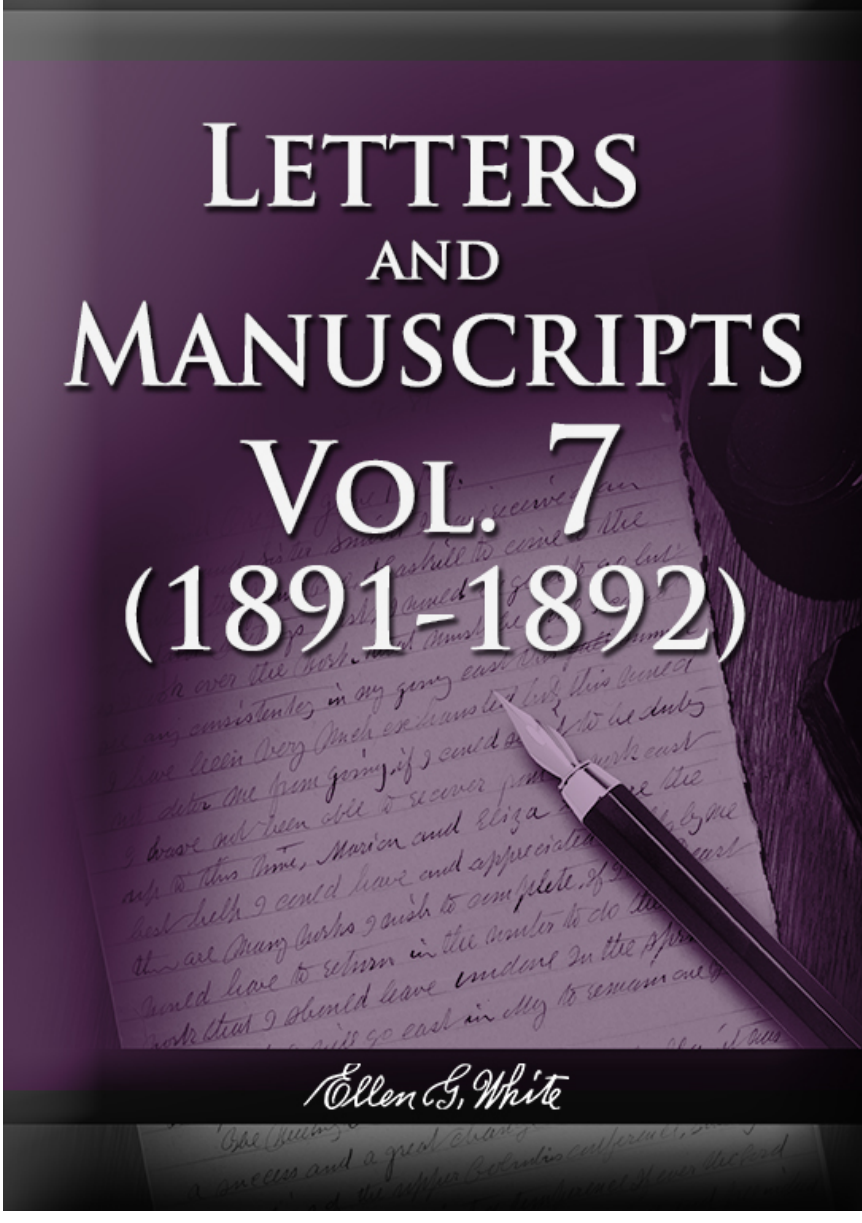


ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 7 (1891-1892)

A fountain pen with a silver nib and a dark barrel lies diagonally across a piece of aged, handwritten paper. The paper is filled with cursive script, which is partially obscured by the pen and the large white text overlay. The background is a dark, textured purple.

Ellen G. White

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1891

Letters

Lt 3, 1891

Fulton, John; Burke, Brother

Battle Creek, Michigan

March 20, 1891

Portions of this letter are published in *3Bio 489-490*; *3MR 194-195*.

Dear Brethren Fulton and Burke,

We have had a deeply interesting conference. Bro. & Sr. McClure will tell you of the interesting points of the meeting. I attended all the morning meetings except three, and spoke to the ministers with great freedom. The Lord has been in our midst, and we have seen of His salvation. I never attended a General Conference where there was manifested as much of the Spirit of the Lord in the study of His Word as on this occasion. Meeting after meeting was held for three weeks. Each morning there was a meeting at half-past five for the ministers, and these were special seasons of refreshing from the presence of the Lord. These ministers' meetings were of a solemn character. There was depth of feeling, thanksgiving, and praise offered to God for His precious blessing bestowed in the searching of His word. *7LtMs, Lt 3, 1891, par. 1*

The ministerial institute was a season of close searching of the Scriptures. The doors of hearts were not barred with iron, lest rays of light should penetrate the darkened chambers of the mind and the sanctifying power should cleanse and refine the soul temple. Right in the midst of their study, during the past winter, there have been times where there was not a question with the class but that the Comforter, the Holy Spirit of God, was doing its work. "Then opened He their understanding that they might understand the Scriptures." [*Luke 24:45.*] And the precious oracles were to them verily the voice of God. Hearts were affected, and they praised God

with weeping and rejoicing. Rich and precious testimonies were borne, and they went forth to labor, trusting to be made efficient by the agency of the Holy Spirit.⁷*LtMs, Lt 3, 1891, par. 2*

There are greater blessings for us to enjoy. (*Psalm 67*): “God be merciful unto us and bless us and cause His face to shine upon us, that thy way may be known upon the earth, thy saving health among all nations. Let the people praise thee O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.”⁷*LtMs, Lt 3, 1891, par. 3*

I am made glad in the Lord that He has wonderfully strengthened and blessed me, and that I could bear the testimony He has given me to bear. We see the need of more devoted laborers. The prayer should go forth from unfeigned lips for the God of the harvest to raise up laborers for an increase of Christian instrumentality. The harvest of the world is to be reaped through the heavenly instrumentality co-operating with human agencies. In proportion as the agency is increased under the superintendency of holy messengers from heaven, will be the extent of the harvest reaped.⁷*LtMs, Lt 3, 1891, par. 4*

The prayer of Christ just prior to the crucifixion was, “Neither pray I for these alone, but for them also who shall believe on me through their word; that they may all be one as thou, Father, art in me and I in thee; that they also may be one in us that the world may know that thou has sent me. And the glory which thou has given me I have given them; that they may be one, even as we are one, I in them and they 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.*]⁷*LtMs, Lt 3, 1891, par. 5*

It is the drawing apart from one another that is so displeasing to Jesus Christ that He cannot do much for us. Self-love, self-esteem, self-sufficiency, self-glorification, and love of praise so fills the soul

that there is no room for Jesus. He that hath this hope in him purifieth himself even as he is pure. This will be the work diligently done for the Master that we may become vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work. *7LtMs, Lt 3, 1891, par. 6*

I am so thankful that we may be constantly and wholly the Lord's. In every institution in our land there are slumbering energies that would be aroused could men and women sense the times in which we live and the great responsibilities and possibilities with them if they will develop the faculties with which the Lord has endowed them. O, there are many sleepy, dull, listless, Christians who need enthusiasm and inspiration to come to them as they view the cross of Calvary. Beholding Jesus in His life and in His self-denial, and self-sacrifice, in His exhibition of compassion and tender pitying love, breaks down the barriers of selfishness in themselves and they become enthused. By beholding they become changed into the divine image, and this makes men strong, full of zeal, and develops all their intrusted capabilities that like Jesus they will not fail nor be discouraged. *7LtMs, Lt 3, 1891, par. 7*

What we need is more of the mind of Christ and a great deal less of self. As these possibilities in the human agents imbued by the Spirit of Christ have been presented to me, I have been shown that we must preserve harmony and unity in Jesus Christ. The drawing away from one another is of Satan; the pressing together is of God. In short, we do not try, as a people, to answer the prayer of Christ. If one does not exactly meet our line and plumb it in measurement, then there [is] dissatisfaction, dissension, Phariseeism, and self-righteousness that leads to the drawing apart. Human passions, human prejudices are entertained and treasured as if precious pearls. *7LtMs, Lt 3, 1891, par. 8*

All this want of love is a stumbling block to our own souls, making it impossible for us to grow up to the full stature in Christ Jesus our living Head. Is it not time that we were striving earnestly for this fullness which is in Christ Jesus and that self should be crucified? "Come O my soul, to Calvary," needs to be practiced as well as sung. *7LtMs, Lt 3, 1891, par. 9*

We are found behind, loitering when we ought to be pressing forward to the mark of the prize of the high calling which is in Christ Jesus. Running the race with patience, for what? An immortal crown, an inheritance that is imperishable. We want human passions to work with human passions. But these passions must be sanctified, then they are mighty agencies because the sympathetic sympathies of Christ are interwoven with the life experience and wins its way to open hard hearts.*7LtMs, Lt 3, 1891, par. 10*

We want Jesus abiding in our hearts by living, simple, earnest, persevering faith. Coldness of temperament can sparkle like an iceberg, but will never melt hard hearts. We want a divine and tender sympathy, then, in Christ. You can do, dare, and suffer, and not in vain. The heart gives that which neither gold nor silver can buy, but when the heart is softened and broken it gives forth its fragrance like the alabaster box full of precious ointment and its sweet odor perfumes the whole room.*7LtMs, Lt 3, 1891, par. 11*

May the Lord give us more close and clear views of Jesus Christ, that we may catch His spirit [and] be full of His compassion and meekness and tender love. This will be the fullness of divine inspiration. O, that the Lord would hold before our vision the necessity of burning enthusiasm, then we shall talk and act as though we meant all we say in reference to things of eternal interest.*7LtMs, Lt 3, 1891, par. 12*

May the Lord teach and lead and guide you by His Holy Spirit at the Health Retreat, is the prayer of your sister.*7LtMs, Lt 3, 1891, par. 13*

Lt 4, 1891

Ferrell, Brother and Sister

Grand Rapids, Michigan

May 1, 1891

Previously unpublished.

Dear Brother and Sister Ferrell,

I should be so pleased could I step into your room this morning and converse and pray with you. But although I cannot be with you, I do not cease to pray for you that the Lord may spare your life, if it should be for your good and His glory. I often think of the precious season we had together in your room, for bright rays from the Sun of Righteousness were shining upon me. My own heart was comforted and blessed. *7LtMs, Lt 4, 1891, par. 1*

I know that the Lord will comfort and strengthen you in your affliction. I have not been well and have been much exhausted since I left Battle Creek. Since last September my labor has been continuous. Some matters have been very taxing. But I have found no time to rest. The promise to us is, "Be thou faithful unto death, and I will give thee a crown of life." [*Revelation 2:10.*] The light of truth that has been graciously given us is now to go forth from us to others. "Ye are the light of the world," said Christ. [*Matthew 5:14.*] He has made us stewards of His grace, stewards of sacred responsibilities. All the goods He has entrusted to us are to be faithfully used to His glory. *7LtMs, Lt 4, 1891, par. 2*

If I could sit by your side for a short time, I would converse with you on some points. You are sick. You do not know how this sickness may terminate. The Lord's goods are in your hands. My brother, will you not consider what disposition you will make of these goods? Will you not arrange your affairs in such a manner that, after your death, your means will still be used in sending the beams of the Sun of Righteousness into the world? *7LtMs, Lt 4, 1891, par. 3*

I call your attention to the duties that rest upon you as the Lord's

agent. It is your duty to make secure your earthly treasure in the Bank of Heaven. "Lay up for yourselves," said Christ, "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." [*Matthew 6:20.*] Money is greatly needed in the Lord's treasury, to sustain and advance the various lines of His cause. *7LtMs, Lt 4, 1891, par. 4*

Do not leave your God-given talent of means to pass into the hands of unbelievers whom you know will not use any of this means to send the light of truth into the dark places of the earth. The Lord loves you: and now, while you are sick and afflicted, He gives you the privilege of being a laborer together with Him by donating to His cause the goods that He has entrusted to you. Thus you may advance His work in our world. And what a reward is set before you! "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever." [*Daniel 12:3.*]*7LtMs, Lt 4, 1891, par. 5*

I address these lines to you, in order that no part of your work shall be left incomplete. "The end of all things is at hand." [*1 Peter 4:7.*] At best, our time for work is short. You may soon lay off your armor at the feet of your Redeemer. I desire that you, with Paul, shall be able to 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, 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.*]*7LtMs, Lt 4, 1891, par. 6*

Just prior to His crucifixion, the Lord gave to His disciples the commission: "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] He promised to be with them always, even to the end of the world. The work of the Lord in our world will enlarge and extend. If it is not His will, my brother, that your personal influence shall much longer contribute to the advancement of His work, you can return to Him your means, appropriating it for the advancement of His missionary work. Thus you will share the reward of those who participate in the closing work of proclaiming the third angel's message to every nation, kindred, tongue, and people. *7LtMs, Lt 4, 1891, par. 7*

The Lord's work needs means. I know not your financial resources, but I feel urged by the Spirit of God to speak to you on this point. You can do something for the Master. You can give back to Him that which He has entrusted to you. May you be inspired to act from unselfish motives. *7LtMs, Lt 4, 1891, par. 8*

In answer to the Lord's inquiry, "Whom shall I send?" Isaiah responded, "Here am I; send me." [*Isaiah 6:8.*] You, my brother, may not be able to go into the Lord's vineyard yourself; but you may furnish the means to send others. Thus you will be putting your money out to the exchangers; and when the Master comes, you will be able to return to Him His own with usury. Your means can be used to send forth and sustain the messengers of God, who by voice and by influence will give the message, "Prepare ye the way of the Lord, make His paths straight." [*Matthew 3:3.*]*7LtMs, Lt 4, 1891, par. 9*

Plans are being made for the advancement of the cause, and now is our time to work. Let not your work be left unfinished, but make it a perfect whole. The holy influences of the past, set in operation by the Lord, have been accumulating from age to age and are in these last days combined and multiplied. The obligations of the present age are in proportion to this accumulated treasure of light and influence. *7LtMs, Lt 4, 1891, par. 10*

All that we are and all that we have should be consecrated to the Lord's service. Our voice, our influence, and our means should be used in proclaiming to the world God's message of invitation: "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.*] All the heavenly agencies are engaged in this work. They hold themselves in readiness to co-operate with human agencies in laboring for the salvation of fallen man. *7LtMs, Lt 4, 1891, par. 11*

We call upon you, my brother, to unite with the heavenly agencies and with consecrated men and women in God's service. Use your influence and your means, doing what you can with that which lies in your hands, to diffuse the truth in the closing years of the earth's history. *7LtMs, Lt 4, 1891, par. 12*

Christ says, "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and offspring of David (speaking of His humanity), and the bright and morning Star (speaking of His divinity)." [*Verse 16.*] In Christ humanity and divinity are united. Divine and human agencies combined, are essential for the carrying forward of gospel work.*7LtMs, Lt 4, 1891, par. 13*

Christ has declared that all power in heaven and earth has been given to Him, and this is to be used in advancing His great work. He declares that for the fulfillment of His purpose of mercy the union and cooperation of divine and human agencies are required. They are to do His will in opening the fountain of the water of life for a perishing world. The angels of God are sent to our world to minister unto those who shall be heirs of salvation. Unitedly, God's children, with voice, with pen, and with their entrusted earthly treasures, are to engage in Christ's service, saying, "Come."*7LtMs, Lt 4, 1891, par. 14*

My brother, will you not unite with us in giving the invitation of mercy? Will you not join us in saying, "Come?" If while you live you can make a disposition of your means, do this, so far as possible. Let it not pass into the enemy's hands. And in your final will, make provision for continuing to give Christ's invitation by giving your means for the support of those who can give His invitation after you are at rest.*7LtMs, Lt 4, 1891, par. 15*

My brother, my sister, I address you both as God's children for whom a heavy ransom has been paid by Jesus Christ to redeem you and to bind you to Himself. For our sakes He became poor, that through His poverty we might become rich. Let us show our love for Him by manifesting for fallen humanity the love that He has manifested for us.*7LtMs, Lt 4, 1891, par. 16*

With much respect, and in sincere love, I send these lines to you.*7LtMs, Lt 4, 1891, par. 17*

Lt 5, 1891

Bliss, C. H.

Battle Creek, Michigan

January 18, 1891

Portions of this letter are published in *TSB 218-219*.

Dear Brother,

Your letter has been received and read. I have had acquaintance with several such cases and have found those who felt conscientious to do something in similar cases to the one you mention. After having stirred things up generally, and torn things to pieces, they had no wisdom to put things together to make matters better. I found that those who were so zealous to tear things down did nothing to build them up in right order. They had the faculty to confuse, distress, and create a most deplorable condition of things, but not the faculty to make them better.*7LtMs, Lt 5, 1891, par. 1*

You have asked my counsel in regard to this case; I would say that unless those who are burdened in reference to the matter have carefully studied a better arrangement and can find places for those where they can be comfortable, they better not carry out their ideas of a separation. I hope to learn that this matter is not pressed and that sympathy will not be withdrawn from the two whose interests have been united.*7LtMs, Lt 5, 1891, par. 2*

I write this because I have seen so many cases of the kind, and persons would have great burden till everything was unsettled and uprooted and then their interest and burden went no further. We should individually know that we have a zeal that is according to knowledge. We should not move hastily in such matters, but look on every side of the question; we should move very cautiously and with pitying tenderness, because we do not know all the circumstances which led to this course of action.*7LtMs, Lt 5, 1891, par. 3*

I advise that these unfortunate ones be left to God and their own consciences, and that the church shall not treat them as sinners

until they have evidence that they are such in the sight of the holy God. He reads hearts as an open book. He will not judge as man judgeth.*7LtMs, Lt 5, 1891, par. 4*

Now I leave this matter. I go to an appointment in the early morning to attend a meeting at Bushnell, Michigan.*7LtMs, Lt 5, 1891, par. 5*

Lt 5a, 1891

Brother

Battle Creek, Michigan

February 13, 1891

Portions of this letter are published in *RY 74-75*.

Dear afflicted brother,

We assure you that we sympathize with you in your affliction and in your sufferings. But there is One who knows all, and He tells us He is touched with the feelings of our infirmities. [*Hebrews 4:15*.] In all our afflictions He is afflicted. He bears all our griefs, He carries all our sorrows if we will only by faith lay them upon Him who has been tempted and tried in all points like as we. He identifies His interests with suffering humanity. Those who wound and grieve one of His children grieve Jesus Christ in the person of His Saints.⁷*LtMs, Lt 5a, 1891, par. 1*

For each who feels a desire to work for Jesus, there is enough to do. He is willing to spend and be spent for Jesus, and he finds in it no sullen drudgery. He feels that he is a laborer together with God, and he does his work through Jesus Christ cheerfully and joys in the Lord God of his salvation. God's spirit braces the worker; the Lord Himself is by His side to nerve the spirit for all that is done. Jesus, the blessed Saviour, is acquainted with every chapter in your experience.⁷*LtMs, Lt 5a, 1891, par. 2*

He is a compassionate and loving Saviour, forgiving transgressions and sins; and as we behold and contemplate the evidences of His self-denying, self-sacrificing love, we may from the heart say, "Thy gentleness has made me great." [*Psalms 18:35*.] Great yes, highly favored, highly exalted; connected by faith with Jesus Christ, we are connected with every power in heaven. The whole heavenly agencies of God are interested in finite mortals. Why should they not be, are these not the King's children, members of the royal family?⁷*LtMs, Lt 5a, 1891, par. 3*

You were not seeking your pleasure, your selfish indulgence, when your exposure and disappointment brought you down to the very brink of the grave. Indolence in advocating that which we know to be truth in the great cause is not right, and when you are conscious [that] you have done your duty, although the results you look upon may be not flattering, the body racked with pain, yet you can know that God knoweth; and it is all registered in His books.*7LtMs, Lt 5a, 1891, par. 4*

The Lord Jesus is a party to all our transactions in any labor. We are either gathering with Christ or we are scattering abroad. The old soldier on the field of battle frequently, in his zeal, exposes himself to danger and to death. He cannot do otherwise and have the assurance that he is doing his whole duty. This is found to be applicable in the service of the heavenly King; wounds and bruises are received because Christ's soldiers, will not forsake their post of duty and be satisfied with a shut-in religion [saying,] "I am saved," and leave the world, and sinners in the world, to perish. [They are] not willing to be in seclusion and inactivity.*7LtMs, Lt 5a, 1891, par. 5*

Now my brother, truly the harvest is great, the experienced laborers are few. We do not want to spare you, my brother, from the ranks; we want you to remain with us; but we will say, God knoweth we are finite; we do not understand now as we shall by and by. O, how much we could see, if the curtain was rolled back, that we do not now discern. That which we know not now, we shall know hereafter. The soul must now walk by faith, trusting the unerring Guide.*7LtMs, Lt 5a, 1891, par. 6*

O, how glad I am that you have such a wise, safe Leader. His voice you now hear, saying to you, Fear not, Lo I am with you, I will help you. Connected with Jesus Christ by the golden chain of mercy and pardon, you are connected with the whole heavenly agencies. It is one of the precious comforts of our faith: we are assured by One that will never lie, "I will not leave you comfortless." [*John 14:18.*]*7LtMs, Lt 5a, 1891, par. 7*

I am glad you have not shunned to do that which you felt to be your duty. There have been those who, under the pretext of being devout

above ordinary men, have made the desert their dwelling-place and dwelt in dens and caves of the earth from choice. They claimed to be cultivating personal piety, a closer walk with God. If we can find anything in the life of Christ that was of this order, we may finally be excused in doing this kind of work.*7LtMs, Lt 5a, 1891, par. 8*

But Christ, when He said to His disciples, “Follow Me,” was engaged in active, earnest, diligent work. He found ample work to do in all the walks of life. So will His followers, to the end of time, find ample scope for the exercise of every spiritual nerve and muscle in doing the Master’s business and in this way, through exercise, becoming spiritually strong, growing in knowledge and the grace of our Lord and Saviour Jesus Christ. They have not forsaken the duties of this life and made themselves useless to society, as if indolence has to receive a reward, as if inactivity was a virtue—a fruit borne upon the Christian tree.*7LtMs, Lt 5a, 1891, par. 9*

My brother I do not feel to give you one word of censure, saying you were imprudent, overzealous. I would have done just as you did. Had you foreseen all, you might have saved yourself much suffering; but you did not see, and you acted out your zeal and devotion to the cause of truth, and some others may be responsible for not doing their duty. But I blame you not. I feel more closely bound to you in the tenderest sympathy, for I know not how soon the great desire to help souls to see the truth and understand its preciousness and value in the saving of the soul from death may place me where my life may be given to the earnest, intense interest for others.*7LtMs, Lt 5a, 1891, par. 10*

God’s brand is placed upon the idlers in the vineyard. O, how much we need Jesus at every step, for says Christ, “Without me ye can do nothing.” [*John 15:5.*] Said Christ, “I will pray the Father for you and He will give you another comforter.” [*John 14:16.*]*7LtMs, Lt 5a, 1891, par. 11*

Those who have imbibed the Spirit of Christ cannot be idle. The religion of Jesus Christ is a religion of ever doing and faithfully serving the Lord. About them there are snares and perils to be met; there is very much to discourage and deaden the soul’s holiest and highest interests.*7LtMs, Lt 5a, 1891, par. 12*

There is much in the business transactions of every life to engage every power and to exclude the very thoughts of God. But this is a fatal mistake, and thousands are ensnared, entombed in worldly activity, breathing the atmosphere of the world. While the exhortation of the apostle is, "Be not slothful in business," united with this is, "Serving the Lord." [*Romans 12:11.*] That which Christ has blended, diligence and godliness, man has divorced. A man can be a Christian in his business, even in his worldly transactions he can represent Christ and be a spectacle to the world and to men. The will and ways and works of God are to come into everything.⁷*LtMs, Lt 5a, 1891, par. 13*

Lt 5b, 1891

Burke, W. P.

Harbor Springs, Michigan

May 30, 1891

Portions of this letter are published in *OHC 32, 147, 216*. +^{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. W. O. Burke
St. Helena, Cal.

Dear Brother,

I have had a burden on my soul for you. The Lord has shown me that you are not walking altogether in the light which He has been pleased to give you through His word and through the Testimonies of His Holy Spirit in instruction, warning, and reproof. In all circumstances and conditions, closely examine yourself, whether you be in the love of God. With His grace you are safe, but except Christ be in you, you are reprobate. "Take heed" is the word of warning that comes so often from the lips of Jesus. You are in a position of sacred trust; let no temptation cause you to swerve from your loyalty.⁷*LtMs, Lt 5b, 1891, par. 1*

You are not alone to bear the responsibility of the Health Retreat. All who are laborers in that institution must, as faithful sentinels, guard the fort. You may be complete in Christ. "Without Me," says Jesus, "ye can do nothing." [*John 15:5*.] If you or any other of the workers are looking round to find something to supplement the Lord Jesus, you will be deceived and will deceive others, for Satan as an angel of light is watching to supplement Christ.⁷*LtMs, Lt 5b, 1891, par. 2*

Coming to Christ does not mean coming now and then, but always coming, always asking, always seeking, always knocking. Here is your strength. Jesus says, "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.” [*John 14:13, 14.*] I point you to the Lamb of God, who taketh away the sin of the world.⁷*LtMs, Lt 5b, 1891, par. 3*

My brother, I am troubled on your account. You are before me day and night, and warnings are given me for you. I am convinced that Satan desires your soul, that he may sift you as wheat. I want you to cling to Jesus. If Satan does not find an entrance into the Health Retreat and encouragement with his specious temptations, it will be because you have spiritual eyesight to discern his deceptive suggestions.⁷*LtMs, Lt 5b, 1891, par. 4*

I do not want to discourage you, Dr. Burke. I want you to be a man whom the Lord can trust with responsibilities; but I am warned that everything is not as it should be. I have not received letters from any one at the Health Retreat, and have heard nothing concerning any particular difficulties. But in my thoughts I am conversing with you, presenting right principles and repeating to you the words spoken in regard to Christ, “He will not fail nor be discouraged.” [*Isaiah 42:4.*]⁷*LtMs, Lt 5b, 1891, par. 5*

The Lord has appointed you your post of duty. It is Christ that you are working for, and the voice said to you, “Always remember this, and never be ignorant of Satan’s devices. Unless you remember this and depend upon Christ for grace, unless you are a partaker of the divine nature, you will fail at your post of duty.” I have a deep interest in you and in your wife, whom I regard as faithful, and God grant that she may ever be true as steel to principle. May no temptation overcome you or her, is my prayer.⁷*LtMs, Lt 5b, 1891, par. 6*

You, my brother, are making history—a record that you must meet again. Will it be written in the books of heaven that in your position of trust at the Health Retreat, after your confession, and while passing over the ground the second time to bear the proving of God, you did not deviate to the right or to the left, but went straight forward in the line of duty, without partiality and without hypocrisy? Can it be said that you proved yourself to be a truly converted man, walking humbly with God; that while refusing to compromise

principle, you would not trust to your own judgment, knowing that large responsibilities must be shared with wise counselors, that one man's judgment was not sufficient to direct the work?⁷*LtMs, Lt 5b, 1891, par. 7*

The time is near when we must stand before the great white throne to be rewarded as our works have been. If you would not have your record such as you will be ashamed to meet in that day when every man shall be judged according to the deeds done in the body, you must abide in Christ and have Christ abide in you. In all your plans, in all your labors, you must be one with Him.⁷*LtMs, Lt 5b, 1891, par. 8*

I call your attention to Abraham, the father of the faithful. How strict was his regard to the will of God. "I know him," said the Heartsearcher, God, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." [*Genesis 18:19.*] He who blesses the habitation of the righteous says, "I know him," "I know him that he will command." There will be no betrayal of trust on his part, no yielding to any guide but one. There is a law, and Abraham will keep it. The Holy One demands faithfulness of all His stewards; He has given us rules for the guidance of all; these rules form the standard of righteousness from which none can swerve and be guiltless. The will of God must be honored as supreme.⁷*LtMs, Lt 5b, 1891, par. 9*

I know that in the hurry of business and under the pressure of care and responsibility, when you most need special help from above, you will feel that you cannot devote time to prayer; but your only help is in God. This one and that one are ready to take your hand and lead you where it would not be wise to follow. Your only safety is in watching and praying lest you enter into temptation.⁷*LtMs, Lt 5b, 1891, par. 10*

You are in a position where it is not only your privilege but your duty to minister to the diseased soul as well as to the diseased body. The sayings of the world steal in upon your senses with some effect. "All things continue as they were from the beginning," "My Lord delayeth His coming;" but when one who has had the light

says this, even in his heart, he shows that he is an unfaithful servant. [2 *Peter* 3:4; *Matthew* 24:48.] His influence tends to quiet the conscience, to lull to spiritual slumber. These things affect us unless we are daily learning in the school of Christ His meekness and lowliness of heart. *7LtMs, Lt 5b, 1891, par. 11*

With a sense that Jesus is by your side, you will have cheerfulness, hope, courage, and joy in all your duties and in all your endeavors. The Lord is not pleased with your being in uncertainty; your faith <and joy> must be cast as an anchor within the veil; this will keep you unshaken in the storm and tempest of trial. Wisdom from heaven will guide your mind and brace your spirits; your service for the Master will be spiritualized. You need to keep looking unto Jesus, the Author and Finisher of your faith. *7LtMs, Lt 5b, 1891, par. 12*

