit. The heart is to be guarded. The seed plot is to be weeded of its weeds of vanity and every circumstance in life is to be so arranged that it shall not shut heaven from our view. The lessons of Christ are to plant precious seeds of truth in the soil of the heart, that the yield may be a hundred fold of rich, precious fruit unto eternal life.*6LtMs, Ms 45, 1890, par. 31*

**Ms 46, 1890**

Diary, November 1890

Washington, D. C. to Brooklyn, New York

November 13-20, 1890

Portions of this manuscript are published in *MR1033* 24-26, 28-29.

November 13, 1890

Washington, D. C.

In the morning. I am not feeling well. I feel sensibly the taxation that was upon me through hard labor at Sands, Va. There is a gathering in my ear.*6LtMs, Ms 46, 1890, par. 1*

I visited Dr. Davis, who is one with us in the faith. He examined my teeth and tells me that there is nothing to be done to them. I am relieved, for I feared that my teeth might cause the pain in my ear. Dr. Davis tells me his mother is coming today at noon. He telegraphed for her when he heard I was coming to Washington. Our acquaintance with Sister Davis has been for the past forty years. She lived with her husband in Woodstock, Maine. Her husband died a few years since. She spends the winters with her son, who is one of the superior dentists, and has held an important position in a high institution of learning for years, educating a class in dentistry. He gave up his position because of the Sabbath, and now he practices dentistry, giving himself wholly to his profession, yet continuing his lectures before the students.*6LtMs, Ms 46, 1890, par. 2*

Thursday, November 13, 1890

Washington, D. C.

This day was not without its trials. There is a sense of exhaustion. I try to leave my case in the hands of God. I keep my mind in a praying, supplicating position that the Lord will impart to me His own Holy Spirit, for I know that without His special help I shall not be

able to speak to the people. I have to understand what it is to fight the fight of faith. The enemy seeks so hard to cast his hellish shadow before my pathway, that he may shut out the blessed presence of Jesus, who is life and light and truth. I have not been able to speak nights without paying the penalty in a sleepless night. *6LtMs, Ms 46, 1890, par. 3*

We rode in the streetcar about three quarters of an hour to the hall—the place of meeting. This was a commodious place. The hall was full and I spoke with freedom upon the lesson of Christ to His disciples—the vine and the branches. *John 15*. The Lord gave me much freedom and the trembling of nerves left me after I had spoken about five minutes. His grace strengthened me. My own soul was watered while I was trying to water others, and I knew the presence of Jesus was in our midst. His Spirit and grace were watering the seed sown. Praise the name of the Lord! I sought to bring before the people the necessity of knowing what Jesus Christ was to us individually. A theoretical knowledge of Jesus Christ is quite universal, but a practical knowledge of Jesus Christ those only who are in truth united as the branch to the parent vine stock know what Jesus is to them. They draw the sap and the nourishment from the living Vine and they yield the same fruit as the parent stock. *6LtMs, Ms 46, 1890, par. 4*

November 14, 1890

Washington, D. C.

We had the privilege of speaking to some I had met two years before when I visited Washington, and my heart rejoiced to see a goodly number who had embraced the truth since that time. Many noble, intelligent men and women pressed forward to take my hand, and expressed their pleasure in hearing me speak. Their earnest request [is] for me to spend a few weeks with them and teach them the way of the Lord more perfectly. *6LtMs, Ms 46, 1890, par. 5*

We found the cab waiting for us. We went directly from the meeting to the depot. Brother \_\_\_\_\_ accompanied us to the city of New York. My son Willie left Wednesday night, in response to the second urgent request from Elder Olsen to meet him just as early as possible. I consented to have him leave the same night. He

arrived in Washington at noon, 12 o'clock, and left at 11 o'clock at night.*6LtMs, Ms 46, 1890, par. 6*

We were pleased to learn a train left about ten p.m. My berth had been procured, and I had the privilege of resting in my berth. When we reached Baltimore, the car we were in was filled with an offensive oil smell, combined with heavy smoke. I was afraid the fire box [axle] was on fire and that this caused the smoke. We tarried some time in Baltimore, and I tried to keep my breathing organs covered so as not to take into my lungs the oppressive atmosphere that was almost stifling.*6LtMs, Ms 46, 1890, par. 7*

November 15, 1890

Brooklyn, New York

We arrived here in this city Friday morning. I was pleased to ride all the way from the ferry in the streetcar and not on the elevated railroad. We had a good room assigned to my use exclusively, but the elevated railroad goes directly by the house and I was fearful the thundering noise would prevent me from sleeping. There is a large company who are being accommodated in three different tenements.*6LtMs, Ms 46, 1890, par. 8*

Sunday, November 16, 1890

Brooklyn, New York

I spoke to a full house at eleven o'clock Sabbath a.m. with much freedom. I do not think I have ever seen a better class of people before me. There was nobility and intelligence. We had a good social meeting. Many excellent testimonies were borne. The sisters Charlotte and Sarah Haskins, whom I knew in my youth, were present to hear me. I was glad to meet them. Spoke from *John 15*.*6LtMs, Ms 46, 1890, par. 9*

Brooklyn, N.Y., Sunday, November 16. I spoke to the people with much freedom from *2 Peter 1, first 8 verses*.*6LtMs, Ms 46, 1890, par. 10*

November 17, 1890

Brooklyn, New York

Attended morning meeting and spoke to the people with much freedom upon the subject of faith and the righteousness of Christ. Brother Lindsay made decided confession to the point. He called those forward who desired a deeper work of grace in their hearts. Quite a number responded, and by request I prayed in their behalf. The Lord came graciously near to bless us, and we know that He has peace and rest for the souls of all who come to Him as their only hope. We so much desire the softening, subduing influence of the Spirit of God upon our own hearts. I remained for the conference meeting and was requested to speak and say what I thought of having a ministerial school established in Brooklyn, united with a school for the canvassers and educating Bible Readers. I told them I was not prepared to speak to the point intelligently. I wished to give the subject more reflection and earnest prayer, seeking counsel from God.*6LtMs, Ms 46, 1890, par. 11*

November 18, 1890

Brooklyn, New York

Attended morning meeting. We had an excellent meeting. Many live testimonies were borne. I tried to impress upon the people that we must have simplicity of faith and perfect trust in our heavenly Father. I felt urged by the Spirit of God to speak plainly.*6LtMs, Ms 46, 1890, par. 12*

We remained for the conference meeting, and many important matters were discussed. I was again called on for my counsel in reference to having a school held in New York City. I answered that I had light upon this matter, that I could now speak. It was not advisable to have a school [in New York] for the purpose of educating ministers or canvassers. There was such a school already in session in Battle Creek. Facilities and a combination of varied talents were positively essential to make such a school a complete success. To have one man's mind, one man's mold, and one man's talent as educator, or even the talents of two or three men, were not all that was necessary. There must be a broader and deeper work in educating ministers to understand the Scriptures, and to labor intelligently and devotedly, humbly walking with God.



The work of fitting up canvassers was another thing, although this work also demanded that men appointed to educate in this line should be men who were in close communion with God.*6LtMs, Ms 46, 1890, par. 13*

Thursday, November 20, 1890

Brooklyn, New York

I arose at four o'clock. Sought the Lord in prayer. This is a day of feebleness to me, yet I will put my trust in God, who is my helper and my God. I wrote many pages to be used at the present time, at the close of this year 1890.*6LtMs, Ms 46, 1890, par. 14*

With Sara I fulfilled an engagement to take dinner with Brother and Sister King. Again I mounted two pairs of stairs to reach the elevated railroad to take the cars for their place. We had one change. I feel very disagreeable in riding so high up in the air. We had a very pleasant visit. Sister King is the sister of Sister Tay and one with whom we have been long acquainted.*6LtMs, Ms 46, 1890, par. 15*

**Ms 47, 1890**

Diary [Nov. 20-24]/"I spoke this evening"

Refiled as *Ms 29, 1890*.

## Ms 48, 1890

Reflections on Labors in Brooklyn, New York

Steamer *City of Boston*

November 26, 1890

Portions of this manuscript are published in *UL 344; 4MR 41, 309-311; 13MR 31*.

On the Steamer, "City of Boston," November 26, 1890. *6LtMs, Ms 48, 1890, par. 1*

This day I am entering the sixty-fourth year. Sixty-three years are in the past. This day has been one of close application to my writing to prepare an article for the Week of Prayer. I had just time to pack my satchel after finishing my article. Then, in company with Brother Miles and Sara, we stepped on board the streetcar, changed at bridge for elevated rail car, then walked a few blocks, and stepped on board the horse car, then changed again for another car which brought us to the boat. The Broadway street is quite narrow and it was blockaded and very difficult to make our way, but we are now on the boat and in our stateroom. Very comfortably situated. *6LtMs, Ms 48, 1890, par. 2*

It is now half past five o'clock, and I am writing. I look back and review the experience of the time we have spent in Brooklyn. It has been a season long to be remembered. Several of our ministering brethren were present at this meeting. There were many more in numbers composing the church in New York City and Brooklyn than we expected to see. We were much pleased with the intelligence of those who had taken their position on the commandments of God. We were happily disappointed to meet so many of like precious faith coming in from other churches. I spoke four times in public assembly and four times in the morning meetings and conference meetings. I was blessed with much freedom. There seemed to be no unbelief and prejudice to block the way and no exercise of a spirit in any way to counteract the influence of the testimony given me to bear to the people. My spirit was refreshed while seeking to comfort others with the same consolation and hope wherewith I was

comforted. *6LtMs, Ms 48, 1890, par. 3*

Another feature of the meeting was the bright, happy, cheerful faces that were pleasant to look upon and then the testimonies that were so cheerfully and gladly given, almost universally of a hopeful character. The hearts of many were brimming full and running over with gratitude that they had been blessed with the privilege of hearing the truth and with hearts ready to respond to the drawing influences of the Spirit of God. This is that which the true witness describes as "the first love." [*Revelation 2:4.*]*6LtMs, Ms 48, 1890, par. 4*

It was evident that these precious souls had something more than formality. They had spirit and life and the manifest ministration of the Spirit. All testimonies borne by ministers and lay-members were explicit upon the point of disclaiming any pretensions or power in themselves in their most earnest reasoning and in the proclamation of the truth, of conveying saving knowledge to any minds. The agency of the Holy Spirit of God alone could touch and subdue the human heart. The necessity was urged upon all hearers to pray for divine illumination and [to] search the Scriptures for themselves. All their most earnest efforts would prove an entire failure unless the Lord Himself should by His divine power combine with the human agency. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." *Zechariah 4:6.* If they work after the perseverance and untiring energy of Paul, if they bring into their labors the eloquence and melting and subduing love of Apollos, they must, as did those workers, not trust in their ability to accomplish the work but do as they did, trust alone in God to water the seed sown and to give the increase. *6LtMs, Ms 48, 1890, par. 5*

I was gratified to see the Spirit of the Lord working its sure work in human hearts. Sabbath, November 22 was a day I can never forget. I was awakened in the night with a burden of supplication. I could not give up the point [that] we must have a deeper realization of the sacredness, the solemnity and necessity of constant connection with the Lord in the work. I had a sense of my own efficiency to do anything, constantly compassed with infirmities, perplexities and trials pressing without, that, if I looked away from Jesus, my only Helper, threaten to overwhelm me. My only hope and courage were

drawn from one source. "I am the Way, the Truth and the Life." *John 14:6*. Everything else seemed fading away into hopeless darkness. *6LtMs, Ms 48, 1890, par. 6*

This occasion was a season of wrestling in earnest prayer to God. I could say with Jacob of old, "I will not let Thee go, except Thou bless me." *Genesis 32:26*. And like Moses as he interceded with God, "Send me not up to speak to the people unless thy presence go with me." The work is solemn, the message to be borne so important, I cannot live under the weight of the responsibility. Jesus take it, carry the burden for me, and make me a fit vessel into which Thou canst put the new wine. *6LtMs, Ms 48, 1890, par. 7*

I had the revealings of the Spirit of God: "I will give you rest. Quietude and peace you can find only in Me." I have never been able to see far in the future and understand what I shall do far ahead. One step at a time, and then another and another. Every step must be in faith and simplicity. The Divine power urges rest on the child of God [when we are] unable to tell the future result of our course of action. God says, "Go and do My will," and we obey. The peace of Christ which passeth knoweth came into my heart. I felt the assurance that the everlasting arms were around me, and I had a solemn sense of His matchless love. *6LtMs, Ms 48, 1890, par. 8*

What shall we do when men will not hear and receive the message from God. The message is borne, but frequently how different the result from that which was expected. The hearts we hoped to make glad are filled with distrust and resistance and hatred of the message and messenger because it cannot say peace when there is no peace. Then having done the will of God, it is our place to wait patiently and continue to do the biddings of the Lord, whatever may be the consequences. Bear the message God gives. We must not allow unbelief to see God through circumstances, for circumstances often change. Satan makes circumstances. Faith must put the promises of God, who will not lie, between them and circumstances, and seeing God between themselves and circumstances. We are apt to plan too much ourselves [with] our schemes to do wonderful things, but that [which] we think wise ways, may need much pruning. *6LtMs, Ms 48, 1890, par. 9*

Said Jesus, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel." *John 5:19, 20.6LtMs, Ms 48, 1890, par. 10*

This is the very position every child of God should be in—the very same as Christ represents He was in to the Father. Look to Christ, preach Christ, heed the ways of Christ, observe and study the manner of His teachings and copy Christ, and you will work wisely.*6LtMs, Ms 48, 1890, par. 11*

Sabbath day was a good day. I had much freedom in speaking to the full house on Sabbath. The Lord Jesus seemed to be close by my side and His presence was everywhere in the house. I spoke from the *fifty-eighth chapter of Isaiah*, and I was aware that the Lord sent home the words spoken with thrilling power to the hearts of those who heard. Countenances I saw looked as if the Sun of Righteousness was shining upon them. After the discourse in the social meeting when the testimonies were borne, how heavenly they seemed to me! I knew that the Spirit of the Lord was speaking to these souls. We invited those who desired a living connection with God to come forward. There was a ready response and those who came forward bore a decided, earnest testimony of their purposes and made their requests for prayer for themselves, their fathers and mothers, sisters and brothers, wives and husbands.*6LtMs, Ms 48, 1890, par. 12*

The period of prayer was marked by fervent, heartfelt petitions and praise and thanksgiving to God. We knew that Jesus was in our midst just as certainly as if we saw Him with human vision.*6LtMs, Ms 48, 1890, par. 13*

We have the word, the sure promise of God, that if we seek the Lord with all our heart, He will be found of us. Why do we not believe with all our heart that the Lord means what He says and that He will fulfill His pledged word?*6LtMs, Ms 48, 1890, par. 14*

(*Acts 2:38, 39*): Peter speaking to the people under the inspiration of the Spirit of God said, "And ye shall receive the gift of the Holy

Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise embraces every son and daughter of Adam who will obey the drawing of the Spirit of God. The manifestation of the Holy Spirit we had in this meeting. When the heart is emptied of self, then there is no obstruction and the Spirit of the Lord will come into the heart. We may claim the promise individually. We are to open the door of the heart and receive the fulness of the Holy Spirit, clothed with salvation as with a garment, then the ministry of the Word will be with power. *6LtMs, Ms 48, 1890, par. 15*

But first we must be emptied of self. The Lord cannot fill the heart with His glorious light when the heart is preoccupied and full of self-sufficiency, self-importance. It took the whole of ten days of self-examination and repentance and confession and earnest prayer before the heart and mind were prepared for the indwelling of the Holy Spirit. Just in proportion as the soul seeking God becomes emptied of self and self-sufficiency and self-esteem, will he see the Lamb of God and appreciate His work and be changed to His image from glory to glory. *6LtMs, Ms 48, 1890, par. 16*

Will the individual members of the church let Christ make of themselves new bottles that hold the wine of His kingdom, the oil of His grace? The old self-complacent, self-righteous spirit has so long been cherished that the old bottles cannot contain the new and divine enlightenment. Shall we be content to be empty, broken vessels that cannot receive the new wine? Will we give ourselves in surrender to God that He may make new bottles of us that He can put the wine of His grace into the prepared bottles? Let us surrender to God and give up our way and our will to God's way and God's will. If you ask God to work in you to will and to do of His good pleasure, you must keep your plans out of the way and let God plan for you. Present yourself as wholly emptied of self to the workings of the Spirit of God. *6LtMs, Ms 48, 1890, par. 17*

Your own stubborn will must be conformed to the will of God. Fall on the Rock and be broken and then will the soul be filled with the fullness of God. If you want the will of God to become your will, He wants this more urgently than you can desire. Just as soon as you clear the rubbish from the door of the heart and open it, Jesus will

come in with His holy presence. The bright sunbeams of the Sun of righteousness are waiting to fill all the chambers of the mind and the heart.*6LtMs, Ms 48, 1890, par. 18*

How my heart rejoiced to see and know that the Lord drew very near unto His people, and they did not resist and repulse the Spirit of God but recognized the Holy Spirit and opened the door of the heart for its entrance.*6LtMs, Ms 48, 1890, par. 19*

Bro. W. became very pale, while a light was shining in his countenance and he acknowledged the Comforter and rejoiced that he felt, as he had never done before, the fullness of the love of God in his soul, and offered tribute of praise and thanksgiving to God.*6LtMs, Ms 48, 1890, par. 20*

Brother C. from Chicago had been in great trial and temptation but he was sustained under his trial and he would not allow Satan [to] have the victory, and here the Lord revealed Himself to C. His words in relating his experience afterward were in substance these: "I said I believed others would be blessed, and why not the Lord bless me? The promise is to all who seek Him with the whole heart. Lord, I will, I do believe," and then he had such a sense of the blessing of the Lord. He never felt, he said, as happy before, such an assurance that Jesus was close by him, not visible to human sight but distinctly viewed by the eye of faith in His attractive loveliness. He viewed the Saviour as possessing such attributes of loveliness as no language can picture. He came to the meeting heavy in spirit, but he was light in the Lord. All depression was gone. He viewed his trials through which he had been passing as a precious portion of his experience. He felt thankful to the Lord that He did not leave him on his own way to follow out the suggestions of the enemy to disconnect himself with the work of God. He would not leave his position of trust, for the Lord Jesus had taken up His abode with him and henceforth the Lord should have His way with him to will and to do of His own good pleasure. He said he longed to see his friends in Chicago, [so] that he could tell them what the Lord had done for his soul and the precious experience he had passed through.*6LtMs, Ms 48, 1890, par. 21*

There were several who related a similar experience on that



occasion. Jesus of Nazareth did indeed pass by and leave a rich blessing to the hearts of His people. *6LtMs, Ms 48, 1890, par. 22*

The surest evidence we have that Jesus is abiding in the soul temple is [that] there is a sensitiveness to sin, tenderness of conscience, and of 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. *6LtMs, Ms 48, 1890, par. 23*

Jesus Christ explains to His disciples His connection with the Father and teaches them the secret of His abiding in His Father's love. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." *John 15:10. 6LtMs, Ms 48, 1890, par. 24*

Full and entire recognition of the ways and will of God will be revealed by implicit obedience to all the words that proceedeth out of the mouth of God. This is being doers of the word and [not] hearers only. One continued action of disobedience, however small you may regard it, clogs the channel of light and the bestowment of increased sacred gifts of God, and will result eventually in losing the precious evidences of His love we already have. The keeping of all the commandments of God, if we have the mind of Christ, will be the delight of the soul. We will exclaim with David, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." *Psalms 1:1-3. 6LtMs, Ms 48, 1890, par. 25*

Those who are resisting the Spirit of God in testimonies of reproof and warnings will be left with their own crooked ways and blind to the necessities, boasting of their riches and increase of goods, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." *Revelation 3:17. 6LtMs, Ms 48, 1890, par. 26*

Here the true and faithful witness makes His declaration of their true condition of those who stood in attitude, saying, "I am rich and

increased with goods, and have need of nothing.” Then the counsel in (*verse 18*) is the pleading of the Spirit of God. “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” *Revelation 3:18.6LtMs, Ms 48, 1890, par. 27*

To reveal to you your true spiritual destitution, I set your true condition before you in warnings and reproof. “As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” *Revelation 3:19-22.6LtMs, Ms 48, 1890, par. 28*

It is rashness and folly to close the ear and refuse the words of warning, reproof, and counsel [that] the Spirit saith unto the churches, for it will be, to those who refuse to hear and correct their course of action, eternal loss.*6LtMs, Ms 48, 1890, par. 29*

Satan is constantly alluring away from faithfulness and thoroughness in the essential works of preparedness for the great event which will try every man’s soul. The work in the heavenly sanctuary is going forward. Jesus is cleansing the sanctuary. The work on earth corresponds with the work in heaven. The heavenly angels are at work constantly to draw man, the living agent, to look to Jesus to contemplate and meditate upon Jesus that he may, in viewing the perfection of Christ, be impressed with the imperfections of his own character. The Comforter Christ promised to send, He declared, “shall testify of Me.” [*John 15:26.*] This is the burden of the message for this time. Go lift up Jesus as the world’s only hope. Stop your controversies, cease your debating, which tends to create prejudice and opposition and leads to immature decisions, that fasten souls against Christ when they might have been gathered with Christ.*6LtMs, Ms 48, 1890, par. 30*

We need a continual sense of our entire dependence upon the Spirit of God, laying off the fighting armor, putting on the armor of

Christ's righteousness. "Then opened He their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." *Luke 24:45-48.6LtMs, Ms 48, 1890, par. 31*

Talk as Christ talked; work as Christ worked. We must look to Christ and live. Catching sight of His loveliness, we long to practice the virtues and righteousness of Christ. It is by beholding Christ that we become changed into His image. [By] renouncing self, giving our hearts up wholly to Jesus for His Spirit to refine, ennoble, and elevate, we will be in close connection with the future world, bathed in the bright beams of the Sun of righteousness. We rejoice with joy unspeakable and full of glory. Then we are commanded to go into other cities and towns and tell them the good news with hearts all aglow with divine love, even to them that are afar off, even as many as the Lord your God shall call.*6LtMs, Ms 48, 1890, par. 32*

Tell to others the blessed truths of His Word, and in obeying the words of Christ, we continue in His love. How He urges us by the love we bear to Him to keep His commandments. He does this, not to urge us to do impossible things, but because He knows what it means to keep His Father's commandments. He wants every soul that heareth His invitation to say the same to others, and to receive His richest gifts, for He knows that in keeping the commandments of God, we are not brought into servile bondage, but are made free through the blood of Jesus Christ. "And in keeping of them (His commandments) there is great reward." *Psalms 19:11.6LtMs, Ms 48, 1890, par. 33*

Tell it to others with pen and voice, with piety, with humility, with love, representing the character of Christ.*6LtMs, Ms 48, 1890, par. 34*

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." *Revelation 22:17.6LtMs, Ms 48, 1890, par. 35*

## Ms 49, 1890

Diary, November and December 1890

Norwich, Connecticut

November 26 - December 3, 1890

Portions of this manuscript are published in *MR1033 32-36*.

On the Steamer en route for Norwich, evening of November 26, 1890*6LtMs, Ms 49, 1890, par. 1*

We left Brooklyn—Brother Miles, Sara McEnterfer, and I—to go to our appointment at Norwich, Conn. We said goodbye to Willie, not expecting to see him again for three weeks. Then we will meet him in Washington, D.C.*6LtMs, Ms 49, 1890, par. 2*

We first took [a] streetcar as far as the bridge, then we climbed the stairs to the elevated railroad, then down the stairs after we crossed the bridge. We were on the crowded street of Broadway, dodging this way and then that way between teams, narrowly escaping being run over. We reached a car we wished to take, and it went very slowly, being obstructed with heavily loaded vehicles again and again. Changed cars again, and just as we were about to get on board the horsecar, there came a heavily loaded wagon drawn by two powerful horses. They almost collided with the streetcar and became fixed for a time onto the car. I saw a place where we could dodge past the team and board the train. I ran, calling the others to follow with the baggage, which they did, and once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before teams and behind them and between them, to pass down the gangplank into the boat. Here I am writing, sitting in my berth in my stateroom.*6LtMs, Ms 49, 1890, par. 3*

I had opportunity to write until it was thought best to get to rest. We had good convenience in the line of beds.*6LtMs, Ms 49, 1890, par.*

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I was awakened out of my sleep by someone rapping on my door. I asked what was wanted and was asked where we were bound. I told them, To Norwich, Conn. At one o'clock the boat stopped. Then, to our sorrow, we learned that the gangway where all the luggage or freight was loaded and unloaded was directly beneath our stateroom. There was the noise of trundling wheelbarrows, orders being given, and the loading of barrels until morning. A very poor chance to sleep! We were to be awakened at four o'clock, but our awakening commenced at one o'clock and continued until four.*6LtMs, Ms 49, 1890, par. 5*

We must take the cars at five o'clock. It was bitterly cold, yet beautifully pleasant. We walked quite a distance to the depot. There was a large waiting room—one room for men and women. Cards were hanging on the walls saying, "No Smoking in This Room," and yet there were several men smoking away unrestrained. How glad I was to get on board the cars!*6LtMs, Ms 49, 1890, par. 6*

After riding about one hour, we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. We rang the bell again and again, but no one heard. We tried at another door with better success and roused Brother Greer and he let us in. Soon Sister Greer was up and we were made welcome. Thus ended my entering of my sixty-fourth [year].*6LtMs, Ms 49, 1890, par. 7*

November 27, 1890

November 27 we were among strangers in a place we had never visited before. We had both become so thoroughly chilled that it was very difficult to get the blood to the surface in good circulation. We walked out, Sara and I, about one mile, and the air was sharp but bracing. I came to the breakfast table at nine o'clock. Oh how hungry I was! I ate very heartily. Dinner was at three o'clock and I was again hungry for dinner. It was Thanksgiving Day. I tried to sleep some, but I could sleep only a few moments. Brother Miles talked that night to the few assembled. The people were very much scattered and cannot readily assemble at the meetinghouse.*6LtMs, Ms 49, 1890, par. 8*

Friday, November 28, 1890

Norwich, Conn.

I am quite comfortable today. Wrote many pages to send to Battle Creek to be read during the week of prayer. We rode out to Norwichtown, Conn., three miles. Purchased cloth shoes, for my feet are cold and I dare not continue to have them cold. I was pleased to get back to my place where I was entertained. I spoke in the evening from *John 14*. "If ye love me keep my commandments," etc. [*Verse 15*.] There was not a large number present. I had a measure of freedom in speaking. Brother Robinson and Farman [?] came to this place last night at eleven o'clock. *6LtMs, Ms 49, 1890, par. 9*

November 29, 1890

Norwich, Conn.

Evening after the Sabbath. It is milder today. There was less than one hundred present, but they are indeed a very intelligent people who have embraced the truth. I spoke from (*Acts 1*), on the commission given by Christ to His disciples. I had freedom in speaking. As we were so scattered, meeting [was] held from eleven o'clock. We were in Sabbath school one hour. I spoke at twelve. *6LtMs, Ms 49, 1890, par. 10*

The word seemed to reach hearts, and when the social meeting was in session many spoke right to the point. A physician, Dr. Smith, has taken his stand upon the truth and is ardent in faith. He is a popular man and of excellent repute. He bore a decided testimony. He said when the text was read—Christ's commission to His disciples—the words thrilled him through and through. He expressed, as did several, thankfulness to God that He had sent Sister White to them to speak to them the truth. I tried to present the character of Christ as a teacher. He made the truth to appear in its exalted, holy character. He ever exalted the moral law as the elevated standard of righteousness. He dwelt much upon the relation human beings bear to God and to each other. "Beloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God." [*1 John 4:7*.] *6LtMs, Ms 49, 1890, par. 11*

Sunday, November 30, 1890

Norwich, Conn.