It is well for you to think carefully, solemnly, of what Christ is to you, and what you are to Christ. Christ and eternity should be to you a living reality. You need the truth, not kept in the outer court, but brought into the inner sanctuary of the soul, sanctifying the entire man. If the heart is not constantly under the holy influence of the truth as it is in Christ, the soul temple will be defiled with the buyers and the sellers. Can I impress your mind with the fact, as Jesus has presented it to me, that the truth must find an abiding place in the heart? Then through the power of the Holy Spirit it will exert its influence in all you do and say. *7LtMs, Lt 5b, 1891, par. 13*

Shall we try to keep the truth out of sight? No, no, not for a moment; it is to be sacredly regarded. Its principles are to be consulted in all your transactions; it is to be a counselor in all your difficulties, a guide in all your relations of life, “a present help in every time of need.” [*Psalms* 46:1; *Hebrews* 4:16.] In public, in private, where no human eye can see, where no ear but God’s can hear, there the truth should control us, directing our thoughts, prompting our words and deeds. The Lord demands your whole heart, that He may put His image upon the soul. *7LtMs, Lt 5b, 1891, par. 14*

I tell you, in the fear of God, you must not swerve one jot from principle. You may pursue such a course that Jesus can work with all your efforts; His blessing, rich and abundant, may supply all your

necessities; and when the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. I know, for I have seen, how the enemy is at work to lead you away from your post of duty. Just wait, faithful and true, until the Lord releases you. None of us should live to please self.*7LtMs, Lt 5b, 1891, par. 15*

If men who profess to believe the truth that sanctifies the soul will retain vital godliness, they may be conquerors. They will have a religion that meets the highest standard. But because iniquity abounds, the love of many waxes cold. We are now watched by the heavenly intelligences with intense solicitude. Will men who are placed where they carry heavy responsibilities surrender themselves, without thought as to the consequences, to engrossing cares which claim their attention, or will they watch and pray, inquiring, "Is this the way of the Lord?" We cannot afford to become religious wrecks. We want more of heaven and less of earthliness. Even among physicians, many are making gold their god. Everything is to be shaken, that those things that cannot be shaken may remain.*7LtMs, Lt 5b, 1891, par. 16*

Many things that I desire to say I have not now time to write, and fear I shall not be able to do so for some days to come. I wrote something for you weeks ago and may be able to find that and send it. I feel the deepest interest that you shall be all that the Lord would have you [be], and that the Health Retreat shall be constantly improving.*7LtMs, Lt 5b, 1891, par. 17*

I have something written showing how important it is that every soul connected with the institution shall bear the responsibilities in the fear of God, doing all in love to Jesus. We are either serving God with the whole heart or sinning against Him in all we do. As the Lord has presented the matter to me, I know that many are not faithful; they forget that a Witness is with them at all times, in all places, to mark all their proceedings: a Witness to all partiality, to every dishonest transaction.*7LtMs, Lt 5b, 1891, par. 18*

He who cannot look on sin with allowance marks every action, detecting fraud and deceit wherever they exist. Many who profess righteousness make the Holy One to serve with their sins. He, the God of Israel, supplies the power, the skill, the reason, which they

pervert, denying Him instead of acknowledging Him in all their ways. *7LtMs, Lt 5b, 1891, par. 19*

We cannot swerve from truth, we cannot violate justice, we cannot let go our integrity, without forsaking God and harming our own souls. Whatever God disapproves can be of no benefit to us. We may settle this matter now and forever, it may be written on the conscience, that the eternal principles of righteousness must be jealously guarded. There is nothing that can lessen the denunciation pronounced against him who misinterprets the truth and the character of Christ. Men may praise, but the eye of God sees him as he is, disloyal to sacred trusts. He has fallen under temptation, he has paid homage to Satan, an act which Christ refused to do. Though the whole world may league together against the principles of righteousness, they cannot change the truth of what God declared. *7LtMs, Lt 5b, 1891, par. 20*

Again I say, cleave to Jesus. Brother Burke, you have too much to do. You need a helper, and should have one—one with whom you can counsel, and who can labor side by side with you. Even then there will be all the work that two can do well. There is need of one who could go out to attend calls in other places. Thus you could be extending your influence, working unitedly, not to please and glorify self, but to honor God, saying with John, “He (Jesus) must increase. I must decrease.” [*John 3:30.*] *7LtMs, Lt 5b, 1891, par. 21*

Brother Burke, my heart is drawn out for you, I am not at rest. I want you to enjoy the blessing of the Lord in rich measure. O, we must be more heavenly minded. The Lord, who has made the infinite sacrifice in our behalf, calls for our ceaseless gratitude and our faithful service. I know that many things arise to cause you perplexity, to worry you. These come to all; whoever is fighting in the Lord’s army will often be hard pushed. But Jesus lives; do not faint nor be discouraged; hold fast the hand of Christ. Shall we not give to Jesus wholehearted service and devotion? *7LtMs, Lt 5b, 1891, par. 22*

Think of Daniel in the courts of Babylon, surrounded by influences that, had he yielded to temptation, would have ruined him. An elevated saint was Daniel. Plotters were on every side; how eagerly

they watched, hoping to find some unfaithfulness in the noble statesman; but they could detect no stain upon his spotless record. What does God call this man of lofty principle and untarnished honor? “O man greatly beloved.” [*Daniel 10:19, 11.*] By whom? By the unfallen universe. What information does the Lord give to Daniel? The most satisfying: “Thy prayer is heard.” [*Verse 12.*]7LtMs, Lt 5b, 1891, par. 23

Brother Burke, among all who have been presented before me, there are none who would more enjoy the knowledge of God and the communion of the Holy Spirit than yourself. You may have the love of Jesus burning in your heart. “If any man sin we have an Advocate with the Father, Jesus Christ the righteous.” [*1 John 2:1.*] Open your heart to the bright beams of the Sun of Righteousness. Then the image of Jesus will be reflected in you.7LtMs, Lt 5b, 1891, par. 24

Never, never separate from Jesus: He never separates from us. By the cross of Calvary He has given evidence of His deep love for us. He does not leave us to fight the battle in our own finite strength. He says, “I will never leave thee nor forsake thee.” [*Hebrews 13:5.*] “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] Jesus does not cast us off, even when we grieve Him; He clings to us still. Let your heart be animated by the love of Jesus to ardent activity for His glory.7LtMs, Lt 5b, 1891, par. 25

If your soul is flooded with the bright beams of the Sun of Righteousness, you will reflect light to others. By your own example, by your fervent charity, your brotherly love, your unswerving fidelity, you will invite others to love and good works. Love and humility will melt the way into hearts that seem barricaded. O, my brother, heed the words of counsel from the Lord. Abound in faith and love and devotion. “They overcame him (Satan) by the blood of the Lamb and by the word of their testimony.” [*Revelation 12:11.*]7LtMs, Lt 5b, 1891, par. 26

Draw from the treasure house, the living oracles of God: promises, encouragement, knowledge. You are in a position where you want to know that you do know what is truth. You want to take your place at the feet of Jesus and learn of Him who is mighty in counsel; and

the Holy Spirit will guide you on and on into all truth. All heaven is interested in God's human agents.*7LtMs, Lt 5b, 1891, par. 27*

As you have an increasing sense of your own weakness and unworthiness, you will have a greater appreciation of the blood which speaketh better things than that of Abel. God's Word is your guide, saying, "This is the way; walk ye in it." [*Isaiah 30:21.*] Seek the Lord earnestly; you need Him, and when you seek Him with all the heart, He will be found of you. Finding Jesus, you find everything. Your fellowship is with the Father and with the Son, and you grow into the knowledge of the divine perfection. You grow in reverence, you gain confidence in communion with God. Looking steadfastly to Jesus, you grow in faith, and learning to distrust self, you appreciate the words of Christ, "Without Me ye can do nothing." [*John 15:5.*]*7LtMs, Lt 5b, 1891, par. 28*

"Watch unto prayer," and you will steadily grow in grace and in a knowledge of Christ. [*1 Peter 4:7; 3:18.*] Your experience will not be one-sided, deformed, but healthful, symmetrical. All unawares to yourself, you will have expanded like the wide spreading cedar, and many will profit by your counsel; your association with them will have the fragrance of heaven.*7LtMs, Lt 5b, 1891, par. 29*

There are many professors of religion who for years have not grown one inch. The rubbish of the world, selfishness, indolence, have separated them in sympathy and in their works from Christ. While having a form of godliness, they are destitute of the power. If you are living in the sunlight of Christ, you will diffuse light to those poor souls who are dwarfs in the religious life.*7LtMs, Lt 5b, 1891, par. 30*

With the righteousness of Christ covering you as with a garment, what may you not do to bless others! And yet you will be unconscious that you are doing anything great or noble. The spirit of the world must not be allowed to gather clouds about your soul; you cannot afford to lose time now. It is too late in the day to take one backward step. I tell you, Jesus loves you; He testifies daily to you of this measureless love as you look to the cross of Calvary.*7LtMs, Lt 5b, 1891, par. 31*

You are not standing where you might stand. You may have a fervent spirit, your heart all aglow with the love of Jesus. Abide in

Christ as the branch abides in the vine; drawing sustenance from the vine, you will be a flourishing branch, and will bear much fruit to the glory of God. O you much need to fixedly gaze upon Jesus. Keep beholding His charms. As you behold, they will keep brightening and enlarging until you are filled with all the fullness of God and bear much fruit to His glory. The branch is too firmly connected with the parent stock to be swayed by every breeze. Strength and vigorous growth tells to the world that your root is in Jesus, that your foundation is sure.*7LtMs, Lt 5b, 1891, par. 32*

Being a Christian, you are a man of faith, and therefore a man of principle, of sterling integrity. You follow the Lamb whithersoever He goeth. Through evil report and good report, Jesus is all, and in all. Faith is revealed in action. You must build for time and for eternity. Through a living connection with God, you may [be] a noble and serviceable servant of Christ, one whose convictions are firm, whose knowledge of truth is assurance forever, whose character is so strong that nothing can affright you, no flattering inducement can bribe you to forsake your post of duty.*7LtMs, Lt 5b, 1891, par. 33*

Now, I have presented before you what you may be and what God wants you to be. The heavenly intelligences are interestedly working that you may not disappoint the dear Saviour who died for you. Let your spiritual life be no longer chilled and frozen with unbelief and through your seeing the defects of others. Rise above discouragement; become a new man in Christ Jesus, bearing much fruit.*7LtMs, Lt 5b, 1891, par. 34*

Lt 6, 1891

Brethren in the Review and Herald Office

Battle Creek, Michigan

March 16, 1891

This letter is published in entirety in *19MR 16-18*.

Brethren who are entrusted with weighty responsibilities in the Office,*7LtMs, Lt 6, 1891, par. 1*

I appeal to you to make special efforts to attend our yearly meetings; not merely the business meetings, but the meetings that will be for your spiritual enlightenment. You do not realize the positive necessity of having a close connection with Heaven, but not one of you is in a safe position before God, not one of you is qualified to do His work in a right manner, without this connection. You need to have greater respect for sacred things. You will place sacred things upon a level with common things and judge them accordingly unless you change decidedly in some matters.*7LtMs, Lt 6, 1891, par. 2*

While I rejoice that many of the laborers in the office are receiving the benefit of the evening Bible teachings, let me tell you that the ones that have the responsibility as managers in the work need to place themselves in a position where they can be deeply impressed by the Spirit of God. You should have as much greater anxiety to receive the baptism of the Holy Spirit and a knowledge of God and of Christ as your position of trust is more responsible than that of the common working hand.*7LtMs, Lt 6, 1891, par. 3*

You cannot do your work in a manner that will be approved of God unless you feel your great need of divine help. In this work, more than in any secular business, success is proportioned to the spirit of consecration and self-sacrifice in which the work is done. You have not had God working with you in all your plans because you have not sought Him with humility of heart.*7LtMs, Lt 6, 1891, par. 4*

Natural and acquired endowments are all the intrusted gifts of God

and need to be constantly held under the control of His Spirit, of His divine, sanctifying power. You need to feel most deeply your lack of experience in this work and put forth earnest endeavor to acquire needed knowledge and qualifications and wisdom to use your intellect in such a way that glory shall redound to God. You have felt that business is business; religion is religion; but I tell you that these cannot be divorced. If you seek God with the whole heart, He will be found of you; but, said Christ, “Without me ye can do nothing.” [John 15:5.] You are not to put asunder that which God has joined—business and religion. *7LtMs, Lt 6, 1891, par. 5*

“A new heart will I give you.” [Ezekiel 36:26.] Christ must dwell in your hearts just as the blood must be in the body and circulate there as a vitalizing power. In this subject we cannot be too urgent. While truth must be our panoply, our convictions need to be strengthened by the living sympathies which characterized the life of Christ. If the truth, living truth, is not exemplified in the character, no man can stand. There is only one power that can either make us steadfast or keep us so—the grace of God, in truth. And the man who confides in aught else, is already tottering, ready to fall. *7LtMs, Lt 6, 1891, par. 6*

The Lord wants you to rely on Him. It is your privilege and duty to make the most of your opportunities to come to the light. If you remain apart from the holy influences that come from God to His people, how can you discern spiritual things? You need the baptism of the Holy Spirit. Do you feel that you are safe and in no need of religious influences? If ever men in our world needed these things, you do. *7LtMs, Lt 6, 1891, par. 7*

Those who hold weighty responsibilities in the office have a very indistinct sense of the justice, mercy, and love of God. Therefore God calls upon you to make the most of every opportunity for securing a preparation for His work. He expects you as His employed workers, to put forth all your energies in its performance and to keep your souls alive to its sacredness and fearful responsibilities. God’s eye is upon you. It is not safe for any one of you to bring into divine presence a marred sacrifice, a sacrifice that cost neither study nor prayer, for God will not accept it at your hand. *7LtMs, Lt 6, 1891, par. 8*

I entreat you to awake and seek God for yourselves, individually. While Jesus of Nazareth passeth by, cry most earnestly unto Him, "Thou Son of David, have mercy on me" [*Mark 10:48*], and you will receive clearer sight than you have had. Through the grace of God you may receive that which will be more valuable to you than gold or silver or precious stones. *7LtMs, Lt 6, 1891, par. 9*

Lt 7, 1891

Chapman, Brother

Petoskey, Michigan

June 11, 1891

This letter is published in entirety in *14MR 175-180*.

Bro. Chapman,

I have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified, in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, "my idea in reference to the Holy Ghost not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as their Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as 'a fellow with queer ideas of the Bible.'" *7LtMs, Lt 7, 1891, par. 1*

My brother, you have asked me candidly for advice. Please read with attention *John 17:17-27 [26]*. I quote (*verses 20 to 23*): "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." *7LtMs, Lt 7, 1891, par. 2*

It is your privilege and your duty to seek for this oneness, this unity,

and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our Intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice.*7LtMs, Lt 7, 1891, par. 3*

Our Lord especially prayed that His disciples might be united in the closest bonds of Christian fellowship and love, as one body, under one supreme Head. This only will exist in proportion to the degree of their illumination and sanctification. The more fully they received the enlightenment of the divine Spirit, the more nearly will they harmonize in their understanding of what is truth. The more closely they are united in judgment, the more confidence they have in one another. They are blessed with peace and harmony, believing and speaking the same things, “with one heart and one mouth glorifying God.” [*Romans 15:6.*] Their love, their Christian unity, is an evidence to the world that God has sent Jesus to save sinners, and with convicting power it testifies that the Word of God is the safe rule of life.*7LtMs, Lt 7, 1891, par. 4*

The differences that now exist among Christians did not exist in the days of Christ or His apostles. When the gospel was preached after the resurrection and ascension of Christ, union prevailed; the believers were all of one heart and one mind. For a short time there was a difference of understanding in regard to circumcision, as to whether admission to the church should be granted to the uncircumcised Gentiles; but this matter was soon settled, and through the divine illumination and sanctification of the Spirit the believers were perfectly joined together in the same mind and in the same judgment. This was and always will be the fruit that is borne under the influence of the Holy Spirit.*7LtMs, Lt 7, 1891, par. 5*

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that after all are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul.*7LtMs, Lt 7, 1891, par. 6*

Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them, the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren.*7LtMs, Lt 7, 1891, par. 7*

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." The ungodly take advantage of the divisions and controversies among Christians.*7LtMs, Lt 7, 1891, par. 8*

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love.*7LtMs, Lt 7, 1891, par. 9*

Christians are to be made complete in the one body—in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them, that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ's divine love.*7LtMs, Lt 7, 1891, par. 10*

"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." "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.*] With what earnest effort should we seek for unity, for oneness. The church is

to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him.*7LtMs, Lt 7, 1891, par. 11*

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the “present truth,” when all their investigations and suppositions only serve to make matters more obscure than before and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.*7LtMs, Lt 7, 1891, par. 12*

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery; it is not clearly revealed, and you will never be able to explain it to others, because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.*7LtMs, Lt 7, 1891, par. 13*

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in my name.” [*John 14:26.*] “I will pray the Father, and he shall send 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.” [*Verses 16, 17.*] This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth.” [*John 16:12, 13.*]*7LtMs, Lt*

7, 1891, par. 14

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] “This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life.” [*John 6:40.*]*7LtMs, Lt 7, 1891, par. 15*

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth because your mind is restless, and unless you drank deeper of the Fountain of Life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error.*7LtMs, Lt 7, 1891, par. 16*

You need to come into harmony with your brethren. You may take certain views of Scripture, and searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for any one to prove to you that your views are incorrect. But what influence could any one have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible.*7LtMs, Lt 7, 1891, par. 17*

It is your duty to come as near to the people as you can and not to get as far away from them as possible and by your interpretation make a difference that should not exist. Here is your danger: of diverting minds from the real issues for this time, and you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience who will anchor minds and not send them adrift without chart or compass.*7LtMs, Lt 7, 1891, par. 18*

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a

unit.7LtMs, Lt 7, 1891, par. 19

Lt 8, 1891

Craig, Brother

Battle Creek, Michigan

February 4, 1891

Portions of this letter are published in *1MCP 22, 29, 237-238, 2MCP 802*.

Dear Brother Craig,

I have a great desire to visit Chicago and speak to the school there before it closes; but I have learned that your wife and her mother are in the mission, and I could not think of going there to meet this element. I know that neither your wife nor her mother will exert that influence which ought to prevail in the mission. I am sad, because I see nothing before you but temptation and trial, and I fear for your soul. The light has been given you through the testimonies, and also to those who preside over the mission, and now it rests with you to follow the light which God has given.*7LtMs, Lt 8, 1891, par. 1*

A few nights since the case of your wife was again presented before me. Said my guide, "Unchanged in heart, unchanged in character; an agent through whom Satan will work with his deceptive wiles, to mar the work of God, to leave impressions upon the minds of both believers and unbelievers that will be unfavorable to the truth. Her influence, instead of winning to the truth, will militate against it. I have revealed my will; it is not safe to walk contrary to it." Many things were spoken in regard to your danger.*7LtMs, Lt 8, 1891, par. 2*

While you were in Brooklyn, God revealed Himself to you in His matchless loveliness, that you might know that He loved you, and that your only hope was in abiding in Christ. You tasted of the Bread of Life, of the powers of the world to come. You could say, "Lord, evermore give us this bread" [*John 6:34*]; but I know from the light which the Lord has given me that you are in danger of feeding on husks and not on bread. Your only hope is in clinging to Jesus.*7LtMs, Lt 8, 1891, par. 3*

Real religion has its seat in the heart; and as it is an abiding principle there, it works outwardly, molding the external conduct, until the entire being is conformed to the image of Christ; even the thoughts are brought into subjection to the mind of Christ. If the abiding principle is not in the heart, the mind will be molded after the deceiving similitude of Satan's mind, working his will, to the ruin of the soul. The atmosphere which surrounds such souls is deleterious to all around them, whether believers or unbelievers. *7LtMs, Lt 8, 1891, par. 4*

Mrs. Craig will show herself contrary to right, truth, and holiness. She will not listen to God's words coming to her by pen or voice. She is as contrary to God as she can well be—in determined opposition to God—to His thoughts, to His words, to His corrections—and displays her hostility in hatred to His servants. Her affections are not set on pure, holy, ennobling themes. Self is her world. She cannot bear the presence of God. She does not care what she says or does. She is a hater of God. The less she has of God the better she enjoys herself. *7LtMs, Lt 8, 1891, par. 5*

Few believe that humanity has sunk so low as it has, or that it is so thoroughly bad, so desperately opposed to God, as it is. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." [*Romans 8:7.*] When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits—there is no relish for what God loves or approves, but a delight in those things which He despises; therefore a course is maintained which is offensive to Him. This leads to controversy with those who are trying to walk in the way of the Lord. They will call light darkness, and darkness light; good evil, and evil good. *7LtMs, Lt 8, 1891, par. 6*

Sin affects the entire being; so also does grace. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." [*Verse 10.*] "If Christ be in you," if His Holy Spirit is an abiding principle in the soul, it will be revealed by works of righteousness. The soul derives its nourishment from Christ, the same as the physical body is nourished by food; and thus it is

strengthened, and finally comes to partake of the same divine nature.*7LtMs, Lt 8, 1891, par. 7*

If Christ is to us the Bread of Life we shall grow up into the full stature of men and women in Christ. “Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the son of man and drink his blood, ye have no life in you. 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.” [*John 6:53-57.*] Then Jesus explained His words, “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.*]*7LtMs, Lt 8, 1891, par. 8*

On another occasion Christ said, “By their fruits ye shall know them.” [*Matthew 7:20.*] Those who have true religion will display, even amid poverty and trial and temptation, the same spirit of goodness, of love, of true excellence of character that was in Christ, and they will adorn the doctrine of Christ, constantly revealing its heavenly origin and its excellency to all with whom they associate. Those who call the Master, Lord, Lord, but will not do what He says, give evidence that Christ is not abiding in the soul.*7LtMs, Lt 8, 1891, par. 9*

Bro. Craig, your wife is not a Christian, and does not mean to be. She will labor incessantly, anxiously, and with determination to secure her purpose which is to bring your soul under her influence. She is filled with vanity and self-admiration. To dictate, to control, to sway all connected with her is her aim, and she has too often succeeded. This element, which is so strong in her nature, should have no place in the mission, for it is demoralizing. Those who first make her acquaintance will be deceived, unless they have clear, spiritual eyesight, and will receive false impressions of those in whom they should have confidence. Further acquaintance will reveal to them the defects of her character; but this costs too much, for it imperils souls.*7LtMs, Lt 8, 1891, par. 10*

Satan will work through your wife to criticize others, to create

suspicion, to set things in their worst light. Vainly puffed up by her fleshly mind she sees everything in a perverted light. The wisdom which God gives 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.*]*7LtMs, Lt 8, 1891, par. 11*

Certainly one thing must be done: your wife must leave the mission, even if you have to go with her. There is too much at stake to admit of her remaining there.*7LtMs, Lt 8, 1891, par. 12*

As I have a love for your soul, I appeal to you to cling to Jesus, hold fast to Jesus! You must be created anew in Christ unto good works. Thus Christ will be in you, and by faith you will abide in Him. If Christ is abiding in the heart, He will be in all our thoughts. Our deepest thoughts will be of Him, His love, His purity. He will fill all the chambers of the mind. Our affections will center about Jesus. All our hopes and expectations will be associated with Him.*7LtMs, Lt 8, 1891, par. 13*

To live the life we now live, by faith in the Son of God, looking forward to and loving His appearing, will be the soul’s highest joy. He will be the crown of our rejoicing. Our hearts will repose in His love. He that hath the Son hath life—eternal life. We shall not have any half-way, undecided, indefinite experience. We live through the daily operation of the Spirit of Jesus, which quickens, revives, and strengthens, and supports the soul. We have life because of Christ’s righteousness.*7LtMs, Lt 8, 1891, par. 14*

As death was pronounced upon us because of Adam’s sin, so life is imparted because of Christ’s righteousness, and we live by faith in the Son of God. Christ is made sin for us, that we may be made the righteousness of God in Him. We are, with Christ partakers of the divine nature, eating His flesh, and drinking His blood; and all such have the promise of eternal life. “He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die,”—never become extinct. [*John 11:25, 26.*]*7LtMs, Lt 8, 1891, par. 15*

Now, my brother, I present before you the promises of an infinite Saviour. I [have] never regarded you in greater peril than now. Shall

hell triumph, or shall Christ be victor?*7LtMs, Lt 8, 1891, par. 16*

Your wife has had the light, but she has not walked in it, and her folly must not be on exhibition in such a place as the Chicago mission. If she chooses to serve Satan, to be his agent, let as few as possible be harmed by her unrighteous course. She has not a fine sense of what propriety of conduct is. She can see how a napkin should be folded, just how to adjust little things pertaining to manners and dress; but she has no sense of what it means to her and her husband, and to those who associate with her, to have a clean, wholesome spirit, free from pride, vanity, and superfluities.*7LtMs, Lt 8, 1891, par. 17*

The ornament of a meek and quiet spirit, God values above gold, silver, or precious stones. But the spirit daily exhibited by your wife is contemptible in His sight. May the Lord let this poor deluded woman see herself as she is in His sight, is my prayer; then I pray that Jesus may reveal Himself to her as One that can pardon and save.*7LtMs, Lt 8, 1891, par. 18*

Now will Bro. Craig choose God's way, or will he choose to go with his wife at all hazards? If so, there is but one thing to do, he must be separated from the work of God; for he will, through her influence, be unfitted for the work of God. May the Lord help him in this crisis.*7LtMs, Lt 8, 1891, par. 19*

Lt 8b, 1891

Evans, Brother and Sister [William]

Petoskey, Michigan

June 10, 1891

Portions of this letter are published in *RY 178-180; 2BC 1039; CC 197*.

Brother and Sister Evans,

More than one year ago I visited St. Louis and spoke several times to the people. While there, I had a very marked experience. I was in the house where the meetings were held, and was upon my knees in prayer, when there was spread out before me, as in a panoramic view, the spiritual condition of our people and of the workers in the cause of God in St. Louis and in different states. Scene after scene passed before me. An account of what was then shown me, I wrote out to send to you and failing to find it concluded that it had been sent. But as there has been no response, I will now write again, fearing that you have not received my former letter. *7LtMs, Lt 8b, 1891, par. 1*

Brother Evans, your course in the St. Louis Mission was not right. Your gallantry to young girls was entirely uncalled for and out of place. Things of this character were fashioning the work entirely contrary to the order of God. You are a married man and may give to your wife all the courtesy and attention you please; it is proper and right for you to do so; but let it go no farther. Keep your flattering speeches, your special courtesies and gallantry, between yourself and your wife. *7LtMs, Lt 8b, 1891, par. 2*

Associated with you as workers were young girls who knew not what it means to be converted. They had learned certain methods of conducting their work; they had a form of words to repeat, parrot-like, which had no real meaning to them only as far as the words were concerned. They had everything to learn and an experience to gain in what it means to be a child of God, a Christian. Your course with these inexperienced youth should have been free from all

commonness, marked with dignity, yet with simplicity. There should have been no light, flippant remarks and officious attentions. But you have not abstained from all appearance of evil. You exerted a wrong influence upon the minds of these young workers, an influence which has worked harm to them as well as to yourself. Your course was an injury to the cause of God in St. Louis.⁷*LtMs, Lt 8b, 1891, par. 3*

You cannot keep yourself in the love of God without revealing an indwelling Saviour. You need the truth, sacred, holy truth, brought into the inner sanctuary of the soul; then you will show the fruits thereof. If God has given you large affections, let them flow to the proper objects. You cannot love God and your Saviour too much. But while you may be very effusive in your attentions to young girls or women, you do not have ardent zeal and overflowing love for Jesus, in whom all our hopes of eternal life are centered.⁷*LtMs, Lt 8b, 1891, par. 4*

The state of the moral affections reveals the condition of the heart. You are not to become cold, unsympathetic and unloving, but let your sympathies be directed into safe channels. This soft sentimentalism which you have woven into your experience in association with young girls and women should be discarded at once and forever, for it has done harm and only harm. Nothing of this character will appear in any man or woman who loves God with all the heart.⁷*LtMs, Lt 8b, 1891, par. 5*

All who profess to be Christians, be they men or women, young or old, married or single, should deport themselves modestly. They are not to be bold and familiar and talkative, jesting and joking. And how much more should those who stand as teachers be at all times modest and circumspect. Alas that some of our workers have not been of this character! We have been compelled to see some of our missions broken up, and why? Because of the associations in them of young men and young women who have not been converted, who did not keep themselves in the love of God. There is unbecoming familiarity, young men and young girls exchanging attentions, and even men and women showing great fondness for each other's society. These show that they do not know what belongs to propriety or Christian character.⁷*LtMs, Lt 8b, 1891, par.*

Our missions, which should inspire to all that is pure and noble and true, become schools of courtship and marriage. Can the Holy Spirit of God be recognized and appreciated by such workers? No, the sacred and the common are placed on a level. They are satisfied with the sensual flow of their affections in the wrong channel. They are not drinking deep at the fountain of truth. They are not pressing forward to the prize of their high calling in Christ Jesus. *7LtMs, Lt 8b, 1891, par. 7*

If they had cherished virtue and purity and love for Jesus, the Lord could impress them with His Spirit; then the conscience would be tender; but they live an unreal life as sentimentalists. They have no depth of character. Like the waves of the sea they are tossed to and fro. Let temptation assail them, and there is a reckless surrender of the helm to passion. "And lust when it hath conceived bringeth forth sin, and sin, when it is finished, bringeth forth death." [*James 1:15.*]*7LtMs, Lt 8b, 1891, par. 8*

The life of Solomon is full of warning, not only to youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth, the young wavering between right and wrong and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." [*1 Corinthians 10:12.*] When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men. *7LtMs, Lt 8b, 1891, par. 9*

From such examples as this, we should learn that watchfulness and prayer are the only safety for either young or old. Satan will so shape circumstances that unless we are kept by divine power they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long

as life shall last, there is need of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, and wherever the work of God shall be advanced, Satan plans so to arrange circumstances that temptation shall come with overpowering force upon the soul. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God.*7LtMs, Lt 8b, 1891, par. 10*

Notwithstanding the warnings in the word of God and in the testimonies of His Spirit, many have closed their eyes to danger and have gone on in their own way, infatuated, deluded by Satan until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found help. Let none venture into sin as he did, in the hope that they too may recover themselves. Sin can be indulged only at the peril of infinite loss. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God.*7LtMs, Lt 8b, 1891, par.*

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The misapplication of noble talents in Solomon's case should be a warning to all. Goodness alone is true greatness. Every one will transmit a heritage of good or of evil. On the southern eminence of the mount of Olives were the memorial stones of Solomon's apostasy. Huge idols, unshapely blocks of wood and stone, appeared above the groves of myrtle and olive. Josiah, the youthful reformer, in his religious zeal destroyed these images of Ashtoreth and Chemosh and Moleck, but the broken fragments and masses of ruins remained opposite Mt. Moriah, where stood the temple of God. As strangers in after generations asked, "What mean these ruins confronting the temple of the Lord?" they were answered, "There is Solomon's mount of offense, where he built altars for idol worship to please his heathen wives."*7LtMs, Lt 8b, 1891, par. 12*

What a history of deterioration was Solomon's! We see him as he entered upon his lifework pleading for wisdom from God, and it was given him. He is called Jedidiah, "The beloved of God." [*Samuel 12:25.*] But instead of going forward and upward, from strength to

strength, from glory to glory, from character to character, he went downward from transgression to transgression, from weakness to weakness. Through indulgence of sensual passions, he became the victim of Satan's devices, and his soul was filled with darkness, with discontent and despair. His history stands as a beacon of warning that young and old may learn the sure result of departure from the ways of the Lord. *7LtMs, Lt 8b, 1891, par. 13*

Solomon acted in direct opposition to God's will. God had made him the depository of sacred truths, but he proved unfaithful to his holy trust. Evil communications corrupted good manners. He entered into political alliance with pagan kingdoms, especially with Egypt and Phoenicia. One wrong step led to another. Through his associations with these nations, their heathen practices became less abhorrent to him, and at last their sensual customs and their darkest worships were imported into Palestine. *7LtMs, Lt 8b, 1891, par. 14*

Solomon's fine sensibilities were blunted, his conscience seared; he became weak and vacillating. The justice of his early reign gave place to tyranny. Once the guardian of his people, he became a despot. To support his extravagance and profligacy, he imposed a grinding taxation upon the poor. He who had said to his people at the dedication of the temple, "Let your heart therefore be perfect with the Lord our God" [*1 Kings 8:61*], became himself the offender. In heart and life he denied his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil. *7LtMs, Lt 8b, 1891, par. 15*

Shall we give heed to the warning and shun the first approach to those sins which overcame him who was called the wisest of men? Shall we permit our institutions and missions to be imperiled through our unfaithfulness? We need the spirit of the great worker. We must have truth firmly planted in the soul; then we shall be able to stand, having on the whole armor of God, and having done all, to stand. The guile, the impurity, cherished in many hearts, will work with power to insinuate itself into the life and character of others. The watchmen upon the walls of Zion need to awake from their slumber; they themselves must buy of the heavenly Merchantman

the gold tried in the fire, the white raiment, that they may be clothed, the eyesalve, that they may see. Spiritual discernment is greatly needed. It can be obtained only through connection with Christ.*7LtMs, Lt 8b, 1891, par. 16*

At St. Louis the state of our missions was revealed to me like a flash of lightning, making everything distinct that was in darkness. I was bearing a testimony, clear and cutting to men and women in responsible places. It is God who looks at the heart and reads its motives. The ruling sentiment of the mind and the heart reveals the true character of our religion. Unless the law of God is written upon our hearts, we are sure to wrong God and be found foolish virgins who have not the oil of grace in their hearts and who do not obey the words of Christ.*7LtMs, Lt 8b, 1891, par. 17*

The truth of God cannot benefit the soul while it is received by the understanding only. The fact is, the truth is assented to by scores who have not its firm principles in the soul. "With the heart men believe unto righteousness, and with the mouth confession is made unto salvation." [*Romans 10:10.*] How few obey the first four commandments of the law, which require us to love God with the whole soul, the whole heart, mind, and strength. This, and nothing less than this, is the religion of the Bible.*7LtMs, Lt 8b, 1891, par. 18*

If we do love God supremely, we shall obey the last precepts of the law, which are summed up in the command, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] Would to God we might see this love exemplified in the words spoken, the principles manifested, by those who claim to be commandment-keeping people of God. What kind of a light is reflected from them to the world? O, what will be the result of this cheap, surface religion and lax, loose work?*7LtMs, Lt 8b, 1891, par. 19*

With the very Word of God open before them, many are drinking up iniquity like water. They read the divine solicitations, urging that the whole heart, the undivided affection, be freely given to Him who has given all for them. They read God's Word in a perverted light and their footsteps are bending to certain ruin. They have not set their affections on things above, where Christ liveth.*7LtMs, Lt 8b, 1891, par. 20*

Unless our ministers have the purity and holiness of Christ deeply wrought in their lives and hearts, they will not see the hateful characteristics of sin and will continue to misrepresent Christ. The heart is the citadel of the whole man. Until the heart shall be wholly on the Lord's side, Satan will find in man a strong agent, a medium through whom he can work, and no power on earth can dislodge him. Shall the knowledge of God which Christ came from heaven to impart remain in our possession throughout [our] whole life as a dead and useless thing? Shall we dare to trifle with eternal realities? Is a man honoring the truth while living in a state of estrangement from God? No matter how high the profession, if the fruit, in words and deeds is bad, it is because the heart is not given to God. Truth is not dwelling in the soul. *7LtMs, Lt 8b, 1891, par. 21*

Jesus said of Himself shortly before His death, "The prince of this world cometh, and hath nothing in me." [*John 14:30.*] Not a thought or feeling responded to Satan's temptations. Christ came to the world sinless, He lived for years in a world of sin, but His soul was like the sunbeam, it shone upon the moral darkness, but was uncontaminated. He ascended into heaven as pure and unspotted as when He left the bosom of His Father. He was tempted in all points like as we are, yet without sin. Here was humanity and divinity combined, and provision has been made that man may become a partaker of the divine nature. Divinity and humanity combined will work out a character wholly like that of Christ and fit for heaven. *7LtMs, Lt 8b, 1891, par. 22*

Lt 9, 1891

Ferrell, Brother and Sister

Petoskey, Michigan

May 15, 1891

Previously unpublished.

Dear Bro. and Sr. Ferrell,

While at Grand Rapids I wrote you a letter, but know not as you have received it, and this morning I will write again. With you, my brother, I can sympathize, for I have heart trouble and know not how long my life may continue. It is wisdom for you and me to make a disposition of our Lord's goods while our life is spared. As the Lord's stewards we should be faithful in our stewardship, for this is essential if we are to be entrusted with the eternal interest. *7LtMs, Lt 9, 1891, par. 1*

Many who are sick or aged, and whose grasp upon the world is loosening, fail to set their house in order and secure to the treasury of the Lord their intrusted talents of means, because this is regarded as a delicate subject to be brought before sick or aged persons. But it is a false delicacy that prompts this feeling. Why should not those in health, and much more those who are feeble, invalids, and all who are likely soon to close their life history, do up their work while reason and life are granted them? To do this is to act sensibly and with an eye single to the glory of God. *7LtMs, Lt 9, 1891, par. 2*

Anciently, the Lord sent messages by His prophets to certain ones bidding them set their house in order prior to the close of their life. There are certain duties to be performed in regard to the transfer and disposition of our property so that it may not pass into the hands of the enemies of the truth, to be used to gratify worldly pride and ambition, to build up the kingdom of Satan. *7LtMs, Lt 9, 1891, par. 3*

The Lord has entrusted His goods to your keeping, and I feel it my

duty, as His ambassador, to ask you in the name of Jesus to make a faithful disposition of the same. Our educational and benevolent institutions do not receive legacies and endowments, as do those of other denominations, because our faith in regard to the Sabbath makes such a separation between us and the rest of the world. Hence, there is the greater need for these institutions to be remembered by those who respect the special truths which we hold. *7LtMs, Lt 9, 1891, par. 4*

Our college in Battle Creek is in debt. You can be a blessing to this institution by bestowing a donation here. Do not leave it merely in a will; if you do it may be disputed; make your disposition now while you live. Of the orphan's home I have previously spoken. These institutions are worthy instrumentalities to accomplish a good work for the Master. Will you consider these objects while the responsibility of stewardship is in your hands, and not do as some have done: leave it to others to perform your duty? *7LtMs, Lt 9, 1891, par. 5*

O, there is a special work to be set in operation, to exercise an influence over children and youth, to remove them from the debasing influences of the world, to bring them under the influence of truth through which the Spirit of God is constantly operating. The Spirit will take of the things of God and show them to those souls with transforming power, making them partakers of the divine nature, keeping before them the future immortal life. *7LtMs, Lt 9, 1891, par. 6*

“We are laborers together with God; ye are God's husbandmen, ye are God's building.” [*1 Corinthians 3:9.*] The disinterested love manifested in the life of Christ was the means of drawing many to Him. All who are imbued with the Spirit of Christ will look upon those who in self-denial and self-sacrifice are doing His work, as did Christ when the information was brought to Him, “Behold, thy mother and thy brethren without seek for thee.” He had a lesson to give right at this point, a lesson which was to have a telling influence through the ages. “And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! Whosoever shall do the will of God, the same is my brother, and my

sister, and mother.” [Mark 3:32-35.]7LtMs, Lt 9, 1891, par. 7

Christ identifies His interest with that of all who believe in Him. And every one who is imbued with the spirit of the cross and ready to sacrifice property, life in its service, will reveal Himself as bound up in Christ. He will not rob God in life or in death. He does not live for self, for he who makes self first is not a Christian. The character of the Christian is to be a reproduction of the character of Christ; the Saviour’s love and tender solicitude for souls is to live in the words and works of those who are laborers together with God.7LtMs, Lt 9, 1891, par. 8

The Lord Jesus expects that the goods He had intrusted to His stewards will be returned to Him. To the unfaithful steward of the one talent He has said, “Wherefore, then, gavest not thou my money into the bank, that at my coming I might have required mine own with usury?” [Luke 19:23.] The Christian, when tempted to use his means selfishly, replies, “I am not my own; I have been bought with a price. Christ has placed it out of my power to render back any thing that does not belong to Him; for He has purchased it, and all that I am, all that I possess, is His.”7LtMs, Lt 9, 1891, par. 9

My Brother, it is now in your power to do good with the Lord’s money. May God help and bless you and give you clear spiritual eyesight. I want you to trust your soul and all that you have to Jesus. Let your acts stand out in vivid contrast to the selfish actions of the worldling and thus condemn the practice of robbing God of His own. When strength and life seem to be failing, acknowledge a will higher than that controlled by human judgment. Ever keep in view the will of God, your accountability to Him, and your purpose to keep the way of the Lord.7LtMs, Lt 9, 1891, par. 10

The world is sensual, supremely so, and worldlings will follow their own customs and practices. But the Lord speaks to His people: “Come out from among them, and be ye separate.” [2 Corinthians 6:17.] “Love not the world, neither the things that are in the world.” [1 John 2:15.] “Set your affection on things above.” [Colossians 3:2.] Keep the cross ever in view, for it is the perpetual memorial of a nobler world.7LtMs, Lt 9, 1891, par. 11

You are standing as it were on the threshold of eternity. Angels are

around you; your heart is bound up with the heart of Christ. You may be a representative of the pure, unworldly, unselfish benevolence of Jesus. Here in this life we leave an example of what Christians should be with their intrusted talent; give it back to the true Owner, the Giver of all you possess, to be used in the instrumentalities of God, for the conversion of many souls. Let not what I have written depress you, but make you glad.⁷*LtMs, Lt 9, 1891, par. 12*

With much love, your sympathizing sister, in Christ.⁷*LtMs, Lt 9, 1891, par. 13*

Lt 9a, 1891

Gilbert, Sister D. S.

Petoskey, Michigan

June 3, 1891

Portions of this letter are published in *OHC 163; 6MR 18-19, 31*.

Dear Sister D. S. Gilbert,

Last evening Sister Whitford and her husband called on me. They spoke of your case and wished I would write to you. I promised to write you a brief letter. It is indeed painful to me to know that you are in affliction, seeing your dear ones suffer, without power to relieve them. This is sorrow that seems almost unbearable, and without help from God it is indeed unbearable. Unless you rely upon Him, you will sink under the burden of responsibilities which bring only sadness and grief. But if you make Christ your dependence, you will not sink under trial. When all seems dark and unexplainable, trust in His love. Repeat the words that Christ has spoken to your soul, "What I do thou knowest not now, but thou shalt know hereafter." [*John 13:7.*] *7LtMs, Lt 9a, 1891, par. 1*

When souls are converted, their salvation is not yet accomplished. They then have the race to run, the arduous struggle is before them—to do what?—"To fight the good fight of faith" [*1 Timothy 6:12*], to press forward to the mark for the prize of the high calling which is in Christ Jesus. There is no release in this warfare; the battle is lifelong and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life. Immense interests are here involved. We are made partakers of Christ's self-sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future immortal life if we hold fast the beginning of our confidence, steadfast unto the end. *7LtMs, Lt 9a, 1891, par. 2*

My sister, the promise is, "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 of escape." [*1 Corinthians 10:13.*] Maintain to the last

your Christian integrity, and do not murmur against God. “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.] Consider that eternal interests are here involved. You cannot afford to become discouraged and cast away your confidence; the Lord Jesus is your own only hope. Make sure work for eternity. You must not murmur nor complain; neglect no means of grace, encourage your soul to believe and trust in God. “Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [*Ephesians* 6:13.]7LtMs, Lt 9a, 1891, par. 3

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of Righteousness. When you talk doubts and distrust your heavenly Father’s love, Satan comes in and deepens the impression, and that which is shadowed is made the blackness of despair. Now, your only hope is to cease talking darkness. In dwelling on the dark side, you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you; His love is broad and deep. Perhaps you will say, “How do you know He loves me?” I look where you may look, to the cross of Calvary. That blood shed upon the cross cleanseth from all sin.7LtMs, Lt 9a, 1891, par. 4

“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.” [*Isaiah* 1:18, 19.] “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold with thy free Spirit. Then shall I teach transgressors thy ways; and sinners shall be converted unto thee.” [*Psalms* 51:7-13.]7LtMs, Lt 9a, 1891, par. 5

Now, my sister, let your prayers ascend to your heavenly Father,

and let this *fifty-first Psalm* be assurance and comfort to you. Do not keep yourself away from Jesus, for He loves you. You may say, He will not hear my prayers; I am a sinner. But Christ says, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] Then you are not to wait, but come now, and believe that He will receive 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.*] You cannot enjoy His blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it; only as a free gift. But co-operation on your part is essential to salvation. "Work out your own salvation with fear and trembling; for it is God that worketh in you, to will and to do of His good pleasure." [*Philippians 2:12, 13.*] You are to come humbly, saying, *7LtMs, Lt 9a, 1891, par. 6*

"In my hand no price I bring,
Simply to Thy cross I cling." *7LtMs, Lt 9a, 1891, par. 7*

Jesus is doing the work in your heart; Satan is seeking to counteract it; but as the Lord works in you, you must co-operate and work out that which He works in your own heart to your own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths and rich promises of God which we neglect to obey, and for us they would lose their efficiency, but the Holy Spirit works upon our hearts; He taketh of the things of God and presents them anew to our minds. The Lord would not have us forget that we are fitting ourselves for weal or woe. We are daily working out our destiny. We have a crown of eternal life to win, a hell to shun. We certainly can not save ourselves, and we know that Christ wants us to be saved; He gave His own life that He might pay the ransom for our souls. When He has made this infinite sacrifice, He does not regard us with indifference. He is ready to help us when we feel our need of help and come to Him, penitent and believing. *7LtMs, Lt 9a, 1891, par. 8*

Then, my sister, why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then to make assurance doubly sure, the Saviour adds, "For every one that asketh receiveth; and he that

seeketh, findeth; and to him that knocketh it shall be opened.” [Matthew 7:7, 8.] What you need is faith, living, active faith. Do not go about with a gloomy countenance because affliction is in your home, for this increases the sorrow for yourself and for others. You want to encourage cheerfulness; do not go about as if Jesus were in Joseph’s tomb and a great stone were rolled before the door. This will not have any saving influence upon your friends in their great affliction. In the trial of your faith, show that you know you have a living Saviour: One who is making intercession for you and your loved ones. If they will only come to Jesus, He will receive them. You can show them the way. Jesus ever liveth to make intercession for us. He has no pleasure in the death of the sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: “Joy shall be in heaven over one sinner that repenteth more than over ninety and nine persons who need no repentance.” [Luke 15:7.] To make God’s grace our own we must do our allotted part; we must believe in Christ, we must show the grace of Christ in our lives, bearing fruit to the glory of God. *7LtMs, Lt 9a, 1891, par. 9*

Do not please Satan and glorify him by carrying a sad, mournful countenance. Now is the time, when the furnace fire kindles about your soul, to reveal your confidence, your trust in Jesus. I wish I could say something to the dear afflicted ones. The Bible places the responsibility of our ruin at our own door, for everything depends on our own course of action. When these afflicted ones enquire earnestly, “What must I do to be saved?” the answer comes, Come, suffering ones; come to Christ just as you are. Him that cometh I will in no wise cast out. Do not refuse the drawing of His Spirit. He wants to make you happy even in this life. “Resist not the Spirit of God.” Lay hold of eternal life. Come to Jesus in faith; ask, and ye shall receive. The forgiveness of sins is promised to him who repents, justification to him who believes, and the crown of life to him who is faithful unto death. *7LtMs, Lt 9a, 1891, par. 10*

The arms of Jesus are open to receive you. Will you not come unto Him? Jesus presents to you the gift of eternal life. Will you receive it? Faith and works go together, and each is dead if alone. Not that works will save you; they are the fruit of faith, and living faith will reveal itself in action. The hand of Christ is stretched forth to

receive you; will you put your hand in that of the dear Saviour and say, Lead me; I will follow Thee, my Saviour? You must not be neglectful of the conditions of salvation, which are faith and obedience. There must be a co-operation of the human with the divine.⁷*LtMs, Lt 9a, 1891, par. 11*

Without holiness no man shall see the Lord; but Jesus is ready to receive you now; and if you will only believe that He is your Saviour, that He died to redeem you, He will be found of you as the most precious friend. Simply trust in Jesus, receive Him as your personal Saviour. You will never seek His face in vain; if you are afflicted in any way, He is your present help. He is at your right hand to help you.⁷*LtMs, Lt 9a, 1891, par. 12*

Again I say to you, Now is your opportunity to look to Jesus, to show that you have not lost Jesus, but that you love Him and trust in Him. Thus you can point souls to the Lamb of God, that taketh away the sin of the world. There is no need for you to despair. Look away past the hellish shadows of Satan, and open your heart to the bright rays of the Sun of Righteousness. Only trust your loving, compassionate Saviour. His grace is sufficient for you; His strength is made perfect in your weakness.⁷*LtMs, Lt 9a, 1891, par. 13*

The Lord Himself has pledged His word, "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." [*John 14:14-17.*] Now mark the following words: "Whom the world can not 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. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments" (he that hath light in regard to the binding claims of the law of God) "and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I shall love him and will manifest myself to him." [*Verses 17-21.*]⁷*LtMs, Lt 9a, 1891, par. 14*

Will you believe the promises of God? The Lord will fulfill His word.

It is often presented as an excuse for not serving the Lord, that the imperfect lives of those who claim to be Christians have created unbelief. Will this subterfuge avail when we stand before the great white throne? Have you not a Bible that reveals the self-sacrificing, devoted lives of holy men? "By their fruits ye shall know them." [*Matthew 7:20.*] *7LtMs, Lt 9a, 1891, par. 15*

The complaint is made that the world forms its estimate of Christianity by the imperfect lives of its professors. This is true, but unjust. Men have the sure Word of God, the Bible standard. There is revealed the unpolluted fountain of the Water of Life, clear as crystal, the holy truth of heavenly origin. This received into the heart, works wonderful changes in the character. If men and women profess the truth, and are not made pure, not transformed; if they do not become upright, and in their words and actions show that there is a change in their character, then they are not what they claim to be. The truth brought into the heart is a sanctifier of the life. It helps man up from his depravity and profligacy; it is the power of God unto salvation. By its work in the soul every faculty is brought into subjection and laid unto contribution to Christ. Though professed Christians may set their standard very low and reach no higher, that should not lead us to doubt the truth as it is in Jesus. Christ is the pattern for every believer. *7LtMs, Lt 9a, 1891, par. 16*

I wish to call your mind away from the insinuations of Satan to Christ, the fountain of life. He says, "If any man thirst, let him come unto me and drink." [*John 7:37.*] "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:14.*] We want to cling to the Way, the Truth, and the Life. Let us be sincere followers of Christ. You will certainly have trials; Satan has his human agencies, the children of disobedience, through whom he works; but we have the sure word of prophecy; we have not followed cunningly devised fables; we have a living Saviour, a living Intercessor; One who will help us in every time of need. When tempted to go into the dark cave of doubt and despair, sing, *7LtMs, Lt 9a, 1891, par. 17*

"Arise, my soul, arise,
Shake off thy guilty fears;

The bleeding sacrifice
In thy behalf appears;
Before the throne my surety stands;
My name is written on His hands.”*7LtMs, Lt 9a, 1891, par. 18*

“If any man sin we have an advocate with the Father, Jesus Christ the Righteous.” [*1 John 2:1.*] How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan’s fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us and leave us to perish. No, no, that is not our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, He knows how to succor them that are tempted. Our crucified Lord is pleading for us in the presence of His Father at the throne of grace. This atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ’s glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour.*7LtMs, Lt 9a, 1891, par. 19*

“If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” [*Romans 5:10.*] What greater assurance can we have of the willingness, yea, yearning, longing of Christ to have all come to Him, believe in Him that they might have eternal life! O, when we see the sorrows and sufferings of loved ones, shall we turn away from Christ, dissatisfied, murmuring, and complaining? No; I say, no; that is the time to come close to the only One who can be our Helper in every time of need. We have no time for repining now, no time for unbelief now; no time to let go of Jesus. Now is the time, when trial comes, to press close to the bleeding side of Jesus. When the whole world was under condemnation, Christ took upon Himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might, in justice, have swept the earth clean of the guilty

transgressors; but He reveals Himself as a compassionate, loving Father. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Wherefore turn yourselves, and live ye.” [*Ezekiel 33:11; 18:32.*]7LtMs, Lt 9a, 1891, par. 20

The Son of God bore the contradiction of sinners against Himself. Behold His agony in the garden of Gethsemane. Hear His thrice repeated prayer, “If it be possible, let this cup pass from me.” Sweating great drops of blood in His human agony, He added, “Nevertheless, not as I will, but as thou wilt.” [*Matthew 26:39.*] Hath then God no knowledge of His suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this? The Prince of Life, the holy and beloved of God. Faint and weary after His long, agonizing struggle in the garden of Gethsemane, He was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate who pronounced Him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in His dying agonies, the rude soldiers quarreling over His few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting Him, “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.” [*Matthew 27:42, 43.*]7LtMs, Lt 9a, 1891, par. 21

Then could heaven keep silent? Can we wonder at the horrible, unnatural darkness over and about the cross? Can we wonder at the rending of the rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they behold their loved Commander suffering such base indignity? The crown of thorns He wore, the curse of the cross He carried—who could have imagined that He, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow His righteous soul to such a sacrifice! For sinners, for sinners, He died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross that the world should not perish; He died to bring life, everlasting life, to all who shall live.7LtMs, Lt 9a, 1891,

par. 22

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence may be brought into your life, an influence that shall subdue every passion, hush every murmuring thought, exalt your afflictions, and purify your heart. "Blessed is the man that endureth temptations, for when he is tried he shall receive the crown of life," or the crown of righteousness. [*James 1:12.*] Look up; look up; come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look across the hellish shadow to Jesus, your only hope, you will see the bright beams of the Sun of Righteousness.⁷*LtMs, Lt 9a, 1891, par. 23*

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much He bore for us, and then count it not a mark of God's anger because you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, stronger, and purer for trial. Satan is always trying to press the soul into distrust of God, therefore we must educate the mind to trust Him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God and die." [*Job 2:9.*] If you trust God, you will see more reasons to trust Him. As you talk of His goodness, you will see more of His love to talk about. Thus the mind may be trained to live in the brightness of the Sun of Righteousness and not in the shadow which Satan casts athwart our path. Hope in God who is the health of our countenance and our God.⁷*LtMs, Lt 9a, 1891, par. 24*

Lt 9b, 1891

Christie, Louis

Refiled as *Lt 12a, 1893*.

Lt 10, 1891

Kellogg, J. H.

Petoskey, Michigan

May 15, 1891

Portions of this letter are published in *CD 334; 6MR 390; 3Bio 491-492.*

Dear Brother,

Yours dated May 12 I received last evening. Your former letter reached me at Grand Rapids; and the next morning I wrote a lengthy article to be read to Bro. Ferrell and his wife. This I mailed to Battle Creek, and sent word to Sr. Davis to be prepared and have [a] calligraph copy made and placed in your hands to be read to Bro. Ferrell either by yourself or someone you should select. I also wrote a letter to Bro. and Sr. Ferrell. You were absent from the place, and the matter was left with Bro. McCoy to be read to the parties. Farther than this I know nothing of it.*7LtMs, Lt 10, 1891, par. 1*

This morning I wrote again, and will send you a copy of the letter and ask you [to] read or have someone read it to Col. Ferrell if you think it best to do so. I certainly think that something should be done at once in this matter. It seems that Satan stands ready to make it as difficult as possible to secure to the Lord's cause the means that really belong to it from those who are aged or sick and dying. Unless we are wide awake and have more than human wisdom, Satan will come off victor.*7LtMs, Lt 10, 1891, par. 2*

I am now just getting settled in Petoskey. It has been no small matter to arrange so that we could be comfortable, having no man but Willie on hand, and he turning this way and that to serve many purposes. In company with Willie and others I have been for several days, with our good horse and carriage, riding about the country to find a suitable location for our summer's school. Wednesday we had an accident that might have proved quite serious. We had just started for Harbor Springs; before we were out of town we turned a

corner at a moderate pace when one wheel of the carriage broke down completely. Every spoke came out of the hub; the carriage was overturned, throwing some of us out and one on the top of the other. Willie was holding the reins. Our spirited horse had one thill on the top of her back; she trembled but did not run a step. There was no screaming, we kept perfectly silent, but there was some surprised thinking. I crawled out over the back seat on hands and knees and with heart and voice thanked the Lord for our escape. No bones were broken and none of us were seriously hurt. The girls who were with us received some bruises, I not a scratch, though my dress was badly torn. The thill was taken from the horse's back, the tugs loosened, and the horse tied to the fence; we obtained another carriage from the livery stable and went on our way.*7LtMs, Lt 10, 1891, par. 3*

I felt sad to think who made our carriage and that the article we had thought could be depended upon was so wrecked. At first we could not understand the cause of the breakage, but upon examining the wheel found that the spokes were too small for the holes in the hub, and wooden wedges had been driven in to make the spoke fit, then all painted over. It was a complete fraud. I am sorry that even all our brethren cannot be trusted to deal honorably, without pretense or fraud.*7LtMs, Lt 10, 1891, par. 4*

I believe that an angel of God stood by us to preserve our lives. When our horse was taken out of the stable she was so full of life that it was all a man could do to hold her. That in so short a time she could stand such a test so well was due to the guardianship of heavenly angels. What if the accident had occurred in the woods, where there were no houses, or on the top of a hill! O, it might have been much worse in so many ways.*7LtMs, Lt 10, 1891, par. 5*

Dr. Lay and all of his family are sick. The Dr. took cold and is very ill with La Grippe. His family are not so bad.*7LtMs, Lt 10, 1891, par. 6*

I wish we were all health reformers; I am opposed to the use of pastries. These mixtures are unhealthful; no one can have good digestive powers and a clear brain who will eat largely of sweet cookies and cream cake and all kinds of pies, and partake of a great variety of food at one meal. When we do this, and then take

cold, the whole system is so clogged and enfeebled that it has no power of resistance, no strength to combat disease. I would prefer a meat diet to the sweet cakes and pastries so generally used. I am sick of it all. I seldom taste of meat and will not eat rich pastries. *7LtMs, Lt 10, 1891, par. 7*

When will people learn that the appetite is not to be indulged at the expense of health? When men and women are always ailing, I inquire, is there not a cause? We want to be right, to do right, and then be cheerful and happy, believing that the Lord will bless us every day while we fight the good fight of faith, overcoming appetite and passion in the oft repeated conflict, overcoming as Christ overcame by meeting the enemy with, "It is written." [*Matthew 4:4.*] *7LtMs, Lt 10, 1891, par. 8*

O, how weak and sickly many are who might be strong if they kept a clean conscience and were brave in God, seeking to keep the way of the Lord, to do justice and judgment. The body as well as the soul is to be treated as the Lord's property and never to be marred or abused by the indulgence of perverted appetite or debased passions. "Ye are not your own; ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." [*1 Corinthians 6:19, 20.*] *7LtMs, Lt 10, 1891, par. 9*

Eternity as well as time is to be kept in view in our relation [to] earthly as well as heavenly things. Disregard of principle in any relation of life will tell not alone to the injury of the body but to the injury of the soul as well. It is a sin in any way to oppress the hireling in his wages or to rob him of his due because it can be done, and he dare make no appeal; but it is as grievous a sin to defraud the body and thus defraud the soul of its due, enfeebling the physical and mental powers through the gratification of selfish, perverted appetites or passions. *7LtMs, Lt 10, 1891, par. 10*

Those who are not doers of the word are not Bible Christians; the conscience is sullied, the principles of God's law are violated, sacrificed upon the altar of lust. Such are wounding their own souls, deforming their character; and their influence, conscious and unconscious, is leading other souls into false, forbidden paths. All that God would approve is defaced, all that is pure and holy in the

soul is turned to defilement and corruption. Such persons, whatever their position or profession, are sure to make a failure, for their foundation is not laid on the Rock but on sliding sand. Walking in the way of the Lord is walking in the path of self-denial and living not to please ourselves, setting the Lord ever before us.⁷*LtMs, Lt 10, 1891, par. 11*

I have hope of seeing you and conversing with you on many points. The Lord lead and guide you is my prayer. Love to your good wife and her children.⁷*LtMs, Lt 10, 1891, par. 12*

Lt 11, 1891

White, W. C.