I spoke in the afternoon. The house of worship was full. I have seldom addressed a more intelligent audience. I spoke from (*Luke 19*), of Christ's riding into Jerusalem. The attention of every one was riveted. I had special strength given me from the Lord, and His Holy Spirit impressed the hearts of the hearers. There was deep feeling in the congregation. My heart was filled with gratitude to my Saviour that I was sustained by His Holy Spirit in speaking to the people. *6LtMs, Ms 49, 1890, par. 12*

December 3, 1890

Norwich

I am drawing nigh to God with all the power of my being, and I praise His name. The Lord is indeed fulfilling His promise in drawing nigh unto me. I have the sweet peace of Christ in my soul. I feel a deep longing day and night for the continual baptism of the Holy Ghost, because I cannot have any strength of my own. I must have divine power. I cannot make my own labors of value, but as Christ has paid the ransom money for my soul I must consider that soul of value, and every power of soul, body, and mind must be the Lord's wholly and without reserve. I want to learn daily the art of faith and the grace of submission, that I may have the meekness and gentleness of Christ. I do not want to be satisfied with anything short of a knowledge of God and Jesus Christ whom He has sent. *6LtMs, Ms 49, 1890, par. 13*

I visited Brother Appley's family, about one-half mile out, and it seemed like home to us. It commenced snowing in the morning and continued until the ground was covered with its white blanket. Brother Greer kindly took us with his horse and carriage to the place. Rain set in and it was a very disagreeable evening, but I had an appointment at the church. The rain poured from the heavens. Sister Greer loaned me her rubber ulster. The slush and water was so deep it went over my rubbers, and it was dangerous, slippery walking, because of the ice upon the rocks leading into the church. Sara fell as she was leaving the church. The lantern flew out of her

hand, and the globe came off and rolled down in the gutter. She struck her head on the steps and it made her faint and dizzy. Brother Farman [?] came out to deliver a telegram which was to go to Battle Creek and he fell, but was not injured much. We thank the Lord that these two escaped without further injury.*6LtMs, Ms 49, 1890, par. 14*

I spoke to the few assembled in regard to the rise and progress of the messages and my experience and connection with the work in 1843 and 1844 and since that time. This was not a pleasant task for me, but I knew the people had no real knowledge of my work, and this is what they needed. There was no one present who had had an experience in these messages, and I must speak for myself and for the work in which I have been called to act a part.*6LtMs, Ms 49, 1890, par. 15*



**Ms 50, 1890**

Diary, December 1890

Lynn, Massachusetts

December 4-9, 1890

Portions of this manuscript are published in *MR1033 36-40*.

December 4, 1890

Lynn, Massachusetts

Wrote six pages to Sister Ings. We left Norwich a little after eight o'clock. Rode three miles to the village in the streetcar. Waited about half an hour and then stepped into the car. I had some talk with Elders Robinson and Farman in regard to their tarrying in Norwich over the Sabbath. Much needs to be done for the church in that place. They need a personal experience in the truth and in the knowledge of God and Jesus Christ whom He has sent into the world. Some talk was made in regard to sending Brother Farman to Putnam to help us in the change of cars which we must make at that place, since Sara was nearly sick with the effects of her fall the previous night, but I thought we could manage. Sara agreed with me that we would not make any extra expense. We had no trouble in making the change. We were met in Boston by Elder Fifield, who took the weighty part of the baggage. We took a hack across the city and then were seated in the cars which would take us to Lynn. We were pleased, after making one more change, to enter the house over which Sister Whaff presided. She is one of the members of the Vunderlind [?] family of Richmond, Maine. We were made welcome in her home, and a pleasant room was ready for us. I could not commence my writing until my trunk came, then it was too late to see by daylight. On the cars I wrote five pages to be sent back to the church at Norwich, and I wrote twelve pages by gaslight, that the letters might reach them before the Sabbath. *6LtMs, Ms 50, 1890, par. 1*

We are making our home with Sister Ellen Whaff. Her maiden name was Vunderlind. She has three children, all living with her. Her

eldest daughter, Addie, works in the shoe business, having good wages. Her youngest daughter, Bertha, is working at bookkeeping at eight dollars per week. She is economical and very active. Sister Whaff is in trouble. Her husband does nothing in paying his board and is a great burden. He is a man for whom wife and children have lost all respect. This is one of the sorest trials to the entire family. Sister Whaff pays rent on a large boarding house and then furnishes and rents rooms. Her children all pay their board. The father does nothing toward the support of the family and makes it very unhappy for the family. *6LtMs, Ms 50, 1890, par. 2*

Friday, December 5, 1890

Lynn, Mass.

I have not slept since three o'clock. I arose at four and sent earnest supplications to heaven for light and for grace to do the will of my heavenly Father. I shall surely receive for I have the pledged word of Him whom I cannot doubt, who has said, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." [*Matthew 7:7.*] There has nothing failed me of all the promises which the Lord has made. He has been better unto me than my fears. I will not allow doubt to shroud my soul. I will cherish faith. I will make God my stronghold in every time of trouble. What should I do without Jesus? What could I do if left to my own ignorance and feebleness? But thank the Lord, I am not! I realize that special assistance and special blessings come to me when I am suffering with infirmities, and I testify that the Lord is my strong tower. Unto Him I run and am safe. *6LtMs, Ms 50, 1890, par. 3*

Sabbath, December 6, 1890

Lynn, Mass.

I spoke to the people assembled on the Sabbath from *John 14*. The Lord gave me freedom in speaking to the people. Many had just come into the faith. One family, all at home—father, mother, and three children—embraced the truth. The father is a cousin to Edwin Burnham, a First-day Adventist. He was considered one of the most eloquent preachers among the First-day Adventists. He opposed the Sabbath of the fourth commandment with great vigor. He made

most extravagant expressions. He stated that the law of God was an old thunder and lightning law, a bloody law, that it was not possible for man to keep that law—that they never could keep it; it was dead and buried and did not deserve a gravestone. He said he always felt better after he had given the law a good run. And now here is a relative by the name of Burnham who had, with nearly all his family, taken hold of the Sabbath! Two children are absent. One is attending Elder Moody's school and the other is a daughter of talent connected with some literary business of Sabbath schools in Worcester. *6LtMs, Ms 50, 1890, par. 4*

We had a social meeting and thirty-eight testimonies were borne in quick succession. All seemed thankful that they had embraced the truth. I have seldom been in a more cheerful meeting, where all were rejoicing in the love of God. *6LtMs, Ms 50, 1890, par. 5*

They were an intelligent, noble-looking people. I know the Spirit of the Lord was in the meeting. I know that several were not there because they had not decided to follow the light. There was light and truth unfolded to them. They loved the truth, but they knew that as soon as they should decide to keep the Sabbath they would lose their employment, and how would they and their families live? How could they walk out by faith? The Lord alone can help them in this time of test and trial. Will they yield all for the truth's sake? *6LtMs, Ms 50, 1890, par. 6*

Here is the family of Brother Burnham. Once he was a wealthy man, but by some means he lost his property, and he would not consent to settle the matter, with those whom he owed, upon half terms. He paid every debt. It took his all, and his wife's property also, to settle with every creditor to the last farthing, so that he could hold up his head as an honest man. *6LtMs, Ms 50, 1890, par. 7*

The eldest daughter, unmarried, was a principal in the dressmaking establishment. She employed many hands and her business was to cut garments exclusively. She was receiving forty dollars per week and had invested her money to secure a home for her parents. A one-thousand-dollar mortgage is yet to be paid. After accepting the Sabbath, she received little patronage and was obliged to quit the

business. Then she could not obtain work—could get nothing to do. This was her hour of test and trial. She was much tempted, when she saw every way closed before her, but on this Sabbath she bore a clear, decided testimony, rejoicing in the truth. *6LtMs, Ms 50, 1890, par. 8*

Her eldest sister, at home, is a widow with one child eight years old. She is an excellent-spirited woman. She is an artist and is employed by an establishment to make pictures to represent the poems or the prose they send her. She showed us some very fine specimens. *6LtMs, Ms 50, 1890, par. 9*

The youngest daughter is a school teacher. She has left for Connecticut and is to teach school and board with a Baptist minister. May the Lord make her strong in Him, and may she have the help which the Lord alone can give her, is my prayer. She is quite young, but all this family bore their testimony, and we know the Lord has been working on their hearts by His Holy Spirit. *6LtMs, Ms 50, 1890, par. 10*

It makes my heart rejoice to see any souls taking their position on the truth, and I again rejoice that the testimony that the Lord has given me for His people is received. While standing upon my feet speaking, I receive more clear and precious ideas of truth. Words seem put into my mouth to give to the people. I praise the Lord for this and every token of His love to me. *6LtMs, Ms 50, 1890, par. 11*

Sunday, December 7, 1890

Lynn, Mass.

I have reason to be thankful to the Lord for His goodness, His mercy, and His love to me. I slept well last night. I offered up my petition to the Lord for His grace, His Holy Spirit. I wrote several pages. I spoke in the afternoon upon Christ's riding into Jerusalem. There was quite a number of First-day Adventists present. After I ceased speaking many were introduced to me. One lady spoke to me and asked me if I knew her. I told her I did not. She said her name is now Gallusia; it used to be Eunice Parkes. She was our close neighbor. We were well acquainted with her in our girlhood. She wished me to call upon her. I am trying to visit and write too,

which keeps my time fully employed. *6LtMs, Ms 50, 1890, par. 12*

Elder Fifield and his wife visited Brother Burrows [?], after the meeting, to give a Bible reading on the ordinances, especially the washing of the feet of the disciples by Christ, and His injunction to His disciples to follow His example. Next morning [Dec. 8], the poor soul came in much trouble to see Elder Fifield, but he was gone. She said she had not slept any during the night. She was so distressed over this matter. She did not feel that she could obey the command of the Saviour on this point. I talked with her some time in reference to it. I told her Jesus knew just what His disciples needed to reveal to them the pride of their hearts, and He had humbled Himself, girding Himself with a towel and washing the feet of His disciples. Peter said, Lord, Thou shalt never wash my feet. *6LtMs, Ms 50, 1890, par. 13*

Monday, December 8, 1890

Lynn, Mass.

I have been earnestly engaged in writing and in repairing my clothing. Did not walk out all day. I am in deep perplexity. I do not understand why the burden is constantly weighing me down, why I am filled with remorse for those who are connected with the publishing interest in Battle Creek. I am hearing the words spoken in reference to myself and my work. I feel an intense desire to get *Patriarchs and Prophets* and *Great Controversy* before the people, because the very light they need is contained in these books. Why have those who have accepted the publishing of these books no burden? Why have they interposed the *Bible Readings*, as if filling the world with this book were all that was needed? I know Satan is working this matter, not the Lord. The voice of God is not to be concealed in the works in print before the people. A great pressure is upon me. I cannot rest. I will have to do something. If my sons would only stand with me, I would take the responsibility of handling the books myself. *6LtMs, Ms 50, 1890, par. 14*

Tuesday, December 9, 1890

Lynn, Mass.

Devoted some time to prayer. Rose at five o'clock. I wrote letters to Burleigh Salisbury, to Dr. Lay and family, also to Sister Appley, and a letter to the church at Norwich.*6LtMs, Ms 50, 1890, par. 15*

We had an appointment to take dinner with Brother and Sister Burnham. We walked nearly one mile, and it was snowy underfoot. We had no rubbers. We found them pleasantly situated. After we reached the house, which was in the outskirts of the city, we had a very pleasant visit with the family and then prayed with them, and the Lord drew near by His Holy Spirit. All seemed to be much gratified by the visit. We walked a portion of the way back.*6LtMs, Ms 50, 1890, par. 16*

I felt much exhausted after arriving at my stopping place, and retired at seven o'clock. I designed to make one more visit and attend the prayer meeting in the hall, but I knew it would be presumptuous. It is an exhausting process for me to visit. I feel much the same responsibility as when before the people. I know that light must be shining in all that is said and done, to reflect the light upon those with whom we visit.*6LtMs, Ms 50, 1890, par. 17*

## Ms 51, 1890

Diary, December 1890

Danvers, Massachusetts

December 10-14, 1890

Portions of this manuscript are published in *MR1033 41-44*.

Wednesday, December 10, 1890

Danvers, Mass.

I thank the Lord I slept well during the night. Arose at half past four and wrote ten pages before breakfast. Sister Wharff visited me some. She feels bad that we cannot stay longer. We packed our trunks to leave Lynn at quarter before eleven, accompanied by Elder Fifield. *6LtMs, Ms 51, 1890, par. 1*

Arrived at this place at quarter before twelve and walked to Brother Edwards', where we shall make our home while here in Danvers. Wrote about eight pages. *6LtMs, Ms 51, 1890, par. 2*

Attended meeting in the evening. There were about forty present. The notice was not inserted right. It was designed to be published for Wednesday evening, but was printed for Thursday evening, therefore I shall now have to speak both evenings. *6LtMs, Ms 51, 1890, par. 3*

I spoke from *Matthew 11:25-27*. My mind was led out to dwell particularly upon the mission of Christ, which was to reveal the Father. The office work of revealing the Father and representing the character of God was reserved for Him who had been with the Father from the beginning. The knowledge of the only true God had become indistinct, and His attributes were falsified by Satan. Satan's special work was to clothe the character of God with his own attributes, and he hid his satanic character and agency that he might be the more successful. The knowledge of God must be made known, His divine character represented. If God was the being which Satan represented Him to be, every being on the face

of the earth would have feelings of aversion toward Him and would not solicit the help of divine agencies which must combine with human endeavor to be efficacious in the transformation of character and the regeneration of the human heart. *6LtMs, Ms 51, 1890, par. 4*

Satan's work since his fall is to misinterpret our heavenly Father. He suggested the dogma of the immortality of the soul. "Thou shalt not surely die," was spoken by the great deceiver to Adam and Eve in Eden, and we are acquainted with the result of believing his words. [*Genesis 3:4.*] The idea of an eternally burning hell was the production of Satan; purgatory is his invention. These teachings falsify the character of God, that He shall be regarded as severe, revengeful, arbitrary, and not exercising forgiveness. Without the correct knowledge of God, the human family would be divested of all divine strength. With false attributes kept before the mind as belonging to God, the human family would be the dupes of satanic lies and the subjects of satanic agencies, and he could practice upon their credulity with success. The plans of Satan have been indeed in a large degree successful, as the lack of a knowledge of God in the Christian world can testify. Satan's cruel deceptions have had their effect and have demonstrated his attributes as a deceiver, a liar, a murderer, and an accuser of God and of all who love God. *6LtMs, Ms 51, 1890, par. 5*

The Jewish nation was separated from God, and why? Because of the deceiving power of Satan. His efforts were constantly to make that which was plain and clearly defined in the Word of God, indistinct and confused and mingled with error. The artifice of Satan was accepted in ideas and dogmas attached to valuable truth, which made of none effect the truth of heavenly origin. He works to intercept himself between God and man, obscure every direct ray of light that emanates from God, and throw his awful shadow across the path that leads to life, truth, and heaven. *6LtMs, Ms 51, 1890, par. 6*

The fallen foe was having things his own way. Hope and faith in God were almost extinct. The sayings of men took the place of the Word of God. The only people on the face of the whole earth who claimed to know God were corrupting their ways before God. Satan's temptations were received as Adam received them from



Satan through Eve, and the truth, the light, the way, was involved in a mass of rubbish, sayings and doings of men taking the place of a plain "Thus saith the Lord." The darkness of error and superstition made of none effect the commandments of God, and men were placed in office in the priesthood who were vain, proud, and vindictive; they bore not the marks of divine attributes. They were adulterers and murderers, and many were so corrupt that everything sacred was confused with everything that was corrupt. *6LtMs, Ms 51, 1890, par. 7*

The Sabbath of the fourth commandment, that the Lord had declared should be a seal, a sign throughout their generations forever, was perverted; given to man of God to be a blessing, to ever be a memorial of His work of creative power in making the world, it was so loaded down with the inventions of man—"thou shalt" and "thou shalt not"—that its sacred, divine character was lost, and it was made, by self-righteous priests and rulers, an exacting, arbitrary institution, and a curse. No one could keep the Sabbath because of the man-made exactions. The farther the people departed from God, the more traditions of their own manufacture were added, which God had never specified or intimated. The Sabbath, which was given to man as a sign, a seal, was entirely misinterpreted, to become a yoke of bondage, just as Satan wanted it to be. *6LtMs, Ms 51, 1890, par. 8*

The whole law of ten commandments was treated in the same way. Satan exulted to see what power he could exercise in weaving his falsehoods in with the truth, making the truth of none effect by originating errors that counteracted the love of God to man. The supreme attributes of God which, when rightly represented to men, would lead them to love Him, are presented in such lines as to make them hate God rather than to adore Him. Oh, that the people could discern the crooked, lying part Satan is acting and turn to the Lord with all their hearts! Oh, that all could see His merciful, forgiving power! Mercy, the attribute in which the Lord delights, has been transposed into revenge and arbitrary exactions. Truths that were the most vital were attached to man's requirements to make them a yoke of bondage. The moral law was borne down with such numberless ceremonies that the symbols, which were significant if kept distinct and separate from all human traditions, had but little

force. The church of God was narrowed, and their power limited. The eternal future was becoming more and more obscure. The divine perfections were not magnified but were fading from the mind.*6LtMs, Ms 51, 1890, par. 9*

But the time had come when Satan's work must be limited. The Lord God must be represented in a living character such as no imagery or description could make known to the senses. The highest angel in heaven could not do this work. Man was so unlike God that for [him to] approach the brightness of the heavenly light would extinguish him, for sin cannot live in the presence of a holy God.*6LtMs, Ms 51, 1890, par. 10*

One alone was sufficient and fully able to accomplish this mission. Christ, who was one with the Father, laid off His royal robe and His royal crown, clothed His divinity with humanity, and came into the world to bless the world with a living personation of God. He could approach the human family only as He should hide His glory and employ the faculties of a human being. Then humanity could touch humanity, while His veiled divinity, recognized in heaven, could lay hold on the Infinite One. The Father and the Son saw that it was expedient that Christ, the Only Begotten of the Father, should make Himself visible and walk and talk with men, not as an angel but as a Teacher sent from God, possessing all the attributes of the Godhead under the garb of humanity, revealing the love, the sympathy, the compassion of God.*6LtMs, Ms 51, 1890, par. 11*

In a body which God—and not man—had prepared, He was fully able to unveil and disclose to man the perfection of Jehovah and reveal His paternal character as a God of infinite love. “No man,” He declared, “knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him.” *Matthew 11:27*. He stood upon the highest elevated platform. He held the salvation of the lost world in His hands. He declared, “All things are delivered unto me of my Father.” On a certain occasion He said, “I say unto you, That in this place is one greater than the temple.” *Matthew 12:6.6LtMs, Ms 51, 1890, par. 12*

Truth was the law of His lips, and mortal ears never listened to such words, so simple, and yet so high, so holy. Love revealed itself in all

His works. He conferred honor on humanity in adopting our nature, that humanity might be benefited with a mind uplifted and sanctified by His own life being infused into our life and our character. He identifies His interest with finite man, making us one with Him because of the great love wherewith the Father loved us—a love so great that in order to accomplish this union He gave His only begotten Son to die for the sins of the world. Thus the transgressed law might be magnified before all the universe of heaven, before all the worlds which God had created, and the controversy over His law might be forever settled. Through the eternal ages [it would be known] that God, who gave His law, is unchangeable. He will not alter or change the word that has gone forth from His lips. *6LtMs, Ms 51, 1890, par. 13*

His law is the foundation of His government in heaven and in earth. This law was not established forever to make men unhappy, but for the purpose of making them in harmony with God, in harmony with the whole family in heaven who delight to do His will, to keep all His commandments. The precepts of His law are to be kept by all human intelligences. *6LtMs, Ms 51, 1890, par. 14*

The institution of the Sabbath was given when the foundation of the world was laid and the morning stars sang together and all the sons of God shouted for joy. It was God's memorial ever to preserve to men the knowledge of the true God. It was the Creator of the world who made the heavens and the earth in six days and rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. *6LtMs, Ms 51, 1890, par. 15*

The Father giving His only begotten Son to our world, Satan has used as an argument to deceive the fallen race as he deceived Eve in Eden, by stating that Christ's dying for the world was for the purpose of making the commandments of God null and void. All this work of deception is to get rid of the true memorial set up by Jehovah to testify who is the living God, the Maker of the world. That immense sacrifice in the gift of Jesus Christ to our world was to bring man back to his allegiance to God. But Satan has so blinded the eyes of those who believe not, that he has put everything in a false light. He tells his evil angels—and men who are bewildered and entangled in his crooked deceptions—that when

Christ died the death knell was sounded to all the laws of Jehovah, and ministers believe the lie and repeat the same from nearly all the pulpits in our land. *6LtMs, Ms 51, 1890, par. 16*

Thursday, December 11, 1890

Danvers, Mass.

I wrote many pages and did not go out to walk as I ought to have done. I need exercise, but the walks are icy, and I feared I might slip and wrench my ankles. About noon a messenger came from Ipswich to say that Sister Brickey was dangerously sick about twelve miles from this place. Brethren Fifield and Farman went on the cars, which took them within three miles of the place. A carriage was waiting for them to take them to the afflicted one. She was very low. They offered prayer in her behalf. She was at once relieved and praised the Lord. Her countenance and voice were changed. They left her happy in God. They attended the half-past five prayer meeting. *6LtMs, Ms 51, 1890, par. 17*

I spoke in the evening. A much larger assembly was present. I had freedom in speaking from (*John 14*), dwelling upon the rich promises of God that are so plainly given us in such positive words. The presence of the Lord was in our meeting. I sought the Lord in earnest prayer before going to the meeting. My head was confused, but I knew the Lord God of Israel was a present help in every time of need. I was blessed and had freedom in speaking. I understand there were one dozen of the First-day Adventists present, and many outsiders were also in the meeting. *6LtMs, Ms 51, 1890, par. 18*

Elder Mooney came from Salem. He is desirous I should call on his wife who apparently is lying on her deathbed. *6LtMs, Ms 51, 1890, par. 19*

It is suggested that it will be wise for me to speak in Lynn Monday and Tuesday evenings, and then Wednesday take the cars for Washington, D.C. May the Lord be our counselor, is my most earnest prayer. I do not wish to presume upon my strength. I want to use the strength which the Lord has given me to His own name's glory. I will pour out my supplications before God with thanksgiving for all His mercies and matchless grace to me, who needs it so

much that I can impart it to others and comfort them with the blessed assurances. "I am the way, the truth, and the life." [Verse 6.] "I am the light of the world." [John 8:12.] "I am the bread of life." [John 6:35.] "I am the Good Shepherd." [John 10:11.] "I lay down my life for the sheep." [Verse 15.] "I am come that they might have life, and that they might have it more abundantly." [Verse 10.] *6LtMs, Ms 51, 1890, par. 20*

Friday, December 12, 1890

Danvers, Mass.

Rose at half past four. Sara and I had but little rest last night. In coming down the steps after closing the door she thought there was only one step. Her heel caught on the second step. She wrenched her ankle and for a few moments we thought she could not walk. She did walk to the meeting, came back, and after her shoe was removed her foot pained her considerably. She could not rest, neither could I. She was obliged to get up at midnight and bathe her foot. She is relieved of pain, but it is not wisdom to use her foot in walking at present. *6LtMs, Ms 51, 1890, par. 21*

Received letters yesterday from Marian; also from C. H. Jones, of Oakland, Calif. *6LtMs, Ms 51, 1890, par. 22*

Sister Edwards and I walked a short distance to call upon my sister Harriett's daughter, Emma McCann. She married Charlie Morrison. She is his second wife. His first wife was Mary McCann, her own sister. She left three children. All are married but one, whose name is Mabel. Emma was much pleased to see me. We visited her about two hours. In the afternoon Charlie Morrison, Emma's husband, came with his covered carriage for me to ride out. He took me to his sister's where his mother is staying. He introduced me to his mother and his two sisters. They received me courteously and the mother heartily. I had a little visit with them. I was glad to see Charlie's mother. She is a nice, sensible woman, plain, benevolent-looking, and wholesome. When we returned, the horse was afraid of the cars and we had to go a round-about way to get to Brother Edwards'. We were glad to retire early. *6LtMs, Ms 51, 1890, par. 23*

My heart is constantly drawn out after God. I plead for His Holy

Spirit. The manifestation of the love of God toward us in Christ Jesus softens, yes, breaks my heart and renews my soul unto holiness. I see I cannot dishonor my Lord more decidedly than to disbelieve and manifest that I do not trust His word.*6LtMs, Ms 51, 1890, par. 24*

I wish to present to all who have an intelligent knowledge of Jesus Christ the necessity of being obedient to all His commandments. Love, the precious plant of love, must be cultivated in your soul. Open the heart to the love of Jesus and then you will inhale the fragrance of His grace, breathe in the atmosphere of power, and the soul and its desires will be elevated above the things of the world. Many, many influences are elevating and holding before you the heavenly attractions.*6LtMs, Ms 51, 1890, par. 25*

[Sabbath], December 13, 1890

Danvers, Mass.