Petoskey, Michigan

June 29, 1891

Previously unpublished.

Dear Son Willie:

I have just returned from Sherman camp meeting. I felt so stupid, so lifeless, that although I slept well nights, I would as soon as I attempted to write, lose myself, nod, and make large scrawls with my pen. I tried to the uttermost of my power to change this condition of things, and I could not. Days I could not make my brain work. All the noise and hammering had not the least effect on me; when I could write I was as one who heard not and could write all day as fast as my pen could go over the paper, then again came this benumbing, stupidity that almost drove me distracted because I could not work. I had given up all thought of attending the meeting until I was so affected with this sleepiness, then I said, I cannot endure this, I will go to the meeting. I feared my resolution not to go was not right. *7LtMs, Lt 11, 1891, par. 1*

I started in company with Dr. Lay and Sr. Starr, leaving Sara to oversee matters of importance at home. We changed cars at Cadillac, where the camp meeting was held last year. Here we changed depots, just a short distance apart [from?] Bro. McKeys, the dentist that worked a while with Atherton. A sister sent her son with a quart of excellent milk, and we went into the park between the two depots and ate our dinner [at] half-past one o'clock. We had a good appetite and did justice to our meal. I had rested and slept most of the way; we were on the cars about three hours. *7LtMs, Lt 11, 1891, par. 2*

After we changed cars we went only thirty miles, very fast, and came to Sherman where Bro. Mesick has a large tract of land of several hundred acres; the camp meeting was on his land. The village of cotton houses looked very neat and attractive. I had a

large parlor 16 x 16 and a large bed room 12 x 12 plenty of air and plenty of room. I was made comfortable. Friday I attended half-past five morning meeting; and there were then about one hundred on the ground. Bro. Corliss will tell you about the meeting. I improved in health every day.*7LtMs, Lt 11, 1891, par. 3*

I spoke six times with great freedom. Sunday morning I read an important testimony written one year ago for Michigan. This was my talk: in reading and interspersed with remarks. I cannot doubt but the Lord would have me attend that meeting. I was lifted up above this stupidity. I think the people were blessed in hearing the message I had for them. Now, Willie, I am convinced I can accomplish as much writing in attending [some] camp meetings as in remaining away. My mind is revived, subjects come more distinctly before me, and I feel an inspiration to write. But I must not compel myself to write when I am feeling my head will not work. This affliction certainly is greater for me to bear than I can express. At camp meetings the Spirit of the Lord opens rich veins of precious treasures and I can [write] if left to myself, as at Bro. Mesick's, and well-accommodated, not in a tent but in living rooms, in a dwelling off the grounds. We left this day, Monday, but Corliss will tell you about it.*7LtMs, Lt 11, 1891, par. 4*

I am writing in my added front, the pleasantest room I was ever in. The lower room is not finished yet, but nearly done. I feel altogether better than before I went to the meeting. I am waiting anxiously to have some response from Miller. I shall have no farther anxiety; I shall commit all to the Lord and wait for Him to work in my behalf. The Lord knows I want no will of my own.*7LtMs, Lt 11, 1891, par. 5*

I shall be glad to see you at any time—could accommodate you much better than when you were here before. I find Marian moved into her room, the one I occupied when you were here. She has been all the time settled at Salisbury's, she still writes there but sleeps here.*7LtMs, Lt 11, 1891, par. 6*

Bro. Van Horn did well at the meeting. Bro. Fargo was not at the meeting; his foot was taken very lame, and he could not be there, wrote he would be here at Petoskey first of this week.*7LtMs, Lt 11, 1891, par. 7*

Dr. Talbott who was married at the meeting in Salamanca, sent fifty dollars [as a] donation for the meeting house here and said he would do more. I wrote a grateful response, and the morning I left received another letter containing [a] draft for one hundred dollars and said he would do more in September. This is good. At the camp meeting about twenty-five dollars were raised.⁷*LtMs, Lt 11, 1891, par. 8*

I will now close this letter with much love for you and your dear children.⁷*LtMs, Lt 11, 1891, par. 9*

Mother.

P. S. [by Sara McEnterfer]: This letter was put in the seat of the buggy as we went to the office and in taking it out to mail it, it caught and tore in pieces so I copy it and send you both copies; if you cannot read hers, you can the copy made.⁷*LtMs, Lt 11, 1891, par. 10*

Lt 14, 1891

Haskell, S. N.

Sydney, Australia

December 11, 1891

This letter is published in entirety in *1888 964-976*.

Dear Brother:

We have received your letters and have read them with interest. This is the first chance I have had to respond. The Alameda leaves Sydney for America December 20, and the mail will go at that time. Well, we are here in Sydney, and our long ocean journey is over. We tarried nineteen hours in Honolulu, and I spoke in the evening in the Young Men's Christian Association Hall. Though our meeting was announced but a short time before it was held, we had a good congregation. *7LtMs, Lt 14, 1891, par. 1*

After speaking I was introduced to the prominent members of the Young Men's Temperance Association, and they expressed their pleasure at the discourse which I gave. They said they had listened with great interest, and many new ideas had been presented to them, opening broad fields of thought in regard to redemption and the love of God. They expressed regret that they could not have the privilege of hearing me speak frequently to them and wished that I might remain with them for a couple of weeks and often occupy their hall, assuring me that I should have a good congregation. I thank the Lord for the favorable impression made upon them. *7LtMs, Lt 14, 1891, par. 2*

Dr. Hammond, a minister of Honolulu, is doing his utmost to oppose our faith, and he attacks me in particular. He was present and heard me speak. I have written out more fully the particulars of the journey thus far, which you will see. *7LtMs, Lt 14, 1891, par. 3*

For two nights I have had very plain dreams in regard to Dr. Burke. In those dreams it was plainly laid open before me that the reason Dr. Burke refused to see me was that he was guilty of wrong and

sin, and refused to come to the light lest his deeds should be reproved. I am quite anxious to hear from the Rural Health Retreat, for Dr. Burke sent in his resignation just before we left. I am more and more convinced that [his] rebellion is almost incurable. If a man proves a traitor once, he is apt to become a traitor the second time. One thing is certain, we cannot trust Dr. Burke again under any circumstances, as he has gone as far as he has in denouncing me and my work. Never would he have done this if he had not for quite a length of time been walking in the sparks of his own kindling, separating himself from the Sun of Righteousness.⁷*LtMs, Lt 14, 1891, par. 4*

The dreams I have had are very striking. One I had while on the boat and one since coming to Sydney. We need to be very guarded as to how we place responsibilities upon any man who has once betrayed sacred trusts. Somehow I feel like writing this.⁷*LtMs, Lt 14, 1891, par. 5*

Now, Brother Haskell, I suppose that you are in California and that you will find much work to do, and I hope that health will be granted you, and be careful not to overwork. You know that your head will not bear much perplexity, therefore shun this and do not load down with responsibilities that others should carry. If your brethren seek to save you from overwork, do not mistrust their efforts. Do not think that it is because they have not confidence in you that they put some of the responsibilities upon others, for this will make you wretched. "Thinketh no evil" [*1 Corinthians 13:5*] is one of the blessed attributes of Jesus Christ.⁷*LtMs, Lt 14, 1891, par. 6*

Your case has been laid open before me, and I know from what has been presented that you spend many hours of grief and despondency, because you think your brethren simply tolerate you, but do not put confidence in you and trust you. It would not be right for them to act toward you as they have acted toward Elder Butler. Men have placed him where God should be placed, and by so doing have ruined their own religious experience and have also ruined Elder Butler. The church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God.⁷*LtMs, Lt 14, 1891, par. 7*

In the night season I was brought into a meeting where you seemed to be in much depression of soul. The Spirit of the Lord came into the meeting, and my guide addressed words to different ones who were present. He said, "We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their works' sake. And be at peace among yourselves." [*1 Thessalonians 5:12, 13.*]7LtMs, Lt 14, 1891, par. 8

And to you, Elder Haskell, he addressed the following words, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." [*Hebrews 10:35-39.*]7LtMs, Lt 14, 1891, par. 9

Words of encouragement were spoken to you and cautions were given you. "Be not faithless, but believing." [*John 20:27.*] He cautioned you to put your trust wholly in God, and that you should not be suspicious and mistrust your brethren, for your suspicions are often without true foundation. Your confidence is so shaken in your brethren that nothing they can do will be interpreted by you in an incorrect light. You imagine that something is concealed from you, that there is some underhanded work that by and by will be revealed. You have had some trials, but they are not half as great as you imagine. Evil is not determined against you as you suppose.7LtMs, Lt 14, 1891, par. 10

Many hearts beat in tenderest respect and love for you, but the enemy sees that he can afflict your soul. He sees that he can misinterpret words spoken and actions performed by presenting them in an aggravated light, and you accept his version of the matter. You make it evident that you do not believe that your brethren are true to you. You bemoan over things that do not really exist. You look back at the past and say, "Once we took sweet counsel together, and went to the house of God in company; but now he that is my friend hath lifted up his heel against me." [*Psalms*

55:14; 41:9.] You are continually shutting yourself within yourself, expecting to be betrayed. Beware of Satan's devices. Nothing can weaken and unbalance the human mind like brooding over supposed wrongs, thinking that you are not appreciated. *7LtMs, Lt 14, 1891, par. 11*

Through narrow views, your brethren have not always been thoughtful, considerate, and really just, and you feel that you have been wounded in the house of your friends. You place a wrong construction upon many things that your brethren do and say. Your feelings are injured, and you think that your motives are impugned, your most righteous actions misapprehended and condemned. This has been the case in a degree, but not to the extent to which you have thought it was so, and you long to withdraw from those who know you best. Here you make wrong calculations. Your brethren have had something to learn as well as yourself. Your character has not been faultless. *7LtMs, Lt 14, 1891, par. 12*

Your plans and calculations have not been without mistakes. Can you not remember that your own course of action has been a source of pain and grief to others? You did not give that sympathy, that consideration and comfort and courage, to one whom God had called and chosen, that you should have given. His life was near its close, and his spirit was grieved and sad, his heart broken because of the lack of sympathy on the part of his brethren. Think of these things, for he deserved no such treatment at your hands. Think of the Son of God when you feel that you are abused, that treachery and faithlessness have shaken your confidence in your brethren. Was not Jesus betrayed by those to whom He had shown infinite regard? Let not Satan set things before you in a perverted light. *7LtMs, Lt 14, 1891, par. 13*

Do not waste your precious strength in over-labor. Think candidly, think reasonably of these things, and God will surely grant you His blessing. Consecrate all, soul, body and spirit, to the Lord, that your course may be finished with joy and not with grief. The followers of Christ must walk in the light of His glorious example. You have every reason to cherish gratitude and thanksgiving, because Jesus lives to make intercession for us. His blood alone can purify us, his blood alone can cleanse from sin and wash us white from

transgression. His righteousness alone will the Father look upon and accept in our behalf, for with His righteousness we shall be righteous as He is righteous. We shall not have our own righteousness, it is worthless. It is of no use to go about to establish our own righteousness, for we have none to establish.*7LtMs, Lt 14, 1891, par. 14*

We are not to cheapen the work by centering our thoughts upon ourselves. Think just as little upon yourself as possible. Think evil of no man. Christ's followers must walk in the light of His glorious example and at whatever cost of labor or suffering must maintain the purity of the soul and spirit through the grace of Christ, yielding complete allegiance to the reformatory doctrines of the gospel of Christ without mingling self with the work. Keep self subdued, and keep Christ ever lifted up, and push the triumphs of the cross of Christ.*7LtMs, Lt 14, 1891, par. 15*

Let it be your work, while life shall last, to extend the borders of His kingdom, and wage a daily war against all sin and ungodliness, whatever others may think of you. The matter of what others may think of you must be left in the hands of God. He is acquainted with the inwardness of every life, the motives of every action, the foundation of every character. Our work is to push the reform committed to us in the spirit of unvarying kindness and tenderest love. Self is not to be made prominent at any time; there is to be no seeking after supremacy. God knows this has nearly ruined the purity and success of the church and hindered the triumph we might have had.*7LtMs, Lt 14, 1891, par. 16*

Reformers are to work only in Jesus. Self is not to appear. "He must increase; I must decrease." [*John 3:30.*] We are to maintain a Christlike simplicity, manifesting pure, clear, straightforward, honest works. We will see men and women who manifest bitterness of spirit, who are talkative, and who reveal Satanic elements of character, for they are contentious, never at peace, never at rest, but ever stirring up that which is disagreeable. Let these professing but not practicing Christians see that the oldest workers of our cause are not destroyers but reformers, let them see that our work is not to ruin, but to save, to strengthen, to bind up wounds, to heal bruises.*7LtMs, Lt 14, 1891, par. 17*

Those engaged in the cause of reform must in no wise be dissemblers, so that it will be difficult to discern upon which side they are. There must be no underhanded working, no secret devising, for this is the way in which Satan works; but those who follow Christ must be resolute and unflinching. On the other hand, they must guard against the tendency of becoming obstinate through degenerate exercise of firmness. There will ever be need of the reformers learning in the school of Christ meekness and lowliness of heart. They should ever hide self, be gentle and amiable as a child of sweet spirit; although their work shows no weakness, and is firm and abiding, because it is wrought in Christ.*7LtMs, Lt 14, 1891, par. 18*

There is danger that you will feel too strongly over some things that have taken place and have a gloomy, censorious spirit. This will make you miserable. You have a work to do for yourself that no one can do for you, for you are to abide in Christ as the branch abides in the vine. You must learn as a laborer together with God to practice the lessons of forbearance and love that Christ has given.*7LtMs, Lt 14, 1891, par. 19*

Because you have imagined that you were not treated with candor, and were not appreciated, your heart has been closing to love. Because you have not always had all the consideration that was your due, though your experience in this line has been limited, you think that generally you are not appreciated. You do not have confidence (shall I speak it?) in any one. If all your plans are not adopted and all your ideas are not received, you think it is because your brethren have some personal grievance against you, and you gather clouds of darkness about your soul.*7LtMs, Lt 14, 1891, par. 20*

Now, Elder Haskell, I entreat you to keep your soul in the love of God by faith. You have only a little period in which to walk in the footsteps of Jesus. The time calls for advanced movement in the works of reform. The light shining upon us will be received by some and rejected by many. Characters will be developed by the testing of God, and those who have been ambitious to be first will be found to be last, because the unholy ambition that prompts this desire for the prominence of self places men on Satan's side of the

controversy. Self must be crucified in all who would be laborers together with God.*7LtMs, Lt 14, 1891, par. 21*

You may expect to be misapprehended by some, for it is not possible to appear before all in just the correct light, and we need not expect that all will understand us. Those whom we suppose to be our friends will become alienated from us. Your motives will be misrepresented; your losses, trials, self-denials, sufferings, and labors will not be appreciated, and your work will be disparaged. But was not this what Christ had to endure? Do we, who are Christ's followers, expect a better portion than had Jesus? We are to be partakers of the sufferings of Christ, that we may be partakers with Him of His glory. Serve God with full purpose of heart, and let not your spirit be chafed over that which you cannot help.*7LtMs, Lt 14, 1891, par. 22*

If Satan sees that he can make you weak and despondent, by causing you to ponder upon the supposed neglect of your brethren, he will make a world of an atom, by magnifying before your imagination things which are said and done with no intention of grieving you. Hold fast your confidence firm unto the end.*7LtMs, Lt 14, 1891, par. 23*

You cannot labor as you have in years past, and you must be at peace, restful and contented, seeing others bearing the burdens who have not become worn in the work. You must be satisfied to do less, manifesting cheerfulness and hope and faith, showing that you do not in the least suspect that your brethren are working in secret against you, for it is not true; and I know whereof I speak.*7LtMs, Lt 14, 1891, par. 24*

Then go forward. Do not cultivate jealous distrust of those who love you. Stretch out your hands and heart unto God in earnest supplication, putting away every temptation of the enemy, and you will be able to lift up your face to the bright beams of the Sun of Righteousness, saying, Through the grace given unto me, I have preserved mine integrity. Although worn and compassed with infirmity, my faith is in God. I see Him in His compassionate love clearer than the noonday, and I rest in His love, securely rest in peace and safety. Then your light will shine in clear and steady

rays. It is the reflection of the bright beams of the Sun of Righteousness.*7LtMs, Lt 14, 1891, par. 25*

Now, my brother, I have written you the substance of the matter as it has been presented to me, and I entreat of you to put away your mistrust and your misgivings concerning your brethren. You must cultivate confidence in them and not regard every movement they make in connection with you with suspicion; for if you cultivate this habit, it will grow upon you.*7LtMs, Lt 14, 1891, par. 26*

The great cry of the age is for power. You hear this cry on all sides. The Christian has access to divine power that is measureless, and it only waits his command to be used in the service of heaven. But though he has access to divine power, he is willing to be last of all. The cry of the lowly, contrite heart is always heard by the Lord, and no obstacles in earth or hell can interpose between such a soul and God. O that we might see and understand this.*7LtMs, Lt 14, 1891, par. 27*

Men feeble in mental qualifications, lowly in social position, through the grace of Christ have been wonderfully successful in winning souls to Christ. The secret of their success was that they had reached men through their faith and confidence in God. They had learned daily of Him who is wonderful in counsel and mighty in working. In the power of His grace they were laborers together with God. The life and experience of these men who relied, not on men but on God was like a tree planted by the river side, whose leaf will not wither but be always green, and his fruit will appear.*7LtMs, Lt 14, 1891, par. 28*

My brother, I want you ever to know that I am true and faithful. I am desirous that you shall be wholly victorious to the very close of your labors. Do not take counsel of yourself. Do not attempt to do any large thing, but walk humbly with God, and though that which you do may appear very small in your eyes, it will be written in the books of record as a success. We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ's righteousness, and wear it openly, bravely, decidedly, exhibiting Christ and not expecting too much of

finite man; but keep looking unto Jesus and become ravished with the perfections of His character. Then we shall individually make manifest the character of Jesus and make it evident that we are invigorated by the truth, because it sanctifies the soul and brings into captivity every thought to the obedience of Christ.*7LtMs, Lt 14, 1891, par. 29*

I greatly desire that you shall have a trustful mind, that you shall not depend upon your past confidence in God, but have a present, fresh faith, and maintain your confidence without wavering. Your soul must daily be warmed and invigorated by the truth of the gospel, and you refreshed by a daily, living, and new experience. I want you to have comfort and hope and joy in the Holy Ghost. Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens and proclaim the message of truth. It has been at this point that Elder Butler has failed. He is a deceived man and has been making far greater mistakes than those he supposed my husband was making when he was with us.*7LtMs, Lt 14, 1891, par. 30*

I hope there will never be the slightest encouragement given to our people to put such wonderful confidence in finite, erring man as has been placed in Elder Butler, for ministers are not as God; and too much reliance has been placed upon Elder Butler in the past. Even the messages and testimonies were made of none effect through the influence of the words and ideas of Elder Butler. This sin has not been repented of by some of our people, and they will have to go over the ground again and again unless they cease from man, and put their whole trust in the living God.*7LtMs, Lt 14, 1891, par. 31*

The mold which has been given to the work through the influence of Elder Butler has caused the labor of many toilsome years to be effaced. It is because men have been encouraged to look to one man, to think for them, to be conscience for them, that they are now so inefficient and unable to stand at their posts of duty as faithful sentinels for God, allowing no one to interfere in matters pertaining to their relation to God. Let men seek not to men but to God for wisdom. As a people we are not what we should be because we have depended upon the wisdom of mortals, and have not made

God our dependence and trust. O when will the people of God learn to love God supremely and their neighbors as themselves?⁷*LtMs, Lt 14, 1891, par. 32*

Well, this letter was to have been short, and lo, I have made it long.⁷*LtMs, Lt 14, 1891, par. 33*

Yours in faith and love.⁷*LtMs, Lt 14, 1891, par. 34*

Lt 14a, 1891

Harper, Laura

Battle Creek, Michigan

March 8, 1891

This letter is published in entirety in *TSB 63-67*.

Dear Sister Laura Harper,

I thought I would write you a few lines because I have interest in your soul, and I am sure your feet have been dangerously long in the path that leads to perdition. You have not been gaining any strength to overcome every defect of character, but you have been pursuing a course that is unchristian. *7LtMs, Lt 14a, 1891, par. 1*

Now I know that had you followed the advice which I gave you in the name of the Lord, you would, today, be far in advance of what you now are spiritually. But all my advice was cast aside as naught, and I felt that it was no use to seek to do you good because my soul would be wounded and your soul unhelped, unless I should coincide with your ideas in regard to your marriage with Walter Harper. This I shall never do, because I know you are pursuing a course which is not right and which the Lord will not approve. If your course were right you would not have suffered as you have. *7LtMs, Lt 14a, 1891, par. 2*

Your course since you left Walter Harper has been such as has not raised you in the estimation of any one who has the love of God abiding in the heart. You have ever loved to be in the society, and have encouraged the attention, of young men. This you have done to your own injury. Advice and counsel in this matter has not done you any good, but created in you feelings of resentment. But will you consider how the heavenly angels look upon the course you have persistently pursued in having your own way and your own will, strong, defiant, determined? You have kept to your own ideas irrespective of right or righteousness. *7LtMs, Lt 14a, 1891, par. 3*

Does it pay, Laura? Can you afford to spend the few moments of

probation in the kind of life you have chosen? Certainly had you consented to live with Walter you would not have been any more unhappy than you have been. You have set up your will, but is it God's will? But I wish you to see yourself as God sees you. You once loved God, but you have lost your first love. You do not love God; you do not love holy things. Your influence is not to others a savor of life unto life, but of death unto death.*7LtMs, Lt 14a, 1891, par. 4*

In the place of growing in grace and the knowledge of our Lord and Saviour Jesus Christ you are separating farther and farther from the Lord. If you were pursuing a right course, you would not reveal this spiritual declension. The Bible is not precious to you as it once was. You read it a little out of a sense of duty, but not because you wish to hear the voice of God in His Word. You pray sometimes, but it is only a form. You do not take all your troubles to God and plead with an humble heart to know His ways and His will. We cannot sanction your course; we have not felt that your example was safe for anyone to follow.*7LtMs, Lt 14a, 1891, par. 5*

In the place of widening the mark that separates you from the world, you have been narrowing the mark until it is obliterated. Should the Lord say today, Cut down the tree, why cumbereth it the ground, you would have no part in the first resurrection. Your conversation is not refined and choice; no one would suppose you to be a Christian by your loose, reckless talk and the company you have chosen of late years.*7LtMs, Lt 14a, 1891, par. 6*

You are losing, and so is your sister, every day, making it harder and more difficult for you to retrace your steps. Can you afford to do this? Have you become entirely reckless, and careless in regard to your soul? I have a message from God to you that you need not despair, but return unto the Lord; 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.*7LtMs, Lt 14a, 1891, par. 7*

Lose sight of everything but one thing, that is: How is it with my soul? Should sickness and sudden death come to me now, what is

my hope of entering the mansions Jesus has gone to prepare for those who love Him? Shall Jesus have died for me in vain? Will you choose your way, your will, and refuse to keep the way of the Lord? Your heart has been growing harder and harder, but, Laura, fall on the Rock and be broken; surrender yourself to God; return back to Jesus. *7LtMs, Lt 14a, 1891, par. 8*

The same sunshine that once shone into your heart and melted it, the same sunbeams of the Sun of Righteousness that illuminated your mind with its pure rays, is seeking your heart and mind today. The same Jesus who spoke pardon to your soul is speaking to you today. His blood has lost none of its efficacy; it can cleanse you from all sin. The same Spirit that once drew you to Jesus with the cords of His love, is waiting to lead you back to Him again. Do not think of anything except it is Jesus. Break your heart, confess your sins, forsake them and turn to the Lord with full purpose of heart. When you show a determination to be right before God, to forsake your way for God's way then will He restore unto you His salvation. *7LtMs, Lt 14a, 1891, par. 9*

Some things look impossible to you now that will certainly change in appearance when your heart is changed by the grace of God. Your heart has become sad at times as you know you are in an unsaved state and that you are grieving the Saviour by your wrong doings. When you come to yourself you are amazed at the distance you have placed between yourself and your Saviour. You have again and again resolved to reform, but you have as often failed because you made these resolutions in your own strength. Your moral power has become weak. Your will power is strong enough, but it is not strong on the Lord's side. You are not able to fix your mind upon the Word of God. You have talked enough, but it has only sunk you lower. Your heart does not feel when you try to pray. *7LtMs, Lt 14a, 1891, par. 10*

Now, make a desperate effort, take your mind off from yourself, off from your securing a divorce, off from Walter, off from everything mortal, and commence with your own soul. Cry out in earnest, "Lead me to the Rock that is higher than I. Save, Lord, or I perish. Create in me a clean heart, O God, and renew a right spirit within me. Purge me with hyssop, and I shall be clean. Wash me and I

shall be whiter than snow.” [*Psalm 61:2; Matthew 8:25; 14:30; Psalm 51:10, 7.*]*7LtMs, Lt 14a, 1891, par. 11*

We are surrounded with iniquity in its various forms. You need a helper. The Lord knows all our works, even our thoughts are before Him as an open book. I now make my appeal to you. It is to change right about. Step from under Satan’s hellish banner, and step under the blood-stained banner of Jesus Christ. Will you do this? Will you change your spirit for the spirit of Christ?*7LtMs, Lt 14a, 1891, par. 12*

When your mind delights to dwell upon heaven and heavenly things, there will be no desire with you to enjoy the society of young men. There will be kindled in the soul the most intense desire to be like Jesus. By beholding we become changed into the same image. Carnal thoughts, carnal feelings, will be no longer entertained. You will no longer [be] frivolous, cheap in talk, and unholy in life. Then you will reach through the grace of Christ the highest standard of purity and elevation of character.*7LtMs, Lt 14a, 1891, par. 13*

I now commit you to God and to His grace. But work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His good pleasure.*7LtMs, Lt 14a, 1891, par. 14*

In love.*7LtMs, Lt 14a, 1891, par. 15*

Lt 14b, 1891

Haskell, Sr.

Refiled as *Lt 14b, 1892*.

Lt 16, 1891

Irwin, Brother and Sister

Petoskey, Michigan

June 9, 1891

See variant *Lt 16a, 1891*. 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.

Dear Brother and Sister Irwin:

Some things have been presented to me in regard to the mission in Cleveland. I have felt great interest in that mission, for the Lord has presented before me that He had many precious souls in that city. I was shown that a house of worship should have been erected three years ago. A much larger work would have been done, had the leading men stood where they should, in piety, in devotion, and spiritual discernment. Time is passing, and the lack of personal piety and earnest, sanctified energy is felt all through the conference.⁷*LtMs, Lt 16, 1891, par. 1*

The Lord did not lay upon Bro. Underwood, or any of the brethren who were associated with him, the burden of establishing a health institution at Mr. Vernon. In this work they had not an eye single to the glory of God. All the energy and tact and labor that was bestowed on this institution should have been given to more specific work in making the Ohio Conference what it ought to be, but what it is not now.⁷*LtMs, Lt 16, 1891, par. 2*

Had the energies been directed to the building of a church in Cleveland and the establishing of a mission, properly planned and managed, the movement would have been well pleasing to God; it would have given character to the cause of present truth in that city, and very many souls would have been added to the church, of such as should be saved. Satan says, I will defeat that: there shall be no triumph of the truth in this city. So through unsanctified ambition and attention, the energies and the means were directed to the

establishing of an institution at Mt. Vernon.*7LtMs, Lt 16, 1891, par. 3*

An effort has been made to have all the means available turned into this one channel. Men have been urged to moves that their own judgment told them were not best. Brethren are disappointed, and some are discouraged, as they see that their money is invested where they receive no benefit from it themselves and where it is doing no real good to the cause. And yet there has been a bitterness of spirit with some of the responsible men in this enterprise because they could not make all see the matter as they did and act according to their judgment.*7LtMs, Lt 16, 1891, par. 4*

An undue pressure has been brought to bear upon the people; flattering prospects of future prosperity for the institution have been presented; but in all this work, self has been largely interwoven, and the eyes of many have been blinded, so that they do not discern spiritual things. Thus some souls have become disaffected.*7LtMs, Lt 16, 1891, par. 5*

Great effort has indeed been put forth to make the Mt. Vernon institution a success. But is it a success? What if it should become self-sustaining? At what a cost! The important work that ought to have been done to bring prosperity to the cause of God is not done. Advance moves, which should have been made in other branches of the work, have not been made; angels of God have waited for the human agencies to co-operate with them, but they have met with a feeble response. The missionary spirit, diverted from the proper object, has been waning, and dissension, disunion, and discouragement have been leavening the conference.*7LtMs, Lt 16, 1891, par. 6*

Had the same energy, zeal, and devotion been given to the real, living issues concerning the cause of God in the Ohio Conference, and especially in the city of Cleveland, many souls <now in darkness of error> would now be rejoicing in the truth. The Lord's cause has been betrayed by worldly, ambitious projects that will prove an injury to those who devise them, hurting their influence by shaking the confidence of the people in these leading men. The work of God, that ought to have been increasing in power and

efficiency, is left to struggle along as best it can, while every string is drawn to secure means that the Mt. Vernon institution may not prove a failure. I wish that everyone who has been misled by this matter might see the bearing of this enterprise upon the Ohio Conference. In time they will know something of this, but they cannot know the full extent of its influence.*7LtMs, Lt 16, 1891, par. 7*

I have much to write on this subject if I can find time. Ohio is years behind her appointed work and sacred responsibilities. The various endowments of the members of the church are so many entrusted talents which the Lord expects us to increase by constant use. He has made men almoners of His providence, to supply the necessities of the poor, who are always with us. There should be no swerving from duty in this line and no robbery toward God in withholding the tithes and offerings from His treasury. In this matter I appeal to the believers in Ohio to take correct observation of their bearings. What has the Lord signified that you should do to advance His work in your state?*7LtMs, Lt 16, 1891, par. 8*

When Jonah was commanded to bear God's message to Nineveh he fled to Joppa, but the journey was not a prosperous one. His experience has a lesson for us. If the Lord had a work to be done in Cleveland, if a house was to be erected for His name's glory, a place prepared to gather in souls who embrace the truth, and all the interest, the energy, and money were turned into another channel, making it impossible to do what ought to have been done <years ago,> can you be surprised that the work has been hindered, that God has been dishonored, and that selfish projects have not succeeded? No man can serve two masters.*7LtMs, Lt 16, 1891, par. 9*

All the devotion that has been given to the Mt. Vernon Sanitarium was called for in another direction. If Jesus were on the ground, He would repeat the words spoken eighteen hundred years ago, "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 for harvest." [*John 4:35.*] "Why stand ye here all the day idle?" [*Matthew 20:6.*] "The night cometh, when no man can work." [*John 9:4.*]*7LtMs, Lt 16, 1891, par. 10*

Lt 16a, 1891

Irwin, Brother and Sister

Petoskey, Michigan

June 9, 1891

Variant of *Lt 16, 1891*. 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.

<Dr. Kellogg: Please read and then place in Elder Olsen's hands or proper persons who will not neglect to give it due attention. I take it for granted you have more than you ought to carry now. E.G.W.>*7LtMs, Lt 16a, 1891, par. 1*

Dear Brother and Sister Irwin:

Some things have been presented to me in regard to the mission in Cleveland. I have felt great interest in that mission, for the Lord has presented before me that He had many precious souls in that city. I was shown that a house of worship should have been erected there years ago. A much larger work would have been done, had the leading men stood where they should, in piety, in devotion, and spiritual discernment. Time is passing, and the lack of personal piety and earnest, sanctified energy is felt all through the conference.*7LtMs, Lt 16a, 1891, par. 2*

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An effort has been made to have all the means available turned into this one channel. Men have been urged to moves that their own good judgment told them were not best. Brethren are disappointed, and some are discouraged as they see that their money is invested where they receive no benefit from it themselves, and where it is doing no real good in the cause. And yet there has been a bitterness of spirit with some of the responsible men in this enterprise because they could not make all see the matter as they did and act according to their judgment.*7LtMs, Lt 16a, 1891, par. 5*

An undue pressure has been brought to bear upon the people, flattering prospects of future prosperity for the institution have been presented; but in all this work, self has been largely interwoven, and the eyes of many have been blinded, so that they do not discern spiritual things. Thus some souls have become disaffected.*7LtMs, Lt 16a, 1891, par. 6*

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Had the same energy, zeal, and devotion been given to the real, living issues concerning the cause of God in the Ohio Conference, and especially in the city of Cleveland, many souls would now be

rejoicing in the truth. But the Lord's cause has been betrayed by worldly, ambitious projects—projects that will prove an injury to those who devised them, hurting their influence by shaking the confidence of the people in these leading men. The work of God, that ought to have been increasing in power and efficiency, is left to struggle along as best it can, while every string is drawn to secure means that the Mt. Vernon institution may not prove a failure. I wish that every one that has been misled in this matter might see the bearing of this enterprise upon the Ohio Conference. In time they will know something of this, but they cannot know the full extent of its influence. *7LtMs, Lt 16a, 1891, par. 8*

Bro. Gilmore is not a man through whom the Lord can work; he has not an eye single to the glory of God. Selfishness has been woven into his life-experience. The advancement of the truth that God may be honored and souls saved to Christ has not been his chief ambition. Self stands first. If he can serve self, and yet see the cause of God advancing, he is pleased. But he must be thoroughly transformed in character, he must become Christlike in spirit and in works, or he will fail of securing that life which measures with the life of God. *7LtMs, Lt 16a, 1891, par. 9*

The Lord's work, the Lord's cause, must stand first in all our aims and purposes. Jesus came to our world to save the fallen race by bringing eternity within the range of their vision. If eternal things once attract the mind, the present world will appear as it is, a mere atom. The infinite treasures of the eternal life will reveal, in comparison, the littleness of the temporal. Eternal interests will become all-absorbing. *7LtMs, Lt 16a, 1891, par. 10*

Jesus did not come to destroy our interest in the duties which lie in our pathway here, but to break the spell of infatuation that the world's business casts upon the human mind. He lifts His voice in earnest, solemn warning, "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.*] He brings to view the nobler world, placing before men the eternal realities which they had lost sight of. Pointing to the glories of the future life, He warns them of the danger of fixing their affections upon this world. He deposes it from the highest place, assigning to it a subordinate, not

a controlling, power.*7LtMs, Lt 16a, 1891, par. 11*

Bro. Gilmore loves the world. This is characteristic of the unrenewed man as presented in the Scriptures—an inordinate love for worldly possessions. Unless the love of God, with its subduing, controlling power, takes possession of the heart, the things of this world will surely engross the thoughts and absorb the affections. The spiritual vision is distorted, and earthly advantages are so magnified as to eclipse the heavenly attractions.*7LtMs, Lt 16a, 1891, par. 12*

I have much to write on this subject if I can find time. Ohio is years behind her appointed work and sacred responsibilities. The various endowments of the members of the church are so many entrusted talents which the Lord expects us to increase by constant use. He has made men almoners of His providence, to supply the necessities of the poor, who are always with us. There should be no swerving from duty in this line, and no robbery toward God in withholding the tithes and offerings from His treasury. In this matter I appeal to the believers in Ohio to take correct observation of their bearings. What has the Lord signified that you should do to advance His work in your state?*7LtMs, Lt 16a, 1891, par. 13*

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All the devotion that has been given to the Mt. Vernon Sanitarium was called for in another direction. If Jesus were on the ground, He would repeat to you the words spoken eighteen hundred years ago, "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.] “Why stand ye here all the day idle?” [Matthew 20:6.] “The night cometh, when no man can work.” [John 9:4.] *7LtMs, Lt 16a, 1891, par. 15*

Several times your mission has been presented to me as not managed properly. Young men and young women were associated together in too great familiarity. They were receiving impressions that would demoralize their character and open the door to sensual practices. The frown of God was upon the mission. Some one was remiss in duty, and I saw that the Lord would visit for these things. Again I have been shown that there was danger, that clouds and darkness were gathering about the mission because your example, Bro. and Sister Irwin, was not correct. *7LtMs, Lt 16a, 1891, par. 16*

Nothing of commonness or familiarity should exist in the mission. Already the temptations of Satan have enclosed you; you are not safe where you are. The spell of infatuation is upon you. You have had light in warnings which the Lord has given to others similarly situated. In the warnings which I gave in your hearing directly after my return from Europe, did not the Lord speak to you? Were not those enough? *7LtMs, Lt 16a, 1891, par. 17*

I did not call you by name, but when you were introduced to me I knew that your case had been presented to me at the time when that of Bro. Stone was urged upon my notice. I thought that the testimonies I there bore would indeed show that the rebuke of God is upon all this lovesick sentimentalism and familiarity of married men with women. This was the ruin of Oviatt, and I fear that it will prove the ruin of many souls. *7LtMs, Lt 16a, 1891, par. 18*

I have heard of some things that have been taking place in the Ohio mission, just what have been presented before me as having brought the frown of God upon that mission and others in different states. Where there is an approach to unbecoming familiarity between married men and widows or young girls, how can you expect God to work in the mission? After the oft-repeated warnings that have been given, how can any venture upon this dangerous ground? Why does the president of the Ohio Conference show so great weakness? Why open the door to temptation? Why converse with another woman on a subject which should be mentioned to

your own wife only?⁷*LtMs, Lt 16a, 1891, par. 19*

It becomes leaders to make straight paths for their feet, lest the lame be turned out of the way. If there is an approach to this freedom of association on the part of the workers, let them find no place in the mission, for all connected with it should work circumspectly and show that the grace of Christ is abiding in their hearts. I have felt strongly of late that matters were wrong in Ohio, that men of experience were needed to direct the work in that conference. There is great need of divine enlightenment.⁷*LtMs, Lt 16a, 1891, par. 20*

Many who fall under temptation and reveal great weakness of character, excuse their wrong course because of their circumstances or surroundings; if it had not been for this or that, they would have been all right. It is true that when everything goes smoothly, we may appear very well, but that is no evidence that we are Christians. If Christ is in the heart, controlling the life, we shall manifest His spirit. The formation of Christian character goes on day by day. We must live to glorify God, instead of living to please ourselves; then there will be restfulness and calmness.⁷*LtMs, Lt 16a, 1891, par. 21*

Those who are in positions of trust, bearing responsibilities in the work of God have no safety unless they are constantly watching unto prayer. He who ceases to watch and pray will be overcome. Temptations will come, and the only way to resist them is to abide in Christ. Be Christians at home; live as in the sight of a holy God, not seeking to do any great thing, but just day by day living a life full of fragrance; by kindly words and deeds cheering and helping all around you. Do not confine your attention to a few favorites, but for Christ's sake show kindness to all, without partiality, without hypocrisy. A circumspect, holy life is a light to the world.⁷*LtMs, Lt 16a, 1891, par. 22*

The influence of an un-Christlike life on the part of a professed Christian has been presented to me in this manner: A man entrusted with the care of a garden has neglected his work. The vines are trailing upon the ground, stumps and unsightly rubbish obstruct the paths, and the garden beds are choked with thistles.

Yet this slothful servant goes to his neighbor and says, “I have come to help you set your garden in order. I know how to make great improvement in it and am pained to see it neglected.” The neighbor is not blind; he looks over to the speaker’s own plot of ground and thinks, “He might better attend to his own neglected work.”*7LtMs, Lt 16a, 1891, par. 23*

How many are neglecting the garden of the soul, who are unlovely in word and action, not circumspect in their home life, and yet trying to set others right. If all could hear the careless words and witness the unchristian deportment of those who are laborers among them, how much success would these workers have in saving souls from death and hiding a multitude of sins? O, what a farce is the religious life of many who profess to believe the truth!*7LtMs, Lt 16a, 1891, par. 24*

Let every professed Christian be just what he professes to be—Christlike. This will be considered by many a long, hard hill to climb. It will be, if they consent to make it so. But an earnest, determined effort to overcome in the name of Jesus, a will surrendered to Christ, a heart so closely united to Christ that His grace will flow into it, will make the Christian life easy. We must elevate the standard and begin just now to glorify God. As Christ’s ambassadors, we need the divine toning up. We want the fresh breezes from heaven to give vigor to our stagnant spirituality.*7LtMs, Lt 16a, 1891, par. 25*

I might point out in your life acts entirely unworthy of a Christian; but that would only be like picking the leaves off a living tree; they would put forth again as strong and full of life as ever. The work must be done for the heart. Then there will be a vivid sense of Christian courtesy and propriety; there will be high-toned morality, because the soul is beholding Jesus and becoming changed into His likeness. Then you will manifest carefulness in all the little things, taking up the duties nearest which have been neglected while you were ready to teach and admonish others. The only life which is worth living is one whose influence tends to elevate and ennoble other lives.*7LtMs, Lt 16a, 1891, par. 26*

We need to maintain a close connection with God, for at almost every moment there will be demands upon us for thoughtfulness,

for moral courage, for honest decisions. Those who have no real connection with God will acquiesce in things as they exist, drift with the tide, yielding to wrong influences instead of resisting evil and inspiring others with higher, holier purposes. These persons are hindrances to the advancement of the work. When they meet the record of their life, they will be compelled to see that it has been a failure, and to hear the just sentence, "Thou art weighed in the balances, and art found wanting." [*Daniel 5:27.*]7LtMs, Lt 16a, 1891, par. 27

Only that life and character which will stand the test both for time and for eternity can be called a success. A practical application of the truth to the soul will bring the life and character up to the divine standard. The workers in this cause may be true, they may live a noble life, and make life worth the living.7LtMs, Lt 16a, 1891, par. 28

Special light has been given to the conference in Ohio, but many do not heed the warnings; they do not attend to what the Lord would teach them. The danger signal has been lifted, and it is the duty of all to take heed.7LtMs, Lt 16a, 1891, par. 29

Lt 17, 1891

Irwin, G. A.

Harbor Springs, Michigan

July 20, 1891

Portions of this letter are published in *3SM 54-55; 4MR 63; 12MR 40-41*. †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 Irwin,

Your letter and your wife's were received in due time, and this is my first opportunity to answer you. In regard to the introduction to you, as near as I can remember I should have said that the first knowledge I had of you was from Brother Underwood. I inquired, I think, who you were, and he told me your name. When I wrote to you, I thought I had had an introduction. These little particulars are not all clear in my mind. Meeting so many, and being introduced to so many, one would need to have an immortal mind to retain all such particulars. I accept your statement and acknowledge that instead of an introduction to you I was, through inquiry, told your name. I was also told the names of others whose appearance struck me as if I had seen them before.⁷*LtMs, Lt 17, 1891, par. 1*

You seem to feel much aggrieved that I would listen to Elder Rice and then refuse to see you and hear your statements. I was much surprised at seeing Elder Rice. Had I known his errand, I would have refused to listen to him. He began to relate some things in regard to matters in Ohio. I had not strength to hear him and told him that I had come to Petoskey to escape these difficulties and trials, and find peace and rest. He continued talking, however, even while I was standing, my brain and nerves taxed to the extent of my power to endure. I knew it was not courteous in me, but I could not ask him to stay to eat with us. I did not ask him to come again. I told him it was not proper to bring these troublesome matters before me, and throw disagreeable burdens upon my soul, when I was trying to

get away from just such things. I advised him to go to some of our responsible men instead of burdening me. *7LtMs, Lt 17, 1891, par. 2*

The thought that I might have to present things which I knew existed, to reprove the familiarity which has been so often presented before our people as sinful, made me sick at heart. My soul was pressed as a cart beneath sheaves. It was not like me to show no gladness at seeing one who came so far to meet me and to let him go away without asking him to eat with us. It hurt me to do this. These things place me in very unhappy positions. *7LtMs, Lt 17, 1891, par. 3*

I told Elder Rice my condition, worn in mind and suffering from pain in my head and heart; it was impossible for me to hear him through. For weeks I had been threatened with paralysis. I told him that the least information of anything like too much freedom and familiarity on the part of others in their association was so painful to me that I could scarcely endure it, for confessions were coming to me from different persons, telling of their imprudence, how they had ventured into temptation, fearing no evil, until they had fallen into sin, and begging me to tell them how to make things right. *7LtMs, Lt 17, 1891, par. 4*

I said then that I would gather together all the articles of recent date that I had written on this subject and send them to every church in the land. By my direction, my secretary hunted up the articles which have not been published and sent them to Elder Rice. When she questioned as to whom she should send them, I said, I do not know; if you send them to Brother Irwin, they will go no farther, and I shall be responsible if the same things are repeated in the mission. I know not to whom the letters were finally directed, but think that they were sent to Elder Rice with a request that you should have them or read them. I designed that the church should be warned, or they needed these very cautions and warnings. *7LtMs, Lt 17, 1891, par. 5*

My health did not improve after this experience. I could not write on *The Life of Christ*, and went to the camp meeting in northern Michigan. I suffered much from pain in my heart, and my secretary said, "If others come to see you, they will not have the chance till I

interview them and learn what they have to say. No more burdens of this character are to come on you.” About that time your letter came, soliciting an interview. I had no hesitancy in answering you as I did, knowing that I was not able to see you or to hear anything more of this matter. I dare not imperil my life by a relation of matters which have been so painful to me.*7LtMs, Lt 17, 1891, par. 6*

I have been urged by the Spirit of the Lord to fully warn our people in regard to the undue familiarity of married men with women, and women with men. This lovesick sentimentalism existed in the mission at Cleveland before you were connected with it. I was shown you with others, manifesting the same; whether this was in the past or the future I cannot say, for often things are presented to me long before the circumstances take place. I wrote out that which I had seen, but could not find the matter when I wished to send it and therefore had to re-write it.*7LtMs, Lt 17, 1891, par. 7*

When Elder Rice came to me with his burden, I knew that the enemy had arranged matters so that what I might say in reference to the dangers threatening the mission would have but little force. When I am moved by the Spirit of God to give reproofs, many are ready to say, “Someone has told her all the circumstances to which she refers; that which she has written is from hearsay.” However great may be the error or sin of those who have been led astray in this matter of improper familiarity, it is too often the case that they do not sorrow because of their own weakness and defects, because of their lack of spirituality and devotion to God, but they complain that their case has not been dealt with in a manner to suit them, or to save them from embarrassment.*7LtMs, Lt 17, 1891, par. 8*

The question with you, my brother, should be, “Have I, in my course of action, given occasion for my good to be evil spoken of? Have I abstained from the very appearance of evil? Have I grieved the Spirit of God? Have I, in my position of responsibility, made straight paths for my feet, lest the lame be turned out of the way? How stands my case as God views it?” If Elder Rice has manifested imprudence, a lack of judgment in his use of the message I have sent, he must answer to the Lord for this. I shall not be accountable for his sins or his want of wisdom.*7LtMs, Lt 17, 1891, par. 9*

Every phase of this bewitching spirit of familiarity, this breaking down of the reserve and modesty that should exist between men and women, is Satanic in its origin and its workings. It is Satan's snare, his delusion. The trouble is with the heart. Unless the soul that has been once tainted with this power is truly converted, he will pass over the same ground again, and will be less able to withstand the devices of the devil.*7LtMs, Lt 17, 1891, par. 10*

The more our faith fastens and feeds on Christ, the more peace and confidence we shall have. The more we contemplate the unseen realities of the eternal world, and the more we by faith and hope enter into the city of God, walk through its streets, survey its glorious mansions, listen to the praises that ascend to God and the Lamb, the less will be our danger of being led astray, the less shall we desire human flattery or praise. The reason why we are so weak and have so little sense of true propriety of conduct is that our minds dwell so little upon heavenly realities.*7LtMs, Lt 17, 1891, par. 11*

The only way to displace every earthly object that would absorb our thoughts and affections is to have the mind weighted and balanced with things that are superior, even the eternal realities. Let the mind contemplate the great design of God in giving the rich and abundant promises of His Word to charm, to captivate, the human heart, so that the common and earthly things that naturally arrest the attention might appear as dross in comparison with the excellence of those things that are eternal.*7LtMs, Lt 17, 1891, par. 12*

You feel grieved because I refused to bid you come to Petoskey. One came without asking; if he had asked, I should have said decidedly, No; I am not able to see you. I plainly laid before this brother my state of health, and he should then have said no more upon the matters that he came to present. But after he had talked a while, I knew that I was unable both physically and mentally to endure any further strain and told him I could hear no more. You have charged me with partiality. Cannot you see that your coming would only burden me?*7LtMs, Lt 17, 1891, par. 13*

Neither you nor your brethren can discern the true state of ... [four pages missing] ... escape some of them.*7LtMs, Lt 17, 1891, par. 14*

But my brother, if I have refused you an interview, it was because I was at the time engaged upon matters which could not be deferred, preparing articles for publication to meet a pressing necessity, or I have had burdens to bear in meeting, which were all I could possibly endure. During the conference I was suffering pain and distress. Every day I had to fight the fight of faith. I could not engage in conversation with anyone unless compelled to do this; there were important matters at stake which could not be neglected.*7LtMs, Lt 17, 1891, par. 15*

All I can say is, I did all that was possible for me to do. I worked hours while others were sleeping: I visited all I could out of meeting, I bore the heaviest burden for souls. It is this hard labor that has enfeebled me, making it impossible for me to write upon the life of Christ.*7LtMs, Lt 17, 1891, par. 16*

My mind is so weary, my powers all the time so overworked, that I have little physical or mental strength. How little my brethren, who are so ready to judge me, know of my trials and conflicts. To do that which I understand to be the will of God, to subdue unbelief, to walk by faith, when my condition of health is so precarious and my life seems to be hanging in the balance through heart weakness—inability to take one free breath—all this requires a struggle that few can appreciate. No one but the Lord knows the steps I take when every advance step seems an impossibility.*7LtMs, Lt 17, 1891, par. 17*

One year ago I visited Petoskey for the sake of being where I could not see so many things to be done. I had designed to remain until cold weather compelled me to leave. But there came a pressing request for labor which I could not disregard. Knowing my interest in California and my repeated requests that help should be given to that state, the General Conference Committee had this proposition to lay before me: Elder Olsen and Elder Durland would attend the California meeting if W. C. White and his mother would attend the important meetings to be held in the eastern states, where these brethren had purposed to go. No time was given me to consider the matter. I must at once telegraph yes or no. I answered, Yes.*7LtMs, Lt 17, 1891, par. 18*

For three months I labored as earnestly as ever before in my life and was blessed of the Lord. In Washington, D. C., I worked too hard, but felt such intense interest that I could not forbear. After attending the round of meetings that had been planned, another four weeks' work was laid out before me. These included meetings at Philadelphia, Pennsylvania, Mt. Vernon, Ohio, and Syracuse, New York.*7LtMs, Lt 17, 1891, par. 19*

The meeting at Mt. Vernon was appointed in response to requests from yourself and others. I do not always answer such requests at once, because about four ways equally important present themselves. I cannot say no, and I dare not say yes until I see the providence of God indicating the route I should take. I had written letters to the effect that I would attend meetings on this line. But suddenly heart failure came upon me. These attacks come very unexpectedly, and it appeared that I could not live. No human power could give me relief; the Lord alone could restore me. Our friends in Washington were alarmed, and by their counsel we started at once for Battle Creek.*7LtMs, Lt 17, 1891, par. 20*

During that journey the threatening peril passed away, and upon reaching Battle Creek I learned why I had not been permitted to complete the round of meetings. Brethren in Battle Creek were praying that the Lord would send me there, for my testimony was needed at that time. The Lord laid upon me special burdens, which I carried until the conference, and all through the conference. I suffered great pain of the heart much of the time, but heeded it not; there was work to be done, and I must do it irrespective of suffering. I could sleep but a few hours at night. This constant burden has remained upon me ever since.*7LtMs, Lt 17, 1891, par. 21*

After the visit of Elder Rice at Petoskey, I attended the Northern Michigan camp meeting and labored hard. In consequence of a death trap (an out-house) on the premises where I made my home during the meeting, I had an attack of malaria soon after my return and was unable to think or write. When your letter came soliciting an interview, I could not say, Come. I knew it would be at the risk of my life. I said, "Spare me." I say again, Spare me these unnecessary burdens.*7LtMs, Lt 17, 1891, par. 22*

If my brethren would be circumspect in their course of action, as they must be if they ever see the kingdom of heaven, if they would not enter into temptation, I should not be compelled to devote time, distressing thought, and labor which cuts to my very soul—disagreeable in the highest sense—to unfolding to them their danger, and as a faithful watchman giving them warning. The time devoted to these painful duties might be given to the salvation of souls that are ready to perish. *7LtMs, Lt 17, 1891, par. 23*

Christ said to the Pharisees who were constantly complaining of Him, “The Son of Man is come to save that which was lost.” [*Matthew 18:11.*] Will those who have had the truth, who know the requirements of God, keep the way of the Lord so that my work may be of a different character? Will they make reproof and warnings necessary for their souls’ salvation because they do not heed the light the Lord has been giving us in His Word and in the testimonies? These instructions they will read and appropriate to themselves if they have a settled purpose, as had Daniel, not to defile themselves. Will brethren make it a painful necessity for me to write to them things grievous to my own soul and then feel ill-treated and abused because they do not discern in their case the danger and depths of the working of Satan? They find fault with the message and the messenger, they pity and sympathize with themselves. *7LtMs, Lt 17, 1891, par. 24*

God is working to save them, the Lord Jesus is knocking at the door of their hearts, the True Witness is saying to them, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm—and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent.” [*Revelation 3:15-19.*]*7LtMs, Lt 17, 1891, par. 25*

“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." [Verses 20-22.] Will the church hear? Will its members understand the message Christ has given? Will they cease to walk in the counsel of their own hearts, and heed what the Lord shall speak unto them? *7LtMs, Lt 17, 1891, par. 26*

Your course has not been right before God. If Brother and Sister Rice have done wrong, go and talk with them and see if matters cannot be adjusted. I cannot say that it is his duty to remain at the mission. I cannot say that God would have you remain there after showing such manifest weakness in the face of reproofs and warnings. "I know thy work: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." [Verse 8.] *7LtMs, Lt 17, 1891, par. 27*

Do not appeal to your own sympathies; do not dwell upon what Brother Rice has done or has neglected to do. Humble your own heart before God. You are not to sit in judgment upon the case of others until you show greater wisdom in making straight paths for your own feet. You may say, "Does Sister White think me all bad?" No, I do not; but one blot upon the character, one sin unconfessed and unrepented of, will close for you the gates of the city of God. You had light, you had knowledge, but did not choose to appropriate it. It meant someone else, not you. I love your soul, and I beseech you not to be deceived, but to see that you must follow the Lord with undivided heart. *7LtMs, Lt 17, 1891, par. 28*

The Saviour chose Judas, not because he was perfect in character, but notwithstanding his defects; He would give him the advantage of His own lessons of godliness, His own perfect and righteous example, that he might choose the beauty of holiness. Judas was always thinking that he would reform, but then he thought that his good qualities would counterbalance his hereditary and cultivated traits that were evil. I write these particulars to you because you have had so many temptations, so many jealous thoughts, and so great misunderstanding of me and my work. *7LtMs, Lt 17, 1891, par.*

All the time I am forced to give to perplexing matters requiring reproof is so much [time] taken from the very work the Lord would have me do. I am perplexed, distressed, and fearfully afraid for the souls of some who have had light and evidence but do not appropriate the same. They are erecting barriers that prevent me from doing the work I should attend to.*7LtMs, Lt 17, 1891, par. 30*

Now the General Conference has requested that I go to Australia this fall. I came to Petoskey to be free to write, but letters have followed me here, and I have had to answer them. The long letters that are called out from me are a heavy tax, though not so severe as conversation. I have as yet spent less than three weeks this summer in writing on the life of Christ. I feel that this book should be completed before I go to Australia, yet the people there have been for years pleading and entreating for me to bear my testimony to them.*7LtMs, Lt 17, 1891, par. 31*

And my brethren and sisters in America who have long had the light will, if the testimonies do not agree with their ideas, sit in judgment upon the message and the messenger as you have done. In their own eyes their judgment is sufficient. God pity His people, for the time will come when they will desire a vision from the Lord and will not have it. They have shaped their course according to their own understanding; but not according to the teaching and character of Christ, which is the only standard of righteousness.*7LtMs, Lt 17, 1891, par. 32*

I now leave this matter with you, and I beseech you not to excuse yourself in your too great familiarity with Sister Swift or any other woman. Not only do you blind your own eyes, but you become a blind leader of the blind. I am sorry for Sister Swift; it is evident that she has not that high standard of womanly dignity and circumspect deportment that would make her safe under trial and temptation. I know the danger, having had it presented before me so often. There is not one semblance of excuse for you or for her, and your wife has not done her duty to either of you. If Brother Rice and his wife have not conducted themselves as Christians, they must answer to God for this; but whatever their conduct, it cannot lessen

your sin in the least particular.*7LtMs, Lt 17, 1891, par. 33*

Those who claim to believe the Bible should live in accordance with its teaching, and thus be doers of the Word of God. The Scriptures enforce the highest morality. They present moral and social duties; they teach self-denial, and all true believers in the Bible will practice self-denial. There is a positive necessity that in every phase of human life those who claim to believe sacred truths should practice what they believe and teach to others.*7LtMs, Lt 17, 1891, par. 34*

The disciples of Jesus practiced His teachings. Jesus said of some that they did not believe in Him; He knew all such, they became offended at His sayings and left Him. These are mentioned as exceptional cases. They became the bitterest persecutors of Jesus. But as a rule the disciples of Christ conformed to the teachings that they gave to others. They practiced the lessons that were enjoined, and taught others to do the same. With all true believers there must be an utter disregard of selfish considerations. Their works, their behavior, must give no occasion for any to speak evil of them. Propriety of deportment, honesty, industry, deep piety, must be revealed in life and character. The truth we seek to advance must be substantiated by both precept and example.*7LtMs, Lt 17, 1891, par. 35*

I would warn you, my brother, to make straight paths for your feet, lest the lame be turned out of the way. I love your soul, but I hate every semblance of conduct in you that would make you and those associated with you spiritually weak. Beware of anything that will lower your ideas as to what constitutes correct deportment, so that a departure from purity will be regarded as of no special consequence.*7LtMs, Lt 17, 1891, par. 36*

Lt 17a, 1891

Ings, Brother and Sister; Fulton, John

On Steamship "Alameda,"

November 18, 1891

This letter is published in entirety in *18MR 237-247*.