Meetings commenced in the church at half past ten o'clock. Brother Robinson preached; then [we had] Sabbath school. I spoke at half past two o'clock from *2 Corinthians 3:18* and *2 Corinthians 4:17*. The Spirit of the Lord rested upon me and upon the people. I then called for all to come forward who were convinced that they must have a deeper work of grace in their hearts. Every one in the house responded but two—an aged colored man and a young man who was very timid. He was not destitute of feeling but dared not take the step. We believe the Spirit of the Lord is working upon his heart. I went to four young men and I pleaded with them to make a decided effort to make this move and say, I will give myself to Jesus. Three went forward; one did not go.*6LtMs, Ms 51, 1890, par. 26*

We had a very earnest season of prayer. All the ministers came forward. Every heart seemed touched and melted by the Spirit of God, and the petitions offered showed that they were indicted by divine power. Oh, how bright and clear seemed the manifestation of the Spirit of God! We knew that He was in our midst and that to bless.*6LtMs, Ms 51, 1890, par. 27*

A lady named Stafford bore her testimony in the meeting and sang

beautifully. She said she believed every word that Sister White had spoken. She felt the power of God through her, thrilling her through and through. Many testimonies were borne that the Lord had blessed them as they had never experienced before.*6LtMs, Ms 51, 1890, par. 28*

We thank the Lord with heart and with voice for His manifestation of His Holy Spirit which is full of the promise of eternal life. We know that Jesus and heavenly angels were in the assembly, binding up souls in the mystical union with Himself, their lives hid with Christ in God. Every one is dear to Him, and He has declared in (*John 17*) that the Father loveth them as He loved His Son Jesus Christ. One with Christ, and Christ one with God—bound up together with Christ in God! They are His chosen ones, His children, heirs of God and joint heirs with Jesus Christ, redeemed to Himself by the blood of the Lamb. They are His remnant people, in whose hearts is His law.*6LtMs, Ms 51, 1890, par. 29*

What a work the angels have to perform in doing the bidding of Christ to minister unto all them who shall be heirs of salvation! In their ministrations they are constantly bringing light and strength from heaven to the souls who are striving for eternal life, but they are engaged in a warfare against satanic influences, which are strong, fierce, and determined to overthrow every soul who loves and fears God. As these angels, in their mission and work, come to understand the plan of redemption, [they marvel at] the great change that takes place in human hearts and adore the Lord of all power and grace. With joy they read the names of those whose names are registered in the book of life.*6LtMs, Ms 51, 1890, par. 30*

Christ has every agency arranged to bring back the world to loyalty to God through the union of the divine influence with the human sanctified agency. He is full of grace and truth. "All power," He claims, "is given unto me in heaven and in earth." [*Matthew 28:18.*] The treasures so abundant in heaven are to be brought down to earth. The angels look with amazement upon men who will not be influenced by all the agencies brought under tribute to Jesus Christ through His dying upon the cross that all men may be saved—and yet they will not be saved. Christ has invested His church with the most abundant capabilities and divine power to be workers together

with God to draw the world to Christ by representing the attributes of Christ's character. *6LtMs, Ms 51, 1890, par. 31*

The world refuses the invitation, "Come;" but the Lord requires of His church to be ever a bright and shining light to reveal to them the simplicity of godliness, the new and living Way, by reaching, themselves, the high standard of holiness and revealing the line of demarkation between the lovers of the world and the sons and daughters of God. The heavenly graces are to be imparted to the church in full measure that it may be a living, working power to influence others. These capabilities and powers given to the church through the cross of Christ are to become a drawing power from the working members of the church, to speak to and influence the world through the death of Jesus Christ upon the cross for their redemption. Then how wonderful is the power of a united church! Not one living to himself, not one refusing to do his appointed work in God's great plan, but, like a well trained, disciplined army, ready to keep step and to step with the invisible Leader! *6LtMs, Ms 51, 1890, par. 32*

In the Jewish church the Lord was the foundation of all its rites. The Lord Jesus prescribed every act of the nation. Nothing which would tend to its advancement was withheld. The smallest service in connection with it was sacred and holy and essential to its perfection and thoroughness, that it should stand as a glorious representation, an instrumentality in types and shadows. Will the church of God learn the lessons given it of God in His arrangements in the foundation and consecration of the Jewish economy and recognize the principles of God in their relation to God and to the world? Will they see Christ in all the symbols in the divine arrangement? *6LtMs, Ms 51, 1890, par. 33*

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." *2 Corinthians 3:18*. You are not to keep the veil before your face that you shall not see to the end of that which was to be abolished, which was glorious because it foreshadowed Christ. Never talk of the Jewish economy as being an age of darkness, for in it all Christ stood revealed in symbols. Christ gave every specification of that economy. When Christ came



to our world, then type met antitype, He Himself being the living representation. In His death, the last specification was fulfilled. Now the sacrificial offering had no continued glory, “by reason of the glory which excelleth.” 2 *Corinthians* 3:10. The Lord has given all things typified and promised in the shadow to the Substance. *6LtMs, Ms 51, 1890, par. 34*

All the teachings and manifestations of Christ’s glory in the ancient economy are to be respected as the revealing of Christ in symbols. All things pertaining to the order, the discipline, the elevated spiritual worship, are as so many sacred, hereditary trusts and emblems of the order and unity and working power which shall be brought into the gospel dispensation. The zeal, earnestness, devotion, and consecration of the church are to be proportionate to the greater glory that excelleth that of the Jewish economy, blessing the world with an exalted spirituality and a perfect and complete unity in all her efforts, superior to that of the Jews, because Christ has come to our world confirming all the types pointing to Himself. He came as the living embodiment of truth and righteousness, to reveal the Father in His paternal character to the world. *6LtMs, Ms 51, 1890, par. 35*

Let the church, in the place of talking of “the old Jewish law,” consider, when making a tirade against that law, that their words of contempt are poured forth against Christ, who was the foundation of it all. He gave the specifications of all their rites, which typified the great and glorious reality. The order and working efficiency of the church are to far exceed those of the Jewish church, inasmuch as their light—the glory of the reality—is the advanced light, for the character and wonderful work of their redemption is laid out in clear lines. Christ did die for the world. Christ was buried in Joseph’s new tomb. Christ did lay down His life and take it again. He is not now in Joseph’s new tomb, but He has risen, was revealed to His disciples, walked with them, and opened to them the Scriptures concerning Himself, beginning at Moses and the prophets. He opened their understanding to discern the glory of the former dispensation as they had never looked upon it before, so that they said, “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures” concerning Himself? *Luke 24:32.6LtMs, Ms 51, 1890, par. 36*

Then let no one feel at liberty to pour contempt upon that which Christ made so clear and beautiful to the minds of the disciples. The Jews certainly failed, as the church is doing today, to answer the purpose of God to exhibit to the world His high and holy character, because they were not in close connection with God. They lost sight of their lofty and responsible office. Had they kept their religious service pure, answering the purpose of God in piety and spirituality, Christ would not have been put to death—crucified among His own nation. His crucifixion brought the irrevocable curse upon them as a nation, but not as individuals. The churches today that are full of pride and have departed from God are virtually treading in the same path, acting over the same refusal of Christ as that of the Jewish nation.*6LtMs, Ms 51, 1890, par. 37*

Let the church arise to her exalted privileges, and let each of its members stand in his place to represent the life and the character of Jesus Christ. He said, “For their sakes I sanctify myself, that they also might be sanctified.” *John 17:19*. He devoted Himself wholly and entirely to the work of the redemption of the world. “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” *Ephesians 3:10, 11.6LtMs, Ms 51, 1890, par. 38*

“Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” *2 Corinthians 4:1-7.6LtMs, Ms 51, 1890, par. 39*

Let the church reveal her high and holy character. It is not at all in keeping with our faith to be inactive in religious service. The importance and character of the work are evidenced by those handling it. They can but be wholly and entirely in earnest, and earnestness, perseverance, and untiring energy will be rewarded with success. Earnest work, through the grace of Christ, carries the triumphs of the cross of Christ to the very gates of the city of God.*6LtMs, Ms 51, 1890, par. 40*

These duties performed are not the means of salvation, not a way to earn justification, not the price we pay for heaven; they are the fruits that appear on the branch connected with the living Vine, the natural result of abiding in the Vine. None of these graces is it possible to produce ourselves. We are to be fruit-bearing branches. "Herein is my Father glorified, that ye bear much fruit" (*John 15:8*), said Jesus.*6LtMs, Ms 51, 1890, par. 41*

We are responsible for the influence which proceeds from us, whether it be good or whether it be evil. There is an atmosphere that surrounds every soul, and if that influence is sanctified to a holy purpose, as a part of the great whole, we are a help, a blessing to the great web of humanity. We are to use every capability intelligently, for we are enjoined to do this. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." *1 Corinthians 10:31.6LtMs, Ms 51, 1890, par. 42*

And we should consecrate our sons and our daughters to God and not suffer Satan to preoccupy the soil of their hearts. We are to guard our children as the Lord's property and devote time and patient, prayerful labor to purify, enlighten, elevate, and ennoble them, not for the world's applause or the world's ambitious projects, but to save them to Jesus Christ. We should seek to secure to them the heavenly adorning, the garments of a meek and quiet spirit, which is of great price with God.*6LtMs, Ms 51, 1890, par. 43*

Sunday, December 14, 1890

Danvers, Mass.

Brother Farman spoke to the people in the forenoon. I called upon Emma Morrison, my sister's child. Found her alone, but soon her

husband and his son, who is married, came from Salem. We had a short visit.*6LtMs, Ms 51, 1890, par. 44*

I spoke in the missionary meeting in regard to the importance of the canvassing work. I also spoke at length in the afternoon, at half past two o'clock. I was pleased to see Charlie Morrison, his wife Emma, and his son as attentive hearers of the Word. I spoke from the words found in *John 3:1-4*. The Seventh-day Adventist church was full. Many from other denominations and from the First-day Adventists were present, and all listened with deepest interest. The Lord gave me the Word, and fervor and power to address the audience.*6LtMs, Ms 51, 1890, par. 45*

After the meeting a sister—not a Seventh-day Adventist—kindly and cordially addressed me and inquired if I thought she could be saved and not keep the Sabbath. I answered, “If light has come to you in reference to the Sabbath question. You must search the Scriptures well.” Said she, “I am willing to keep the Sabbath if the Lord shows it to me.”*6LtMs, Ms 51, 1890, par. 46*

“But,” said I, “the Lord has showed you His will in His word. He will not, when light is lying there revealed in clear lines, speak to you in audible voice. It is for you, with earnest desire to know the truth, to inquire, ‘What saith the Scriptures?’ Then read with the eyes of your understanding open, ready to see the first rays of light that shine from the Word, and with a willing mind to accept the Scriptures even if they come in collision with your previous opinions and the customs and traditions that have long been cherished. Antiquity of opinions does not establish these opinions as truth. Anything we have loved and cherished must be yielded at once if the Word of God revealed to us that it is not truth. Truth takes the place of error, for error will never sanctify the soul.”*6LtMs, Ms 51, 1890, par. 47*

She seemed to be stirred in her mind, that the words which had been spoken made it unsafe to occupy her present position. “Well,” she says, “what difference does it make if I do not keep the Sabbath? I am saved.” Poor soul! She reveals that she is far from the kingdom of heaven, in her deception reasoning that she can transgress the law of God, and yet she is saved in transgression.*6LtMs, Ms 51, 1890, par. 48*

I told her that was not possible. She was not saved in walking against the light of truth. Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." [*John 9:39-41.*]*6LtMs, Ms 51, 1890, par. 49*

This sister, who declared she was saved, was making this claim under the conviction that she should keep the Sabbath of the fourth commandment, but was trying to avoid the matter by claiming to be saved in open disregard of the commandments of God. This is the deception upon human minds, that there is a sanctification and holiness outside the truth. To be saved in known transgression of the law of God is simply an impossibility. When light has come revealing truth, that truth must be accepted at any cost to self.*6LtMs, Ms 51, 1890, par. 50*

Said Christ, "If I had not come and spoken unto them (the words of truth), they had not had sin: but now they have no cloke for their sin." *John 15:22.* "He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen (the evidence of His divine power) and hated both me and my Father." *John 15:23, 24.**6LtMs, Ms 51, 1890, par. 51*

Many, many self-deluded souls are in the world who claim holiness and purity but hate the mention of the commandments of God. Christ prayed, "Sanctify them through thy truth: thy word is truth." *John 17:17.**6LtMs, Ms 51, 1890, par. 52*

**Ms 52, 1890**

Diary, December 1890

Lynn, Massachusetts

December 15-18, 1890

Portions of this manuscript are published in *MR1033 45*.

Monday, December 15, 1890

Lynn, Mass.

We left Denvers about ten o'clock a.m. Called on Mrs. Emma Morrison and said good-bye to her. She felt disappointed that I could not visit her, but I was altogether too weary to do the visiting many hoped I could do. There were two meetings Wednesday and Thursday evenings. I must speak in Lynn, and learn the best route that would take us to Washington, D.C., purchase our tickets, and have everything in readiness for the journey to Washington. *6LtMs, Ms 52, 1890, par. 1*

Tuesday, December 16, 1890

Lynn, Mass.

I have felt drawn out in earnest petitions to God all day. In the early morning I wrote nine pages before breakfast and wrote many pages through the day. I spoke in the hall to a good congregation. *6LtMs, Ms 52, 1890, par. 2*

I felt most intensely upon some points, especially the inauguration of Christ, on the banks of Jordan, to His appointed work. The dedication of Christ was not to be mingled with any human agency. What an event was this—Christ entering upon His work with the seal of divinity upon Him! The baptismal scene at the hand of John was followed by Jesus walking out of the water and offering His prayer to His Father. The heavens were opened and the Spirit descended upon Him, assuming the form of a dove, in appearance like burnished gold; and the voice of the Father was heard in

recognition of the offering of Christ to God: "This is my beloved Son, in whom I am well pleased." *Matthew 3:17.6LtMs, Ms 52, 1890, par. 3*

This was only a faint representation of that which was enacted in heaven. If the curtain could be rolled back and mortal eyes strengthened to behold within the gates the scenes taking place there, they would see all the angels and archangels, all thrones and dominions and principalities and powers in heaven, standing in awe and reverence, beholding the work in heaven and its counterpart, in faint lines, taking place upon the earth. The Lord God of heaven never was more highly exalted before the universe than on this occasion. The worlds which had not fallen beheld and admired and adored, for never had the love of God been so expressed as on this occasion, when His love was found so deep and rich and broad that it gave up to the world His only begotten Son to the great work of bringing the character of God before the world, that men might behold it in Him. Never had heaven so great rejoicing as when the tabernacle of heaven was set up among men.*6LtMs, Ms 52, 1890, par. 4*

Jesus said of Himself, "Him hath God the Father sealed" (*John 6:27*); and He declared Himself as "Him whom the Father hath sanctified" (*John 10:36*) and sent into the world as His divine representative, our Mediator full of grace and truth. Ask Isaiah who He is, and he will tell you, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." *Isaiah 9:6.6LtMs, Ms 52, 1890, par. 5*

Will the world "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (*1 John 3:1*)? It is important that we have some higher and broader ideas than we have hitherto had, of the great work of intercession in this, the great day of atonement. Now is the very time for human pride to be laid in the dust. Now is the time for contrition of soul.*6LtMs, Ms 52, 1890, par. 6*

I speak to every church in our land: Now humble yourselves under

the mighty hand of God that He may have the pleasure of lifting you up; confess your sins before God that they may go beforehand to judgment. Confess your sins that they may be blotted out. Do not hide them; do not cover them; for then they will be made public to the universe. Approach God in the spirit of the poor publican who prayed, "God be merciful to me a sinner" (*Luke 18:13*), and you will be brought into the audience chamber of the Most High. If the curtain could be rolled back you would see the Saviour Himself at the altar of incense having in His hand the golden censor. In response to your prayers He answers, "I will pray the Father for you that your transgressions shall be forgiven, your sins pardoned. I will give you rest." *6LtMs, Ms 52, 1890, par. 7*

Oh, how ashamed we ought to be for our unbelief and needless anxiety! You see Jesus as your Advocate. 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. *6LtMs, Ms 52, 1890, par. 8*

Wednesday, December 17, 1890

Lynn, Mass.

In the forenoon wrote letters to different ones at Battle Creek. In the afternoon received a number of visitors. One sister is a believer. Her husband does not believe the truth. He at first opposed her, but he senses a great change in her and this has a convincing power with him. She went home from the meeting Tuesday evening and related that which Sister White had spoken. The words made a deep impression on her mind and were repeating themselves to her over and over during the night season. "You have placed finite beings where God should be" and "that everything was set in operation by Satan to divert the minds from God and place them upon human beings." *6LtMs, Ms 52, 1890, par. 9*

When Christ was born and laid in a manger there was a wonderful



movement in heaven. All the worlds that were created through Jesus Christ were watching with intense interest His reception in the world. They saw that no preparation had been made among His nation to receive Him, and angels of heaven came to the plains of Bethlehem and proclaimed the advent of the world's Redeemer. The plains of Bethlehem were peopled with the heavenly host, who sang anthems of praise to His glory. *6Lts, Ms 52, 1890, par. 10*

The wise men from the east were guided by the heavenly angels, which appeared to them as a luminous star, and when they found Jesus they brought unto Him costly offerings of gold, frankincense, and myrrh. But the enemy has misplaced and turned into various channels in selfish gratification the offerings which should come to the Lord's treasury. Means are being diverted from the true purpose God designed, and, from the lesser up to the extravagant gifts, they flow to finite beings, to gratify selfish indulgence. If all the rivulets from children and youth and from members of the church were to flow in the proper channel, as the Lord designed they should, there would be a supply in the treasury, the real needy would be blessed, and the hungry fed, and the naked clothed. The Lord's own entrusted gifts would flow back to their original Source in thank offerings, in sin offerings, in trespass offerings, and in gratitude offering for the great immeasurable gift of the Son of God to our world. *6Lts, Ms 52, 1890, par. 11*

Why are children and those of mature age educated to put their inventive powers to work to contrive gifts for one another, while the Lord God of heaven, who has made the gift of Himself to the world in His only begotten Son, is left out of the question? How the Lord is dishonored in the celebration of Christmas! How He is robbed, both of talents of means and of thanksgiving and praise which should well up in every heart and flow forth from every voice! Let the thank offerings come in, small and large. Let the treasury be well filled. *6Lts, Ms 52, 1890, par. 12*

Jesus is the Gift to the world, and everything should be conducted in this channel—to make known Christ to the world, to send to every tongue and nation the knowledge of His salvation, His invitations of mercy, His adorable love. But the devil's work is to intercept the rays of light coming from the Father to our world and

set them to flowing in human channels, to indulge and gratify earthly desires, to please the vanity and to glorify the creature rather than the Creator.*6LtMs, Ms 52, 1890, par. 13*

I spoke Wednesday night. The rainstorm prevented many from attending, for the windows of heaven seemed to be opened and pouring out its treasures of rain. I had much freedom in speaking from (*John 17:17*): “Sanctify them through thy truth: thy word is truth.”*6LtMs, Ms 52, 1890, par. 14*

## Ms 53, 1890

Diary, December 1890

Washington, D. C.

December 19-30, 1890

This manuscript is published in entirety in *1888 766-786*.

December 19, 1890

We left Lynn Thursday night at four for Boston, from which place we took cars for Washington. We had a beautiful night. We were not crowded in the sleeper. Sara was invited to remain in the sleeper and the porter said he would make her up a berth after the conductor of the sleeping car went through, but she told him she could not accept it for it would not be right to have a berth made up for her unless she paid for it, and she could not well do this at that time. The porter then talked with the conductor and he told Sara that there would be spare berths. She could have two seats and remain in the car and make herself as comfortable as possible. We felt thankful for this favor. We praised the Lord for putting it in the hearts of these men to be kind and attentive to us. We had good cool air and the car was not overheated.*6LtMs, Ms 53, 1890, par. 1*

We found in the morning that we would not arrive at Washington until three hours behind time. We stopped one hour in Baltimore. We arrived at Washington about three o'clock and were so thankful to get baggage and all to the mission before the hours of the Sabbath. We decided that we would not start a journey so close to the Sabbath again. We would make arrangements to get to our destination having one day's leeway. There was no one at the depot to meet us. The porter put us in a hack, and we came to the mission all right and could commence the Sabbath without anxiety and confusion. The friends had been to the depot twice for us and the delay confused them. They were glad to receive us.*6LtMs, Ms 53, 1890, par. 2*

There has been sadness and sufferings in the church. Brother Howard has lost one child and two more have been at the point of

death. They were living in an old wooden house which was decaying, and there was a disagreeable smell. The typhoid fever, it is thought, was in consequence of this unhealthful house. The family were taken out and put into the house Brother McGee had hired, and in that house they will escape the difficulties. I feel deep sympathy for Brother Howard. We are praying that the Lord will sustain our brother and that He will give him fresh courage and hope. God will not leave him if he will put his trust in Him.*6LtMs, Ms 53, 1890, par. 3*

Sabbath, December 20, 1890

Washington, D. C.

We took the streetcars to reach our appointment, which was quite a distance away. We found quite a goodly number assembled in Sabbath school. The exercises were not yet over.*6LtMs, Ms 53, 1890, par. 4*

I spoke at eleven o'clock with much freedom from *Isaiah 6:8*. We had a social meeting and many excellent testimonies were borne. The presence of Jesus was in our midst and our hearts were made glad to see that as many as one-half of the number had been united with the church since I was here two years ago. There was a most intelligent company present. My soul was blessed on this day. I will wait upon the Lord, and I will put my trust in Him who loveth us. We must lean more heavily upon our Support and Strength. I am praying for the presence of the Lord Jesus in our midst. I see that there are many things to be done. I must jot them down in scratch books and transfer them to my [journal].*6LtMs, Ms 53, 1890, par. 5*

Sunday, December 21, 1890

Washington, D. C.

We attended the forenoon meeting of the Week of Prayer at half-past ten o'clock. There were only about thirty present. The first two letters in *The Home Missionary* were read, and when Brother Baker, who is a new convert to the faith from the Methodist church, read the portions quoted from testimonies he was so affected he could not read. He wished Elder Washburn to read it. But Elder

Washburn encouraged him to go on and he read with much feeling. There was great solemnity all over the house, and many tears. We then had a most impressive season of prayer. The Spirit of the Lord did come into the meeting and we had a precious season of seeking the Lord. I then spoke about thirty minutes with much freedom.*6LtMs, Ms 53, 1890, par. 6*

Sunday evening we had to walk only a few blocks to get to the hall. It is a dancing hall, but it is roomy and well ventilated. We had a good attendance from outside and most of our people were present. I spoke from *the first epistle of John, chapter three*. The best of attention was given by the congregation.*6LtMs, Ms 53, 1890, par. 7*

The subject urges itself upon my mind, Why is not this center, this important place, prepared to have the house of worship so much needed? I hope our people will see the necessity of doing something without delay. The message must be presented here in the most wise yet simple way. Will the hearts of the people of God who believe in present truth give a correct representation in a church building, so we shall not have to assemble in a dance hall to speak the truth? We have been talking this matter over and we are getting all stirred up over the fact that at the capital of the American nation there is so miserable a representation of the grand truths which we are to properly represent. The unbelievers will get the start of us.*6LtMs, Ms 53, 1890, par. 8*

Monday, December 22, 1890

Washington, D. C.

This day was devoted in the early morning, at half past four o'clock, to prayer for the Lord to bless me and give me physical strength and mental clearness and clear spiritual discernment. I believe the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7*.] I shall take the Lord Jesus at His word.*6LtMs, Ms 53, 1890, par. 9*

I wrote ten pages of important matter. About ten o'clock I went to the dentist's and had my teeth examined and one tooth filled, which caused me no pain. I had an impression taken for a new set of teeth.*6LtMs, Ms 53, 1890, par. 10*

When I returned I found letters awaiting me. One from Edson stated that my account at the office had swelled to the enormous sum of seven thousand dollars. This is, much of it, in publishing *Volume 4, Great Controversy*, and *Patriarchs and Prophets*, which they have not handled but have let fall dead from the press, while *Bible Readings* has been extolled and all the canvassers have been educated to work for it. This is an object lesson of how much value they bestow upon that which the Lord sends in testimonies. Well, I am informed that I can draw no more from the office, and now I must cast about to see what I shall do next. I trust in the Lord, that He will open the way before me and put it into the hearts of those who might help me to do so by educating the canvassers to handle my books. *6LtMs, Ms 53, 1890, par. 11*

The people need the very light given me of God, and I must arrange that they shall have the light in some way. God can reach hearts. The Lord can set things in order. He can infuse His own power into the minds and hearts of His people, and the very light that God has given me for His people they shall have. *6LtMs, Ms 53, 1890, par. 12*

My mind is inclined to be perplexed, but the enemy shall not obtain the victory in this way. I must break up my establishment. I must discharge my workers and cut off all expenses possible; and then what? I know not. Let the Lord direct. I hear the Voice which spoke to Abraham saying, "I am the Almighty God; walk before me, and be thou perfect." *Genesis 17:1*. The Lord will not leave me to be perplexed as I now am. I shall make special prayer to my heavenly Father and shall not rest until I see something more done in Washington. *6LtMs, Ms 53, 1890, par. 13*

In the evening I walked to the place of meeting and spoke in a large hall to about one hundred people. Oh, how my heart yearns to see the people of God coming up to their high calling! I greatly desire that we should have an increase of faith and stand as valiant soldiers of Jesus Christ. I spoke from (*John 14:1-4*): "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that

where I am, there ye may be also. And whither I go ye know, and the way ye know." This is the promise of His second coming in the clouds of heaven with power and great glory. Thus we are second Adventists. *6LtMs, Ms 53, 1890, par. 14*

Tuesday, December 23, 1890

Washington, D. C.

Tuesday morning I rose at four a.m., and after a season of prayer I felt comforted and encouraged, and [I] try to put my trust fully in the Lord. I rest in His promises. I shall see of His salvation. I will not distrust my heavenly Father, for He has been true and faithful in all things and He will never fail those who put their trust in Him. My greatest anxiety is lest something shall interpose between me and my God. *6LtMs, Ms 53, 1890, par. 15*

I have a message to bear to the people, that if the church will only become a consecrated people and have that faith in God which they must have in order to please Him, a brighter day is before them in Washington. The Lord has rich treasures of truth to open before them which they have lost sight of, which will be to them as a new revelation. God is ready to give new ministerial power to His people. *6LtMs, Ms 53, 1890, par. 16*

I am called not only to write, but to bear my testimony with voice as well as pen, and I must be situated where I can be lifted out of the temporal embarrassments and the common business perplexities and conflicts. The Lord Jesus must dwell in my heart and all my powers shall be devoted to His service. It is my constant prayer day and night that we may realize an awakening among His people, that Jesus may work in this city of Washington in demonstration of His Spirit and with power. In this city are the law-making powers which will ere long make their power felt. Truly the prince of darkness is working with his confederacy of evil, to make void the law of God. *6LtMs, Ms 53, 1890, par. 17*

I am perplexed to know what to do or to say to our people at the great heart of the work. The Lord presents to me their strange wrong course. There are ambitious projects entered into. Councils are held and plans laid, while the councils are not meeting the mind

of the One mighty in counsel. The mold and superscription of God are not upon some of the workers in the office of publication as they should be. They know not what spirit they are of. The day, the evil day, is stealing upon them as a thief and will surprise them by doing in darkness a work which they will not hesitate ere long to do boldly and decidedly. While many of those who claim to believe the truth are asleep spiritually, Satan is sowing his tares, working in darkness, subverting minds. The light which the Lord gave in warning is to be given to the world, that they should not be left in darkness. Our own workers managed so that the warnings in the books *Great Controversy* and *Patriarchs and Prophets* did not come to the people. Why? Because Satan devised and planned the whole matter that the living, stirring issues should be smothered until he had preoccupied the field. Spiritual things are spiritually discerned. God sees their blindness. *6LtMs, Ms 53, 1890, par. 18*

Wednesday, December 24, 1890

Washington, DC

I have not felt as well as usual. Speaking so many times in the evenings is not favorable to me. I visited Sister D., Sister Gilmore's grandmother. *6LtMs, Ms 53, 1890, par. 19*

Again the Lord set before me in the night season, December 24, the perils coming upon the people of God. How busy, how persevering, how active are the powers of darkness! The mystery of iniquity, the powers from beneath, are stirred to bring about the crisis in compelling the churches to show honor to the spurious sabbath. Secret meetings are held, secret councils convened. Plans and devices are framed to be executed. The watchmen are not sounding the warning in this important center. When will [we] have a standing place? Men who have not had a vital connection with God see no real necessity of the book *Great Controversy* coming to the people, because they have eyes but see not. This book should be circulated all through this city. *6LtMs, Ms 53, 1890, par. 20*

The Lord presented the matter before me, that we must make haste. Let the light come to the people in warnings here, right here. But those who were seeing only gain, who saw no necessity of urging and making special efforts to get this word from the Lord



before the people, were neglecting their God-given duty. I felt intensely, but what could I do? Strong-minded, stubborn men, unworked by the Spirit of God, priding themselves in their wisdom, would follow a course of their own devising, let the result be as it would. The men will have to answer in the day of God for their neglect of this place. Light must shine forth.*6LtMs, Ms 53, 1890, par. 21*

Christmas eve I spoke in a good-sized hall to an intelligent congregation from *Luke 10:25-28*. I had freedom in speaking. There were a goodly number present and all listened with much attention.*6LtMs, Ms 53, 1890, par. 22*

Thursday, December 25, 1890

Washington, D. C.

I attended morning meeting in the hall. We listened to the readings, which were made very interesting. Then I was asked to lead in prayer and several prayers were offered. I felt like pressing my prayers to the throne of grace for the Lord to open the work in Washington. The Spirit of the Lord rested upon us as we prayed. Many were blessed. I know whereof I speak. The truth must go forth in this city like a lamp trimmed and burning.*6LtMs, Ms 53, 1890, par. 23*

I then spoke about thirty minutes. Our meeting commenced at half past ten and we did not reach the mission until three p.m. [I] had conversation with Sister Kirkland in regard to riding on the cars to the place of meeting on the Sabbath. She had conscientiously refrained from taking the cars because it was, she thought, violating the Sabbath. I told her no, that it was more displeasing to God to remain away from the meetings than to ride on the cars to meet together to worship God. More I will write on this subject when I can use pen and ink. I have not the facilities that I can use.*6LtMs, Ms 53, 1890, par. 24*

Thursday, December 25

Spoke in a hall to an intelligent congregation from *Luke 10:25*.*6LtMs, Ms 53, 1890, par. 25*

My mind has been in painful exercise during the night. I was in a meeting in Battle Creek and heard many suggestions made and saw a spirit manifested not of God. They were having a storm of words. How my heart ached!*6LtMs, Ms 53, 1890, par. 26*

My guide said, "They are not connected with God and are not walking in His counsel. They are not contending for the faith once delivered to the saints."*6LtMs, Ms 53, 1890, par. 27*

Propositions were made, and a world was made of an atom and an atom of a world. I was compelled, as at Minneapolis, to stand aside from them, for I was made to understand clearly that God had not imbued them with His Spirit, but another spirit of a worldly character was controlling their minds. Their judgment was unsanctified, but without a flaw in their eyes. A worldly policy was in their reasoning, and imagination saw it very desirable to carry on the work of the Lord as their own human judgment deemed best.*6LtMs, Ms 53, 1890, par. 28*

I had a message for them as I had for Minneapolis, a message from the Lord God of heaven. I read to them *1 Samuel 8*. The Lord has a controversy with His people, because they have left their first love. A similar spirit is entertained by men who have the management and control of matters in the Office of Publication. They are not led of God and are laying plans which have not entered into the mind of God, and all this will react upon themselves.*6LtMs, Ms 53, 1890, par. 29*

That Office was established in sacrifice, through the self-denial and privation of many of those who loved the truth, and God worked with the whole-hearted ones to bring it up from poverty to prosperity. The good hand of the Lord was with us and was seen in its healthful rise and establishment. But I heard words spoken in their council meetings that were not inspired of God, to bring in a new order of things. They must be recognized by the world. This was a repetition of the course pursued by the people in the days of Samuel. Somewhat in advance of them, Samuel was directed of God to listen to the voice of the people. The people's voice was to then decide whether they would, as a people, discard Samuel before God had released him, and choose to be ruled by a king.

Samuel was distressed and prayed unto the Lord.*6LtMs, Ms 53, 1890, par. 30*

The people of Israel wanted to be like other nations. The Office of Publication is leading in the same lines, and is in danger, through the managers, of being managed too much after a worldly policy, because those now in responsible positions have not had an experience in the power and workings of God in its establishment. As men are attached to the Office of Publication, they will, unless they walk humbly with God, make propositions which will separate it from God's management and control. In their spiritual blindness they will separate it from God's rule and refuse to be under His jurisdiction because they know not the blessing and safety of being led and controlled by the Lord in all their ways.*6LtMs, Ms 53, 1890, par. 31*

Friday morning, December 26, 1890

Washington, D. C.

I have had a very precious blessing all night. I slept some but my heart was full of praise and thanksgiving to God. Jesus was precious to my soul and the love of God was so great I wished to dwell upon it and be comforted, and the peace of Christ rested upon me in large measure. Oh, how precious was my contemplation as I reviewed the precious promises hung in memory's hall. I was assured that nothing was wanting in the gracious provisions made for our encouragement.*6LtMs, Ms 53, 1890, par. 32*

Our Saviour represents to us that the treasures of divine power are entirely at our command. Said Christ, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whosoever the Son will reveal him." *Matthew 11:27.6LtMs, Ms 53, 1890, par. 33*

We are to have faith to receive the richest blessings, and we are to be channels to receive the bright beams of the Sun of Righteousness and to communicate them to the world.*6LtMs, Ms 53, 1890, par. 34*

Oh, why do the members of the church question the willingness of Christ to impart the influence of the Holy Spirit to those who seek for it? Call to mind the day of Pentecost. The abundant gifts then bestowed testify that He is not only willing but longing to impart a constant supply of the refreshing waters of life for the refreshment and health of the church. Asking in faith, of one accord in unity of desire, will bring the revealings of His power according to their faith. My mind this night is especially elevated and I am breathing in the atmosphere of heaven.*6LtMs, Ms 53, 1890, par. 35*

The Christmas season is the occasion of making gifts one to another, but the richest gifts Christ has given to the world in Himself, that the world through Him might not perish but have eternal life. Gifts and offerings should be brought to Christ. The most precious gift of all is that of giving Him your heart without any reserve. How acceptable to Christ would be such an offering! Give to Jesus your whole heart, for Him to write His image and superscription upon it, and to send His beams of righteousness into it to be sent to the world through the living agent.*6LtMs, Ms 53, 1890, par. 36*

I am thinking and thinking—too happy to sleep. If those who are not in Christ could see Him and hear His voice saying, “And let him that is athirst come. And whosoever will, let him take of the water of life freely.” *Revelation 22:17*. He is saying, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” *John 4:10*. While many are in expectation of receiving gifts from their friends, they have a Friend who is the repository of every good thing. He has treasures of knowledge and grace and greatly desires recipients to share the blessings He delights to bestow.*6LtMs, Ms 53, 1890, par. 37*

Will we open the door and let Jesus come in with the riches of His grace? “The Spirit of truth ... shall be in you.” *John 14:17*. We are become indeed the building, even the temple of the living God. We are watched over by faithful sentinels day and night. We are kept by the power of God through faith. Grieve not the Holy Spirit of God by resisting or refusing the gift of His grace and choosing your own way. “And this is life eternal, that they might know thee the only true

God, and Jesus Christ, whom thou hast sent.” *John 17:3.6LtMs, Ms 53, 1890, par. 38*

The message of mercy Jesus brought from the Father was to save the perishing. The Father collected the riches of the universe, laid open the resources of His infinite wisdom, and gave all into the hands of Christ to give to men. What more could God do to convince men there is no love but the love of God revealed in His Son? The happiness of man consists in loving God and in keeping His commandments, giving the best and most holy affections to Jesus Christ. *6LtMs, Ms 53, 1890, par. 39*

We should be filled with thanksgiving that Jesus came to reveal the Father. He rolled back the cloud of thick darkness, the hellish shadow of Satan which intercepted between man and God, and revealed Him to the world as light and love. He stands before the world as the representation of the Father. “In him dwelleth all the fullness of the Godhead bodily.” [*Colossians 2:9.*] He was the express image of His person. The perfections of God are seen in the excellencies of Christ. His divinity was clothed with humanity, that He might speak to the human heart and place His divine impress upon the soul. *6LtMs, Ms 53, 1890, par. 40*

This, oh this, is what is needed in the hearts of all our institutions! It is the knowledge of God; and men must not lift up themselves in their own finite wisdom, as did ancient Israel—take themselves out of the hands of God, and think in their human wisdom and supposed smartness they can do much better when left to their own imaginings. Thus thought the inhabitants of the world destroyed by a flood. When they fully decided that they had no need of God, then the Lord decided He had no need of them, and they and all their wicked works perished in the waters of the flood. Oh God, make us to know Thy ways and to choose to be led and guided by Thy unerring counsel. *6LtMs, Ms 53, 1890, par. 41*

December 27, 1890

Washington, D. C.

Rose at four o'clock and felt the peace and assurance of Jesus Christ as I offered up my humble prayer. Last evening, in our

season of prayer at the commencement of the Sabbath, the Lord's presence was with us. The peace, such peace as Christ alone can give, was in my heart and in the hearts of others. All praise and thanksgiving shall be given to Him who hath loved us and died for us. *6LtMs, Ms 53, 1890, par. 42*

I have a continual longing for Christ to be formed within, the hope of glory. I long to be beautified every day with the meekness and gentleness of Christ, growing in grace and in the knowledge of Jesus Christ up to the full stature of men and women in Christ Jesus. I must as an individual, through the grace given me of Jesus Christ, keep my own soul in health by keeping it as a divine channel through which His grace, His love, His patience, His meekness shall flow to the world. This is my duty and no less the duty of every church member who claims to be a son or a daughter of God. *6LtMs, Ms 53, 1890, par. 43*

The Lord Jesus has made His church the depository of sacred truth. He has left with her the work of carrying out His purposes and His plans to save the souls for whom He has manifested such interest, such unmeasured love. Like the sun in relation to our world, He rises amid the moral darkness—the Sun of Righteousness. He said of Himself, “I am the light of the world.” [*John 8:12.*] He said to His followers, “Ye are the light of the world.” [*Matthew 5:14.*] Jesus came to the world in the garb of humanity, to instruct the world and guide them in the way of light, to eternal happiness. The followers of Christ are His representatives in the world. By reflecting the image of Jesus Christ, by the beauty and holiness of their characters, by their continual self-denial and their separation from all idols, large or small, they reveal that they have learned in the school of Christ. They are continually catching the spirit of love and forbearance, meekness and gentleness, and they stand as representatives of Christ, a spectacle to the world, to angels, and to men. *6LtMs, Ms 53, 1890, par. 44*

“A city that is set on a hill cannot be hid.” [*Verse 14.*] Walking and working in the world, but not of the world, they are answering in their characters the prayer of Christ: “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” [*John 17:15.*] They are to stand as the strong fortress of

truth, their light shining far in the moral darkness of the world. The Lord has a message for the watchmen on the walls of Zion to bear. The trumpet is to give no uncertain sound.*6LtMs, Ms 53, 1890, par. 45*

Again during the night season I was in Battle Creek and was bearing a most decided testimony to the men whom the people have chosen to be representative men in our institution—the publishing house.*6LtMs, Ms 53, 1890, par. 46*

On the Isle of Patmos John saw in holy vision the One whom he honored and loved above all others. He says, “I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia.” See the description in *Revelation 1*. The words uttered were not alone for John on the Isle of Patmos; they were not for the churches alone; but through these churches was to come the inspired message for the people, to have its powerful impression in every age to the close of this earth’s history. Why is not this being done? Christ presented Himself to John in His glorified humanity. “I saw,” said he, “one like unto the Son of man.” [*Verse 13.*] His first words were, “Fear not.” [*Verse 17.*] It was the same voice that spoke to him from the cross through pale and quivering lips, “Son, behold thy mother.” [*John 19:26, 27.*]*6LtMs, Ms 53, 1890, par. 47*

December 27, Sabbath

Spoke in the hall to the church in Washington. The hall was well filled and I had much freedom in speaking from (*2 Peter 1*), showing the necessity of practical godliness.*6LtMs, Ms 53, 1890, par. 48*

I feel the burden on my soul to present not only the law but the gospel. One is not complete without the other. We hear so many who are deceived by the enemy constantly claiming, “I am saved; I am saved;” but you present God’s great moral standard of righteousness before them, and they show such contempt of God’s rule of righteousness that we know that they do not know what it means to be saved. They have caught up the words, and repeat them parrot-like, while they know nothing of saving grace. The heart is not in harmony with the law of God, but is at enmity with that law.

Thus was the great rebel in heaven. Will the Lord take men and women to heaven who have no respect for the law of His universe?*6LtMs, Ms 53, 1890, par. 49*

There is an enemy constantly at work to make of none effect the holy law of God. He has woven into the theology of today his perilous errors, that exalt a spurious sabbath and trample down the Sabbath of the fourth commandment, so that God is dishonored and the man of sin has exalted himself above God and above all that is worshiped. The professed Christian world have accepted Satan's lie and discarded the words of God, as did Adam and Eve. People say unto us smooth things, they prophesy deceits.*6LtMs, Ms 53, 1890, par. 50*

What is to bring the sinner to the knowledge of his sins unless he knows what sin is? The only definition of sin in the Word of God is given us in (*1 John 3:4*): "Sin is the transgression of the law." The sinner must be made to feel that he is a transgressor. Christ dying upon the cross of Calvary is drawing his attention. Why did Christ die? Because it was the only means for man to be saved. He became our substitute and surety. He took upon Himself our sins that He might impute His own righteousness to all who believe in Him. The love of Jesus Christ displayed for man in the sufferings He endured on the cross of Calvary is a mystery even to the angelic host of heaven. Amazing love of the Father to give His Son to die to ransom the sinner! Oh, what love, what inexpressible love!*6LtMs, Ms 53, 1890, par. 51*

The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ. The awakened sinner, convicted of sin by the true display of the love of God, is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin.*6LtMs, Ms 53, 1890, par. 52*

There is a necessity of dwelling upon the love of Jesus Christ; this is essential. But it is not all that must be spoken. The great standard of character—God's holy law, with all its solemn injunctions—



should be distinctly set forth, together with the circumstances of the giving of the law from Mount Sinai in awful grandeur. The Lord Jesus Christ was there in person. He spoke that law and gave the commandments, which are unalterable, unchangeable, and eternal in their character.*6LtMs, Ms 53, 1890, par. 53*

While we dwell upon the paternal character of God, and His love expressed for man in the gift of His only begotten Son, we must tell people why such a costly sacrifice was necessary. It was because of sin. What is sin? The transgression of the law. Only the Son of God could pay the penalty, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. Then will the words of the prayer He offered to His Father be verified: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. ... And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." *John 17:23-26.6LtMs, Ms 53, 1890, par. 54*

Every discourse given should be of that practical character which will show sinners the sinfulness of sin in the light of the law of God. It should lift up before them the sin-pardoning Redeemer, who gave His life that He might draw them unto Himself and ransom them from the power of Satan by the price of His own sacrifice of ease, of pleasure, of honor, of glory in coming to a world all scarred and marred with the curse. Thus He became man's surety and substitute and stands in the place of the transgressor of God's law. He suffered—the Guiltless for the guilty—that He might make it possible for all to believe on Him and accept Him as their personal Saviour, and for God to accept them in the Beloved.*6LtMs, Ms 53, 1890, par. 55*

Some feel relieved after they have stamped down the righteous, holy law of Jehovah, as one minister described: "I feel better after giving the old law a run, and after denouncing it as a yoke of bondage. I pronounce it a bloody old law, dead and buried, and undeserving of a gravestone." Is not this the very way Cain felt when he brought a sacrifice to God without the shedding of blood? He was so provoked with Abel that he could not tolerate him, because Abel did not accept his reasoning but followed the injunction of God. He mingled with his offering the blood of the victim representing the efficacious offering, the real person of Christ, as a Lamb without blemish. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.6LtMs, Ms 53, 1890, par. 56

Let not one declaim against the law of God, and let not one rail out against the sacrificial offerings. If men were abiding in Christ, if they had a knowledge of His relation to the law, they could not make a raid against the law. Christ Himself was the One who devised the system of the Jewish economy. In the symbols and typical sacrifices to represent the great Offering that was to be made, He would teach to Adam and Eve and all the human family the lesson that without the shedding of blood there is no pardon for transgression and sin.6LtMs, Ms 53, 1890, par. 57

Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation. Dig deep, lay the foundation on Christ alone—a crucified Redeemer who died for the transgressor that he should not perish but have eternal life. How? Only by coming back to his allegiance to God's holy law. "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.6LtMs, Ms 53, 1890, par. 58

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace,

grace unto it." *Zechariah 4:7*. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended—the gospel of Christ and the law of God—produce the love and faith unfeigned. *6LtMs, Ms 53, 1890, par. 59*

Sunday, December 28, 1890

In company with Elder Washburn, Sara McEnterfer and I left Washington at nine o'clock for Baltimore to meet a previous appointment at eleven o'clock. We learned the cars did not stop at the station where we had written for them to meet us, and no one was waiting for us at the next station. We met Sister Harris on the train and all four of us went on our way to find the place of meeting. It was not readily found. We walked from street to street. It was bitterly cold, but the air was bracing and good food for the lungs. After wandering about nearly one hour, we were just as much in the dark as when we began the search. We searched directories in vain. We decided to take the streetcar and see where that would take us. This was wise. I believe the Lord suggested this to our minds. On the car was a colored sister just going to the meeting, and she directed us so we found the little hall, away out in the country. The hall was literally packed with believers and unbelievers. They had been waiting one hour, fearing that we would not come. How rejoiced were our brethren to see us! *6LtMs, Ms 53, 1890, par. 60*

The meeting was opened at once. I spoke from (*John 14*), dwelling particularly upon that portion which refers to the commandments of God, *verses 15, 21-26*. The Lord strengthened and blessed me in speaking to the people. I presented before them the fact that the Lord has graciously given to man a probation to try and test us, to see if we will prove loyal and true to the laws that govern His kingdom. Satan proved disloyal and was expelled from heaven, with the disloyal angels. *6LtMs, Ms 53, 1890, par. 61*

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the pre-existence of Christ before He came to our world. Although I had not the slightest knowledge of the faith of those present, being a stranger to the people, yet the remarks were so fitting to those

present that Brother Jones, elder of the church, said he thought they would accuse him of telling me; but we came directly into the meeting without one word of conversation with anyone. I dwelt particularly upon the divine character of Jesus Christ.*6LtMs, Ms 53, 1890, par. 62*

Oh, eagerly the men watched to catch something from my lips they could take advantage of. Some deny the divinity of Christ and refuse to believe His pre-existence before the world was made. We walked a short distance to Brother and Sister Jones' and became acquainted a little with their family. We were much pleased with the family. We took dinner with them, and then stepped into a hack provided for us that took us to the station. We were obliged to wait three quarters of an hour for the cars, for they were behind time, but we got on board the train and were soon comfortably seated. We reached Washington about four o'clock. Friends were glad to see us.*6LtMs, Ms 53, 1890, par. 63*

Elder Washburn remained to hold meetings Sunday [night]. I was not well. My heart troubled me. Great pain was in my heart, something of the same nature as that I suffered in California. I could sleep but little that night. We decided, when this pain came on me so unexpectedly, that I would not be able to attend the meetings we designed in Philadelphia, Ohio, and Williamsport. As I had no appointments out, it was thought best to return home to Battle Creek. All urged us to do this as they learned how sick I was.*6LtMs, Ms 53, 1890, par. 64*

Monday, December 29, 1890

I had a suffering night and left Washington at eleven o'clock a.m. We took the sleeper. Paid for only one berth, three dollars and a half. Sara would not pay for an extra berth and rode in [the] day coach and saved the three dollars and a half. We tried to get a cup of hot drink, as there was a dining car attached to the train, but they said they had not any, so we ate our home lunch and relished it. They did not seem pleased because we did not patronize the dining car, but in all my travels I do not create expense by visiting restaurants or patronizing dining cars. We carry our simple lunch and are perfectly satisfied. I have eaten only twice in the dining car

in all my journeyings. I feel it my duty to bind about expenses and not make the conference pay large bills for me to gratify my appetite. Our simple lunch of dry bread suffices me.<sup>6</sup>*LtMs, Ms 53, 1890, par. 65*

Tuesday, December 30, 1890

Battle Creek, Mich.

We changed cars early in the morning. Waited forty minutes. Stepped into a restaurant across the street and called for warm drink—hot water and milk—and were refreshed. We were soon seated in the cars for Toledo. Without delay we took streetcars for the next depot, while a dray took our trunks across. We found [the] cars open and we took our seats in them. They did not leave for half an hour. I was thankful we performed the journey thus far so comfortably. We reached Battle Creek about three p. m.<sup>6</sup>*LtMs, Ms 53, 1890, par. 66*

## Ms 54, 1890

Diary, December 1890

Battle Creek, Michigan

December 30, 31, 1890

This manuscript is published in entirety in *1888 787-789*.

December 30, 1890

Battle Creek, Mich.

We reached Battle Creek about three p.m. Our family were glad to see us and it seemed good to get home.*6LtMs, Ms 54, 1890, par. 1*

I learned that the meetings on Sabbath in the tabernacle were excellent. The article I had written, published in the *Extra*, [*Review and Herald Extra*, Dec. 23, 1890], was read, and the power of the Spirit of the Lord set the truth home to many hearts. No one could doubt but the Lord witnessed to the words written for the benefit of the church. Hearts were deeply stirred and remarks were made by Elder Prescott and others.*6LtMs, Ms 54, 1890, par. 2*

Elder Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much but he had talked with Elder Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the *Extra* was meant for him. He accepted it as a reproof to him.*6LtMs, Ms 54, 1890, par. 3*

A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they had to tell them to be seated just where they were.*6LtMs, Ms 54, 1890, par. 4*

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony, of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power. What a change as in the meeting! The atmosphere seemed to be cleansed. Light was coming in to take the place of uncertainty and confused ideas.*6LtMs, Ms 54, 1890, par. 5*

Wednesday, December 31, 1890

Battle Creek, Mich.

I devoted much time to writing for Brother Smith, but did not feel quite free to send it to him. Held it, to decide whether I had better talk with him. If Brother Uriah Smith would discern things in their true light, he would not consent to things that are now being transacted. Brother Smith was with us in the rise of this work. He understands how we—my husband and myself—have carried the work forward and upward step by step and have borne the hardships, the poverty, and the want of means. With us were those early workers. Elder Smith, especially, was one with my husband in his early manhood. He knows how we were pressed about for want of means—that our diet was of a very meager sort. Turnips were used for potatoes, because potatoes were too costly to come upon our table. We worked without wages, only using the means positively necessary to live, and our furniture was composed of such things as bottomless chairs that had to be resealed—prepared for use with canvas seats. He knows that we all acted our part bravely, to accommodate ourselves to the situation uncomplainingly while in Rochester, New York, and at different places where we were located. We know how much it cost us to lay the foundation for the work to be advanced onward and upward in our publishing work to its present prosperity.*6LtMs, Ms 54, 1890, par. 6*

We have stood shoulder to shoulder with Elder Smith in this work while the Lord was laying the foundation principles. We had to work constantly against one-idea men, who thought correct business relations in regard to the work which had to be done were an evidence of worldly-mindedness, and the cranky ones who would

present themselves as capable of bearing responsibilities, but could not be trusted to be connected with the work lest they swing it in wrong lines. Step after step has had to be taken, not after the wisdom of men but after the wisdom and instruction of One who is too wise to err and too good to do us harm. There have been so many elements that would have to be proved and tried. I thank the Lord that Elders Smith, Amadon, and Batchellor still live. They composed the members of our family in the most trying parts of our history.*6LtMs, Ms 54, 1890, par. 7*

The greatest worker that ever lived was Jesus Christ. He was the Truth. He was the Light, and He was with us under all our trying circumstances. We think of those days with thankfulness for our experience. But now God has been leading us on step by step, from advance to advance. Old standardbearers have laid off their armor, and men with no experience in test and trial or in knowledge come in and think they know everything. They take things made ready at their hands, swell into great proportions, and forget Joseph.*6LtMs, Ms 54, 1890, par. 8*



## Ms 55, 1890

### Peril of Trusting in the Wisdom of Men

NP

1890

This manuscript is published in entirety in *1888 839-845*.

The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front, as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of making eternal realities understood and impressive, but this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating. *6LtMs, Ms 55, 1890, par. 1*

In the days of Christ, under the guise of the perverse and most rigorous devotion to the forms and the traditions of that which they claimed to be the Mosaic system, the real [meaning of] the precious ceremonies proceeding from God had become obscured. The spiritual and eternal import of the truth in regard to the work and mission of Jesus Christ to our world, prefigured in the sacrificial offerings, became mixed and mingled with the false theories of men. These false theories were the great barriers to the correct understanding of doctrines and to practical piety. They clung to the type, the shadow, rejecting the antitype and the substance. The deceiving power of Satan wrought upon unconsecrated minds to fasten them in blind suppositions. Their incorrect interpretations fastened them hopelessly in error, because the real, true light shining upon their way was accounted as something they must resist, since it did not substantiate their own ideas and interpretations of the Scriptures. *6LtMs, Ms 55, 1890, par. 2*

The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels—originated by Himself and given to patriarchs, prophets, and apostles—and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! They formed a confederacy to stand by the old traditions. Their human interpretations they set in defiance to the lessons and pure truths of practical godliness.*6LtMs, Ms 55, 1890, par. 3*

The miracles Christ performed were the manifestation of divine power to testify to the authority of the work and mission of Christ. This was something in God's arrangement to sweep away their prejudice and inspire faith. Did it do this? No. They had entrenched themselves in impregnable walls, forming a confederacy that they would not yield. The appeals made for them to believe, and the exhortations to repentance, were met with, "Show us a miracle." [*Matthew 16:1.*] When Christ and the apostles presented convincing arguments of truth, the Jews would not hear; they would not receive the truth. They clamored for signs and miracles. This was not that they might obtain clearer views of the truth, but to divert the minds of the hearers from the clearest evidences of truth which had been presented. The Saviour had performed many miracles before them, but these were no longer the medium of convincing them of truth. If they could not turn the minds of the hearers away [by other means] they would say, "He works these remarkable signs through Beelzebub, the prince of devils." [*Matthew 12:24.*]*6LtMs, Ms 55, 1890, par. 4*

The same spirit of resistance is to be found even among those who claim to believe the truth for this time. The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of the gravest importance and as sacred as an idol to which everything must bow.*6LtMs, Ms 55, 1890, par. 5*

This has verily been the case in the theory of the law in Galatians.

Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner and have manifested such fruits as have been seen since the Minneapolis meeting may well begin to question whether a good tree produces such evidently bitter fruit. *6LtMs, Ms 55, 1890, par. 6*

I say, through the word given me of God, Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that ye should not obey the truth?" *Galatians 3:1*. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God and reject everything to idolize their own supposed ideas and pet theories. *6LtMs, Ms 55, 1890, par. 7*

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. *6LtMs, Ms 55, 1890, par. 8*

We are, as I have been shown, constantly liable to error in laying too much stress even on sound ideas and proper forms. Those peculiarities which are not required, if allowed to become so distinct, lessen the force of the positions we are compelled to hold upon sound, essential truths that will distinguish us as God's peculiar people. It is this phase in the religious world that has divided up God's professed people. Faith, love, and holiness are

the essentials that give true power to the truth for this time. The manifest absence of these, the little many have known of Christ, and the little we preach Christ's lessons, have been a telling witness against Seventh-day Adventists. *6LtMs, Ms 55, 1890, par. 9*

The reproach of Christ is upon us, His people. The gospel of Christ and His love and Him crucified was a stumbling block to the Jews, and it has been evidenced that it is a stumbling block to many who claim to believe present truth. They are forever coming against the Rock of offense. "Man has been placed where God should be," are the words that have been spoken to me again and again. Christ has made one sufficient sacrifice and has become the only Mediator and sole Priest between God and man. Let every man stand out of the way and occupy his own place as wearing Christ's yoke. *6LtMs, Ms 55, 1890, par. 10*

Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement if he believes on Him whom the Father hath sent into the world. *6LtMs, Ms 55, 1890, par. 11*

With reference to names, forms, or ideas, the tampering with revelation has aroused my fears for our people. The words of Christ are sounding in our ears: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." *Revelation 3:17. 6LtMs, Ms 55, 1890, par. 12*

God sent these self-sufficient ones messages of warning, but they would not heed them. He has been appealing to them by His Holy Spirit and by the testimonies, and yet they will not hear. He says to them, "I counsel thee to buy of me gold, ... white raiment, ... and eyesalve." *Verse 18*. This is a purchase that will be of the highest advantage. He explains why He has sent earnest appeals, reproofs, warnings. "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." *Verses 19, 20. 6LtMs, Ms 55,*

1890, par. 13

God forbid that those who have had great light and knowledge should let their own systems become their standard and say, "If anyone introduces any thing contrary to my ideas, it must be false." Pretentious human assertions are exalted above the clearest light, and light—heaven-sent light—is pronounced darkness. That which would be to them the power and wisdom of God, they refuse. "The secret of the Lord is with them that fear Him." *Psalm 25:14.6LtMs, Ms 55, 1890, par. 14*

The constant dwelling upon the law in Galatians, and not presenting the gospel of Jesus Christ in distinct lines, is misleading souls. The preaching of Christ crucified has been strangely neglected by our people. Many who claim to believe the truth have no knowledge of faith in Christ by experience. It is this neglected part of the ministry, which will be found the great instrument in the conversion of souls and in leading to the high standard of holiness, which every church needs in order to become a living church.*6LtMs, Ms 55, 1890, par. 15*

We meet instability now in every church. But few members emit light; but few are living stones. The unconverted need Christ lifted up before them, expressing His love for fallen men by giving His life to save them from eternal ruin. I tell you, those professing to believe the truth must be converted, for men are dead in trespasses and sins.*6LtMs, Ms 55, 1890, par. 16*

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

man's behalf that he might be brought to believe on Him whom the Father hath sent. *6LtMs, Ms 55, 1890, par. 17*

There have been so many discourses that have not had the fragrance of Christ's merits and His righteousness that the gospel as it has been preached does not convict and convert souls. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] We may dwell upon the punishing of every sin, and the awfulness of the punishment inflicted on the guilty, but this will not melt and subdue the soul. *6LtMs, Ms 55, 1890, par. 18*

But present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner's behalf. Was this done that man might continue in sin and be saved in sin? Oh, no! Sin is the hideous thing for which there was no remedy. Christ took the penalty that man might, through faith in Him, have life. The sinner's heart will melt; the soul will be conquered. *6LtMs, Ms 55, 1890, par. 19*

## Ms 56, 1890

Sermon/Lessons From the Vine

[Battle Creek, Michigan]

February 7, 1890

This manuscript is published in entirety in *1888 561-567*.