Dear Brother and Sister Ings, and Elder Fulton:

I have learned of Dr. Burke's resignation. I am sorry indeed for this, for he is repeating his first experience. I see now, as ever I have, the danger of binding up in connection with, or in association in labor with, worldlings, professors or non-professors, who are in opposition to our faith, and who have no faith in the testimonies of reproof which the Lord sends. Not the least good can come of such a combination, or marriage in business, believers with unbelievers. There can be in this our work no more combination than oil can mix with water. Here is where the delusion and deception have come in. The world has been placed in front to carry out the workings of the enemy by his own subjects, the children of disobedience, and the children of God have been belittled, suspicioned, accused, and defamed by the agents of the wicked one. *7LtMs, Lt 17a, 1891, par. 1*

It is time our people who profess to love God heed the voice of the Spirit of God. Press together, press together. In unity there is strength, in dissension and drawing apart there is weakness. God would not have the soldiers in His army give away their fellow soldiers to the enemy, while they are overflowing with sympathy for the enemies of Christ and the truth. O consistency, thou art a jewel! God's people who have for many years been engaged in the work of God are set aside for a complaint coming from the enemies of God and the truth, and these enemies of Christ take their place. *7LtMs, Lt 17a, 1891, par. 2*

Where all of one faith should stand true as steel to the interests of each other, there is watching as spies, there are testimonies drawn out from persons, and an educating school is formed through this

process of surmising and reporting evil that will separate the souls from God and open the door wide for the polluting, corrupting power of Satan to have full sway over the minds of the workers. There will be a suspicion created against one who is entirely innocent of any wrong but who was simply discharging his duties as best he knew how. God is not at all in this business, of those of the same faith thinking the worst of believers in the truth, while the mantle of sympathy and love covers those who are full of bitterness against Jesus, who is the Truth, the Way, and the Life.*7LtMs, Lt 17a, 1891, par. 3*

God calls for all who claim to be His followers to show their faith by their works. We are not to enter into secret confidences with those who love not God nor keep His commandments. We are to seek most earnestly to keep in sympathy and harmony with those of like faith, and we will do this if we are indeed a living branch of the True Vine. They will be one in Christ, brought into practical sympathy with Christ in His mission and in His work, to save the souls for whom Christ has died, not in their sins but from their sins.*7LtMs, Lt 17a, 1891, par. 4*

But these sinners are not in any case to have the supremacy over the children of obedience and light.*7LtMs, Lt 17a, 1891, par. 5*

The children of God are to appreciate and love that which Christ loves, and His saints are to be one in sympathy, as He, Christ, is one with the Father. They are not to draw apart from one another and work away from the prayer of Christ, and associate with worldlings, willing to be divided and stand apart from God's chosen ones, while they link up in bonds with unbelievers. In this they are showing what manner of spirit they are of, speaking bitterness to one another, thinking evil of one another, yet expiating largely on the sympathies to be bestowed on those who hate God and the truth. All uncharitableness is to be excluded, and God's people are to be bound together in the holy bonds of unselfish love.*7LtMs, Lt 17a, 1891, par. 6*

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that

thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.” [John 17:14-22.]7LtMs, Lt 17a, 1891, par. 7

Here are truths, deep, broad, and eternal, to govern every church in our land that accepts the truth of heavenly origin. “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.] Here are the principles to be acted upon in the church and in all our institutions. To take any other course of action is not to keep the way of the Lord but to walk in the sparks of one’s own kindling, and bring in principles after the fashion and order of the world, which will take the strength and vital godliness from the church, however much they may claim to be the followers of Christ.7LtMs, Lt 17a, 1891, par. 8

Listen to Him who spake as never man spake to His children who believe in Him: “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.” [John 14:14-17.]7LtMs, Lt 17a, 1891, par. 9

Then I ask, How can it be possible that those who love God and the truth will be truly estimated and kindly received by the world who seeth not the truth because they see not and love not the Author of truth? “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto

us, and not unto the world?" Let everyone mark the answer, "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." [*Verses 21-24.*]*7LtMs, Lt 17a, 1891, par. 10*

Here is presented the line of demarkation clear and distinct between him that serveth God and him that serveth Him not. Will those who are associated together in our important institutions see the difference Christ has placed between the believers and unbelievers? Then let them not advocate by precept and example that the disobedient, unbelieving element possess so much of the grace of Christ that they will appreciate the spirit and the work of those who love God and keep His commandments. Christ says they will not know the truth, because they see not Christ and the Father. Satan is well pleased if he can so impose upon inexperienced minds that they shall believe that all is good of the disobedient, all is virtue and truth in the words of those who are of the world, agents of the wicked one, while they must regard with suspicion those who love God and keep His commandments, and believe all is bad of them which the disobedient may arraign and forge against them.*7LtMs, Lt 17a, 1891, par. 11*

There has come in a wonderful blindness in consequence of the perverted experience of men who have joined in bonds of affinity with the world. These men have not a vital connection with Christ. They see not Jesus as He is, and see not the beauty, loveliness, and exalted character of the truth. They put darkness for light and light for darkness.*7LtMs, Lt 17a, 1891, par. 12*

Dr. Burke has placed himself on the world's side, and I feel very sorry for him, for his moral and spiritual eyesight is blinded. He sees nothing clearly, and after every effort shall be made to open these blind eyes, and if he refuses to see, then by all means accept his resignation. God would have men in responsible positions who are praying for uncorrupted, unstained, pure religious discernment that they may educate correctly in our health institutions. There must be no betrayal of sacred trusts for this would be the traitor's work. The institutions for health should not be a school where surface work is

done and the heart uninstructed, but where there shall be education after the Divine mind and will; for, in order for our medical institutions to be what God would have them there must come into them a regenerating power, a spiritual life, that each worker must strive to live by every word that proceedeth from the mouth of God. They are not one of them to receive their inspiration from those who are bitter against the truth, to institute a criticizing judging against their own brethren and sisters whom they are taught by Christ to respect, to love, to esteem better than themselves. The workers at the Health Retreat need to unlearn many things. Those who are in positions as teachers need, indeed, that one teach them the first principles of Christianity, which is to love one another as Christ has loved them. *7LtMs, Lt 17a, 1891, par. 13*

Whatever moral power any of us possess it does not come by inheritance, it is attained only by [a] minute-by-minute fight of faith. This is the only way anyone can come into possession of the higher wisdom which is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits. These words are to be carefully pondered. Unless they are practiced, the souls will be lost. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." [*Ephesians 4:25.*] These words need to be acted upon, for the Lord looketh upon the heart, and He cannot be in any way deceived by pretense and by hypocrisy. *7LtMs, Lt 17a, 1891, par. 14*

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is." [*Ephesians 5:11-17.*] These Scriptures were presented to me as applicable to the situation at the institution at St. Helena, and much more has been opened before me, but I hope and pray that God will give them hearts of flesh and take away their hearts of stone that they may be converted and saved unto eternal life. *7LtMs, Lt 17a, 1891, par. 15*

God will not be trifled with. There needs to be a complete renovation in the Health Retreat. A working from Christlike principles, then the cloud resting upon that institution will be rolled back. Never, never will the Lord vindicate the work that has been going on for some time in the institution at St. Helena, where there is no distinction made between the precious and the vile. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:29-32.*]7LtMs, Lt 17a, 1891, par. 16

We have the fullest faith in laboring for sinners to be converted, but we have not a particle of light from God to regard sinners as saints, and those who love God, our brethren, regard as sinners because sinners mistrust them and complain and murmur against them. "Be ye therefore followers of God, as dear children; and walk in love, as Christ hath also loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather the giving of thanks." [*Ephesians 5:1-4.*] Here is where there is something that is essential to be set right: If Jesus should stand in the gentlemen's bathroom, He would purge it from its uncleanness and unholy conversation and its low cheap sentiments that proceed from unsanctified lips and impure hearts, "neither filthiness, nor foolish talking." O, what examples in words and deportment have been given unbelievers!7LtMs, Lt 17a, 1891, par. 17

Educating needs to be carried on through the departments of the various branches of the work of entirely a different kind than has been given in times past. Read the words found in *Ephesians 5:5, 6*. "Let no man deceive you with vain words: for because of these things, cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: Walk as children of the

light: (for the fruit of the Spirit is in all goodness and righteousness); proving what is acceptable unto the Lord.” [Verses 6-10.] *7LtMs, Lt 17a, 1891, par. 18*

This work of close investigation has been strangely neglected, while there has been a seeking spot and stain, or catching up some little supposed mistake, in those who were far nearer the kingdom of God than those that accused them. This mold that has been given to the institution must be changed. “And have no fellowship with the unfruitful works of darkness but rather reprove them.” [Verse 11.] *7LtMs, Lt 17a, 1891, par. 19*

O, there is need of the grace of Jesus Christ passing into the heart of every worker in the institution, from the highest to the least, if you meet the condition of the heavenly Father’s blessings. The question is asked by Dr. Burke, What do you care for right or wrong? A great deal, Dr. Burke. If I did not, I would have held my peace. I would not have given the exhortations and reproofs that I have done to bring sinners to repentance who think themselves just. Jesus loves these deceived souls, although they are blinded, deluded by Satan and his agents. *7LtMs, Lt 17a, 1891, par. 20*

Jesus loves His children, even if they err. They belong to Jesus and we are to treat them as the purchase of the blood of Jesus Christ. Any unreasonable course pursued toward them is written in the books as against Jesus Christ. He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted, although imperfect. Jesus is perfect. Christ’s righteousness is imputed unto them, and He will say, Take away the filthy garments from him and clothe him with change of raiment. Jesus makes up for our unavoidable deficiencies. Where Christians are faithful to each other, true and loyal to the Captain of the Lord’s host, never betraying trusts into the enemy’s hands, they will be transformed into Christ’s character. Jesus will abide in their hearts by faith. *7LtMs, Lt 17a, 1891, par. 21*

All this spirit of picking flaws in a person’s words or deportment, setting one and another on their track to think evil and to communicate evil, is of Satan. Dr. Burke accuses me of having the spirit of the evil one. Dr. Burke, the Lord be judge between thee and

me. I present this charge before the Lord. When Ahab met Elijah after he had been doing wicked actions, and when his apostasy affected all Israel, he said to the man whom God had given a message to the king, "Art thou he that troubleth Israel?" Elijah answered, "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 18:17, 18.]*7LtMs, Lt 17a, 1891, par. 22*

God has given me my work, and that message He gives me I shall bear whatever the consequences may be. I expect to meet in the judgment the words spoken to Sr. Gates. Whatever report she has made which inspired Dr. Burke to speak, with pen, words to me as no man or woman has ever addressed to me by pen or voice, reveals the spirit that has been fast becoming a controlling power in the Health Retreat. Now, all the words I uttered, I did because I could not endure the wrong practices which were perverting souls as is evidenced in the spirit and the manner of working that Sister Gates has been engaged in. The rebuke of God is upon her, and upon those who have inspired her to engage in a work that God has never set her to do—to judge and accuse and condemn, while the one in error was left unwarned, uncorrected.*7LtMs, Lt 17a, 1891, par. 23*

This is the manner of Satan's working, but the rebuke of God is upon all who participate in this kind of work from the greatest to the least. The precious children of God whom Satan and his angels are seeking to destroy, are to be strengthened and encouraged, and not to be torn in pieces. The best missionary work that can be done is to help and strengthen her sisters in the faith, all seeking to be faithful and true in a humble way, never stabbing in the dark, and neglecting the plainest duties marked out in the Word of God, to deal faithfully with those she thinks in error.*7LtMs, Lt 17a, 1891, par. 24*

I have done only the work God has given me to do, the very work I have been doing for the last fifty years. What means this spirit of denunciation because I have not shunned to declare the counsel of God? And I have other things to say at the right time. When God says speak, I shall do this. But I feel great pity for Dr. Burke,

because he is departing from the living God, and for what? O, let him answer, For what? Dr. Burke, For what? A mess of pottage. Selling your eternal interest for a cheap price. Will he yet see? I ask myself, Will he repent? Will he be converted? Will he renew his covenant at the cross of Calvary? "As for me and my house, we will serve the Lord." [*Joshua 24:15.*] Will he now cleanse the soul-temple of its moral defilement, and let the Spirit of God supply the vacuum?⁷*LtMs, Lt 17a, 1891, par. 25*

He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. "Choose ye this day, whom ye will serve;" "If the Lord be God, follow him: but if Baal, then follow him." [*Joshua 24:15; 1 Kings 18:21.*] I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job, were in the land, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness, which is the imputed righteousness of Christ.⁷*LtMs, Lt 17a, 1891, par. 26*

The end is near. It is not long before the passions of the carnal, selfish heart will be revealed and every secret thing brought to light. O, that angels of heaven would impress upon human hearts the peril of choosing to walk in the sparks of their own kindling and refusing to walk in the way of the Lord. Now, Dr. Burke, in the judgment you cannot say you received not the warning the Lord has sent you. I have told you that unless you turn from every evil way, separate from sin and sinners, and no longer make them your confidence, and you come out from them and be separate, you will become darker and darker until you will not hesitate to do very many things you now think it impossible for you to do.⁷*LtMs, Lt 17a, 1891, par. 27*

The Lord is still gracious; the Lord will still pardon, but your character must be transformed. There must be no guile found in the mouth of those who stand on the sea of glass. All this exaggeration, all misstatements, everything untrue must be put away from you,

and you stand forth out of every secret work, open as the day, and you living as seeing Him who is invisible. This is the last appeal I expect to make to you. I have still a letter, packed away by mistake, I shall send you if the Lord bids me, then our communication ends if you remain of the same mind. *7LtMs, Lt 17a, 1891, par. 28*

[Note in margin:] Will you please read and return to me as I have not another copy. Reserve a copy, if [you] please, but return this and oblige. E.G.W. *7LtMs, Lt 17a, 1891, par. 29*

Lt 18, 1891

Irwin, Brother and Sister

Petoskey, Michigan

June 29, 1891

Portions of this letter are published in *1MCP 237; 8MR 244*.

Brother and Sister Irwin:

On my return from the camp meeting at Sherman, Michigan, I found your letter requesting an interview with me. I do not think this is essential. It would take time and money, and I am so pressed with writing and many cares that it would be painful to me. You must excuse me from this additional responsibility. State plainly by letter what you wish to state.*7LtMs, Lt 18, 1891, par. 1*

I have addressed you both, including Sister Irwin's name, because she is connected with you and should have seen the danger, the appearance of evil, in your having the least talk upon common subjects with any other woman. It is no virtue in her to be so wrapped up in any woman that she cannot see that her husband is not treading in safe paths in giving that woman undue attention. Warnings have been given again and again, but notwithstanding this there has been too great familiarity in your association with Sister Swift.*7LtMs, Lt 18, 1891, par. 2*

Sister Swift should have heeded the warnings. You should have guarded yourself at every point. And if you did not abstain from the appearance of evil, your wife should have had discernment enough to warn you both. She might regard it as a virtue to be so free from jealousy and evil surmising that she would not see any danger; but it is her duty, if she loves her husband, to guard his reputation sacredly, to be watchful, and to speak words of caution. This she should have done to Sister Swift.*7LtMs, Lt 18, 1891, par. 3*

Sister Swift has lacked discernment in that she did not keep herself perfectly clear in her widowhood, standing in piety, in reserve, in modesty, not giving the semblance of a chance to evil or

encouraging you to indulge in the least familiarity with her. *7LtMs, Lt 18, 1891, par. 4*

Has not enough been written in regard to this matter? Do you feel that you are an exception, that your mountain stands sure, that no exceptions will be taken to your undue attentions, your uncalled-for interest in, and association with, another woman than your wife? Satan has put a blind before your eyes. This matter has been presented before me in the light in which the Lord regards all such things. The trouble is with the soul. The heart is not right with God. You need Christ abiding in you. Then there would be no evil thing to say of you. You would walk circumspectly. You would be holy in all manner of conversation. You would give no occasion for your good to be evil spoken of. As a married man in a mission, where everything should be conducted in a manner that would be above suspicion, you would be pure in all your words and actions. All appearance of evil would be strictly avoided. *7LtMs, Lt 18, 1891, par. 5*

Elder Rice should have told you his history—how Satan led him on step by step, little by little, until when the warning came from me to him, he said, “I have done no moral wrong.” What idea could he have had of what constitutes moral wrong? If he has presented his own case, his dangers, his sin before you, and warned you not to do as he did, not to be led on by the deceiving power of the enemy, and yet you heeded not, but placed yourself on the enemy’s ground, you are without excuse. That you have not committed open sin does not leave you guiltless, by any means. *7LtMs, Lt 18, 1891, par. 6*

Eternal vigilance is the price of safety, especially in this age of the world, when its inhabitants are like the inhabitants of Sodom. What more can be said than has been said, what more can be done than has been done, to warn, to guard the workers in our missions and in our institutions, I am at a loss to determine. What is the reason for this careless inattention to warnings? Is it because the heart is not right with God, is not keeping “the way of the Lord” [*Genesis 18:19*], but is left to drift in any way Satan may choose? *7LtMs, Lt 18, 1891, par. 7*

Everything connected with our missions should be above reproach. Everyone who has any part to act in them should be an example to the flock. There is need that many moments be spent in secret prayer, in close communion, not with human beings, but with God. Then only can noble victories be won. Every arrangement of the mission household should be such as to garrison the soul, that it may not be led into temptation. The life and character must be kept from every stain of evil. Every unholy passion must be kept under the control of sanctified reason, through the grace abundantly bestowed of God in every emergency. But let no arrangement be made to create an emergency, let there be no voluntary act to place one where he will be assailed with temptation, or give the least occasion for others to think him guilty of indiscretion. "The Lord seeth not as man seeth." [1 Samuel 16:7.] *7LtMs, Lt 18, 1891, par. 8*

I have been shown that those who are trying to purify their souls through obedience to the truth, yet who have had no opportunity of making special efforts and sacrifices for Christ and His cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr that is the most acceptable to God; it may not be the missionary whose life has been one of trial and endurance that stands highest in heaven's record, but that of the Christian who is such in his private life, in his daily struggle with himself, in the control of his passions, in cleanness of purpose, in purity of thought, in patience, meekness, and longsuffering under the test of provocation, in piety, in devotion, in his holy faith and trust in God, in his faithfulness in little things, in the management of his family, who keeps the mark of the prize of his high calling ever before him, looking unto Jesus, the Author and Finisher of his faith, keeping it ever in view that he is living for the future, immortal life, and in his home life representing the character of Jesus—that such a one may be more precious in the sight of God than the man who goes as a missionary to heathen lands, or ascends the scaffold to die for his faith. *7LtMs, Lt 18, 1891, par. 9*

Oh, how different are the standards by which God and man measure character! God sees many temptations resisted of which the world, and even near friends, never know—temptations in the home, in the heart—He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil.

He sees the whole heart's devotion to the upbuilding of the cause of God, without one tinge of selfishness; He has noted those hours of hard battle with self, battles that won the victory—all this God and angels know.*7LtMs, Lt 18, 1891, par. 10*

Oh, that men would live as in the sight of a holy God! Then how careful would they be not to offend God, how careful as to what standard they adopt in estimating sins! The Word of God is the rule of life, but how few are doers of the Word! Human opinions are regarded as of value, but God looks at the heart. Many will be lost who think themselves Christians, and many will be in heaven whose neighbors supposed they would never get there. God judgeth not as man judgeth. Man judgeth from appearance, but God judgeth from the heart. The Lord knows the strength of the temptations that He permits. He sees the inward conflict, the severe struggles of him who gives up the visible on the strength of God's promise that presents before him the invisible.*7LtMs, Lt 18, 1891, par. 11*

As never before Satan is busy in the Christian world, and among us as a people, weaving a spell with which to enchain the soul, and those who yield to it are in close intercourse with fallen angels, learning from them their deceptive arts—how to deceive themselves and others. “Who,” inquires the apostle, “hath bewitched you, that ye should not obey the truth?” [*Galatians 3:1.*] They seduce others into sin, and by their own course of action confirm them in their attachment to the world, and in their transgression against God.*7LtMs, Lt 18, 1891, par. 12*

Shall not the people to whom the Lord has entrusted great responsibilities, sacred, holy trusts, have, and manifest, a righteous indignation against those practices and pursuits which defile the mind, soul, and body—practices that are the fruit of misplaced, perverted affections? We are living in the very atmosphere of Satanic witchery. Satan will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ. Those who do nothing to encourage temptation will have strength to withstand it when it comes; but those who keep themselves in an atmosphere of evil, of Satanic witchery, will have only themselves to blame if they are overcome and fall from steadfastness.*7LtMs, Lt 18, 1891, par. 13*

We are to learn that self-denial must be practiced, the cross must be borne, at every step, for our own good, for the good of others, and for the glory of God. Those who profess to believe the truth are far behind in practicing its principles, and that is why they have so little spiritual strength. They are lax and loose in the Christian life. Strict integrity toward God is a rare thing. There are many professors of religion, but few who do not deny Christ daily in their practical life. They are dishonest toward God. Everything has been done that God could do to make Christians such not only in name, but in practice. We must lie low at the foot of the cross, cultivating faith by exercising faith, cultivating fervor, humility, meekness, and lowliness of mind. Then we shall glorify God in all we say or do. *7LtMs, Lt 18, 1891, par. 14*

“Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord?” [*Jeremiah 23:23, 24.*] The Lord is looking upon every individual; He is omnipresent. His eye reads the heart. When Eliab, the son of Jesse, passed before Samuel, the prophet said, “Surely the Lord’s anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” [*1 Samuel 16:6, 7.*]*7LtMs, Lt 18, 1891, par. 15*

This lesson had a powerful influence on the mind of David. As he was about to die, he charged his son Solomon, saying, “Thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever.” [*1 Chronicles 28:9.*] “The eyes of the Lord run to and fro throughout the whole earth.” [*2 Chronicles 16:9.*] “The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” [*Jeremiah 17:9, 10.*]*7LtMs, Lt 18, 1891, par. 16*

The Lord searches all hearts, and knows what is hidden in every

mind. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." [*Psalm 33:13, 14.*] "Neither is there any creature that is not manifest in His sight: but all things are naked and open unto the eyes of Him with whom we have to do." [*Hebrews 4:13.*] Oh, why do we not love and fear God? Why should not the language of the heart be, "Thy gentleness hath made me great"? [*Psalm 18:35.*]*7LtMs, Lt 18, 1891, par. 17*

Let us not betray sacred trusts by a course of action that will be a temptation to souls. We need not go all our days with broken bones, sinning and repenting. When the truth is received in simplicity, when Christ is grasped as a perfect Saviour, able to save to the uttermost all who come unto Him, the song of victory will be in our hearts and on our lips.*7LtMs, Lt 18, 1891, par. 18*

My brother, turn your feet into the path of holiness, and make straight paths for your feet, lest the lame be turned out of the way. Be not discouraged, but walk circumspectly. God will pardon every error, every transgression, if you will only come to Him with contrition of soul. Obey the Word of God to the letter, and you are safe.*7LtMs, Lt 18, 1891, par. 19*

In haste.*7LtMs, Lt 18, 1891, par. 20*

Lt 18a, 1891

Kynett, Brother and Sister

Battle Creek, Michigan

April 13, 1891

Portions of this letter are published in *AH 106, 112, 119*.