February 7, 1890

Remarks of Mrs. E. G. White at the Bible School

I have been thinking of the lesson that Christ gave to His disciples just prior to His entering the Garden of Gethsemane, knowing it would be His last opportunity to instruct His disciples before His crucifixion. He says to them, as He points to a vine—and the vine is something that the Jews greatly prized and respected and considered very beautiful—“I am the true vine; my Father is the husbandman. Every branch in me that beareth not fruit shall be taken away.” [*John 15:1, 2.*] Now, here is something for us to study. “Taken away.” We have our opportunities now to bear fruit; we have our opportunities now that we can reveal that we are fruit-bearing branches of the vine. And if we go on now in a careless and indifferent manner, then what will be our position? He tells us He will take us away, for we cannot do anything without Christ; and if we are as a dead branch and do not draw any sap and nourishment from the living Vine, we shall become withered branches. [*Verses 4-6.*] He says every branch that beareth fruit, He purgeth it (pruneth it), that it may bring forth more fruit. [*Verse 2.*] Then He tells them that “It is My Father’s good pleasure that ye bring forth much fruit.” [*Verse 8.*] Are we the branches of the living Vine? Now, if we are, we are distinct; we are not all blended together; there are a number of branches, but we have one parent stock. If we are in Christ, and Christ is in us, will not our conversation, our words—everything we say—our deportment—everything we do—will it not have reference to Jesus Christ?<sup>6</sup>*LtMs, Ms 56, 1890, par. 1*

Well, then, supposing that every branch had a voice—if they are bearing fruit they do have a voice—will they talk to every shrub,

every tree, and everything that is around them, and not talk to the parent stock? Now, if we are in that parent stock, shall we not direct our conversation to that stock? Will not Christ be our center? And shall we not refer everything [to Him], and hang everything upon Him?*6LtMs, Ms 56, 1890, par. 2*

Where we have made a mistake, brethren, is in considering men infallible, no matter what their position, no matter how high a position they may have. It is in considering that men are infallible because the Lord has given them a work to do. Now, if these men were ever abiding in Christ, and Christ ever abiding in them, without [there being] any moment that they were separated from Christ, then we could have more dependence than we can today; but we know that frequently they make mistakes and errors. Then shall we judge them because they may make some mistakes and some errors? There is no more dependence to be placed in those than those you count infallible, because there are not any of us infallible. But I tell you what is infallible—the truth of the living God is infallible. And if we can get hold of the truth, and have the truth in us, abiding in us, we shall be sanctified through the truth, and we shall be drawing nearer and nearer to God.*6LtMs, Ms 56, 1890, par. 3*

And yet we have the enemy in our world to contend with. We have the powers of darkness to meet. We have to be in this conflict just as long as time shall last. Our Saviour was in the conflict with the powers of darkness, and the powers of darkness were in conflict with Him, ever after He entered our world. Satan was in conflict with Him. And then just as soon as His reasoning powers were exercised, then He was in conflict with the powers of darkness. His very coming—as a babe in Bethlehem—was to set up a standard against the enemy. You can't take the whole world; you can't claim it.*6LtMs, Ms 56, 1890, par. 4*

And when He went away, what did He do? Who is to take up the controversy? Who are the visible ones who are to take up the controversy here in this world and carry it through to the very end? They are those who are Christ's followers, every soul of them. It is not merely the delegated ministers. There is where our people make a grand mistake. They seem to think that day by day, hour by



hour, minute by minute in the conflict, the ministers must take care of them. It belongs to every soul of us.*6LtMs, Ms 56, 1890, par. 5*

We do not know what work God has for us to do, we cannot tell, unless we begin with the very talents He has given us. If we have only the one talent and we begin to put that to the exchangers, and then we begin to work with that one talent, and God sees that we are faithful in that which is least, then He will give us another talent. And then as we use that to the glory of God, and we are all the time centering in Christ as the branch is centered in the vine, drawing our sap and our nourishment from Jesus Christ, then we are in a position to bless all who come into connection with us. And thus the talent keeps increasing and growing; and the more we put it to the exchangers, the more talents we have to employ to the glory of God. Now, brethren, we do not half understand the lessons that Christ has given us—the most precious lessons—and we want to understand them more and more. We want to come to Christ and ask Him to enlighten our minds, to give us spiritual eyesight, that we may know more of the truth.*6LtMs, Ms 56, 1890, par. 6*

Do not any one think that there we have got all the truth we need; we have got the main pillar of the faith, and if we are right there we have no need to trouble ourselves that we may understand the truth ourselves. One minister who has been in the work for years and years, says, “Now, Sister White, have we got to understand ourselves? There are reasons that are from the Bible in regard to the points of our faith; why can’t we take them, as others have prepared them, and then we need not take that time; and we proclaim it. We believe these to be men of God (and there was one man mentioned). Don’t you believe that he was inspired of God?” No, I do not. I do not believe any such thing. I believe that God has given him a work to do. And if there is a man or a woman who is not consecrated and devoted to God every hour, I do not care who they are, the enemy will slip in some of self—weave it right in, his peculiar traits, his peculiar ideas—and the first thing, he is molding others, he is putting his fashion upon those who are around him. It is dangerous business to exalt man, or to lean upon man, to make flesh our arm. What we want is to lean upon the arm that has been stretched out for us to lean upon, and that is the Lord God of Israel, and in Him we may trust.*6LtMs, Ms 56, 1890, par. 7*

Now, there is a power for this people. I know it. God has been revealing it to me for years, and the time has come. We want to know that that living faith should be inspired in our hearts, and that we shall be reaching out for more light and more knowledge. Every individual wants to know the truth for himself. *6LtMs, Ms 56, 1890, par. 8*

Now, here you are in this school. Brother Waggoner may present the truth before you. You may say that the matter that he presents is truth. But then what will you do? You must go to the Scriptures for yourselves. You must search them with humble hearts. If you are just full of prejudice and your own preconceived opinions, and if you entertain the idea that there is nothing for you to know, and that you know all that is worth knowing, you will not get any benefit here. But if you come like children, you want to learn all there is for you—if the God from heaven has sent anything for me, I want it. The Lord of Heaven has led the mind of man to make a speciality of studying the Scriptures, and when those Scriptures are presented, He has given me reasoning powers. I can see the evidence just as well as he can see it; I can find the evidence as he finds it. I can go out and speak the truth because I know it is the truth. And I do know that it is the truth, and therefore I can present it—not as the product of somebody else’s mind, but I can present it as the woman of Samaria, as she bore testimony that she had found the Messiah. They flocked out to hear Him, and they said, We know for ourselves, we have seen Him, we have heard Him for ourselves; and we know that this is the Christ. *6LtMs, Ms 56, 1890, par. 9*

Cannot you question and investigate with one another? Indeed you can. But the great trouble is that self is so large in us all that just as soon as we begin to investigate, we will do it in such an unchristian manner. It has been done here in Battle Creek; it was done in Minneapolis; it has been done in many other places. God is not in any such work as that at all; it is the devil that is in such work as that. We want to come to the Scriptures with humble hearts. If God has a work for us we are ready for it, and we want to know that it is the truth for ourselves, and thus you [will] be driven to your Bibles. You must be driven to them. *6LtMs, Ms 56, 1890, par. 10*

From the light that God has given me, we shall be separated and

scattered, many of us. You will have to stand in places alone. You will not have any connection with other leading minds that you can gather strength from them. You will have to stand with your own God by your side and know that He is by your side. We want to know that He is by our side today, that He is right with us when we come together in this house. You should remember that the Master of assemblies is here. God does not leave the ship for an ignorant pilot to steer anywhere; He just stands at the helm, and then we work under orders. Now, we want the orders, and we want the orders from the Captain of our salvation. I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing. Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it. We want the truth as it is in Jesus. We do not want to go away from the meeting and, if there is a word spoken that we cannot agree with, scatter that where our brethren and sisters are. No. Go to your knees and pray that we may know what is truth. And the teachers in the Sabbath School, they need to know there are minds they are molding. It is no light matter to stand up before the pupils and claim that you have light, when perhaps there is dangerous error mixed in with it. *6LtMs, Ms 56, 1890, par. 11*

I spoke the other morning in regard to some coming to the meeting. That is why I wanted them to come. I mentioned Brother Ballenger's name, with Brother Smith's name—Brother Leon and Elder Smith. Now, it was not because I would give you the impression that Brother Ballenger was closing his ears to the truth, for he has been receiving it as he has had opportunity. But I speak of these men that they may know, that they may understand, what is truth; and if they will not hear, if they will keep away, just as the ministers tell the congregations, the stay-away argument: Don't go to hear. Now, you want to hear everything. If he has got error, we want to know it, we want to understand it, those that are in prominent positions, and then we want to investigate for ourselves. We want to know that it is truth; and if it is truth, brethren, those children in the Sabbath School want it, and every soul of them need it. This is what we want. *6LtMs, Ms 56, 1890, par. 12*

Those that are in responsible positions, I say you are under obligation to God to know what is going on here. And then everything that is said—right “to the law and testimony; if they speak not according to this word it is because there is no light in them.” [*Isaiah 8:20.*] If the light is in them, and they have it, why, I beseech you, do not be so full of prejudice. *6LtMs, Ms 56, 1890, par. 13*

This has given me such a sadness and grief to know that there are those who have just had their hearts filled with prejudice. And they listen for every word they can catch. Why there, there it is; they are perfect. Who says they are perfect? Who claims it? We claim God has given us light in the right time. And now we should receive the truth of God—receive it as of heavenly origin. When we come together to examine the Scriptures, let us have the spirit of Christ. When a point is proven, oh, they will not acknowledge a word. Why, they see no light, but pour it in, question after question. Well, not one point is settled. They do not acknowledge they have met that point; but pour in a whole list of questions. Now, brethren, we want to know what it is to examine the Scriptures, as those who want light, and not as those who want to shut out the light. May God give us His Holy Spirit here this morning, and may He give us His spirit day by day. We want to walk humbly with God. We want to stand in the light of His countenance. We want the meekness of Christ. God help us that we may learn in the school of Christ every day. *6LtMs, Ms 56, 1890, par. 14*

## Ms 57, 1890

### Christ's Humiliation

NP

1890

This manuscript is published in entirety in *16MR 180-184*.

Christ's humiliation is not understood and not appreciated. Forty days and nights Jesus was subjected to the temptations of the enemy—the one who was once an angel next to Christ in majesty and glory in the heavenly courts. It is stated, Thou wast exalted because of thy beauty, et cetera. But he wanted to have the place of Christ, and Christ was one with the Infinite God; and because this was not accorded him, he became jealous, and he was the originator of sin. *6LtMs, Ms 57, 1890, par. 1*

Satan wished to change the government of God, to fix his own seal to the rules of God's kingdom. Christ would not be brought into this desire, and here the warfare against Christ commenced and waxed strong. Working in secrecy but known to God, Lucifer became a deceiving character. He told falsehood for truth. *6LtMs, Ms 57, 1890, par. 2*

He was expelled from heaven, and apparently Christ was alone with him in the wilderness of temptation. Yet He was not alone, for angels were round Him just as angels of God are commissioned to minister unto those who are under the fearful assaults of the enemy. Christ was in the wilderness with the one with whom there was war in heaven, and the one whom He overcame; and Satan was defeated. *6LtMs, Ms 57, 1890, par. 3*

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

deceptive way His principles and His allegiance to the Lord God.*6LtMs, Ms 57, 1890, par. 4*

What mental anguish Christ passed through! What grief! What torture of mind! He was face to face not with a hideous monster, as is represented with bat's wings and cloven feet, but a beautiful angel of light, apparently just from the presence of God. His deceiving power was so great that a third of the heavenly angels were induced to believe him to be right and unite with him against God and His Son Jesus Christ. And now Satan's personal contact in this world with Christ was of a most determined character, for if he succeeded here in his strong and wily efforts, he was conqueror and the prince of the world. He knew that all his claims to the kingdoms of the world were false and could not be sustained unless he should overcome Christ.*6LtMs, Ms 57, 1890, par. 5*

It is impossible to take in the depth and the force of these temptations unless the Lord shall bring man where He can open these scenes before him by a revelation of the matter, and then it can only be but partially comprehended. Satan's assaults were prepared for the circumstances in accordance with the exalted character with which he had to deal. If he [could] gain the victory in the first temptation, he would secure Him on all the rest. Satan had never aimed his darts at so strong a mark.*6LtMs, Ms 57, 1890, par. 6*

Our Lord's trial and test and proving shows that He could yield to these temptations, else the battle was all a farce. But He did not yield to the solicitude of the enemy, thus evidencing that the human nature of man, united with the divine nature by faith, may be strong and withstand Satan's temptations.*6LtMs, Ms 57, 1890, par. 7*

Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He

was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.*6LtMs, Ms 57, 1890, par. 8*

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, “He that hath seen Me hath seen the Father” also [*John 14:9*], was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties.*6LtMs, Ms 57, 1890, par. 9*

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan’s temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man.*6LtMs, Ms 57, 1890, par. 10*

The divine nature, combined with the human, made Him capable of yielding to Satan’s temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ’s humiliation, which is the most eventful, is no instruction or help to human beings.*6LtMs, Ms 57, 1890, par. 11*

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

and then was ejected from heaven. How deeply and keenly must Christ have felt this humiliation. *6LtMs, Ms 57, 1890, par. 12*

How do fallen angels look upon this pure and uncontaminated One, the Prince of Life, through the different stages of His humiliation? They look upon the scene, the Son of the living God humiliated to take upon Himself the nature of man and meet the strong man armed with all his weapons of deception and falsehood to overcome Jesus Christ. And every victory gained, how precious it is in behalf of the human family, exalting, elevating, ennobling the workmanship of God; and Satan has been at work for centuries, degrading, debasing, and prostituting all his powers to do his hellish work. *6LtMs, Ms 57, 1890, par. 13*

The humanity of Christ received the fallen foe and engaged in battle with him. He was sustained in the conflict by divine power just as man will be sustained by his being a partaker of the divine nature. He gained victory after victory as our Champion, the Captain of our salvation, and the divine approval of God and all the universe of heaven flowed into His soul. His nature was shocked almost unto death, but the heavenly angels ministered unto the suffering One. *6LtMs, Ms 57, 1890, par. 14*

All heaven rejoiced because humanity, the workmanship of God, was placed in an elevated scale with God by the signal victory gained. Christ was more than conqueror, leaving the way open that man may be more than conqueror through Christ's merits, because He loved him. The Son of the infinite God is brought into the tenderest sympathies with the tempted church. He knows how to succor those who shall be tempted, because He was Himself tempted. *6LtMs, Ms 57, 1890, par. 15*



## Ms 58, 1890

General Hygiene

NP

1890

See *CTBH 96-108* & *CTr 20, 113*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### **Labor a Blessing.**

In creating man, God designed that he should be active and useful. Adam and Eve were placed in paradise and surrounded with everything that was pleasant to the eye or good for food. A beautiful garden was planted for them in Eden. In it were stately trees, of every description, all that could serve for use or ornament. Flowers of rare loveliness, and of every tint and hue, perfumed the air. Merry songsters of varied plumage caroled joyous songs in praise of their Creator. *6LtMs, Ms 58, 1890, par. 1*

Paradise delighted the senses of the holy pair; but this was not enough, they must have something to call into play the wonderful human organism. He who formed man knew what would be for his good; and had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But no sooner was he created than God appointed him his work. He was to find employment and happiness in tending the things which God had created, and his wants were to be abundantly supplied from the fruits of the garden. *6LtMs, Ms 58, 1890, par. 2*

Work of brain and muscle is beneficial. Each faculty of the mind and each muscle has its distinctive office, and all require exercise to develop them and give them healthful vigor. Each wheel in the living mechanism must be brought into use. The whole organism needs to be constantly exercised in order to be efficient and meet the object of its creation. *6LtMs, Ms 58, 1890, par. 3*

God has given us precious talents of mental and physical capabilities, and He holds us responsible for the use we make of every one of these powers. It is our duty to so educate the mind that all its faculties shall be developed. Perception, judgment, memory, and the reasoning powers should have equal strength in order that the mind may be well balanced. To some have been given great abilities and excellent opportunities of development, and of them the more is required. The heaviest responsibilities in the world's work rest upon them, but all have powers of mind which should be used to the glory of God. And every one who does his work conscientiously and well, whether in the shop, the field, or the pulpit, will be rewarded according to the spirit in which he has worked.*6LtMs, Ms 58, 1890, par. 4*

Another precious talent which has been intrusted to men is their capital of strength. This is of more value than any bank deposit and should be more highly prized, for in the possibilities that it affords for leading a useful, happy life, it may be made to yield interest and compound interest. It is a blessing that cannot be purchased with gold or silver, houses or land, and God requires that it be used judiciously. No man has a right to sacrifice this precious talent to the corroding influence of inaction. All are as accountable for their capital of physical strength as for the capital of money.*6LtMs, Ms 58, 1890, par. 5*

Riches and idleness are thought by some to be blessings indeed; but those who are in possession of wealth and leisure, and yet have no purpose in life, are not the most happy. They have little to arouse them to either mental or physical activity, and often their life seems little more than mere existence. Scarcely an instance of disinterested benevolence brightens the life record of many persons. No pleasant memory survives them at their death; for there was no true goodness to leave a loving impress, even on the hearts of their friends. Such a life is a sad failure. It is the life of an unfaithful steward, who forgets that his Creator has claims upon him. Selfish interests attract his mind, and lead to forgetfulness of God and of His purpose in the creation of man.*6LtMs, Ms 58, 1890, par. 6*

Through lack of mental stimulus and physical exertion, many a

woman loses her health, and is driven to seek some medical institution for treatment. Here attendants are hired, at great expense, to rub, stretch, and exercise the muscles, which, through inaction, have become powerless. She hires servants, that she may live a life of idleness, and then hires other servants to exercise the muscles enfeebled by disuse. What consummate folly! How much wiser and better for women, young or old, to brave the sneers of fashion's votaries, and obey the dictates of common sense and the laws of life! By the cheerful performance of domestic or other duties, the idle daughters of wealth might become useful and happy members of society. For many, such labor is a more effective and profitable "movement cure" than the best inventions of the physicians.*6LtMs, Ms 58, 1890, par. 7*

Young men, as well as young women, often manifest a sad lack of earnest purpose and moral independence. To dress, to smoke, to talk nonsense, and to indulge their passion for amusement is the ideal of happiness, even with many who profess to be Christians. They shirk their share of the duties of life, and the indolence of the many occasions the overwork of the few. It is painful to think of the time thus misspent. Hours that should have been given to the study of the Scriptures or to active labor for Christ are worse than wasted.*6LtMs, Ms 58, 1890, par. 8*

Life was given for a true and holy purpose. It is too precious to be thus squandered. I entreat you who have taken the name of Christ, Examine your hearts, and pass sentence upon yourselves. Do you not love pleasure more than you love God or your fellowmen? There is work to be done; there are souls to save; there are battles to fight: there is a heaven to win. The mind, with all its capabilities, must be strengthened and stored with the treasures of divine wisdom. In the strength of God the youth may do noble work for the Master.*6LtMs, Ms 58, 1890, par. 9*

In this busy world there is work enough for willing hands and brains. If our own affairs do not demand all our time, there are many in God's great family many who need sympathy and aid. There are the sick to be visited, the poor to be helped, the ignorant to be instructed, and the fallen to be uplifted and encouraged. None are excused from effort. No one, whether rich or poor, can glorify God

by a life of indolence. A person may as well expect to reap a harvest where he has not sown, as to expect salvation as the outcome of such a life. Even the beasts of burden put to shame the do-nothing, who, although he is endowed with reason and a knowledge of the divine will, refuses to take his part in the world's work. *6LtMs, Ms 58, 1890, par. 10*

The race is not always to the swift, nor the battle to the strong, and those who are diligent in business may not always be prospered; but it is "the hand of the diligent" that "maketh rich." And while idleness and drowsiness grieve the Holy Spirit and destroy true godliness, they also tend to poverty and want. "He shall become poor that dealeth with a slack hand." *Proverbs 10:4.6LtMs, Ms 58, 1890, par. 11*

A life of useful labor is indispensable to man's physical, mental, and moral well-being. The sentence that he must toil for his daily bread and the promise of future happiness and glory both come from the same throne, and both are blessings. The true glory and joy of life are found only by the working men and women. Those who are always busy and who go cheerfully about their daily tasks are the useful members of society. In the faithful discharge of the various duties that lie in the pathway, they make their lives a blessing to themselves and others. Diligent labor keeps them from many of the snares of Satan, who "finds some mischief still for idle hands to do." Idleness is one of the greatest of curses, for vice and crime, as well as poverty, follow in its wake. A stagnant pool becomes offensive. A pure, flowing brook spreads health and gladness over the land. The one is a symbol of the idler; the other, of the industrious man. *6LtMs, Ms 58, 1890, par. 12*

Labor brings its own reward in its effects on the physical system. Rest is sweet that is purchased by well-regulated industry, and healthful weariness insures the benefits of refreshing sleep. The workers are the most happy and enjoy the best health. *6LtMs, Ms 58, 1890, par. 13*

But there is a kind of toil which exhausts mind and body and is utterly unsatisfying. It is that which is done for the gratification of unsanctified ambition. The love of possession or pride of

appearance leads thousands to carry to excess that which in itself is lawful—to devote all the strength of mind and body to that which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honor, making all other objects secondary; they toil unflinchingly for years to accomplish their purpose, yet when the goal is reached, and the coveted reward secured, it turns to ashes in their grasp; it is a shadow. They have given their life for that which profiteth not. *6LtMs, Ms 58, 1890, par. 14*

Yet all the lawful pursuits of life may be safely followed if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The industrial and business life of the Christian should be marked with the same pure principles that held sway in the workshop of the holy Nazarene. He did not employ His divine power to lessen His burdens, but toiled daily with patient hands. By occupying a humble position, Christ dignified the menial employments of life. Honest industry has received the sanction of Heaven. *6LtMs, Ms 58, 1890, par. 15*

But the essential lesson of contented industry in the necessary duties of daily life is yet to be learned by the greater portion of Christ's followers. *6LtMs, Ms 58, 1890, par. 16*

Those who divide religion from their business are reprov'd by the example of Jesus. And besides, when He choose His co-laborers in the work of salvation, He selected sturdy toilers from among the fishermen of Galilee and the tent-makers of Corinth. From these humble men went forth a power that will be felt through all eternity. It is the working men and women—those who are willing to bear responsibilities with faith and hope—who find that which is great and good in life. *6LtMs, Ms 58, 1890, par. 17*

The angels are workers; they are ministers of God to the children of men. Those slothful servants who look forward to a heaven of inaction have false ideas of what constitutes heaven. The Creator has prepared no place for the gratification of indolence. Heaven is a place of interested activity; yet to the weary and heavy laden, those who have fought the good fight of faith, it will be a glorious rest; for the youth and vigor of immortality will be theirs, and they will no

longer have to contend against sin and Satan. To these energetic workers a state of eternal indolence would be irksome. It would be no heaven to them. The path of toil appointed to the Christian on earth may be hard and wearisome, but it is honored by the footprints of the Redeemer, and he is safe who follows in that sacred way.*6LtMs, Ms 58, 1890, par. 18*

#### **Exercise Conducive to Health.**

The do-nothing system is a dangerous one in any case. The idea that those who have overtaxed their mental or physical powers, or who have broken down in body or mind, must suspend activity in order to regain health is a great error. In a few cases, entire rest for a time may be necessary; but such instances are rare. In most cases the change would be too great to be beneficial.*6LtMs, Ms 58, 1890, par. 19*

Those who have broken down by intense mental labor, should have rest from wearing thought; yet to teach them that it is wrong, or even dangerous, for them to exercise their mental powers at all, leads them to think their condition worse than it really is. They are nervous and are in danger of becoming a burden to themselves, as well as to those who care for them. In this state of mind their recovery is doubtful indeed.*6LtMs, Ms 58, 1890, par. 20*

Those who have overtaxed their physical powers should not be advised to forego labor entirely. To shut them away from all exercise would in many cases prevent their restoration to health. The will goes with the labor of the hands; and when the will power is dormant, the imagination becomes abnormal, so that it is impossible for the sufferer to resist disease. Inactivity is the greatest curse that could come upon one in such a condition.*6LtMs, Ms 58, 1890, par. 21*

In the case of the invalid, physical exercise in the direction of useful labor has a happy influence upon the mind. It strengthens the muscles, improves the circulation, and gives him the satisfaction of knowing that he is not wholly useless in this busy world; but if he has nothing to occupy his time and attention, his thoughts will be centered upon himself, and he will be in constant danger of

exaggerating his difficulties. *6LtMs, Ms 58, 1890, par. 22*

If invalids would engage in some well-directed physical exercise, using their strength, but not abusing it, they would find it an effective agent in their recovery; in the case of many whose minds and imaginations are diseased, such exertion is indispensable to health. They may be able to do but little at first, but they will soon find their strength increasing, and they can increase the task they set themselves accordingly. Physicians often advise invalids to take an ocean voyage, to go to some mineral spring, or to visit foreign countries in order to regain health, when in nine cases out of ten, if they would eat temperately and take cheerful, healthful exercise, they would become well, and would save time and money. *6LtMs, Ms 58, 1890, par. 23*

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in deep study or violent exercise immediately after eating, hinders the digestive process, for the vital force, which is needed to carry on the work of digestion, is called away to other parts. But a short walk after a meal, with the head erect and the shoulders back, exercising moderately, is a great benefit. The mind is diverted from self to the beauties of nature. The less the attention is called to the stomach, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget your troubles; think of something cheerful. *6LtMs, Ms 58, 1890, par. 24*

More people die for want of exercise than from overwork; very many more rust out than wear out. Exercise quickens and equalizes the circulation. In idleness the blood does not circulate freely, and the changes in the vital fluid, so necessary to health and life, do not take place. The little mouths in the skin, through which the body breathes, become clogged, thus making it impossible to eliminate impurities through that channel. This throws a double burden upon the other excretory organs, and disease is soon produced. Those who accustom themselves to working in the open air generally have a vigorous circulation. Men or women, young or old, who desire health and would enjoy life, should remember that they cannot have these blessings without a good circulation. Whatever their business or inclinations, they should feel it a religious duty to take as much exercise in the open air as possible. *6LtMs, Ms 58, 1890, par. 25*

Many have suffered from severe mental taxation, unrelieved by physical exercise. Ministers, teachers, students, and other brain workers do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, a duty which is most essential to the preservation of health, and while closely applying their minds to study, they eat enough for a laboring man. The result is a deterioration of their powers, and they are inclined to shun responsibilities.*6LtMs, Ms 58, 1890, par. 26*

This is not true simply of the aged; men young in years have fallen into the same state. Some grow corpulent because the system is clogged. Others become thin and feeble because their vital powers are exhausted in throwing off the excess of food. The liver is burdened in its efforts to throw off the impurities of the blood, and sickness is the result.*6LtMs, Ms 58, 1890, par. 27*

When the mind is continually taxed with study and the body is allowed to be inactive, the nerves of emotion are excited, while those of motion are not called into exercise. The mental organs are enfeebled through overwork and the muscles through lack of employment. There is no inclination to exercise; exertion seems to be irksome.*6LtMs, Ms 58, 1890, par. 28*

What these persons need is a more active life. Physical exercise, a diversion from mental effort, would draw the blood from the brain. Strictly temperate habits, combined with proper exercise, would preserve both mental and physical vigor, and give power of endurance to all brain workers.*6LtMs, Ms 58, 1890, par. 29*

Those whose habits are sedentary, should, when the weather will permit, walk out in the open air every day, summer and winter. The clothing should be suitable and the feet well protected. Walking is often more beneficial to health than all the medicine that can be prescribed. For those who can endure it, walking is preferable to riding, for it brings more of the muscles into exercise. The lungs also are forced into healthy action, since it is impossible to walk briskly without inflating them.*6LtMs, Ms 58, 1890, par. 30*

**Importance of Pure Air.**



Pure, fresh air is one of Heaven's precious boons. Its influence tends to invigorate the system and soothe the nerves. It purifies the blood and promotes a good circulation; it gives a healthful stimulus to the appetite and renders the digestion more perfect; and it induces sound, refreshing sleep. The pure, sweet air does its part toward making the body strong and healthy, and its influence is no less decidedly beneficial upon the mind, imparting to it tone and clearness, as well as a degree of composure and serenity. *6LtMs, Ms 58, 1890, par. 31*

Living in close, ill-ventilated rooms, where the air is dead and vitiated, weakens the entire system. The skin becomes sallow, the mind clouded and gloomy. The blood moves sluggishly, digestion is retarded, and the whole system—enervated, languid, and dormant—becomes peculiarly sensitive to disease. *6LtMs, Ms 58, 1890, par. 32*

Some invalids refuse to be convinced of the great importance of having a constant supply of pure air. For fear of taking cold, they wilfully persist in living from year to year in an atmosphere almost destitute of vitality. It is impossible for such persons to have a healthy circulation. The skin is debilitated, and they become sensitive to any change in the atmosphere. The first suggestion of cold brings out additional clothing, and the heat of the room is increased. The next day they require a little more heat and a little more clothing, in order to feel perfectly warm, and thus they humor every changing feeling until they have but little vitality left. If those who can, would engage in some active employment, instead of adding to their clothing or raising the temperature of an already overheated room, they would generally forget their chilly sensations and would receive no harm. For feeble lungs, an overheated atmosphere is very injurious. *6LtMs, Ms 58, 1890, par. 33*

Winter is a season to be dreaded by those who are obliged to be with these invalids. It is not only winter out-of-doors, but dreary indoors. Under the plea that the air affects the lungs and head, these victims of a diseased imagination shut themselves up in the house and close the windows. They expect to take cold from the least exposure, and they do. "Have we not proved it?" they will argue, and no amount of reasoning will make them believe that they

do not understand the philosophy of the whole matter. It is true that they do take cold when exposed; but it is because their course has made them as tender as babies, and they cannot endure anything. Yet they live on with windows and doors closed, hovering over the stove and enjoying their misery. Why will not these persons try the effect of judicious outdoor exercise?*6LtMs, Ms 58, 1890, par. 34*

Many have been taught that night air is positively injurious to health and therefore must be excluded from their rooms. One autumn evening I was traveling in a crowded railway carriage. The exhalations from so many lungs and bodies rendered the atmosphere very impure and gave me a sickening sensation. I raised my window and was enjoying the fresh air, when a lady, in earnest, imploring tones, cried out, "Do put down that window! You will take cold and be sick; the night air is so unhealthful!" I replied, "Madam, we have no other air than night air, in this carriage or out of it. If you refuse to breathe the night air, you must stop breathing."*6LtMs, Ms 58, 1890, par. 35*

In the cool of the evening it may be necessary to guard against chilliness by extra clothing, and one should be careful not to sit in a draught or in a cold room when weary or when in a perspiration. But all should so accustom themselves to fresh, pure air that they will not be affected by slight changes of temperature; there should be a free circulation of pure air through the room during sleeping hours and at all other times. The free air of heaven, by day or night, is one of the richest blessings we can enjoy.*6LtMs, Ms 58, 1890, par. 36*

Many labor under the mistaken idea that if they have taken cold they must carefully exclude the outside air and increase the temperature of the room until it is excessively hot. But the system of one suffering with cold is deranged, the pores are closed by waste matter, and there is more or less inflammation of the internal organs, because the blood has been chilled back from the surface and thrown upon them. At this time, of all others, the lungs should not be deprived of pure air. Judicious exercise would induce the blood to the surface and thus relieve the internal organs. The power of the will is a great help in resisting cold and giving energy to the nervous system. To deprive the lungs of air is like depriving the stomach of food. Air is the food that God has provided for the lungs;

but it must be kept in circulation to be pure. Let it freely enter your homes, welcome it; cultivate a love for it, as a precious boon of heaven, and it will bring healing and blessing.*6LtMs, Ms 58, 1890, par. 37*

### **Cleanliness and Order.**

Incorrect personal habits are among the most prolific causes of disease. Order and cleanliness are laws of heaven. The directions given to Moses, when the Lord was about to declare His law upon Mount Sinai, were very strict in this respect: "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." *Exodus 19:10*. They were directed to do this, lest there should be impurity about them as they should come before God. He is a God of order, and He requires order and cleanliness in His people.*6LtMs, Ms 58, 1890, par. 38*

On no occasion were the children of Israel to allow impurities to remain upon their clothing or their persons. Those who had any uncleanness were to be shut out of the camp until the evening and then were required to cleanse themselves and their clothing before they could return. They were also commanded to carry all their refuse to a distance from the camp. This was a sanitary measure, as well as a religious regulation.*6LtMs, Ms 58, 1890, par. 39*

The Lord requires no less of His people now than He did anciently. If cleanliness was so necessary to those journeying in the wilderness, who were in the open air nearly all the time, it is not less necessary to us, who live in close houses, where impurities are more observable and have a more unhealthful influence.*6LtMs, Ms 58, 1890, par. 40*

The moral law, spoken from Sinai, cannot live in the hearts of persons of disorderly, filthy habits. If the children of Israel could not so much as listen to the proclamation of that holy law without cleanliness of person and clothing, how can its pure precepts be written upon the hearts of those who are untidy in their persons and their homes?*6LtMs, Ms 58, 1890, par. 41*

A neglect of cleanliness will induce disease. Sickness does not

come without a cause. Violent epidemics of fever have occurred in villages and cities that were considered perfectly healthful, and these have resulted in death or broken constitutions. In many instances the premises of the very ones who fell victims to these epidemics contained the agents of destruction, which sent forth deadly poison into the atmosphere to be inhaled by the family and the neighborhood. It is astonishing to witness the prevailing ignorance relative to the effects which slackness and recklessness produce upon health.*6LtMs, Ms 58, 1890, par. 42*

When Lord Palmerston was premier of England, he was at one time petitioned by the Scottish clergy to appoint a day of fasting and prayer to avert the cholera. He replied, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitarium measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers while these, His preventives, remain unheeded."*6LtMs, Ms 58, 1890, par. 43*

Upon rising in the morning, most persons would be benefited by taking a sponge or hand bath. This will remove impurities from the skin and keep it moist and supple, thereby aiding the circulation. Persons in health should on no account neglect frequent bathing. Whether a person is sick or well, respiration is rendered more free and full by bathing. The mind and body are alike invigorated. The muscles become more flexible, every faculty of the intellect is made brighter. The bath is a soother of the nerves. Instead of increasing the liability of taking cold, it fortifies against cold, because it improves the circulation; the blood is brought to the surface and a more easy and regular flow of the vital fluid is obtained.*6LtMs, Ms 58, 1890, par. 44*

It is not God who has brought upon us the many woes which mortals now inherit. Our own folly has led us to deprive ourselves of things that are precious, of the blessings which, if properly used, are of inestimable value in the maintenance of health. Exercise, sunlight, and air are the blessings which Heaven has provided to make the sick well and to keep in health those who are not sick. God deprives no one of their benefits; but the people close their

doors against these things which are among Nature's most healing agents.*6LtMs, Ms 58, 1890, par. 45*

Many houses are furnished expensively, more to gratify pride than for the comfort, convenience, or health of the family. The best rooms are kept closed and dark, lest the light injure the rich furniture or fade the carpets, or tarnish the picture frames. When visitors are permitted to be seated in these spare rooms, they are in danger of taking cold because of the damp atmosphere pervading them. Spare bedrooms are kept closed for the same reasons.*6LtMs, Ms 58, 1890, par. 46*

Sleepingrooms should be large and so arranged as to have a free circulation of air day and night. Those who have slept in an ill-ventilated room awake feeling feverish and exhausted. This is because the vitalizing air was excluded, and the whole system suffers in consequence. Whoever occupies beds which have not been freely exposed to the air and sunlight does so at the risk of health, and often, even, of life itself. There should be a circulation of air and an abundance of light in every apartment of the house for several hours each day.*6LtMs, Ms 58, 1890, par. 47*

If you would have your homes sweet and inviting, the abodes of health and happiness, make them bright with air and sunshine. Remove the heavy curtains, open the windows, throw back the blinds, and enjoy the pure air and the rich sunlight. It may fade your carpets, but it will give a healthy color to the cheeks of your children. A humble home, made bright with air and sunlight and cheerful with earnest, loving hearts and the presence of God, will be a heaven below for your family, and for all who may share your generous hospitality.*6LtMs, Ms 58, 1890, par. 48*

A yard adorned with flowers, and some trees and shrubbery at a proper distance from the house has a happy influence upon the family, promoting health and cheerfulness. God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of His hands. He who made the Eden home for our first parents so beautiful has surrounded us with the lovely things of nature for our happiness. He has implanted in our hearts a love of the beautiful; and He has caused the noble trees to grow and has set the flowers

in the field like gems, to beautify the earth, that through these tokens of His love we may have correct views of His character.*6LtMs, Ms 58, 1890, par. 49*

The charms of nature are restful to eye and mind. But with the fragrance of flowers in the garden, the God-given air and sunlight should be granted free ingress into our homes. Shade trees and shrubbery, if sufficiently scattered and properly taken care of, will prove no injury to the health. But the great quantities of fallen leaves, if not immediately removed, decay, and poison the atmosphere. And if the trees and shrubs are close and dense around a house, they make it unhealthful, for they prevent the free circulation of air and shut out the rays of the sun. In consequence, a dampness gathers in the house, especially in wet seasons, and those who occupy the sleeping rooms are liable to be troubled with rheumatism, neuralgia and lung complaints.*6LtMs, Ms 58, 1890, par. 50*

Dwellings should, if possible, be built on high ground. If a house is built where the water will settle around it, remaining for a time and slowly drying away, there is a poisonous miasma continually rising from the damp ground which breeds sore throats, fevers, ague, or lung diseases.*6LtMs, Ms 58, 1890, par. 51*

Many expect that God will keep them from sickness merely because they ask Him to do so; but the prayers of those who do not regard the laws of life, God cannot answer, because their faith is not made perfect by works. When we do all we can on our part to insure health, then we may expect that good results will follow, and we can ask in faith that God will bless our efforts. And He will answer our prayer, if His name can be glorified thereby. But let all understand that they have something to do. God will not work in a miraculous manner to preserve the health of persons who are, by their careless inattention to the laws of health, taking a sure course to make themselves sick.*6LtMs, Ms 58, 1890, par. 52*

### **Recreation.**

Many labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who engage in

physical labor and is still more essential for those whose work is principally mental. It is not essential to our salvation nor for the glory of God to keep the mind laboring constantly and excessively, even upon religious themes. There are amusements, such as card-playing, dancing, theatre-going, etc., which we cannot approve, because heaven condemns them. They open the door to great evils. By their exciting tendency, they produce in some minds a passion for gambling and dissipation. All such amusements should be condemned by Christians, and something perfectly harmless should be substituted in their place. There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion from sources not only innocent but instructive.*6LtMs, Ms 58, 1890, par. 53*

Recreation in the open air and the contemplation of the works of God in nature will be of the highest benefit. The Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as if the portals of high heaven were thrown open that we might view its gleamings and our imagination take hold of the glory within. Shall we turn carelessly from this heaven-wrought picture? Shall we fail to trace the hand of God in His works?*6LtMs, Ms 58, 1890, par. 54*

God has surrounded us with His perfect work in field and forest, hill and valley, plain and river, to attract and interest the mind. And if we faithfully study Him in the book of nature, we shall find it full of His infinite love and power.*6LtMs, Ms 58, 1890, par. 55*

## Ms 59, 1890

### Hygienic Reform: Our Present Work

NP

1890

Formerly Undated Ms 9. Portions of this manuscript are published in *3SM 292; Te 169; CTBH 117-122* +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Let it ever be borne in mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. Its aim is not merely physical health, but perfection of the whole being, including holiness of the spirit, a condition which cannot be attained with diseased bodies and minds. All the laws of nature which God has planted in our being are divine and are designed for our good. Obedience to them is a part of true godliness; it not only promotes health, peace, and happiness, but aids in a preparation for the future life. But to every transgression is affixed a penalty, which must sooner or later be realized. *6LtMs, Ms 59, 1890, par. 1*

When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy as well as righteous, people. Let us look at the means by which He would accomplish this. He subjected them to a course of discipline, which, had it been cheerfully followed, would have resulted in good, both to themselves and to their posterity. He removed flesh food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food given to Adam and Eve in Eden. *6LtMs, Ms 59, 1890, par. 2*



Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God's requirements, and they failed to reach the standard He had set for them and to receive the blessings that might have been theirs. They murmured at God's restrictions, and lusted after the flesh-pots of Egypt. God let them have flesh, but it proved a curse to them. "With many of them God was not well pleased, for they were overthrown in the wilderness." *1 Corinthians 10:5.6LtMs, Ms 59, 1890, par. 3*

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "And they are written for our admonition upon whom the ends of the world are come." *1 Corinthians 10:6, 11.6LtMs, Ms 59, 1890, par. 4*

As we approach the close of this earth's history, selfishness, violence, and crime prevail, as in the days of Noah. And the cause is the same—the excessive indulgence of the appetites and passions. A reform in the habits of life is especially needed at this time, in order to fit a people for the coming of Christ. The Saviour Himself warns the church: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." [*Luke 21:34.*] *6LtMs, Ms 59, 1890, par. 5*

Hygienic reform is a subject that we need to understand in order to be prepared for the events that are close upon us. It is a branch of the Lord's work which has not received the attention it deserves, and much has been lost through neglect. It should have a prominent place; it is not a matter to be trifled with, to be passed over as non-essential, or to be treated as a jest. If the church would manifest a greater interest in this reform, their influence for good would be greatly increased. *6LtMs, Ms 59, 1890, par. 6*

For those who are looking for the coming of the Lord, for those who are called to be laborers in His vineyard—for all who are fitting themselves for a place in the everlasting kingdom—how important

that the brain be clear and the body as free as possible from disease.*6LtMs, Ms 59, 1890, par. 7*

The Word of God declares: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." [*Galatians 5:17.*] We are on the battlefield today, where the two great forces of vice and virtue are contending for the mastery. The discordant elements of the one and the pure principles of the other are at work, striving for the conquest of every human soul. Satan approaches each one with some form of temptation on the point of appetite. As Bible believers, we need to take a position for righteousness and truth on this subject as well as on all others.*6LtMs, Ms 59, 1890, par. 8*

The tendency in dietetic reform is to bring us back, step by step, to God's original design that men should subsist on the natural products of the earth. But some do not understand the true principles of reform. Their knowledge is partial, and their views are distorted. They think that it consists in abandoning the use of injurious articles and subsisting on a diet which is really meager and insufficient.*6LtMs, Ms 59, 1890, par. 9*

There is another class who do not realize the importance of health principles. They have had abundance of opportunities for becoming acquainted with these principles. They understand the necessity of eating and dressing with simplicity, in obedience to moral and physical laws; but they do not appreciate the privilege of knowledge, and they shrink from the self-denial that a right course involves. I have heard such persons say, I know that I have wrong habits that are injuring my health; but my habits have been formed, and it is next thing to impossible to change and do even as well as I know. These persons are working against their own interest and happiness in this life and are disqualifying themselves to obtain the future life. They are enlightened transgressors of natural law, and God is not responsible for the suffering which they bring upon themselves. Such persons will shun duty in other things. By refusing to practice self-denial in these every-day matters, they blunt the conscience. They cannot, they will not, be susceptible to the sanctifying influence of Bible truth and of the Spirit of God; and to avoid reproach they will violate God's moral law.*6LtMs, Ms 59,*

1890, par. 10

There are many others who are lamentably ignorant on health subjects. Among these are not a few whose profession of Christ requires them to be “temperate in all things.” [1 *Corinthians* 9:25.] There are also educated men, who can explore the depths of the earth with the geologist, or traverse the heavens with the astronomer, but who take not the slightest interest in the wonderful mechanism of their own bodies. There are yet others who can name and describe the bones and organs of the human body, but are as ignorant of the laws of health and the cure of disease as if life were controlled by blind fate instead of definite and unvarying laws. *6LtMs, Ms 59, 1890, par. 11*

Because the principles of health and temperance are so important and are so often misunderstood, neglected, or unknown, we should educate ourselves that we may not only bring our own lives into harmony with these principles, but teach them to others. The people need to be educated, line upon line, precept upon precept. The matter must be kept fresh before them. Nearly every family needs to be stirred up. The mind must be enlightened and the conscience aroused to the duty of practicing the principles of true reform. *6LtMs, Ms 59, 1890, par. 12*

Ministers, especially, should become intelligent on this question. As shepherds of the flock, they will be held accountable for willing ignorance and disregard of nature’s laws. Let them find out what constitutes true hygienic reform and teach its principles, both by precept and by a quiet, consistent example. They should not ignore their duty in this matter nor be turned aside because some may call them extremists. At conventions, institutes, and other large and important meetings, instruction should be given upon health and temperance. Bring into service all the talent at command, and follow up the work with publications on the subject. “Educate, educate, educate,” should be the watchword. *6LtMs, Ms 59, 1890, par. 13*

In all health institutions instruction in regard to the laws of nature should be made a special feature. The principles of hygienic reform should be carefully and thoroughly set before all, both patients and helpers. The conscientious physician will not fail to talk to his

patients plainly of the ruinous effects of self-indulgence in eating, drinking, and dressing, and of the overtaxation of their vital forces—things which have destroyed their health. He will not increase the evil by administering drugs till exhausted nature gives up the struggle, but will aid nature in her work of restoration by a wise use of her own simple remedies. *6LtMs, Ms 59, 1890, par. 14*

A great amount of good may be done by teaching the sick how to prevent suffering and disease in the future by the formation of correct habits. This will often be up-hill work, and requires moral courage, for while many will be profited by such efforts, others will be offended. But the God-fearing physician or nurse will not shrink from this work. He will seek to lead the mind away from the prevailing and fashionable errors, and to reform the practice. *6LtMs, Ms 59, 1890, par. 15*

One reason why many have become discouraged in practicing health reform is that they have not learned how to cook so that proper food, simply prepared, would supply the place of the diet to which they have been accustomed. They become disgusted with the poorly prepared dishes, and next we hear them say that they have tried health reform and cannot live that way. Many attempt to follow out meager instruction in health reform and make such sad work that it results in injury to digestion and to discouragement to all concerned in the attempt. If you adopt the reform, you should become good cooks. Those who can avail themselves of the advantages of properly conducted hygienic cooking schools, will find it a great benefit, both in their own practice and in teaching others. *6LtMs, Ms 59, 1890, par. 16*

In all missions, both home and foreign, women of intelligence should have charge of the domestic arrangements—women who are practical cooks and know how to prepare food palatably and healthfully. The table should be abundantly supplied with food of the best quality. If any have a perverted taste that craves tea, coffee, condiments, and unhealthful dishes, enlighten them. Seek to arouse the conscience. Set before them the principles of the Bible upon hygiene. *6LtMs, Ms 59, 1890, par. 17*

This work will require the most delicate tact, the most thoughtful

consideration, the most earnest prayer that heavenly wisdom may be imparted. There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired results. When we make it evident that we are trying to correct others, we too often arouse their combativeness and do more harm than good. And there is danger to the reprover also. He who takes upon himself to correct others, is likely to cultivate a habit of fault-finding, and soon his whole interest will be in picking flaws and finding defects. *6LtMs, Ms 59, 1890, par. 18*

Do not watch others to pick at their faults or expose their errors. Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion; but study the subject broadly and deeply, and seek to bring your own ideas and practices into harmony with the principles of Christian temperance. Educate others to better habits by the power of your own example. If we move from principle in these things, if as Christian reformers we educate our own taste and bring our diet into harmony with the original plan, we shall not only be benefitted ourselves, but we shall exert an influence upon others by which God will be pleased and honored. *6LtMs, Ms 59, 1890, par. 19*

There is something better to talk about than the faults and weaknesses of others. Talk of God and His wonderful works. Study into the manifestations of His love and wisdom in all the works of nature. Study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of His laws and the blessings that result from obedience, will come to regard their duties and obligations from an altogether different point of view from that of a hard duty. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, an inestimable blessing. *6LtMs, Ms 59, 1890, par. 20*

There is work to be done in the cause of reform—stern, earnest work. Those who engage in it heartily will meet perplexities and

difficulties. Yet none should be discouraged because of this or cease their efforts. The prophet says of one characteristic of Christ, "He shall not fail nor be discouraged till he have set judgment in the earth." *Isaiah 42:4*. Then let not His followers talk of failure or discouragement, but persevere, remembering the price paid to rescue man, that he might not perish, but have eternal life. *6LtMs, Ms 59, 1890, par. 21*

We cannot be too earnest in seeking to raise the fallen and to shield the weak from temptation. Our human hands are feeble; but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the very depths of human woe and degradation. He can enable us to conquer even the terrible demon of appetite. *6LtMs, Ms 59, 1890, par. 22*

## Ms 60, 1890

Our Institutions

NP

1890

Previously unpublished.

How shall they be treated? I purchased on the hillside seven acres and a half of land. I have been solicited to sell. I always told them no. I was bound by a written agreement not to sell without the consent of the board. I saw that which made me sad. Families crowding in about the institution who fell out under the least obligation to sustain the institution. If they could receive benefit themselves, then that was all right in their eyes.*6LtMs, Ms 60, 1890, par. 1*

If the institution was brought into a strait place, and was under the necessity of employing those who professed to believe the truth to do something in their great need, there are those who would make the most of their need and would demand a much larger price for their labor than was just because they could get it, thus taking advantage of the circumstances. This is registered in the books of heaven as unjust in deal, dishonest before God. And these men show that they are not worthy to have any connection with this instrumentality of God.*6LtMs, Ms 60, 1890, par. 2*

If these are not personally favored, then they reported they were ill treated. There has [been] great sin committed by these families. They have weighed persons and things in their own imperfect balances and then pronounced their sentence accordingly. There have been talkers, watchers, to pass their comments upon everything that came before them.*6LtMs, Ms 60, 1890, par. 3*

Now, these persons should not have been on the hill at all. Not a foot of land should have been sold to these families, although they may assure you that they wanted to help the institution. Some have moved just as their feelings have been moved. They have done little less than multiply obstacles to future success. They have

strengthened prejudice and encouraged by their talk and movements strong suspicions and awakened opposing influences.*6LtMs, Ms 60, 1890, par. 4*

Brother M. J. Church has arrayed himself against the Health Retreat strongly. A condition of things existed in the Health Retreat which was sad indeed. Elder Rice entered largely into the matter. He did not consult the board. He followed his own strong will and thought himself fully competent to financier, and the result has involved the institute thousands of dollars in debt. But knowing what he has done, he has made no restitution. His influence was of that character to bring reproach upon the sanitarium.*6LtMs, Ms 60, 1890, par. 5*

Dr. Maxson and wife strengthened and sustained Elder Rice. They were fully united, and both disconnected from the institute at the same time because they had not discernment and were not standing or walking in the counsel of God. God sees all these difficulties the institute has had to labor under. All this was the working of Satan. But after the most painstaking effort the institution was again set in order.*6LtMs, Ms 60, 1890, par. 6*

Then came the movement of Brother M. J. Church, united with Dr. Maxson and wife, to build an institution in Fresno to be run by M. J. Church and Dr. Maxson. This threw a burden upon me and required of me most earnest labor to show the inconsistency of the thing. But the words and influence of M. J. Church have been to demerit the institution in St. Helena, to talk of the curse of God lying on the institution. Did he expect to convert the institution or its managers by his harsh denunciations and expressed contempt? Is this the way that those who claim to have superior wisdom are enlisting their powers to make more success of that institution which the Lord has signified should live and be sustained in California?*6LtMs, Ms 60, 1890, par. 7*

It is the fruit of a Christian to come close to our brother's heart, touched as was our merciful Saviour with the feelings of his infirmities. If the piety of God's professed children is sound and heathy, it has nothing to fear. They will not take the plague because the impression is kept alive that the region at St. Helena is infected.



If Jesus be with these who claim to be His children, their work is not to tear down and demolish, but following the orders of the great Master Worker to build up.*6LtMs, Ms 60, 1890, par. 8*

Oh, the littleness of the faith of these who ought to be laborers together with God. Men feel competent to steer their own bark. There is but a faint personal piety and a large stock of self-sufficiency. Therefore, there is not a wise and unreserved cooperation with the principles and movements of the divine overtures and agencies the Lord proffers us. But all who are truly workers together with God have many fellow laborers to unite with them to exert an important and beneficial influence on these instrumentalities which God has appointed. The success of these institutions depends largely upon the union and the love for brethren in cooperation, and this is the ruling element to exist in the church insuring peace and harmonious action of its members. This is the Christ-like moral force which is the efficacy and power of the gospel.*6LtMs, Ms 60, 1890, par. 9*

Such selfishness, such bigotry, such unsanctified tongues and actions, I never met in my experience as at the present time, simply because the church members have not the love of Jesus in their hearts but love and esteem and honor themselves. The truth we claim to believe Satan sees as faith and power, and he works with all his devices to make church members unsanctified, unholy in thoughts, unholy in plans, unholy in words and their actions. They have professedly an eye single to the glory of God, when their eye [actually] is single to their selfish purposes and aggrandizement. Glorify God? No indeed. Glorify self, and they forfeit the Christian character. Here are institutions of learning, colleges, publishing houses, and [institutions] for health in our midst. Shall we abandon all these because the mischief-makers talk, because the murmurers exist as among ancient Israel? There are talkers, there are accusers, there are those who break the law of God in lying and bearing false witness and recrimination. There have stood on the boarder of the field the watchers, the spies all in armor, saying, Report and we will report it. They are ready to sally forth from their watch towers and engage in strife of tongues. By their fruits ye shall know them. It is time that these parties were ready to learn the mind of the Spirit of God, not one part run to another part full of important

discoveries of things which never existed or took place.*6LtMs, Ms 60, 1890, par. 10*

How are all these professed commandmentkeepers to live in harmony in the family of heaven? All the preparation of that place must take place here. I have been shown that the seat of the difficulty is [that] men consider their ideas wiser than God's plans. They want to improve upon God's ideas, considering their own ideas perfection. The wisdom of men is foolishness with God. The Israelites substituted a golden calf for Jehovah. Men in our day substitute for God things that only degrade and belittle their conceptions of God. The transforming energies of the Holy Spirit will make the heart of man right and keep him right. Man has been made to take the place of God. I tell you in the fear of God, the eye that seeth in secret, the heart that heareth what is spoken in the bed chamber, will bring to light some startling revelations. It is by our works we shall be justified or condemned.*6LtMs, Ms 60, 1890, par. 11*

But there must be church discipline exercised toward its members who bear false witness and all who loveth and maketh a lie. This wickedness is permeating the churches and unless the Spirit of God is entertained, unless there is close communion with God, the want of this is supplied by the communion with Satan. The Christless state of many churches is due to their wicked practices to tear and rend each other. If the devil can keep members of the church murmuring, complaining, contending, [he] is ruining their souls. He is educating them that they will possess that troublesome, selfish, loveless character that Satan possessed, and they will be with him outside of the city of God. If we are meek and lowly of heart Jesus knows that and will abide with us.*6LtMs, Ms 60, 1890, par. 12*

While Satan is occupying the minds of Christ's followers with dissension, souls are being lost, for there is not labor put forth for them in the spirit of love for Christ and earnest efforts to win them to Christ. It is terrible to contemplate what victories Satan has gained while the members of the church have been divided, so engrossed with their own unsanctified, unholy bickering that sinners have been deceived, the religion of Jesus Christ misinterpreted, Christ denied in words, in spirit, in life and character.*6LtMs, Ms 60, 1890, par. 13*

The agencies, divine and human, are placed at the disposal of many of those who claim to be children of God who have the Word of God, who have the testimony of His Spirit. He saith, "I have stretched out my hand all the day long to a gainsaying, disobedient people." [*Romans 10:21.*] God is working, all heaven is working, to prepare a people for the day of God's preparation. The churches are far from Christ, lukewarm, destitute of every grace. And to these who are such, Jesus says, "Knowest not they are full of Pharisaism and spiritual pride, saying I am rich and increased with goods." And Brother Church, the message to the Laodicean church means you apply it to yourself and work diligently. "As many as I love I rebuke and chasten. Be zealous therefore and repent. Beloved, I stand at the door and knock. If any man hear My voice and open the door I will come in to him and sup with him and he with Me." [*Revelation 3:19, 20.*] Write it on your soul. Engrave it on your doorposts. No more flattery. He must increase, I must decrease.*6LtMs, Ms 60, 1890, par. 14*

It was the seeking of supremacy that caused the fall of Satan, and he took a portion of heaven with him because no one falls alone who claims infallibility. There is found in churches the unsettling of confidence in their ministers, the questions, the laying bare their supposed mistakes, expatiating on their weaknesses, and when you have done this phase of the devil's work, what has it done for you or for them? Has it made you any more Christlike? Has it strengthened your faith? Has it brought spiritual vigor to those who are ready to die? Where are the peacemakers? The stirrers-up of strife are to be found easily enough. Where are the peacemakers? The loving Christians's strength is the grace of Christ, cherishing the tender heart of love and confidence and fidelity to each other and to the church. [He] who possesses the unselfish spirit of true laborers, being sincere, earnest, devoted to Christ and to the saving of souls, would be in every sense a light to the world. They would be of more value in God's army as faithful soldiers than the largest churches in number.*6LtMs, Ms 60, 1890, par. 15*