Dear Brother and Sister Kynett,

It is a hard matter to adjust family difficulties, even when husband and wife seek to make a fair and just settlement in regard to their several duties, if they have failed to submit the heart to God. How can husband and wife divide the interest of their home life, and still keep a loving, firm hold upon each other. They should have a united interest in all that concerns their homemaking, and the wife, if a Christian, will have her interest with her husband, as his companion; for the husband is to stand as the head of the household.⁷*LtMs, Lt 18a, 1891, par. 1*

Satan is ever ready to take advantage when any matter of variance arises; and by moving upon the objectionable, hereditary traits of character in husband or wife, he will try to cause the alienation of those who have united their interests in a solemn covenant before God. In the marriage vows they have promised to be as one, the wife covenanting to love and obey her husband, the husband promising to love and cherish his wife. If the law of God is obeyed, the demon of strife will be kept out of the family, and no separation of interests will take place, no alienation of affection will be permitted. The wife should see to it that she reverences her husband, and the husband should see that he cherishes his wife as Christ cherishes and loves the church.⁷*LtMs, Lt 18a, 1891, par. 2*

Sister Kynett, you have misconceived your husband's intention, and this misconception has led to your want of confidence in him, and you have not the clear spiritual perception necessary to bring you into perfect harmony with him. You need love, the love of Jesus. You imagine that if you could have the handling of the money you desire, you would be at rest and happy; but it is the peace of Christ,

the disposition softened and subdued by the Holy Spirit of God that will make you happy and your home a heaven below. No amount of money could soften your perverse and unsanctified will.*7LtMs, Lt 18a, 1891, par. 3*

Without mutual forbearance and love, no earthly power can hold you and your husband in the bonds of Christian unity. Your companionship in the marriage relation should be close and tender, holy and elevated, breathing a spiritual power into your lives, that you may be everything to each other that God's Word requires. When you reach the condition that the Lord desires you to reach, you will find heaven below, and God in your life. If you decide to have your own way, and refuse to take God's way, you can make your home very wretched; but remember, only Bible Christians will see the kingdom of heaven.*7LtMs, Lt 18a, 1891, par. 4*

Your spirit is morbid with selfishness. This spirit influences your character; and as mind rules matter, so character rules mind. The spirit you manifest is one of gall and bitterness and makes it evident that you have not the mind of Christ. The Lord Jesus denied Himself, left the heavenly courts, and came to our world, for our sake humbling Himself at every step. Divinity was one with humanity. By a course of unexampled self-denial, Christ overcame the greatest obstacles that Satan could raise to hinder and discourage Him in His divine mission. But Christ would not fail nor be discouraged. He had come to save the souls of men, He had pushed His way through Satan's ranks from heaven to earth, and He steadfastly kept His feet in the path that led to Calvary, where He became man's sacrifice and surety. He came to our world and descended to the depths of humiliation which no line can fathom. He presented to the world the amazing spectacle of God dying for the salvation of the fallen race.*7LtMs, Lt 18a, 1891, par. 5*

When we see the haughty spirit of men and women, see them unwilling to sacrifice their own way even for the salvation of their own precious souls for whom Christ died, we can but wonder and mourn. There is but one remedy for your mental and moral disorder, and it is contained in these words, "Die to self." "Make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without

which no man shall see the Lord, looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” [*Hebrews 12:13-15.*]7*LtMs, Lt 18a, 1891, par. 6*

“We then as workers together with him, beseech you that you receive not the grace of God in vain.” [2 *Corinthians 6:1.*] “And you hath He quickened, who were dead in trespasses and sin; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” “But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved;) and hath raised us up together and hath made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:1, 2, 4-6.*]7*LtMs, Lt 18a, 1891, par. 7*

Sister Kynett, you gather unhappiness about you as dark clouds. You darken the atmosphere around you because your will is not sanctified to God. That will must be sanctified wholly, brought into submission by the grace of Jesus Christ, or you will never see heaven. You have both erred, and you both must return unto God with contrition of soul.7*LtMs, Lt 18a, 1891, par. 8*

Sister Kynett, you think in order to be at peace and rest that your husband must meet your ideas and concede to your demands in regard to financial matters; but should he in every particular do as you wish, he would only be encouraging the temptations which you have failed to resist in the past, and your case would not be helped one jot. If you should have your own way in this, you would want it in everything. If the least disagreement should arise about any other matter, you would set your strong, untamable spirit at work to bring your husband around to your terms of peace. But your peace would be only outward peace, and Satan would continue this line of temptation, urging you to gain your point again and again, until you would be in perfect subjection to his evil will.7*LtMs, Lt 18a, 1891, par. 9*

You are now at work on Satan’s side of the question. What should you do? Do your duty before God in every place, and put away all

bitter feelings from your heart. Even if you think your husband does not deal justly with you, do not try to vindicate your own cause. Tell all your troubles to Jesus, and keep your heart free from retaliation, free from revenge, free from stubbornness. Let the love of God melt and subdue your soul. Speak no word that will throw a shadow upon your own soul and the souls of others. Let the bright beams of the Sun of Righteousness into your heart, and then you will not talk so much about your rights. Should you obtain that which you think is your right, you would not be a whit happier. All deceitful practices, all underhand work you may be tempted to practice, are of Satan's devising.*7LtMs, Lt 18a, 1891, par. 10*

But what can I say to you? Your spirit is wholly unlike the spirit of Christ. If you do not have what you term "your share" in the property and the business, do not on this account destroy your soul. The Lord knows all about your trouble, and He can work to set things in order; but with the spirit which now controls your heart and molds your character, you would fail to make a right use of the share you demand, but would do yourself and others serious wrong.*7LtMs, Lt 18a, 1891, par. 11*

When I had a short conversation with you, I told you that I had been shown your case, and that you were in the wrong and must be converted. Why remain in the cave, in Satan's cave of darkness? Why not come out and stand at the door, and see what the Lord will speak to you? I give you these words as one who loves your soul. I beseech you, fall upon the Rock and be broken. Self must die, you must be crucified. When you are free from selfishness, free from sin, you will be fitted to do others good; but while your heart has been under the storm of temptation, you have been trying to do missionary work, and the Lord asks, Who can accept this at your hand?*7LtMs, Lt 18a, 1891, par. 12*

Cease to do evil, learn to do well, and the Lord will bless you. When the heart is not right with God, it is cold and loveless. There is plenty of home missionary work to do by your own fireside, to the members of your own household; and if you become a partaker of the divine nature, you will, like the great Example, neither fail nor be discouraged. If your kindness is not appreciated, you will bear it with meekness; for you will do everything for others as if for Christ,

who died for you and them.*7LtMs, Lt 18a, 1891, par. 13*

The noblest revenge we can take upon our enemies is to do them a kindness. To return malice for malice, injury for injury, will gratify the carnal heart, but it will only render our enemies more bitter. He who works with God will have the Spirit of Christ, and will be a blessing to all with whom he associates. The law of kindness will be engraven in his heart and expressed by his lips. In discouragement he will not give utterance to words of unbelief and murmuring, but will speak words of encouragement, strengthening the fainthearted, and sympathizing with the afflicted.*7LtMs, Lt 18a, 1891, par. 14*

O, may the mind of Christ be in you, that your works may have the fragrance of heaven! Shall the knowledge of God which Christ came from heaven to unfold to the world, remain in our possession through a lifetime, and never be disseminated? Shall our greatest curse be the fact that we knew our duty and did it not? To know Jesus is life eternal; and God who commanded the light to shine out of darkness, is longing to send the bright beams into your heart, to give the light of the knowledge of His glory in the face of Jesus Christ.*7LtMs, Lt 18a, 1891, par. 15*

I beseech you, press together, love each other, be true to each other and to your God; and when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard for you against him. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and among all men.*7LtMs, Lt 18a, 1891, par. 16*

Sister Kynett, I was shown that when you want to carry your point, you break forth into a passion of angry tears and lamentation and woe. This is not only a sin against your own soul, but a sin against your family and against God. Better have true contrition of soul, better confess your sin, than do as you have been doing. The Lord reads your heart as an open book, and He requires that you have truth in the inward parts.*7LtMs, Lt 18a, 1891, par. 17*

Brother Kynett, I would say to you, Seek the Lord. Let not Satan destroy your soul.*7LtMs, Lt 18a, 1891, par. 18*

Sister Kynett, I would that you might see how terrible is the sin of

stubbornness, how you are strengthening your hatred of your husband and of your own mother. O that you might see the abhorrent character of selfishness, and become converted and be a child of God! You cannot storm your way through as you have been seeking to do. You will bring upon yourself disease that you cannot master. You are making yourself miserable when there is no occasion for so doing.⁷*LtMs, Lt 18a, 1891, par. 19*

Open the door of your heart, and let Jesus come in and abide with you. Then you will be a blessing indeed to all around you. Now you are a shadow, a cloud. May the Lord work for you, and may you see that you have manufactured for your neck a galling yoke that is not the yoke of Christ. Christ asks you to change this yoke. He says, "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."⁷*[Matthew 11:28, 29.]LtMs, Lt 18a, 1891, par. 20*

Lt 18b, 1891

Kynett, Brother and Sister

Battle Creek, Michigan

February 15, 1891

This letter is published in entirety in *13MR 74-91*. +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 Kynett,

A true woman in the home is a treasure, and she should be respected and appreciated. The question is often asked, Shall a wife have no will of her own? The Bible plainly states that the husband is the head of the family. "Wives submit yourselves unto your own husbands." If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. Many husbands stop at the words, "Wives, submit yourselves," but we will read the conclusion of the same injunction, which is, "As it is fit in the Lord." [*Colossians 3:18.*]*7LtMs, Lt 18b, 1891, par. 1*

God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged in that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing, injury would be worked for her body and her spirit which have been ransomed from the slavery of Satan. There is one who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed—"as it is fit in the Lord."*7LtMs, Lt 18b, 1891, par. 2*

When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, "Husbands, love your wives, and be not bitter against them." [Verse 19.] Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil. *7LtMs, Lt 18b, 1891, par. 3*

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which 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." [Verses 12-17.] *7LtMs, Lt 18b, 1891, par. 4*

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

say every day, “Thy gentleness hath made me great.” [*Psalm 18:35.*] *7LtMs, Lt 18b, 1891, par. 5*

We cannot trust at all to our own goodness, but hope only in the abounding mercy of Jesus. The Lord forgives our transgressions, He pardons our sins, and when we realize the greatness of His mercy, the boundlessness of His love, we become partakers of the divine nature, and manifest the same tender spirit, compassionate forbearance, mercy, and love, and are ready to forgive others. *7LtMs, Lt 18b, 1891, par. 6*

The soul who has never submitted to God will show that mercy and pity have no place in his disposition; for he will betray a spirit wholly unlike Jesus; he will be harsh, unrelenting, unforgiving. If something arises in the home life that does not suit him, he will magnify the annoyance, will be resentful, harsh, dictatorial to those whom he thinks in fault. But such are not the children of God. They are the children of the wicked one, they dishonor Christ, bruise Him, and put Him to an open shame. Though they may take an active part in meeting and in missionary work, they are stumblingblocks to sinners. Let these poor, dark, deceived souls examine themselves. Let them understand the love of God, and closely criticize themselves, considering what manner of spirit they are of. Let them come to the point where they will forgive every one his trespasses. *7LtMs, Lt 18b, 1891, par. 7*

The home life of the Christian should be exemplary. If professing Christians have likes and dislikes, if they have marked out a way in which others must walk, if they constantly fret and censure, accuse and condemn others, they are not walking in the way of the Lord. Should they mark their own transgressions, their own defects, harshness of spirit, and rebellion, the list would swell to greater proportions than the evil they condemn in others. *7LtMs, Lt 18b, 1891, par. 8*

Brother and Sister Kynett, do you not affront others by this spirit? Do not harsh words of retaliation come when you would better be silent? Do you not do things that wound and bruise and irritate the spirit? Do you not create an atmosphere about you which is as poisonous as spiritual malaria? Why not remember how much you

have to be grateful for? Jesus is still interceding in your behalf; but in a short time He will arise and put on His garments of vengeance; then there will be no more sacrifice for sin, no more pardon; every soul will remain either holy or sinful, for no more will the atoning blood be offered. *7LtMs, Lt 18b, 1891, par. 9*

I want you both to feel that now is your day of grace, your day of repentance. Now, while it is called today, harden not your hearts. Seek for the renewing grace of Christ; learn to be as lenient toward others as you wish God and others to be toward you. Have the forgiving love of Jesus in your hearts, that Jesus may forgive you. The spirit of retaliation must be banished from the heart before the Holy Spirit can abide in the soul. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." [*Ephesians 4:23, 24.*]*7LtMs, Lt 18b, 1891, par. 10*

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Verses 29-32.*]*7LtMs, Lt 18b, 1891, par. 11*

If we are doers of the Word, we shall take heed to the voice of God, and bear our cross after Jesus, hourly subduing self. The law of God must be written in the heart, or we shall never practice its holy precepts. We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the Spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bond slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. *7LtMs, Lt 18b, 1891, par. 12*

We cannot cherish home-affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. If the will of the Lord is carried out, the husband and wife will respect

and love each other, and everything that would tend to mar the peace and unity of the family circle will be repressed. Kindness and love, the spirit of tenderness and forbearance, will be cherished. The love we give to others will be reflected back upon us. That which we sow, we shall also reap.*7LtMs, Lt 18b, 1891, par. 13*

If Christ is formed within, the hope of glory, the husband and wife will not talk of their unsuitability to each other. If Christ abides in the heart of the wife, she will be at agreement with the husband if Christ abides in his heart. If one errs, the other will exercise Christlike forbearance and not draw coldly away.*7LtMs, Lt 18b, 1891, par. 14*

If the Word of God is obeyed, the home will be the center of the highest kind of missionary work, but those who are at disagreement in the home life do not practice the words of the Lord and will never be fit to enter the heavenly mansions unless they are transformed by the grace of Christ. If the Lord should permit them to enter heaven, they would not be happy, for they would find something that would not please them. Some one would be in heaven whom they had never loved on earth, and they would want him banished from the place of bliss. If we are sanctified, refined, and made meet for the society of the saints in light, we shall be fitted for heaven. If we manifest the character of Christ here, we shall have a heaven to go to heaven in, and shall be cheered by glimpses of our eternal home which Jesus has gone to prepare.*7LtMs, Lt 18b, 1891, par. 15*

We are to strive earnestly through the grace given us to represent Christ and not make prominent our own crude ideas, our own objectionable traits of character. We are ever to keep our will in subjection to God's will and be willing to be disciplined by His Holy Spirit, that we may shed forth His beams of light. We should manifest His love in our home, and when we are away from home, we shall carry the same pleasant disposition and manifest forbearance, meekness, courage, and love in the Lord. All murmuring and complaining will be put aside as unworthy of the children of the heavenly King, unworthy of the members of the royal family, who are heirs of God and joint heirs with Jesus. The heavenly mansions are prepared for those who are pure, who love and obey the Word of God, and there we shall meet to part no

more.*7LtMs, Lt 18b, 1891, par. 16*

I have been shown that home religion is the great need in every family. The home circle should be the center of the purest and most elevated affections. There peace, harmony, affection, and happiness should be cultivated every day. There the precious plant of love should be carefully cherished, that it may not die. Every plant which Satan has planted—jealousy, anger, envy, evil surmising, and evil speaking, impatience, fretfulness, prejudice, vanity, covetousness, and selfishness—should be rooted up without delay. There is constant peril for the soul who nurtures these evil qualities, for they will bear a burden of evil fruit whereby many will be defiled. These poisonous plants defile the soul and crowd out the precious flower of love.*7LtMs, Lt 18b, 1891, par. 17*

There are many who think they have a burden for souls, who talk in public of how much they love God, and yet they see no necessity of weeding the garden of the heart, see no necessity of letting the light of the Sun of Righteousness in to nourish the plants that God has planted. Such do not know Jesus; they do not know what it means to be a Christian. It takes earnestness, patience, prayer, and genuine faith to war successfully against evil dispositions. But it is necessary that even the thoughts should be brought into subjection to Christ.*7LtMs, Lt 18b, 1891, par. 18*

Whatever will make the character lovely in the home will make it lovely in the heavenly mansions, and by your home life Jesus will measure your religious life. The grace of Christ can make your home a place of peace and rest. But unless you heed His Word and cherish His Spirit, you are none of His. God requires you to be sanctified wholly in your home life. The religion of Christ is not a religion to be reserved for certain places and for occasions, and then laid aside at home. The truth as a sanctifier is needed more in the home than in any other place. Every thought, every impulse, every word and deed is to be sanctified by the power of the truth.*7LtMs, Lt 18b, 1891, par. 19*

I have dwelt upon general principles before the church in Battle Creek, because I knew that they were in peril in regard to their home life. But there has been little disposition to accept the truth;

the light has been disregarded. I have tried to do as Jesus did in His teaching—bring out principles that must be made practical in the everyday life of the home. Home religion will exert an influence in the neighborhood and in the church.*7LtMs, Lt 18b, 1891, par. 20*

When home difficulties arise, the same spirit of trouble will be carried into the society that surrounds the home. Home difficulties have been made public by some, and much sympathy has been created for those who have related their grievances; but to pour out to others troubles which have come into existence because of a lack of connection with God and through the outworking of objectionable traits of character, is a great mistake. Those who have followed such a course might better remain at home, pray, and surrender the will to God. They would better fall on the Rock and be broken, and then they will die to self and Jesus can make them vessels unto honor. Then they will have fervent and noble affection which will give fragrance to the character.*7LtMs, Lt 18b, 1891, par. 21*

Christ said, “Be ye holy; for I am holy.” “Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace which 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; 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.*] In many families we hear very little affection expressed. The members of the family seem cold and alienated and regard all manner of expressions of affection as sentimental. There is no need of sentimentalism, but there is need of thoughtful courtesy one toward another, of chaste, ennobling, dignified manifestations of regard.*7LtMs, Lt 18b, 1891, par. 22*

Many who profess to love God seem to pride themselves on their hardness of heart. In language and action they reveal a character that is an offence to God. The tenderest affection should be cherished in the family circle, and especially between the husband and the wife should thoughtful love and refined courtesy ever be manifested. Brothers and sisters should never act as if they did not love one another; they should learn to restrain hasty words and manifestations of impatience. Every member of the family should

manifest kindly affection one for another.*7LtMs, Lt 18b, 1891, par. 23*

Children should respect and reverence their parents, parents should be kind and affectionate toward their children, and all should seek to make one another happy. In the books of heaven the character of the home circle is recorded by the angels. Meetinghouse religion has no value when there is an absence of home religion.*7LtMs, Lt 18b, 1891, par. 24*

Parents create the atmosphere of the home circle to a large extent, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged, and have failed to be Bible Christians, be converted, for the character you bear in probationary time will be the character you will have at the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny. Defects of character must be repented of and overcome through the grace of Christ, and a symmetrical character must be formed while in this probationary state, that we may be fitted for the mansions above.*7LtMs, Lt 18b, 1891, par. 25*

Fathers and mothers, husbands and wives, I beseech you, do not indulge in low thought and vulgar speaking. Coarse sayings, low jests, want of courtesy in the home life will leave an impression upon you, and if frequently repeated will become second nature. The home is too sacred a place to be polluted with vulgarity, sensuality, and recrimination. There is a Witness who declares, "I know thy works." [*Revelation 3:15.*] Let love, truth, kindness, and forbearance be the plants cultivated in the garden of the heart.*7LtMs, Lt 18b, 1891, par. 26*

It is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not

increase respect for him to hear him quoting Scripture to sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible. The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God carefully study the requirements of God in his position. Christ's authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church.⁷*LtMs, Lt 18b, 1891, par. 27*

Children are to be taught to respect their father and mother, and this education is to be given them by example as well as by precept. When the father gives kind attention to the mother, and the mother shows reverence for the father, the children will be educated to love and reverence their parents. They will be enabled to keep the fifth commandment: "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long upon the earth." [*Ephesians 6:1-3.*]⁷*LtMs, Lt 18b, 1891, par. 28*

When unbelieving parents give commands that contradict the requirements of Christ, then, though it may be painful, the children must obey the Lord. But God has expressly enjoined upon children the duty of honoring the person and authority of father and mother. They are to treat their parents respectfully, to care kindly for them when they have ability and opportunity. The fifth commandment stands at the head of the precepts showing the duty of man to his fellow men.⁷*LtMs, Lt 18b, 1891, par. 29*

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

correction administered in gentleness and love.*7LtMs, Lt 18b, 1891, par. 30*

Many parents professing to be Christians are not converted. Christ does not abide in their hearts by faith. Their harshness, their imprudence, their unsubdued tempers, disgust their children and make them averse to all their religious instruction; but this is no excuse for children's disobedience. If every family professing to be the children of God were indeed what they profess to be, what happiness would exist in the home! Christ would be represented in the home life, and parents and children would represent Him in the church.*7LtMs, Lt 18b, 1891, par. 31*

God requires children to care for their parents when the parents are unable to care for themselves. There is a record kept in the books of heaven of the crime of neglecting parents. Some children may give their parents a home, but withhold love and tenderness and sympathy, and deprive their fathers and mothers of that for which they most long in their old age. While your father and mother live, it should be your constant study as to how to bring cheerfulness and sunshine into their lives. You should smooth their pathway to the grave. This conduct toward parents would recommend you to the world, and will recommend you to heaven as a child that obeys the divine precepts.*7LtMs, Lt 18b, 1891, par. 32*

Children should remember that aged parents have but little joy and comfort at best, and they should not, through neglect and indifference, heap sorrow upon sorrow on the parents' hearts. That children pursue a heartless course is not only a terrible grief to the aged father and mother, but it brings grief to heaven, for such children are recorded as violators of the commands of God. Those who do not respect and love their parents, will never reverence the God of heaven, never be deemed worthy of a place in the new earth.*7LtMs, Lt 18b, 1891, par. 33*

How dead to all human feeling must children be who fail to realize the claim of father and mother upon them! How heartless, how cold they must be who are unwilling to remove sorrow from the pathway of the old! What kind of hearts must they have when they refuse to supply the needs of father and mother, when they have no

kindness, when they show that it is not a pleasure for them to seek to make their parents' last days their best days! How can a son or daughter leave a mother to be cared for by strangers? The obligation to care for the mother is the same whether she is a believer or unbeliever, whether agreeable or disagreeable. *7LtMs, Lt 18b, 1891, par. 34*

Thank God, there are but few in the world who would utterly ignore the claim of a mother upon her children, but there are some who never seem to bestow a thought upon their parents unless it is for the sake of some temporal advantage. They do not care whether they are cared for or not. The conduct of such children marks them as thankless; and ingratitude to a parent is sharper than a serpent's tooth. It embitters their life and brings down their grey hairs in sorrow to the grave. *7LtMs, Lt 18b, 1891, par. 35*

Selfishness, self-love, wicked, unkind actions create an unwholesome atmosphere about the soul and steel the heart to all good. Children who are in this condition hear not the whispers of affection, for avarice has eaten out the good in the heart, and they deny their parents the favors which they could bestow upon them. *7LtMs, Lt 18b, 1891, par. 36*

How bitter will be the close of life to such children! They cannot have happy reflections when they themselves need sympathy and love. They will better appreciate what they should have done for their parents. They will then remember that they had the privilege of smoothing the pathway of their parents to the grave, so that they might have departed in comfort and peace. If they deny them this comfort in the time of their helpless need, the memory of it will weigh like a millstone upon the heart. Remorse will eat into the soul; their days will be filled with regret. The love we owe our parents is not to be measured by years and is never to be forgotten. Our obligation lasts while they and we live. *7LtMs, Lt 18b, 1891, par. 37*

My heart has been pained as I have heard of the course taken by Brother and Sister Kynett in regard to their mother. They claim to be Christians, but they have manifested a heartlessness toward their mother, a child of God, which will never be effaced from her memory while life lasts. Jesus has given us a lesson that we should

study diligently. He described the two classes who will stand before the judgment throne. They are to be separated, not on the ground of their profession, but on the ground of their practice. To those on the right hand He will say, "I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."*7LtMs, Lt 18b, 1891, par. 38*

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick or in prison and came unto Thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:35-40.*] But those who neglected to do these things, He pronounced workers of iniquity.*7LtMs, Lt 18b, 1891, par. 39*

My brother and sister, you have developed a character which is an offence to God. You have put Jesus away from you in the person of His saint. That which you have done to your mother is registered in heaven as done unto Christ. Your cases have been presented to me. When Brother Kynett adopts a certain course of action, he is very firm and will not be moved from his position. He has been prospered financially and is in great danger of making shipwreck of faith. Brother Kynett has not treated his wife in all respects as a Christian husband should, and Sister Kynett has not acted like a Christian either, for she has tried to drive her husband to do certain things which she thought he ought to do, and she has failed. Both of you have a form of religion, but your prayers do not come up as fragrance before God, and you do not obtain answers in peace and mercy.*7LtMs, Lt 18b, 1891, par. 40*

You do not know your own spiritual condition. You are lacking in every heavenly grace. You should humbly and carefully examine your own hearts, your own individual characters. You need to open your hearts that light may shine upon your darkness, that you may see and understand your motives. The apostle's injunction is, "Examine yourselves whether ye be in the faith. Prove your own

selves.” [2 *Corinthians* 13:5.] What is the character of your thoughts, your spirit, your purposes, your words, and actions? Compare them with the Scripture, and see whether you represent the character of Christ. *7LtMs, Lt 18b, 1891, par. 41*

Go to Jesus humbly, and break your hearts, hardened by feelings of bitterness and hatred. Let the grace of Christ soften and melt you, that you may put away everything that is destructive of your peace. If you do not see your hearts in the light of Jesus Christ, self-love will prompt you to have a much better opinion of yourselves than you deserve, for the heart is deceitful above all things and desperately wicked. *7LtMs, Lt 18b, 1891, par. 42*

You have both pursued a course that is displeasing to God, for you have cherished unchristian feelings toward each other. Under the influence of selfishness, you have committed the great sin of casting your mother out of your home. Brother Kynett, God is not pleased with you; and if you are not transformed in character, you will go on in the sparks of your own kindling and lie down in darkness. Let not one of you boast over the other, for you have both had a wrong spirit. God is giving you another opportunity of being converted, to be trained and disciplined and educated for usefulness and fitted for immortality. *7LtMs, Lt 18b, 1891, par. 43*

Sister Kynett has been at disagreement with her mother, and she has thought she has had provocation; but if she had been truly converted, she would have borne with the little annoyances that arose. Sister Kynett has talked too much to others of her home trouble and has obtained sympathy and advice which has been an injury to her. As a professed daughter of the heavenly King, she should have borne the perplexities with meekness and self-control. *7LtMs, Lt 18b, 1891, par. 44*

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

you have taken a step in utter disregard of the fifth commandment. *7LtMs, Lt 18b, 1891, par. 45*

We are all subject to trials and difficulties and earthborn sorrows, but the grace of Christ has been given to us that we may endure temptation and not fall under the trial of our faith. If you think you see selfishness and avariciousness in your husband, it should drive you to your Saviour. If your husband deals unjustly with you, according to your idea, remember that you have not his sin to answer for, but can well afford to pity and pray for him. If you think you have a correct idea of his wrong, you are the one to feel deeply for his soul instead of thinking you should have sympathy and commiseration. You are not the one who needs the most sympathy, and if you had more of the milk of human kindness in your heart, you would pursue an entirely different course. *7LtMs, Lt 18b, 1891, par. 46*

Both of you need to be transformed in character or you will experience pain and remorse. You must feel your own sinfulness and nothingness; and when the grace of Christ is revealed to you, you will no longer live to self, but for God and for humanity. Will not the exhibitions of the love of Jesus, His self-denial, His self-sacrifice, make you ashamed of anything like selfishness? Sister Kynett, God is not pleased with your loveless life. Take all your deep-drawn sighs, your much-talked-of neglect and wrong to the Burden-bearer. To you and your husband I would say, Break your hearts before God in the presence of your family and before your mother, who ought to find a pleasant home of peace with you, and let the sunlight of God's love into your home. Your own course of action has manufactured the irritating yoke that you are wearing. *7LtMs, Lt 18b, 1891, par. 47*

The whole Christian life is to be a preparation for the future, immortal life, and under whatever circumstances you may be placed, you may be happy if you are true to God and to yourselves. Money cannot bring the peace which Christ can give you; seek the hidden pearl, the jewels of truth, and let not worldly ambitions ruin your prospects of heaven. Satan is ready to present the worldly bribe. He says to you, "All this will I give you if you will fall down and worship me." [*Matthew 4:9.*] But will you do it? Will you give Satan

the supreme affection of your hearts?⁷*LtMs, Lt 18b, 1891, par. 48*

The apostle says, “But every man is tempted when he is drawn away of his own lust, and enticed.” [*James 1:14.*] He is turned from the true path cast up for the ransomed of the Lord, because he has fixed his heart upon some attractive object of the earth. He catches at Satan’s bait and is entrapped in his snare. As we near the end, temptations will be stronger and more seductive, but we need not yield to them, we need not open the door of the heart and invite Satan to enter. There is no power in earth or hell to compel either of you to sin and dishonor your holy faith as you have done.⁷*LtMs, Lt 18b, 1891, par. 49*

I advise you to make a halt, to turn around and decide that it is best to be Christians in the full acceptation of the term, submit your will to God, that you may choose the path of righteousness and truth. Let not your passions sway your reason and iniquity triumph over truth. Sister Kynett, never plead that you cannot get along with your mother. It is a shame to you to say this and make an excuse for breaking the fifth commandment. Your test has come, and you should confess in the name of Christ that you have sinned against your mother and against God.⁷*LtMs, Lt 18b, 1891, par. 50*

Thank God with your whole heart that your mother still lives, that you can confess to her that you have acted the part of an unnatural child, and from this moment seek to make restitution by your faithful loving-kindness and devotion. Let not her grave cover your unconfessed neglect of duties. Make everything right with your mother before it is everlastingly too late. Your wrong course must be abandoned, and you must choose the way of the Lord. “Thy word” said one of God’s chosen, “have I hid in my heart, that I might not sin against thee.” [*Psalm 119:11.*]⁷*LtMs, Lt 18b, 1891, par. 51*

The church has had reason to lose confidence in you as Christians. But you can regain their confidence by pursuing a humble course and doing your duty in the fear of the Lord. You have entered into temptation and for a long time have remained insensible to your sin. You have been blinded and deceived by Satan. You have betrayed Jesus, your Saviour; you have grieved the Holy Spirit of God. You have brought reproach upon the cause of God and have

enshrouded your soul in midnight darkness. Now, O now, with tears, not of sympathy for yourself, but with tears of contrition, in an agony of penitential grief, urge your case to the throne of grace. God will hear your confession, the Lord will answer your petition, and He will heal your backslidings and make you strong to do and to suffer His will.⁷*LtMs, Lt 18b, 1891, par. 52*

Lt 18c, 1891

Miller, H. C.

Petoskey, Michigan

June 4, 1891

Previously unpublished.