Christ represents the condition of the church members. Five of them were wise and five of them were foolish. The foolish took no oil (grace) in their vessels with their lamps. How will this state of things so alarming continue? Will the one-half of the majority ever

remain in ignorance and bondage to doubts and to fear and to temptations, ever confessing their bad habits and continue [in their] sins but never forsaking them? Wasting their own precious probationary time and keeping the minds of others in uncertainty, squandering their moral forces upon picking flaws in them, doing mischief, spoiling souls and churches by their talking of the inefficiency of laborers. But when their own field is examined, notwithstanding, they obtained their own wisdom as superior to any other. There are found tares, cockles, and poisonous weeds. They are tearing to pieces, sowing seeds of doubts, but contributing nothing of spiritual gospel work to strengthen the things that remain. They are Satan's right-hand managers, and they flatter themselves because of propensities to find out and condemn, calling it spiritual eyesight. It is exactly of the quality the devil has possessed since he was expelled from Eden. They have changed captains and do not know it. *6LtMs, Ms 60, 1890, par. 16*

What have those men and women done to build up the Health Retreat? Manifold and dear-bought experience has demonstrated that while members of our churches are climbing on the judgment seat to condemn and expose the weaknesses of one another, God has spoken to you in California. Will you hear His voice? Some will, some will not. While they are so fully occupied in weeding others' gardens, the precious graces are dying in their own churches and the church becomes a body of darkness and death. How many scenes have angels looked upon where children of God have mingled with the strife of tongues in the war of human unholy passions, prejudices and criminations. *6LtMs, Ms 60, 1890, par. 17*

The church in Fresno especially has been engaged in enterprises which have nothing [more] to do with missionary work or with the promotion of piety than has the work of Satan. And the tact, the grace, the fervency, the sympathies of men and women, are training away from the proper objects that are first and dear to our Redeemer. We must bring every jot of ability back to their proper channel and the rays of light that have been shining upon our pathway in clear and steady rays shall reflect light. The measure of our influence will extend far and be effective in just that measure of internal godliness and external manifestation of an indwelling Saviour. The Lord God cooperates with the human agency that He

may be represented to the world in sanctified human character. The eye must be placed upon God. By beholding Jesus Christ we become more like Him until copying His virtues we become complete in Him.<sup>6</sup>*LtMs, Ms 60, 1890, par. 18*

## Ms 61, 1890

### Danger in Adopting Worldly Policy in the Work of God

NP

1890

This manuscript is published in entirety in *PH133*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different states, where I bore a decided testimony of warning and reproof. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.*6LtMs, Ms 61, 1890, par. 1*

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance and gave me warnings that must be delivered to those in danger. On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not, nor be discouraged.*6LtMs, Ms 61, 1890, par. 2*

There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow His people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only hear and follow His voice, rendering obedience to His commandments, He would lead them above the mists of skepticism and unbelief, and place their feet upon the solid Rock, where they might breathe the atmosphere of security and triumph.*6LtMs, Ms 61, 1890, par. 3*

While <engaged> in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the Spirit of God to make a most earnest appeal, for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek to warn them against a line of action that would <if pursued> separate God from the publishing house.*6LtMs, Ms 61, 1890, par. 4*

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence that art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:4, 5.*]*6LtMs, Ms 61, 1890, par. 5*

He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek <as the object of His special care.> Great peril was about the people, but <some> knew it not. Unbelief and impenitence <had led to backsliding, and> blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of <the cause of God relating to> the publishing <house.> In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. <It was> said to them, You cannot do this. The control of these large interests cannot be vested wholly in those <who have had limited experience and> who <do not feel the need of gaining that kind of experience which would make them representative men. They> have not spiritual discernment, <for they are not closely connected with God.>*6LtMs, Ms 61, 1890, par. 6*

The people of God throughout our ranks must not <become discouraged> because of mismanagement on the part of erring

men, <they must not> have their confidence shaken in the important interests at the great heart of the work which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the <publishing work, this> great instrumentality of God, to place your mold and superscription upon it, you will find that it will be dangerous to your own souls and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark.*6LtMs, Ms 61, 1890, par. 7*

There are those who have entered into other men's labors, and all that God requires of them is to do their duty humbly, to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that His sovereignty is supreme. Let none of the workers exalt themselves and work to carry through their ideas without the sanction and cooperation of the people of God. They will not succeed, for God will not permit it.*6LtMs, Ms 61, 1890, par. 8*

The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self, and made sacrifices great or small according to their ability, to bring these instrumentalities into existence should feel that they have a special interest in them. They should not lose their interest or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper.*6LtMs, Ms 61, 1890, par. 9*

Those who have lifted burdens when the work went hard should have a part in important councils, for they acted a part when counseling together was considered a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do and <who will> say "Amen" to all you propose, <while others are excluded who, you think, will not be in harmony.> I was shown that there was great danger of doing this.*6LtMs, Ms 61, 1890, par. 10*



“For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. ... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Isaiah 8:11-13, 20.] The world is not to be our criterion. Let the Lord work, let the Lord’s voice be heard.*6LtMs, Ms 61, 1890, par. 11*

Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught.*6LtMs, Ms 61, 1890, par. 12*

There is <cherished> altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings of His providence in matters concerning His cause with those who are connected with the active management of the publishing house. Why is this? Because they are not spiritually wise.*6LtMs, Ms 61, 1890, par. 13*

The great peril is in the fact that men live so far apart from Jesus, that they fail to discern His voice, receive His counsel, keep His way, and honor His name; they become self-exalted, and walk in the sparks of their own kindling. Because of this they fail to understand the devices of Satan and are led to adopt measures that appear right, although they are instigated by the artful enemy of God and man, to place a human mold upon the work, dishonoring the name of God.*6LtMs, Ms 61, 1890, par. 14*

As far back as <1882,> testimonies of the deepest interest on

points of vital importance were presented to our people in regard to the work and the spirit that should characterize the workers. <Because these warnings have been neglected, the same evils which they pointed out have been cherished by many, hindering the work of God and imperiling souls.> Satan is wide awake, and while men sleep, he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion, going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared.*6LtMs, Ms 61, 1890, par. 15*

Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eyesalve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence of human wisdom, which is foolishness in the sight of God.*6LtMs, Ms 61, 1890, par. 16*

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. Every act, every word, every motive is faithfully chronicled in the records by the Great Heartsearcher, who said, "I know thy works." [*Revelation 3:15.*]*6LtMs, Ms 61, 1890, par. 17*

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, <there will be less talking and much more praying.> It will be made manifest in every instance by meekness of spirit, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the

mind of Christ.*6LtMs, Ms 61, 1890, par. 18*

A king was given to Israel after the desire of their hearts for worldly plans and worldly policy. The Spirit of the Lord came upon Saul, their chosen ruler, and he became a converted man. The record plainly declares that, "when he had turned his back to go from Samuel, the Lord gave him another heart." [*1 Samuel 10:9.*] God is ready to do this for any of his workers; and if Saul had obeyed the Lord in all things, he would have kept the inspiration of the Spirit of God, and he would have been a blessing to Israel. Through him Israel might have been led to firmer allegiance to the King of heaven. But he withheld his service from God and proved a curse to the chosen people.*6LtMs, Ms 61, 1890, par. 19*

All this history is written for our admonition upon whom the ends of the world are come. Will we be admonished not to act over the sins of Israel?*6LtMs, Ms 61, 1890, par. 20*

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern. This is the specified work of the Comforter, to transform heart and character that men may keep the way of the Lord.*6LtMs, Ms 61, 1890, par. 21*

I now raise my voice in warning, for you are in danger. The people are to know when peril is threatening them; they are not to be left in darkness. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."*6LtMs, Ms 61, 1890, par. 22*

"Again, When a righteous man doth turn from his righteousness,

and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul." [Ezekiel 3:17-21.] *6LtMs, Ms 61, 1890, par. 23*

Since 1845, the dangers of the people of God have <from time to time> been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days of time. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. *6LtMs, Ms 61, 1890, par. 24*

Those who believe the truth must be as faithful sentinels on the watch tower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe. *6LtMs, Ms 61, 1890, par. 25*

In a vision given in 1880 I asked, "Where is the security for the people of God in these days of peril?" The answer was, "Jesus maketh intercession for His people, though Satan standeth at His right hand to resist Him." "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" [*Zechariah 3:2.*] As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying "Follow me upward, step by step, where the clear light of the Sun of Righteousness shines." *6LtMs, Ms 61, 1890, par. 26*

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to His servants a message for this time; but this message does not, in every particular, coincide with the ideas of all the leading men, and some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through His Holy Spirit. *6LtMs, Ms 61, 1890, par. 27*

What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the judgment, what can you who have done this offer to God as an excuse for turning from the evidences He has given you that God was in the work? "By their fruits ye shall know them." [*Matthew 7:20.*] I would not rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leaves the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause. *6LtMs, Ms 61, 1890, par. 28*

To accuse and criticize those whom God is using is to accuse and criticize the Lord, who has sent them. <All> need to cultivate <their> religious faculties, that <they> may have a right discernment of religious things. <Some> have failed to distinguish between pure gold and mere glitter, between the substance and the shadow. *6LtMs, Ms 61, 1890, par. 29*

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the Word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the Word of God. The Bible should be your constant companion. You should study the testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.*6LtMs, Ms 61, 1890, par. 30*

There has been a departure from God among us, and the zealous work of repentance and return to our first love, essential to restoration to God and regeneration of heart, has not yet been done. Infidelity has been making its inroads into our ranks, for it is the fashion to depart from Christ, and give place to skepticism. <With many,> the cry of the heart has been, "We will not have this man to reign over us." [*Luke 19:14.*] Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord.*6LtMs, Ms 61, 1890, par. 31*

The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, <and rejected.> It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message <for God> that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?*6LtMs, Ms 61, 1890, par. 32*

When we are united in the unity for which Christ prayed, this long controversy that has been kept up through Satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen <united> sound the trumpet in clearer, louder notes, for they will see the sword coming and realize the danger in which the people of God are placed. *6LtMs, Ms 61, 1890, par. 33*

You will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing, like men who have been tried and proven, in principle firm as a rock. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with His glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ. *6LtMs, Ms 61, 1890, par. 34*

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the *American Sentinel*. Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong, un-Christlike spirit prevailed. Voices were decided and defiant. *6LtMs, Ms 61, 1890, par. 35*

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnations. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit

of strife among the counsellors. The minds and hearts of these men are not under the controlling influence of the Spirit of God.*6LtMs, Ms 61, 1890, par. 36*

Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord, for He will bring to naught the counsels of the prudent.*6LtMs, Ms 61, 1890, par. 37*

It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel; but the Lord will work. Those who have criticized the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty and bring to naught the counsels of the prudent. Have these men, so ready to express their human ideas, seen their error? Have they made right the wrong?*6LtMs, Ms 61, 1890, par. 38*

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world and made us what we are, for they are fraught with eternal interests.*6LtMs, Ms 61, 1890, par. 39*

God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the <Spirit and> power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and



earth. *6LtMs, Ms 61, 1890, par. 40*

The controversy between the two great powers of good and evil is soon to be ended, but to the time of its close there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace, heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments. *6LtMs, Ms 61, 1890, par. 41*

The gaping den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him. *6LtMs, Ms 61, 1890, par. 42*

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" [*1 Kings 18:17.*] Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel? No. As the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that His fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy father's house, in that ye have

forsaken the commandments of the Lord, and thou hast followed Baalim.” [Verse 18.]*6LtMs, Ms 61, 1890, par. 43*

Today the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts shall betray the interests of God’s cause through the insinuating suggestions and devices of the enemy of all righteousness.*6LtMs, Ms 61, 1890, par. 44*

There is no time now to range ourselves on the side of the transgressors of God’s law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men’s opinions, no longer be slaves to any shameful lusts, no longer bring a polluted offering to the Lord, a sin-stained soul.*6LtMs, Ms 61, 1890, par. 45*

## Ms 62, 1890

### Devotion to God Needed in the Publishing House

Salamanca, New York

November 3, 1890

Portions similar to *Ms 6, 1890* and *Ms 40, 1890*. Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

There is great danger that our institutions will lose the elevated spiritual character which they should possess, which from their very establishment God has mentioned as that which should distinguish them. The Review and Herald Publishing House is not in a right condition before God. The <spiritual> atmosphere in the office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible, they fail to practice its teachings. They are hearers, but not doers of the Word. The heavenly graces are not found in the heart or woven into the character.*6LtMs, Ms 62, 1890, par. 1*

Jesus says, "Seek ye first the kingdom of God and his righteousness." [*Matthew 6:33.*] Christ must be first, and the world second. If men possessed the truth as it is in Jesus, they would not engage in the sacred work in carelessness of spirit, but would most earnestly seek for heavenly direction. They would realize the truth of the Saviour's words, "Without me ye can do nothing." [*John 15:5.*] I have been instructed of the Lord that those who are bearing responsibilities in the work need now the anointing of the Spirit of God, to quicken their perceptions, clear their vision, that they may no longer fail to discern sacred and eternal realities. The relative importance of eternal and temporal matters should be better understood. Then the workers will not make an atom of a world, and a world of an atom.*6LtMs, Ms 62, 1890, par. 2*

Men who bear responsibilities in the publishing house need divine enlightenment, that their business transactions may meet the

approval of God. In the different departments of our work there is great danger that the workmen will separate from Christ, and that a worldly mold will be given to the business of our institutions. Satan is working to this end constantly. The Lord is against all this. Let every one who is handling sacred things remember that the gospel stands in sharp antagonism to the spirit of the world; for the whole world lieth in wickedness.*6LtMs, Ms 62, 1890, par. 3*

Unless the workmen daily walk with God, they will exert an influence that will bring the displeasure of God upon them. Noble integrity is not always manifested in your business transactions, and every sharp transaction in deal, every bargain made to advantage yourselves to the disadvantage of others, is breaking God's holy law. You prove by this that you do not love your neighbor as yourselves; and you, even you that handle sacred things, are registered as transgressors of the commandments of Jehovah. Those who do the work of God can dishonor God's name most decidedly by being sharp and grasping in deal. You may not call these transactions dishonest, but God looks upon them in this light.*6LtMs, Ms 62, 1890, par. 4*

Everything that relates to the work of God must be done in accordance with the principles of strictest integrity. Not only in dealings with those of our own faith, but with unbelievers also, the principle of honesty must be made manifest. Angels of God are watching all the workers, ready to help those who need help, whose hearts are drawn out in desire to honor God and benefit man. Your business transactions must be characterized by the purest equity. Partiality must not be indulged. One man is not to be highly favored, and another put down as a footstool; God declares that He will judge for all these things.*6LtMs, Ms 62, 1890, par. 5*

Success will attend your efforts in proportion to your consecration, self-denial, and self-sacrifice. I was instructed that the Lord's will was not fulfilled when the chief workers in the office were willing to take such large wages, for this was greatly at variance with the principles upon which the publishing house was established. It is not in harmony with the spirit and character of the work of God.*6LtMs, Ms 62, 1890, par. 6*

If the men in the office would pray more, if they would not neglect the means of grace, but be in earnest to feed the soul on heavenly manna, and if they had to neglect anything, rather let it be their business than the nourishment of their spiritual nature, they would grow in grace and in the knowledge of our Lord and Saviour. Those required to bear responsibilities are not to take so many trusts that they can find no time to seek the wisdom which God alone can bestow. The Spirit of the Lord can do more for you in your work in a short time, than you could do by your unaided efforts through a lifetime of endeavor. *6LtMs, Ms 62, 1890, par. 7*

Suppose Jesus does not preside in your business councils, suppose business matters are allowed to be all engrossing—and they have absorbed you in the past—and the things which belong to your eternal interests are neglected, then there is sin against God; you commit robbery, deal dishonestly with Him whose property you are. You defraud your own souls, and neglect to be doers of the Word. *6LtMs, Ms 62, 1890, par. 8*

No one can lade himself down with business cares, until he feels obliged to neglect things of a spiritual nature and loses his fervor in serving the Lord, without making grievous mistakes, because he trusts his own finite wisdom. He does not feel his dependence upon God for every breath he draws, but becomes self-important, self-exalted, because he loses sight of Jesus. Here is where thousands in all ages have made the greatest possible mistake, and have made shipwreck of faith. *6LtMs, Ms 62, 1890, par. 9*

This excessive interest in business matters has been manifest in the office, and God is not pleased. We see <everywhere> family and home religion neglected, altars broken down, first love abandoned, and the religion of Christ expelled from the soul, to give place to speculation and business enterprises; and these things are constantly multiplying. Men are leaving God and heaven out of their calculations, and the time that should be spent in searching the heart is considered wasted. The Bible is neglected, and a multitude of cares choke the growth of the good seed in the heart, and there is no fruit to the glory of God. *6LtMs, Ms 62, 1890, par. 10*

The tenderness of spirit, the kindness, the courtesy, the refinement

of feeling that characterizes those who are learning in the school of Christ has passed out of the heart and life of many who think that God is using them. The plain commands of God in regard to mercy and tender compassion for the widow and the fatherless, the poor and oppressed, are ignored. A harsh, dictatorial spirit has been developed, and God has seen it all. *6LtMs, Ms 62, 1890, par. 11*

Every transaction between man and man has been written in His books of record, and will be revealed in the judgment. Jesus has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." [*Matthew 25:40.*] Christ identifies His interest with that of suffering humanity; and if, in pride of spirit, a brother bruises the soul of his fellowman, the Lord writes it as if done unto Himself. *6LtMs, Ms 62, 1890, par. 12*

If every one of you could realize the effect of your sharp words; if you could see the discouragement that comes upon the soul; if you could see Jesus wounded and bruised because of your harsh criticisms and denunciations, you would manifest great carefulness in dealing with those about you, because they have been purchased by the blood of Christ and are accounted precious with God. You would treat them as you desire to be treated. You would not dare to exhibit your objectionable traits of character. *6LtMs, Ms 62, 1890, par. 13*

Your hearts would be melted to obey the words of the apostle Paul: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ also forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians 3:12-17.*] *6LtMs, Ms 62, 1890, par. 14*

O that all in the office, from the highest to the lowest, would practice the teachings of Christ! O that they would “continue in prayer, and watch in the same with thanksgiving.” “Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man.” [*Colossians 4:2, 6.*] “Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.” [*James 3:13.*] Here will be <revealed> the character of the tree by the fruit it bears. *6LtMs, Ms 62, 1890, par. 15*

In order to carry out the instruction we find in the Word of God, we need an indwelling Saviour. The Lord Jesus says, “Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation 3:20.*] The cold, critical, sarcastic spirit that has found place in the hearts of the workers has driven out the love of Jesus. Expel this spirit, which is so unlike Christ, and let Jesus supply the vacuum with His own spirit of tenderness and compassion. Then you will be vessels unto honor, workmen for God, who need not to be ashamed. *6LtMs, Ms 62, 1890, par. 16*

You can never gain respect as Christians unless you represent Christ in spirit, in temper, in deportment, in every business transaction. In order to do good to those who are connected with you, you must inspire them with confidence in your piety, with admiration for your principles. If they see that you are stern, iron-hearted, cold, unloving, they know you have no connection with Christ. Christ has commanded us to love one another as He has loved us. Have men in responsible positions cultivated this love? *6LtMs, Ms 62, 1890, par. 17*

God proclaims His own character as “merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [*Exodus 34:6, 7.*] He says again, “I am the Lord, which exerciseth loving-kindness, judgment, and righteousness in the earth; for in these things I delight.” [*Jeremiah 9:24.*] “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” [*Micah 6:8.*] “Wash you, make you

clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” [*Isaiah 1:16, 17.*]*6LtMs, Ms 62, 1890, par. 18*

The Lord requires that a different spirit shall be manifested in the lives of the leading men in the Office. Then they will have wisdom to teach others also. In all their councils they need altogether another spirit, a spirit of meekness, not of pomposity, not a strong, hard, exacting spirit. Their light is not to flash forth in sparks of their own kindling, but they are to receive light from the Sun of Righteousness, and reflect it upon others. They must hold fast the beginning of their confidence in God and in His truth, even unto the end. There must be a life-long, persevering, untiring effort on their part. They must fight the good fight of faith, for the struggle is life-long, but the victory is certain.*6LtMs, Ms 62, 1890, par. 19*

Every soul who has Christ abiding in him will receive grace for grace. As you add the graces of the Spirit of God, God will abundantly multiply the adornments of His nature; He will beautify the meek with salvation. Those who manifest a noble spirit, walking in the holy footsteps of Christ, will represent the character of their Redeemer, not fitfully, but will reveal Christ constantly, maintaining integrity, uprightness, and holiness. “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” [*2 Peter 3:17.*] Neglect no means of grace; in this matter. You should feel that you have an important part to act in union with the church. You are to be an example to all with whom you are connected.*6LtMs, Ms 62, 1890, par. 20*

In His prayer to His Father, Christ said, “I sanctify myself, that they also may be sanctified.” [*John 17:19.*] By your example you are to make it manifest that there is much need of attending the means of grace. You who profess to be Christians, put away your levity, your criticism, for it is an offense to God. There are men upon whom God is laying the burden of the work, that they may connect with our institutions, and you may greatly mar their experience by your own lack of piety, by your want of respect for sacred things.*6LtMs, Ms 62, 1890, par. 21*



God calls upon you to yield yourselves to the control of His divine Spirit, that you may be able to guide the youth heavenward. In order to do this, you need Jesus at every step. Pray that He will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe. Pray that He will give you a heart that will not permit you to turn a deaf ear to the widow or the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed.*6LtMs, Ms 62, 1890, par. 22*

Pray that you may love justice and hate robbery, and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in (*Isaiah 58*) will be fulfilled to you! "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."*6LtMs, Ms 62, 1890, par. 23*

Through neglecting to seek counsel of God, men connected with our institutions will form themselves into a ring to echo the sentiments of him whom they consider most influential. <Thus they strengthen one another in rejecting the message God sends by His servants, if these messages do not, in all respects, meet the ideas of some leading men.> But the purpose of God is not to be turned aside according to their ideas. My guide spoke slowly and solemnly: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: For God is with us." [*Isaiah 8:9, 10.*]*6LtMs, Ms 62, 1890, par. 24*

But while their counsels will in the end come to confusion, those leading men are exerting an influence that will result in the loss of many souls. <Some> come <at great expense> from other States and from foreign countries to Battle Creek, <thinking that> the place where the message of truth is published, and our large institutions are established, must be next to heaven. How great their disappointment when those who have had every spiritual advantage

show <so little> respect for the light given them, and <by their sophistry> make it of no effect. <When> the message of God is <sometimes> made the subject of criticism, and the messenger of ridicule, what impressions are made upon the minds of those newcomers?*6LtMs, Ms 62, 1890, par. 25*

Men may be selected by the conference to connect with the Office of Publication, but unless these men thus intrusted with weighty responsibilities look to God, unless they realize that eternal vigilance is the price of safety, unless they seek counsel of God in all things connected with His sacred work, they will be turned from the safe path. They will become spiritually blind, for Satan is an ever-vigilant worker to make of none effect the work of God.*6LtMs, Ms 62, 1890, par. 26*

Unless these men associated together are daily converted men, and educate themselves to realize the sacredness of the work of God for these last days, unless they are sober-minded, and daily obtaining a deeper experience in the things of God, they will imperil the work. It is not enough that they assent to the truth; the question is, Do they know for themselves what is truth, and are they sanctified through the truth? Has the truth been brought into the inner sanctuary of the soul, working daily its transformation of character? The present and future will plainly reveal whether they receive Christ and become meek and lowly in heart. Without Christ abiding in the soul, they are lost. "Without me ye can do nothing." [*John 15:5.*] They must have a growing faith, an increasing knowledge of God and His will, <progressing from strength to strength.>*6LtMs, Ms 62, 1890, par. 27*

When Brother Chadwick became connected with the publishing house, he had much to learn; and it was hoped that under the responsibility, he would not allow his hold on God to weaken, but would become a man of deeper piety, growing in grace and the knowledge of Christ, <and become better qualified for to do God's service.> But the atmosphere that has surrounded him, the spirit, the words and example of strong minds and firm wills, sometimes set in the wrong way, have had an influence to transform him. His natural traits of character have overcome him. He has injured his own soul, and injured the work. He has become sick at heart and

desperate when opposed, and he is now another man. Saul became another man because the Spirit of the Lord rested upon him, and he had another heart given him. But in the case of Brother Chadwick, the change is of a different character, and from a different source.*6LtMs, Ms 62, 1890, par. 28*

I have no words to speak individually to the men from whom this influence has come; my words must be spoken to them as a whole. It is not to be left to them to repeat my words to others, or to trample them under their feet and make of none effect the warning. I present the matter to them as God has presented it to me. How long will these men walk in darkness, when they have evidence piled on evidence that the testimonies given them are indicted by the Spirit of God to warn and to save His people? How long shall men in positions of trust fail to discern where and in what manner God is working? Eyes have they, but they see not. Ears have they, but they hear not. Understanding have they, but they understand not the things of God. Reproofs and warnings should not harden you, for "Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty; for he maketh sore, and he bindeth up; he woundeth, and his hands make whole."*[Job 5:17, 18.]6LtMs, Ms 62, 1890, par. 29*

Many of the old, experienced workers have fallen in death. Those who led out in the work of God, <who> had seen how the Lord guided and worked at every step, <had gained an experience of more value than gold. They> have nearly all passed from the scene of action. In every branch of the work, men have been connected with it who have departed from the principles laid down by the Lord Jehovah to control the working of His cause. Inexperienced hands and unsanctified minds have been placing their mold upon the work, and the footprints of the Lord Jesus have been almost obliterated. They follow another leader.*6LtMs, Ms 62, 1890, par. 30*

In the antediluvian world there were talented men, men who possessed skill and knowledge, who could have made the name of God a praise in the earth; but they became lifted up in their own imagination, exalted themselves as gods, and because they left God out of their plans and councils, they became wise to do evil. Their wisdom would have worked destruction to all who came after

them, had not the Lord taken the matter in hand, and cut them off from the earth. The probation given them in mercy, they devoted to ridiculing him whom God had sent to warn them. They criticized and caricatured him; but their boasted wisdom could not save them from the waters of the flood. Men who believe themselves to be wise in our day will do well to recognize the fact that there is an unsanctified wisdom which cometh not from above but from beneath, and has been in the world ever since the fall. *6LtMs, Ms 62, 1890, par. 31*

It is because of the great want of personal piety among the workers in the office that they are so easily molded by this unsanctified wisdom. It results from the lack of connection with God. They take very little time to seek God's counsel with contrition of soul, with earnest searching of heart. The spiritual atmosphere that surrounds their souls makes it manifest that they have not a constant reliance upon God. The most sacred truths are fast losing their preciousness and sanctity to them. They have but little respect for those who have stood under the direction of God, seeking counsel from Him who is mighty in wisdom, in founding and building up His work in the earth. *6LtMs, Ms 62, 1890, par. 32*

The consecration, the vital piety, the humility which God required of those who led out in the work, the Lord requires now, in carrying it forward to completion; but it exists <in faint lines> among them. Jesus, the blessed and only Potentate between God and man, is not working with them <in power.> Unless the converting power of God shall be felt upon the hearts of men in positions of trust, they will not, cannot, be one with Christ, keeping the way of the Lord; but like the Pharisees in the days of Christ, they will teach for doctrines the commandments of men, and the Lord will have no more use for them. They cannot be trusted to be laborers together with God, while they cannot discern the spirit that characterizes the work from its commencement. *6LtMs, Ms 62, 1890, par. 33*

The True Witness says, "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 candle stick out of thy place, except thou repent." [*Revelation 2:5.*] If there was far more repentance, and less self-sufficiency, less self-boasting, we should

see spiritual things more clearly. God desires that you come into vital connection with Himself, and then Christ will abide in the heart, and a flame of pure devotion will be kindled in the soul.*6LtMs, Ms 62, 1890, par. 34*

Just as surely as the Lord places men in positions of holy trust He will qualify them for their responsibilities and give them His Holy Spirit, if they are contrite of heart and seek Him earnestly that they may do the sacred, important work committed to them day by day, hour by hour, moment by moment. But they must maintain their consecration to God and study His Word with faithfulness and prayer. If men entrusted with sacred responsibilities will give themselves unreservedly to God and will become Bible Christians, the Lord will work upon their hearts, that they may be transformed in character.*6LtMs, Ms 62, 1890, par. 35*

Some <will> say, "I have done the best I can." And in your own strength perhaps you have, because of yourself you can do no good thing. But in order to work the works of Christ, you must depend upon Him with living, persevering faith. You can take yourself away from the channel of light, you can breathe the worldly atmosphere and become mere business men. But will this pay? You cannot think so with eternity in view. Will separation from the work of God take you away from temptation? By no means.*6LtMs, Ms 62, 1890, par. 36*

Those engaged in any line of the Master's work are liable to make mistakes, but should they drop the work in order to avoid mistakes, they would make a still more perilous mistake. In choosing easier and less responsible positions, will they be more likely to maintain their consecration to God?*6LtMs, Ms 62, 1890, par. 37*

Will they not rather repeat the history of the man who buried his talent in the earth because his Lord's requirements were thought to be too severe? This unfaithful man professed to know God, and yet he charged the Lord with fraud; he had a false conception of the character of God. The accusation of the slothful and wicked servant was not an excuse framed for the moment, but an expression of the true sentiments of his heart. The selfish churl regarded the Lord as the possessor of a character like his own. He did not have the

simplicity of heart which genuine religion, an experimental knowledge of God, can give, and therefore did not believe in God's free mercy, in the rich gift of His grace.*6LtMs, Ms 62, 1890, par. 38*

To know God is to trust Him fully, to believe that He will do His work through His human instruments. O, what misapprehension there is in the world today concerning the character of God! Men need to be restored to God and to themselves. It is so hard for men to see their motives, to judge of the temper of their spirit. It is so hard for them to acknowledge frankly from the heart, as did David, "I have sinned; I have a spirit unlike Christ." The men who have had the greatest power in the world have lived in the light reflected from the cross of Calvary. With hearts filled with sorrow because of their errors and wrongs, they have poured out their confession; they have not paraded their goodness before God; but in humility and contrition they have said,*6LtMs, Ms 62, 1890, par. 39*

"In my hands no price I bring,  
Simply to thy cross I cling."*6LtMs, Ms 62, 1890, par. 40*

I saw the Lord Jesus looking with grieved countenance upon men who are handling sacred things, because they did not discern the sacred character of their work. He said, "Human nature cannot be trusted." Unless Christ is <reproduced> in the character, it is valueless. Unless human nature is regenerated and transformed, there is no hope for man.*6LtMs, Ms 62, 1890, par. 41*

No soul is safe except as he is found standing on the elevated platform close beside our Advocate and Surety, where light shines from the throne of God, illuminating the pathway, and preventing the wily foe from stealing a march upon the servants of Christ. The only hope of a perishing world is found in the union that can be formed between humanity and divinity. Humanity is perfect only as it is united with divinity.*6LtMs, Ms 62, 1890, par. 42*

## Ms 63, 1890

Comments Concerning Testimonies for the Church, Vol. 4.

NP

1890 [?]

Previously unpublished.

Page 67. Coworkers With Christ. This matter is appropriate for now, to be heeded and brought before the church as circumstances shall demand. Ministers need this instruction. I think some of these matters should be revised and published in *Signs and Review*. Supposing this matter is in print; the attention should be called to the same when it meets the condition of things existing. There is matter sometimes placed in the papers of far less consequence. *6LtMs, Ms 63, 1890, par. 1*

Page 83. Testing Process. In regard to the government of children, let the parents read the *Testimonies* and practice the light God has in mercy sent them. Would it not be well to call the attention to these things and advise their reading them diligently? The same books that compose the Office libraries could be in the home library selection. Let every family be co-laborers with God, using their God given faculties in behalf of religious home reading. That which the Lord has given in the past is just as precious for the present and the future. The words of instruction oft repeated in our papers will not be out of place or in vain. The word of the Lord is the word of the Lord still. Time has not lessened or changed its importance, and if the fathers and mothers desire to know the will of God, in the place of writing to Sister White, let them take the instruction already in print in the *Testimonies* God has given them. *6LtMs, Ms 63, 1890, par. 2*

The Bible studied diligently would, if brought as lessons into the practical life, be a continual counselor. Will our youth and those who are now seeking the Lord read to a purpose that which the Lord has favored them with in the *Testimonies*? These are a voice on the right hand and on the left, saying to them, "This is the way, walk ye in it." [*Isaiah 30:21.*] When the Lord had fed the five thousand,

multiplying the meager supply in the hands of His disciples, He might have created a fresh quantity of food; but He said to His disciples, who had been His helping hands, "Gather up the fragments; let nothing be lost." [*John 6:12.*] Let the light that the Lord has graciously given His people in His Word be heeded. Said Christ, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [*Verse 63.*]*6LtMs, Ms 63, 1890, par. 3*

The *Testimonies* are not a new creation of truth, but are given to the church to draw their minds to the Word, which all are in danger of forgetting. Old, old truths He makes as fresh and important as when they were first given and that He would have all practice. And having done all, to stand, and as the apostle has vividly presented the equipment we should put on as our safeguard—"put on the whole armor of God that ye may be able to stand against the wiles of the devil." [*Ephesians 6:11.*] And having done all, to stand.*6LtMs, Ms 63, 1890, par. 4*

There is a work for every soul individually to engage in. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace." [*Verses 14, 15.*] There is the most definite preparedness given. With this instruction before not only young men and women whose names are inscribed upon the church books, but for ministers of the gospel who are, as messengers of truth, to set before all who are connected with the truth by precept and example, the Word of God in truth and righteousness is to be obeyed.*6LtMs, Ms 63, 1890, par. 5*

The great apostle Paul has given in his charge to Timothy—his charge in his dying testimony—a most solemn charge to all who have any connection with the Word of God, to teach to others that Word in pureness, in knowledge, in faith unfeigned: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." (*2 Timothy 4:1, 2.*) This is the solemn charge given to all who have a part to act as Christ's ambassadors.*6LtMs, Ms 63, 1890, par. 6*



The Lord would have His people qualified to represent the truth. He would have His Word, which is spirit and life, not only read but studied. Put to the stretch every spiritual sinew and muscle and become exercised therein to understand what saith the Scripture. It is as represented in (*John 6*)—the bread of life is to be eaten, taken into the mind, understood, practiced. The whole life is exercised thereby. “These things command and teach.” [*1 Timothy 4:11.*] *6LtMs, Ms 63, 1890, par. 7*

(*John 6:35*) plainly defines the essential life-eternal principles, which families and churches are not careful to read: “I am the bread of life.” “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” [*Verse 51.*] “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” [*Verse 54.*] *6LtMs, Ms 63, 1890, par. 8*

This chapter is of intense value to all who can appreciate the sacred truths of the Word of God. The eating means the spiritual things in the Word of God are to be studied comprehensively and enjoyed. And a practical, holy, sacred experience in a healthful, religious example is to be given to the world as heaven’s light shining in amid the moral darkness of this corrupt, sinful age. *6LtMs, Ms 63, 1890, par. 9*

The appetite of very many church members has been perverted by reading that gives them a sickly, constantly feeble spirituality. *6LtMs, Ms 63, 1890, par. 10*

The Lord has recently opened before me how very many of the large number of workers in our institutions—such as the Pacific Press and others—know little of the meaning of practicality in bringing the Word into a life study by obedience to the requirements of God. There will now need to be a most determined change of the mind appetite because of feeding upon the fictitious reading. The mind becomes excited to a high tension and the nerve brain-power is tensed and there is a tiredness of the brain. The habitual reading of this kind of matter is destroying the power of discrimination. *6LtMs, Ms 63, 1890, par. 11*

The mind God has given whereby we should serve Him understandingly is enfeebled and the senses are perverted and many are, as the result, inmates of insane asylums, hopelessly insane. The mind wherewith we should serve God by understanding His Word has been put to a wrong use and the imagination is diseased. The hours that should be given to rest and sleep are occupied in this infatuating story reading, and normal things are not discerned. The abused brain nerves are finally perverted beyond remedy, and the life work of many is spoiled—forever spoiled. I call upon all to now come to a decision that the brain nerve-power ... [remainder missing.]*6LtMs, Ms 63, 1890, par. 12*

## Ms 64, 1890

Diary Fragments

NP

Circa 1890

Previously unpublished.

There will surely be the greatest perplexities. There will be unruly men pressing in to cause confusion. And near the close of time we shall have fallen angels uniting with unruly church members. *6LtMs, Ms 64, 1890, par. 1*

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Many are in danger of being deceived as were the Jews. They expected Christ would appear to our world with the glory of Deity to confirm the fact that He was the Messiah. Then there would be no faith required. But Jesus clothed His divinity with humanity. He walked the earth as a man. His works bore the living testimony that in Him was invested the prerogatives prophets had given to the world's Redeemer. *6LtMs, Ms 64, 1890, par. 2*

He identified Himself with humanity and said to His disciples, "He that receiveth you receiveth Me," their Redeemer. [*Matthew 10:40.*] "He that rejecteth you, rejecteth Me." [*Luke 10:16.*] Jesus has purchased man by an infinite price and owns the perishing souls the world over. He sends men as agents to work in behalf of man, giving them messages of mercy to bear to the sinful race. Humanity touches humanity. Many make serious blunders now, as in former times when Christ came to our world in the garments of humanity. He works with human instrumentalities and gives to His messengers a message from Himself to bear to perishing souls. *6LtMs, Ms 64, 1890, par. 3*

We think the Jews are inexcusable because they refused and rejected Christ because He did not come as they planned, boasting He would come in great glory as a Prince, when prophecies had plainly declared He would come as a man of sorrow and acquainted

with grief. He represents Himself as hungry, thirsty, naked, sick, and in prison. We must see Christ in everyone with whom we are dealing or with whom we are brought in contact. We must not be confused in our perception of truth. *6LtMs, Ms 64, 1890, par. 4*

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How few Christians live up to their privileges! How few improve their God-given opportunities to improve physical and mental powers! They do not tax their powers to understand them, yet they are clearly revealed in the Word of God. Young men and women have a work to do in this world that they do not care to think about. Our Sabbath schools are not what they might be. *6LtMs, Ms 64, 1890, par. 5*

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## Children

Jesus' great heart of love was drawn out to children. Children are quick to find out who is interested in them and loves them. How many were attracted to Christ to catch His eye and His smile. He had a word of comfort and love for everyone. His face attracted them, and the same spirit that drew the child to Jesus draws older persons who must become children in order to be saved. What the child is we older ones have to become [in order] to [be] sheep of Christ's fold. Christ folded little children in His arms as lambs of His fold. *6LtMs, Ms 64, 1890, par. 6*

## Ms 65, 1890

Diary/Education of the Highest Value

NP

Circa 1890

Previously unpublished.

*1 Corinthians 1:18-31.* There is a great and important matter here to be considered. God who is infinite in wisdom, who knoweth all things, the end even from the beginning, has given us in His Holy Word His decision in regard to education without a practical knowledge of God and Jesus Christ whom He hath sent: "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou has sent." [*John 17:3.*] There is an education that is of more value than gold and silver and precious stones, more to be desired than worldly honor, than the empty applause of frivolous mortals. *6LtMs, Ms 65, 1890, par. 1*

"I have seen an end of all perfection: but thy commandment is exceeding broad. O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments." "I have inclined mine heart to perform thy statutes alway, even unto the end." "The entrance of thy words giveth light; it giveth understanding unto the simple." [*Psalms 119:96-106, 112, 130.*] *6LtMs, Ms 65, 1890, par. 2*

This Word of the living God is of infinite value if it finds entrance into the heart—the heart receiving it as the Word of God—and this means that its truths are applicable to the soul. The revealed truths,

with their convincing power finding entrance to the understanding and heart, become the power of God in the transformation of character [of believers], because they are not only hearers but doers of the Word. All their conversation and course of action are in harmony with the education received from the Word. Living by every word that proceedeth out of the mouth of God, they have a Divine Instructor and are practical doers of the lessons received.*6LtMs, Ms 65, 1890, par. 3*

The sure result is the same as in the case of Daniel. They possess a stronger and clearer understanding than before the entrance of the Word into their understanding. With a purpose to obey, Daniel contemplated the Word of God while a captive in the king's courts in Babylon, and he purposed in his heart he would form a character such as God should approve. He knew not what the result would be in his case and that of his companions if he went contrary to the king's decree. But as Daniel and his companions firmly purposed they would be true to God, they honored God in their steadfast purpose. The Lord had pledged His word: "Them that honor me will I" the God of heaven "honor." [*1 Samuel 2:30.*]*6LtMs, Ms 65, 1890, par. 4*

The word of inspiration testifies: "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." [*Daniel 1:17.*]*6LtMs, Ms 65, 1890, par. 5*

At the end of the days of their education and training they were brought in for examination, and among all the youth who were on trial and test the Word declares there "was found none like Daniel, Hananiah, Mishael, and Azariah. ... And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Verses 17, 19, 21.*]*6LtMs, Ms 65, 1890, par. 6*

Here is an education that is of highest value. [For] those who are laboring to secure an education, the very first step is to give their hearts to God and make the Bible their chief study. Let all the other branches come under this—[as] secondary. As in the case of Daniel, in opening the heart to the entrance of the Word, they have

light, heaven's light, shining from the throne of God, and that Word treasured in the heart gives understanding of the highest value to the simple. They who are simple of heart prize the Word of God as above rubies. They make that Word their guide and form their character of honesty and truthfulness, of temperance, integrity, uprightness, and perfection of character, according to its high, elevating, ennobling principles. *6LtMs, Ms 65, 1890, par. 7*

Those whose hearts are open to the instruction of the Word become intelligent in regard to the Source of wisdom and pure, solid knowledge. We have the pledged word of God, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth him not" because he is ignorant; "and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is as the wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [*James 1:5-8.*] *6LtMs, Ms 65, 1890, par. 8*

## Ms 66, 1890

Diary/"Love Thy Neighbor as Thyself."

NP

Circa 1890

Previously unpublished.

[First pages missing.] ... of the man estimates his value with God. [Neither] property nor title is of any value in the sight of God if his heart is corrupt. God created all men equal and God is no respecter of persons. Love to God will just as surely be revealed in tender sympathy and love to one's neighbor, because Christ gave His life to purchase man and bring him back to God.*6LtMs, Ms 66, 1890, par. 1*

The question was asked Christ by the lawyer, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest 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 neighbour as thyself." [*Luke 10:25-27.*] Christ answered, "This do, and thou shalt live. And he, willing to justify himself [his Phariseeism], said unto Jesus, And who is my neighbor?" [*Verses 28, 29.*] Then we have the subject forcibly illustrated by the parable of the Good Samaritan.*6LtMs, Ms 66, 1890, par. 2*

The poor man is presented wounded, bruised, and in need of sympathy from man. He is looked upon by the priest, one in sacred office. He looked at him and saw him in his suffering, [but] it was too much trouble to do his duty to suffering humanity. He was in a suffering condition, but [the priest] rendered him no help but crossed over on the other side. Help should have been given even to a suffering animal, but he thought, Why should I take this charge upon me? and [he] passed by on the other side. And likewise a Levite, one who, in God's arrangement, had been highly favored to have special charge of such cases. He passed that way, he looked [at the wounded man] and when [he] saw his helpless, suffering condition, he passed by on the other side. But a certain Samaritan,



as he journeyed, came where he was, and when he saw him he had compassion on him. He looked on him to some purpose. He administered to his wants. This figure is [used] in the parable to teach man his obligation to his fellow man, to feel sympathy for him.*6LtMs, Ms 66, 1890, par. 3*

Again, Christ puts the burden upon those present, especially the lawyer, to pronounce, himself, who was the true neighbor to his fellow man [who was] suffering under misfortune. The lawyer thought to ensnare Christ in his question in regard to the law, and lead Him to say something that he could use as charges against Him to confirm the decisions of the priests and rulers that He was a dangerous man. Jesus read his purposes and arranged the matter [so] that the inquirer, His tempter, should answer the question himself and bring before the artful priests and rulers the Old Testament principles of truth contained in the far-reaching principles of the law of God. Thus Jesus overruled the artful desires of His enemies [in order] to explain the essential truths of the Gospel. The lawyer listened with bated breath to hear the question from Christ, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" And the lawyer said, "He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise." [*Verses 36, 37.*]*6LtMs, Ms 66, 1890, par. 4*

The whole gospel is a continuous explanation of misunderstandings and clearing up of difficulties which Satan manages to create to perplex minds. Jesus gave answers to these questions that are more valuable than gold. How precious to all who wish to know the Way, the Truth, and the Life. Jesus clothed the truth in such clearness of language and gave freshness to truth by [using] illustrations that come to the notice of all in their everyday life. It is just as valuable to be taken in and practiced as if Jesus were in our midst speaking to us now, in simple yet forcible language, as never man spake.*6LtMs, Ms 66, 1890, par. 5*

The truth had been perverted, mystified, [and] mingled with superstition and tradition, [so] that in many minds it had lost its original purity and determined importance. Jesus words swept away the false interpretations, made plain the perversions of truth, and by simple illustrations of the necessity of human kindness,

compassion, and love showed the true, soul-reforming principles of the commandments of God. Thus every effort made to mystify and cover up the truth with a mass of rubbish necessitated the more clear and decided explanations of the binding claims of the Father's law and the righteousness of Christ. [He] made the truth sharper and more forcible, and laid God's precepts out in the simplest, clearest illustrations in contrast to erroneous opinions, [so] that the lesson would be immortalized in the minds of those who had ears to hear and hearts to understand. Thus God is constantly at work, laying a firm foundation of principles that will stand fast forever, for He lifts up the standard of religion in broad relief, and presents the precious truth in [the] new framework of the gospel.<sup>6</sup>*LtMs, Ms 66, 1890, par. 6*

The very errors and misconceptions of darkened minds call forth lessons that [make it] essential for the church to practice godliness in every circumstance, not merely to those who belong to our sect, but to all who need mercy and relief. Jesus showed that none are saved by being members of a particular church, [but] as individual believers in Jesus Christ as their personal Saviour. There are many who belong to a church but [who] do not belong to Christ. The gospel is the saving knowledge of a personal Saviour, Jesus Christ. The question is, Are we united with Christ and growing up to the full stature of Jesus Christ? Are we learning an intelligent knowledge of our responsibility, first to the members of our own families as a blessing, [and then] to our fellow men? Are [we] learning at home first, and at the same time are we acting out the loving of our neighbors as ourselves? Are we striving daily not to be selfish and self-centered? Are we cultivating the attributes of Jesus, which are the attributes of God? Let us read *Leviticus, chapter 19, [verses] 1-18*. As God is holy, so must we be holy in order to be accepted and approved of God.<sup>6</sup>*LtMs, Ms 66, 1890, par. 7*

## Ms 67, 1890

Diary/"Search the Scriptures."

NP

August 26, 1890

Previously unpublished.

"Search the Scriptures, for in them ye think ye have eternal life and they are they which do testify of Me." [*John 5:39.*] These are the words, addressed to the disciples, to be sounded down along the line to our time, and to reach to the end of the world. This charge is not given alone for those ministers who have been ordained, but for all those who would secure the precious boon of eternal life. My mind has been largely exercised upon this subject. I have been unable to sleep since two o'clock. I arise and commit to this, my journal, the things which have impressed my mind.*6LtMs, Ms 67, 1890, par. 1*

The young should not have placed before them the temptation of reading all kinds of books. Fictitious stories are not the food to give healthy tone to the mind. It is like the use of tea—while it stimulates and excites the mind, it gives no real vigor to the mind. It cultivates the appetite for exciting stories. There is an appetite created for this certainly objectionable class of reading. The mind becomes just what we make it by the food we give it. The words of Christ are: "Search the Scriptures." [*Verse 39.*]*6LtMs, Ms 67, 1890, par. 2*

The inspired apostle has left his charge: "Grow in grace and in the knowledge of Jesus Christ." [*2 Peter 3:18.*] Where shall we find this intelligence? Not in paper-covered novels, not in storybooks, not in the magazines that are so abundant, not in the fictitious stories in newspapers. The time thus employed should be devoted to securing a knowledge of Jesus Christ. Through study of His Word [we are] to become acquainted with Jesus Christ, and to study the lessons He has given us, which we must practice or lose eternal life.*6LtMs, Ms 67, 1890, par. 3*

We need to know God and His Son Jesus Christ. Read *John 17:2,*

3. Have we become satisfied with the things we already know of Jesus? Who can comprehend the capabilities of the human mind? Who can measure its power to obtain a knowledge of divine things, to grasp unseen realities? We do not eat and drink the flesh and blood of the world's Redeemer. The mind should be [used] for perfection of character. The mind destitute of cultivation, of proper training and discipline, will be perverted. It will become demoralized. It reaches only a low worldly, earthly standard. It becomes overgrown with weeds that disqualify [it] for usefulness and [for] earnest, solemn work for time and for eternity. *6LtMs, Ms 67, 1890, par. 4*

In the Word of God we will find the fruitful treasures of knowledge which are essential for our usefulness in this life and which have their sanctifying, refining influence upon us, to fit us for the immortal life. [Uncultivated minds are] precious, sickly plants, as if death-struck but struggling for an existence. They are dying of consumption. The mind is composed of what it feeds upon. It cannot give space to the common storybooks of the time, and to the popular fictitious reading which is flooding the world, without being injured and unfitted for the great, grand work the Lord has given it to do. A mass of rubbish should not be thrown into the mind. The thistles and briars will bear fruit and will choke out the precious seeds that should germinate, spring up, and grow. *6LtMs, Ms 67, 1890, par. 5*

The more powerful the capabilities of the mind, the greater is the evil if it is perverted. God cannot leave His own impress upon it, for the thoughts have become captivated and are directed in a wrong channel. When He would leave the suggestions of heavenly thoughts upon the intellect, the field is preoccupied and the channel is obstructed, [so] that the Lord cannot find soil prepared for the heavenly seeds of the precious plants of truth. The Word will give themes for thought and meditation upon eternal realities. The mind that is open to have everything emptied into it from fictitious reading or from storybooks is unprepared for the impressions that God would make upon it. *6LtMs, Ms 67, 1890, par. 6*

The soil of the mind must be properly prepared for the impressions of the Holy Spirit [in order] to be enlightened and refreshed and

invigorated. The seeds of the weeds and brambles from all kinds of reading must not be sown, then the hard work of weeding out the corrupting, poisonous plants will not have to be done. When the seeds have germinated and spring into vigorous life, there must be a weeding out. This is not at all easy work. If ever there was need of diligent watchfulness, it is now. *6LtMs, Ms 67, 1890, par. 7*

The end is near and the trying scenes of the day of the Lord are before us. The seeds of knowledge of the truth must be sown. The Scriptures must be searched as a lesson book, and we must grow in grace and in the knowledge of Jesus Christ our Lord. If we want valuable wisdom, if we want pure and holy meditations, [we must] guard the mind and keep it pure and clean for the Lord to put into it the precious seeds. These impressions of the Spirit of God need to be cultivated and cherished. The Lord is to be in all our thoughts. The truth is to become truth to each of us, actually receiving the Word. We [are] to know what we believe, and why we believe the doctrines we have accepted. *6LtMs, Ms 67, 1890, par. 8*

The mind does not remain inactive. If its energies are not summoned to lay hold upon spiritual and eternal realities, it will be turned into another channel and kept occupied. [It will] not be gathering that useful knowledge which is essential for present purity, refinement, and elevation, preparatory for the Lord to operate upon the intellect and to control its powers for His own glory. The intellect is weakened if the food given the mind is of a quality to make distasteful the rich and precious food God is prepared to give it. It is not desired. It is not at all appetizing. *6LtMs, Ms 67, 1890, par. 9*

God requires men and women to cultivate the intellect by obtaining knowledge that will fit them to do His will here in this life, that their time, and the thoughts and capabilities of the mind, shall produce precious fruit, and that evil propensities may be overcome. They [will] go forward intelligently in the growth of virtue and the Christian graces and [will] have an experimental knowledge of Jesus Christ, [for] they have cultivated faith. *6LtMs, Ms 67, 1890, par. 10*

The time devoted to exciting storybooks and fictitious reading, and the sayings of men, is a great deal worse than lost. The mind runs

riot. It is too full of things of no profit to appreciate the better things, and Satan makes his impress upon the mind. He is ready, and urges upon the soul dark and erroneous conceptions of truth and of God's requirements. Weak and aimless, the mind wanders about in darkness, brought down to a level with common things—just in harmony with the things given it to dwell upon and digest. *6LtMs, Ms 67, 1890, par. 11*

I appeal not only to our youth but to those of mature age to be careful how you indulge in reading everything you can get hold of. In this kind of reading you may fancy you are cultivating the mind, but you are degrading its powers. As the mind cannot be more than full, be careful what food you give it. It is not seen and felt that time given to reading which cannot be in any way appropriated to do the soul good—to fit it [to] be pure and holy and prepare it to do useful work and qualify it for heaven—is time lost, time squandered. *6LtMs, Ms 67, 1890, par. 12*

You have intoxicated the mind, its powers are perverted, and an appetite is created for the stimulus of a cheap order. The thoughts do not flow in the channel of the lessons of Christ, [for] the soul is separated from God, and there is not one inclination to harbor spiritual thoughts. The Bible—how little known! How little understood! How little appreciated! And yet above every other book it is to be studied; and in its study true knowledge will be obtained. In searching the Scriptures impressions are received that are abiding. Truth is brought into contact with the mind and the practical life. The mind loves the truth if it loves the Bible. The intellect is being formed, the habits and customs taking shape, and the whole future course of life is determined. *6LtMs, Ms 67, 1890, par. 13*

It is a positive necessity for everyone who has a desire to enter heaven [to] know the terms of salvation. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” *John 17:3*. Government is a rule of action which is formed by the governor and which is, or may be, intelligently known by the governed. If eternal life depends on man knowing God and His Son Jesus Christ, how patiently, earnestly, and perseveringly should be the efforts of all who have charge of the youth in our schools to obtain this knowledge themselves, that they may

communicate it to the students.*6LtMs, Ms 67, 1890, par. 14*

If the will of God is to be understood and obeyed by men and women, then it is necessary that parents know God and Jesus Christ by experimental knowledge, that they may make Him known to their children [so] that their children may grow up, not only to the full stature of men and women physically, but that they may grow up spiritually to the full stature of men and women in Christ Jesus. They must have a knowledge of God and of Jesus Christ in order to fulfill their duties. Then let every soul inquire, Is the will of God to be known? Where is it to be found? The will of God is to be understood and the word of inspiration is to define to them the will of God. The Scriptures are their guidebook, precisely adapted to meet the wants of every human mind.*6LtMs, Ms 67, 1890, par. 15*

The will of God is to be known and the rule of our faith is to be found in the Scriptures. Then why is the Bible so little studied in our schools? To read the precious Book is not enough. It must be searched with a prayerful mind. Therein is found the pure truth. We must make this the most important, essential study in our families. Teachers must lift up the Bible and teach the Bible. We must bring our ideas to the Scriptures, not the Scriptures to our ideas. Compare everything with the Scriptures. We are to search for the truth in the Word of God as for hidden treasures.*6LtMs, Ms 67, 1890, par. 16*

There are jots and tittles of truth to be found in books that are of no benefit to us. The very glimmerings of light make them to be regarded as harmless when they are injurious, a poison to the mind. [Although they are] sprinkled with jots and tittles of truth, this does not make them safe. Detached parts of the Word are picked out as truth, while other portions are rejected as uninspired. The Scriptures must be received [as] a whole, no part rejected. They are to stand forth acknowledged as the Lord's voice in His Word, as a revelation from God. Every mind should be enlightened from childhood to manhood and womanhood to know the Scriptures, to search for truth as for hidden treasure. To all who receive the truth, the Gospel is to them the power and wisdom of God unto salvation. "The secret of the Lord is with them who fear Him." [*Psalm 25:14.*] There can be no slack, haphazard work in the securing of a character that God

shall approve.*6LtMs, Ms 67, 1890, par. 17*