Dear Brother Miller,

Have just received your last letter in which you complain of correspondence between you and me being made public. I have not written to a soul in Burrough Valley but yourself. Sara has addressed my letters, but she would not think of talking or writing about any of my letters. She never has done it and knows her duties too well to do it. Of course, some things have to be known. When persons were making propositions in regard to trading, offering thirty-five hundred for your place, it had to be told them after a time that it was not a settled matter in regard to our exchanging, because you were not fully satisfied with the property in Burrough Valley. When we first told them the property was ours, we supposed it was a trade in fact; but after hearing from you, we were not certain of anything. *7LtMs, Lt 18c, 1891, par. 1*

I thought, when consenting to pay you one thousand dollars in exchange, it was rather hard for me; but when it comes to paying fifteen hundred dollars in exchange, I simply cannot do it. You said you would trade and consider the matter bona fide. I then said, No, on the testimony of those who have seen the property, and all bear the same testimony. After thinking over the matter carefully, I cannot consent to sell the Burrough Valley property for twenty-five hundred and take your property at four thousand. Whatever you may say, or whatever others may say in the matter of my property, it is the same they say of yours. Once I thought I could sell at once to the Review and Herald for the price you estimated property; but I learned I could not sell it to them, nor to any one who looked at the property, at that price. Now, if you wish to pay me twenty-seven hundred in money value and you keep your property in Battle Creek, you can have my place; but I do not feel that I can do justice

in any way to myself to make any other offer than this. I am sorry that you are disappointed. I wish you were satisfied.*7LtMs, Lt 18c, 1891, par. 2*

In regard to the rent of your house, it remained untenanted until I went to Greenville. I told Sara to rent it for twenty dollars and as there was no water on the place, I would pay the water tax, supposing then that the house was mine. She rented it for eighteen dollars and let the renter pay the water tax. Again, supposing that the place was mine, that the trade was final, I did some things I otherwise would not have done. Before I left Battle Creek, I rented the small house for one dollar per week. This brings four dollars per month. I rented it with special care to one woman. I had offers from others, but they had children, and I knew this would be an objection to renting the main building, so we let this one woman go into the house and rented the main building the best we could. In this way you see the place is bringing twenty-two dollars per month, and they pay the water tax. You might have done better, but we have had considerable anxiety and worryment over the matter. Now I leave this troublesome, perplexing matter, which has been a burden to me, in the hands of the Lord.*7LtMs, Lt 18c, 1891, par. 3*

In a former letter I stated that if you wanted any or all the furniture that you sold me, at the same price I paid you, I release all claims to it and you can order anything sent to you that you desire. The things that Brother Durland sold at the same time that you sold out were offered me at a second hand store at a very low price. But I am entirely satisfied if you are, and if you are not, please let me know. The furniture can be sent to you for the same as you would have to pay had you taken it with you.*7LtMs, Lt 18c, 1891, par. 4*

Willie does all my business; I should not make any trade without his advice or counsel, for he is my business agent. I am entirely pleased with the Burrough Valley property. I may make my home there. Have been glad to hear that the railroad is not to go through the valley, or very near it, for then I should not appreciate it as I do now. I should enjoy the valley if there were but few Sabbathkeepers in it, unless they were of the right kind. I should not expect to go to the valley to make money, but I should go there to secure a good climate, and this is the reason I thought you went to the village, to

get occupation in outdoor exercise for yourself and for your boys, to gain for them pure air and plenty of exercise in the open air. *7LtMs, Lt 18c, 1891, par. 5*

Now, my brother, I have no more to say in reference to this matter. Complete the exchange or give it up; but let it end soon, for this matter comes in to burden me greatly in my writing on the life of Christ. I would say, I cannot accept your proposition. I will exchange property, giving you one thousand dollars. I will accept twenty-seven hundred, money value, for I need it much just now to invest in my books. *7LtMs, Lt 18c, 1891, par. 6*

Lt 19a, 1891

Miller, H. C.

Battle Creek, Michigan

April 2, 1891

Portions of this letter are published in *AH 225-226*; *CG 262*; *CD 494*; *5MR 401-403*.

My Brother:

I have some things to say to you in the name of the Lord. The matter has been opened before me and this morning urges itself upon my mind in a most impressive manner. I have been shown some things which are objectionable in your character. I wrote out something for you some time ago, but did not send it, for it seemed to me the time had not come. I will now look this matter up and send it to you soon. *7LtMs, Lt 19a, 1891, par. 1*

You are about to make your home in a new country, where you are not known. I would say now, Begin right. Your life would be much happier if you did not feel that absolute authority is vested in you because you are a husband and father. Your practice shows that you misinterpret your position—houseband. You are nervous and dictatorial and often manifest great lack of judgment, so that however you may regard your course at such times, it cannot be made to appear consistent to your wife and children. When once you have taken a position, you are seldom willing to withdraw from it. You are determined to carry out your plans, when many times you are not pursuing the right course and should see it. What you need is more, far more, of love, of forbearance, and less of a determination to have your way both in word and in deed. In the course you are now pursuing, instead of being a houseband, you will be as a vise to compress and distress others. *7LtMs, Lt 19a, 1891, par. 2*

You should seek to harmonize with your wife, showing respect for her judgment. She cannot lose her individuality in you or any other mortal, and be a Christian. She belongs to Christ; she is His

property and must be true to what she believes to be right and just and Christlike. Never differ from her, even in the slightest particular, before your children if you want their respect and confidence. Never let impulse bear sway over reason. Give the Lord a chance to impress the mind of your wife. Do not feel that all the dictates of conscience must come through you. We have but little time here below, and you need to cultivate traits of character opposite from those you have developed in order to bring to your home peace, harmony, and rest in Jesus. Severity and justice, unmingled with love, will not lead your children to do right. Notice how quickly the combative spirit is aroused in them. Now there is a better way to manage them than by mere compulsion. Justice has a twin sister, which is love. Let love and justice clasp hands in all your management, and you will surely have the help of God to cooperate with your efforts. The Lord, your gracious Redeemer, wants to bless you, and give you His mind and His grace and His salvation, that you may have a character which God can approve.⁷*LtMs, Lt 19a, 1891, par. 3*

It is unfortunate for your wife and children that you are an invalid, because your mind is affected by the condition of your stomach and you are often very exacting. You make a mountain of a molehill; viewed from your stand-point, little things are magnified in importance, just as the enemy wishes to have them. In trying to force others to carry out your ideas in every particular, you often do greater harm than if you were to yield these points. This is true even when your ideas are right in themselves, but in many things they are not correct, they are overstrained as the result of the peculiarities of your organization; therefore you drive the wrong thing, in a strong, unreasonable manner.⁷*LtMs, Lt 19a, 1891, par. 4*

These words were spoken to you by the Lord: "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." [*Colossians 3:12, 13.*] Now just as Christ treats us, mercifully, tenderly, forgiving our transgressions and mistakes, "so also do ye." "And above all these things put on charity, which is the bond of perfectness." [*Verse 14.*] My brother, could you have heard these words as they

were spoken to you in the most impressive manner, they could not but have converted your soul. “Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.” [*Verse 15.*] Your health will improve when your heart is under the subduing influence of the Spirit of God and you let the peace of God rule, not be a transient guest, in your soul.*7LtMs, Lt 19a, 1891, par. 5*

Now I wish to tell you something of what the Lord has shown me, in my own case and a score of others, in reference to diet. Some years ago Elder Loughborough’s family were living very much as yours have been, discarding salt and rigidly following a certain course they had marked out. All were dyspeptic. Elder Loughborough did not have strength to perform his ministerial labors, and the children ate double the amount of food they should have had, because the wants of the stomach were not met. I was shown that the ideas they had received in regard to diet were not to be carried out as they had been. All ate largely, and yet were unsatisfied. Nature, I saw, had a heavy tax put upon her, and yet was not nourished. I have not time now to state all the particulars, but I was shown that death would be the result unless a change was brought about at once. But Elder Loughborough’s wife was possessed of a conscientiousness that was painful, an affliction to herself and all connected with her. Sick and suffering as she was, her conscience—which certainly could not have been a sanctified conscience—held her to the extreme course she had adopted.*7LtMs, Lt 19a, 1891, par. 6*

I was shown that the Lord would have them study from cause to effect and see that it was best to break up a routine in which the system was not nourished. It was a mistake to discard salt altogether as they had done; it would be better for them to use it moderately; that instead of eating so largely of gems and potatoes, and gravies, and strong sauce, they would be benefited by using a little meat two or three times a week. Well, Elder Loughborough changed his diet and began to gain in strength. His wife made no change, and she died about a year after I had labored with them so earnestly.*7LtMs, Lt 19a, 1891, par. 7*

Now, Brother Miller, I have been shown by the Lord that you are

making a mistake in your own diet. A change is necessary for you healthwise. How can you recommend that which you call health reform, when it does so little for you? Just study this matter in a different light from that in which you viewed it heretofore. There is a wide difference in constitutions and temperaments, and the demands of the system differ greatly in different persons. What would be food for one might be poison for another, so precise rules cannot be laid down to fit every case. I cannot eat beans, for they are poison to me; but for me to say that for this reason no one must eat them would be simply ridiculous. I cannot eat a spoonful of milk gravy, or milk toast, without suffering in consequence; but other members of my family can eat these things and realize no such effect; therefore I take that which suits my stomach best, and they do the same. We have no words, no contention, all moves along harmoniously in my large family, for I do not attempt to dictate what they shall or shall not eat.*7LtMs, Lt 19a, 1891, par. 8*

Many years ago, while at Dr. Jackson's I undertook to leave it [salt] off entirely, because he advocated this in his lectures. But he came to me and said, "I request you not to come into the dining hall to eat. A moderate use of salt is necessary to you; without it you will become a dyspeptic. I will send your meals to your room." After a while, however, I again tried the saltless food, but was again reduced in strength and fainted from weakness. Although every effort was made to counteract the effect of the six-weeks' trial, I was all summer in so feeble a condition that my life was despaired of. I was healed in answer to prayer, else I should not have been alive today.*7LtMs, Lt 19a, 1891, par. 9*

I write this for your good. I am pained to see you suffering so much and wish that you might have better health. It never pays to take extreme views of health reform. From the light that God has given me, I am convinced that a change of diet will benefit your health. Try it, my brother.*7LtMs, Lt 19a, 1891, par. 10*

Lt 20, 1891

Smith, Uriah

Battle Creek, Michigan

January 6, 1891

This letter is published in entirety in *1888 846-849*.

Dear Brother Smith,

Since your visit and our conversation, I decided to place this in your hands to read yourself, and if necessary I may read it before a select number. I have a copy of the same. After I was so greatly burdened the Tuesday night, the same night I returned from Washington, I felt that I must trace upon paper my true feelings and the things which the Lord revealed to me. You may desire to know these things.⁷*LtMs, Lt 20, 1891, par. 1*

When you visited me yesterday and proposed such a meeting to take place I was glad, because I thought that will result in good. But when you stated that you had not had feelings against Eld. Waggoner, and Eld. A. T. Jones, I was surprised. Perhaps you thought thus, but how could you think thus is a mystery to me. The feelings cherished by yourself and Elder Butler were not only despising the message, but the messengers. But the blindness of mind has come by warring against the light which the Lord designed to come to His people.⁷*LtMs, Lt 20, 1891, par. 2*

You write that you have said that you would not have controversy with Sr. White. Better, far better, have had this controversy openly than under cover, for this controversy has been, and there has not been harmony between us, since the Minneapolis meeting. You have been exceedingly stubborn, and this stubbornness has been as described in the Word of God, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." "Behold, to obey is better than to sacrifice, and to hearken than the fat of rams." [*1 Samuel 15:23, 22.*]⁷*LtMs, Lt 20, 1891, par. 3*

This stubbornness, my dear brother, can be brought under control

only by your falling upon the Rock and being broken. It is a terrible snare to you. It makes you unwilling to confess your wrongs, and every wrong passed over without humble confession will [leave] you and Elder Butler, and every soul who pursues the same course, in blindness of mind and hardness of heart. The Spirit of God is grieved and Satan triumphs. It is not because we do not have evidence, but that your own will rises against God's will, and it is God who has a controversy with you. He will remove the candlestick out of its place except you repent.*7LtMs, Lt 20, 1891, par. 4*

The long standing in the way of the work of God as you have done is not that you have not had light and evidence, but your stubborn will, like steel, would not give up your will and your way to God's will and God's way. You made the statement in the first meeting we held in the room Brother Jones occupied that you did not oppose Bro. A. T. Jones speaking in the Tabernacle on the religious Sunday movement. Will you consider this matter, because Brethren Prescott, Amadon, and Sisley brought a united testimony on this matter which called forth from me about a fifteen-minutes' talk as pointed and earnest as I ever made in my life. I answered, Well, if Elder Smith takes that position, God will surely remove him out of the way, for God has not given him the authority to say what shall come into the Tabernacle, from our own people, and what shall not. But if he holds that position, we will secure a hall in the city and the words God has given Bro. Jones to speak, the people shall have them.*7LtMs, Lt 20, 1891, par. 5*

Dear Bro. Smith, please do make a surrender to God this time. Make no reserve, and then you will receive the blessing of God. Then peace will come to your soul. You are standing, and have been standing, in opposition to the work of God for the past two years. You have done more than any man living to cast doubt and unbelief on the testimonies of the Spirit of God. Now I beseech of you, break and lift the stumbling block.*7LtMs, Lt 20, 1891, par. 6*

I was shown at Minneapolis that the Lord would come in to their families and would visit, for the things that there transpired, with affliction and death unless they stood firm between God and His people. You remember I said in the Tabernacle before Elder Butler,

yourself, and those present, I had things to say to Elder Butler, but ye cannot bear them now. It was this: his stubbornness and unbelief was sinful, and God would bring His afflicting hand heavily upon him if he did not repent and have another spirit; and if he still held his perversity and stubbornness, He would come nearer still to him in affliction. And this He would do to the ones to whom He had given light, and they had closed their eyes and ears and confederated together to make of none effect the warnings and messages of light and truth for His people.⁷*LtMs, Lt 20, 1891, par. 7*

I have greatly feared for you, my brother. I fear still. I beg of you for Christ's sake make thorough work for I know the displeasure of the Lord is against you, against Elder Farnsworth, and many others I might name, who have in [the] face of great light and evidence, held fast to their own spirit and walked in the sparks of their own kindling. God says, Unless they repent, they shall lie down in sorrow. [*Isaiah 50:11.*]⁷*LtMs, Lt 20, 1891, par. 8*

Lt 21, 1891

Olsen, O. A.

Sydney, Australia

December 13, 1891

Portions of this letter are published in *4Bio 22*.

Dear Brother:

Last Friday evening I spoke to a goodly number of people in a hall in this city. They all felt very glad to see me and expressed their joy that I had been brought to them in safety. The Lord gave me much freedom in speaking to them. I was heartily welcomed to Australia by those who clasped my hand. Many spoke of the disappointment they had felt in not meeting me on the arrival of the boat that came into port previous to the arrival of the Alameda. Their expressions of joy were sincere and abundant, because the Lord had brought me in safety and I was able to speak to them notwithstanding my long voyage.⁷*LtMs, Lt 21, 1891, par. 1*

A family was present of excellent repute whom the mission workers think will receive the truth. The workers had been holding Bible reading with them, but upon coming to fulfill one of their appointments, the man of the house told them that it would be better not to continue the readings because he had been informed by a woman who was there present that the Seventh-day Adventists were like the Jews and did not believe in Christ as their Saviour, but preached salvation through the keeping of the law. The family were alarmed at this statement, but Elder Daniells told them that this was not truth, the Seventh-day Adventists did believe in Christ as their only hope of salvation. They presented Christ as the Saviour, the sinner's only hope. The man of the house then said, "I think it is only fair that you should have a hearing." They had a very interesting time presenting the evidences that the seventh day was the original Sabbath.⁷*LtMs, Lt 21, 1891, par. 2*

The woman who had filled their ears with her lying words manifested such bitterness of spirit, and displayed such temper,

that the eyes of the family were opened to her real state, and they requested that she should not come to their house again to manifest this order of spirit. Friday evening these people were deeply interested, and they had abundant evidence as to our belief in Christ. The mission workers will look after this family with solicitude. *7LtMs, Lt 21, 1891, par. 3*

On Sabbath I spoke to our people from the *seventeenth chapter of John*, from the words, "I sanctify myself, that they also may be sanctified through the truth." [*Verse 19.*] The Lord gave me special freedom, and after I closed we had a social meeting. The testimonies borne were of a hearty, decided character. They said they had never before heard words that gave them such hope and courage in regard to justification by faith and the righteousness of Christ. They said they felt that the treasure house of truth had been opened before them, and the words had taken hold upon their souls, filling them with joy and peace and the love of God. One man rose, and with deep feeling he said that he had been a backslider, and no one was to blame but himself. He said the words spoken had taken hold of his soul and that he felt that he must be a converted man. He asked all present to forgive him. We had a most blessed meeting. *7LtMs, Lt 21, 1891, par. 4*

Today twelve were baptized. Among them was a mother and daughter who went forward together. The daughter is an artist, and both are very intelligent women. We see that if I had depended upon Elder Daniells for help it would have been a mistake, for he has only a little glimmering of light upon the subjects of justification by faith and the righteousness of Christ as a free gift. His mind is now becoming enlightened. He is humble, confessing his lack, praying and digging for light. *7LtMs, Lt 21, 1891, par. 5*

We have had several most important seasons of prayer. Others from families near by come in to join with us, and the room is so full at times that there is scarcely [a] place in which to kneel. The presence of Jesus is with us. The Lord has put upon me the spirit of intercession, and I have great freedom and assurance in prayer. We have many prayers offered, and all our hearts are softened and subdued by the Spirit of the Lord until we pray and weep and rejoice together. I am not sorry that I am here. *7LtMs, Lt 21, 1891,*

par. 6

All the people seem to believe the testimonies. There is no quibbling, no trifling over them, but they believe that God has spoken to them through the testimonies of His Spirit, and they try to practice their teachings. I can but feel that here are new bottles for the new wine.*7LtMs, Lt 21, 1891, par. 7*

Brother Starr speaks to the people this evening, and the notices have been sent out. I did not wish to be advertised in order to create an interest, because we have to leave so soon for Melbourne, and it would probably set the opposing elements at work to hedge up the way with lies. After the Melbourne meeting, at a fitting time, I will speak to the people when a series of meetings can be held. I am much better than when I left America. I shall probably be obliged to purchase me a horse and carriage, that I may ride out and rest my head and get away from the city. When we get to Melbourne we shall know better where it will be best for us to make our home. May the Lord guide us and baptize us with His Holy Spirit that we may accomplish the very work He would have us accomplish. We are here on the ground, and very much is expected of us; we hope none will be disappointed.*7LtMs, Lt 21, 1891, par. 8*

I shall think of you often and pray for you. We expect Willie tonight or tomorrow morning. Our brethren and sisters have come from the baptism, and they report that they have had a precious season. Among those baptised was a brother, his wife, and two children. They say it was a touching scene.*7LtMs, Lt 21, 1891, par. 9*

December 13. Elder Daniells has gone to the boat to meet Willie. I hope the boat is in; it is time for its arrival. Elder Daniells has been quite sick with La Grippe. This malady has been sweeping through this country and has proved fatal to a marked degree, working as it did in America.*7LtMs, Lt 21, 1891, par. 10*

Now I wish to ask you concerning the work in this country. Do you think it advisable to publish much in regard to our work in Australia? Will it not call out into exercise all the vindictive spirit of the dragon in our opponents? Canright's book has been sent everywhere, and it has done a vast amount of harm; but the Lord can roll back this

cloud of obstruction if we do our part in faith and humility.*7LtMs, Lt 21, 1891, par. 11*

Brother Olsen, I feel deeply over the matter of our workers having genuine faith and humility. The great lack among our people is a lack of humility, and because of this there is little true simplicity, and the Lord cannot work with those who are striving to be first. This spirit will lead them to be last every time. Self-importance is a terrible obstruction to the working of the Spirit of the Lord. If He bestows His blessing upon those who are filled with self-importance, giving them success, they will take the glory to themselves.*7LtMs, Lt 21, 1891, par. 12*

Lt 25, 1891

Sisley, Brother

Battle Creek, Michigan

January 12, 1891

Previously unpublished.

Dear Brother Sisley,

Today I received a letter from Sr. Lockwood, and enclosed was a letter which you had written to them. I want to set this matter before you in its true light. From different sources have come to me complaints of Brother Lockwood because he did not send money to school the Lockwood children, and a sort of murmuring against Brother Lockwood because he does not help the family.⁷*LtMs, Lt 25, 1891, par. 1*

Now, I am prepared to answer the matter better than anyone else. I have been connected with them for years; I know they strain every point to live economically, and neither one is situated where they can earn anything. Their whole burden is to live on the interest of their money in my hands. I pay them regular interest, 7% on \$4000.00, and I have been very liberal with them because I knew just how hard they were struggling to get along. While they cared for my property, I supported them and paid them something besides. Now they support themselves; they are not where there are any Sabbathkeepers unless they shall, through their labors, bring some into the truth.⁷*LtMs, Lt 25, 1891, par. 2*

They have a cheap little home which they could buy now, if they could pay for it, for \$175.00 less than the price asked for it, but it is impossible to raise the money now unless he breaks into the \$4000.00 I hold. Now this I will not consent for him to do, for the interest he must have; and unless positively obliged to use it for living expenses, he must not decrease the four thousand. I am, by his own choice, his guardian and I act as faithfully this part as if put there by law. He has a small place valued at about six hundred dollars. I have written to the Health Retreat to purchase it and send

him the money at once to put into the place he has bargained for.*7LtMs, Lt 25, 1891, par. 3*

I know just how these good souls, Bro. & Sr. Lockwood, are situated, and those who would draw upon him to consume this little must be ignorant of their real situation. He is a poor cripple, liable to lose the power to do work, and walks, as I have seen him, on his knees. The well limb has given out once, to my knowledge. He cannot wear his wooden limb all day without great nervousness and suffering. Some days he cannot wear his limb, and has to lie in bed.*7LtMs, Lt 25, 1891, par. 4*

Now I am worried about them, as to what will become of them, far more than I am about the children, although I am interested in those dear children. When I know Bro. Lockwood is shattered all to pieces, and yet will contrive every way to sustain himself, then to have first one and then another keep presenting the case of Martha and her children to him, makes me feel bad. If there is need for Martha to be helped, do not go to a poor man who is a cripple and who is shattered all to pieces.*7LtMs, Lt 25, 1891, par. 5*

You, my brother, could earn more in one month than Bro. Lockwood could earn in four years; yes, more than that. You can command high wages; he can earn literally nothing. Now if your sister and her children need help, I think you, whom God has prospered, are just the one to help her. You could do this and live comfortably besides, but I feel bad to have you look to that poor, broken down one-legged man, who can do no work to earn any money, to put Martha's children through school. Consistency is a jewel, and discernment is a treasure, and sympathy for the very ones who need sympathy is valuable.*7LtMs, Lt 25, 1891, par. 6*

The boys are old enough and strong enough to earn money to support themselves and pay for their own schooling, if they had any disposition to do it. When I see those who are doing well, having employment and earning good wages, seeking to cast a burden upon a man who is a cripple and all used up, I want to say, "Call a halt" and begin to look closely into matters and do your own duty in the fear of God. He gave Martha a buggy this last summer.*7LtMs, Lt 25, 1891, par. 7*

If [Sr. Lockwood] could earn anything, or he in his crippled state had health so that he could earn something, then there would be more consistency in your making demands upon them. As it is, I see no duty resting upon them. If he can make out to care for himself and burden no one, I will bless the Lord for this. I love them both, and I know what they have both suffered. Christ identifies His interest with these precious souls. Let those relatives who are walking on two good limbs, who are not shattered and torn to pieces, come to the front and do that which they are abundantly able to do, and not press a burden on Bro. and Sr. Lockwood.*7LtMs, Lt 25, 1891, par. 8*

There are those who would have taken his place for far less than it was sold for and those who could have looked after his interest and saved him quite a little sum, but selfishness and a grasping spirit forbade it. My heart is sick and sore as I witness selfishness and greediness and covetousness on the right hand and on the left. Bro. Lockwood must not be drawn upon. Just as long as he can crawl, about he will do it. Several times I have seen him walking on his knees, and on one occasion, in great pain. I think the Lord will not let him lose the use of both his limbs, but after he has worked a few hours he becomes so nervous he is almost distracted, and his wife has to rub him for hours at a time to soothe him so that he can get any relief.*7LtMs, Lt 25, 1891, par. 9*

I write you this because if you know all about it, I think you would not look to him in expectation of help. I write this because I feel there is a necessity for my writing it.*7LtMs, Lt 25, 1891, par. 10*

With much respect, I remain,*7LtMs, Lt 25, 1891, par. 11*

Your sister in Christ.*7LtMs, Lt 25, 1891, par. 12*

Lt 26, 1891

Smith, Leon

St. Helena, California

October 9, 1891

Portions of this letter are published in *3SM 232-233*; *4MR 47-51*.

+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.

Mr. Leon Smith
Ann Arbor, Michigan

Dear Brother:

I received your letter in due time, but I have been too sick to answer it before this time. In company with May Walling, I ventured to ride to this place, and I endured the ride better than I expected to. For four weeks I have been struggling with malaria, which has principally affected my head, probably because I have used it constantly both early and late.⁷*LtMs, Lt 26, 1891, par. 1*

Today I have spoken to the patients and to those connected with the Health Retreat upon the words found in *John the fifteenth chapter*. The chapel was full. When I entered the desk I was so weak that I could scarcely stand, but the Lord gave me His Holy Spirit, and I know He spoke to hearts today.⁷*LtMs, Lt 26, 1891, par. 2*

It is very warm, and yet I feel that I must answer your letter. May the Lord help me to write to you. I fear that I have left your letter in Healdsburg, but your question, I think, is distinct to my mind. I have been shown some things in reference to those who are now students in Ann Arbor, and I know that I speak intelligently when I say that if you could have had the advantages of the college [institute] at <Petoskey,> you would have received light and knowledge in regard to heavenly things that would have been of the highest value to you all. From the light I have had, I know that the

students at Ann Arbor are in danger of not preserving a living connection with God and will fail to impart knowledge and light unless they do receive wisdom from God.⁷*LtMs, Lt 26, 1891, par. 3*

As to your question: In connecting with unbelieving students in discussion of religious liberty there is danger of reaping results which you do not anticipate. There are those connected with you who delight in controversy and who will assume positions simply for the sake of maintaining an argument even though it places them on the side of the opposers of truth. To do this is to place yourselves on ground that is dangerous at any time and under all circumstances. Satan and his angels are ever on the alert to impress the mind, and the smart arguments you study to present that you may overthrow your opponent, under pressure of circumstances through the device of the enemy, may come to be regarded by you as truth. It is not safe to place yourselves in a position where the subtlety of the enemy is invited in order that, for mere argument's sake, error may be brought in opposition to the truth. Satan will surely imbue those who do this with his own sophistry.⁷*LtMs, Lt 26, 1891, par. 4*

Do not seek to cultivate those qualities that will make you sharp debaters, for if you do, Satan will weave into your spirit his own attributes; rather seek to be like Jesus, teachers of good things. When any point of truth is controverted, do not follow the twistings and turnings of the opponent, but confuse the enemy by crowding in new and forcible points of truth that will strengthen your position. Do not take up the new objections that are presented <simply> for the sake of answering them, but rather present heavenly light and disappoint the enemy <by advancing arguments of truth.>⁷*LtMs, Lt 26, 1891, par. 5*

Brother Blakeley is in danger of taking positions that will not lead to beneficial results, either to himself or to others. He encourages controversy and discussion, and those who do not know the truth but who serve God according to the light they have, are likely to become afraid of the truth and those who advocate it. The very best and only safe course for this brother to take is to pray more and talk less. He needs to eat of the flesh and drink of the blood of the Son of God. "The flesh profiteth nothing," says Christ, "the words that I

“speak unto you, they are spirit, and they are life.” [John 6:63.] All of you, especially the one named, need a deeper and more thorough experience in the school of Christ. “Learn of me,” says Christ, “for I am meek and lowly in heart.” [Matthew 11:29.] The lesson which every Christian should learn is that of the meekness and gentleness of Christ. *7LtMs, Lt 26, 1891, par. 6*

Instead of creating an issue and bringing about division of feeling, unite with the students in their meetings in a judicious <manner,> not striving for the mastery, but watching for an opportunity to flash bright rays of light before them. In advocating religious liberty sentiments, you might be pressed in argument to take so decided a stand that you would build a wall between yourself and those whom you sought to enlighten, and failing to draw them toward the truth, you would fail to do them good. *7LtMs, Lt 26, 1891, par. 7*

That which you might say in regard to religious liberty might be <all> truth, and yet because of an untimely introduction, an over positive utterance, you might bring about alienation between yourself and those you would instruct. In all meekness, in the Spirit of Christ, live out the truth. Be often in prayer as was Daniel, for the Lord will surely hear the prayer of all who call upon Him in sincerity, and He will answer. We have no time in which to bring in needless things. Study to know God and Jesus Christ, for this is eternal life to every one of you. *7LtMs, Lt 26, 1891, par. 8*

If you walk humbly with God, you may unite with the students not of our faith, agreeing with them as far as possible by dwelling upon points wherein you harmonize. Make no effort to create an issue. Let them do that part of the work themselves. Let them see that you are not egotistical, pharisaical, thinking no one loves God but yourselves, <but> draw them to Christ, thus drawing them to the truth. All heaven is engaged in this work. Angels wait for the co-operation of men in <drawing> souls to Christ. “Ye are laborers together with God.” [1 Corinthians 3:9.] *7LtMs, Lt 26, 1891, par. 9*

I have been shown that our young men should be, as was Daniel, true to principle; and the God of all wisdom will give them understanding and knowledge. <We all> need wisdom. Seek for it with a determined purpose. You will not have wisdom if you trust in

yourselves. Walk in the Spirit. Be followers of God as dear children. Seek to be conformed to the image of Christ; and do not seek for the mastery in discussion, but speak the truth in love, because the truth dwells in you.*7LtMs, Lt 26, 1891, par. 10*

If the truth is in you, Christ is in you, and you are then becoming sanctified through the truth, conforming to the image of Christ. Then you can represent Christ to all with whom you associate, and your spirit and actions will speak louder than your profession. You may live in the Spirit, walk in the Spirit, and bear the fruits of the Spirit; you may be filled with all the fulness of God. Then you will be living channels of light, having your life hid with Christ in God. And though the world does not see the heavenly character of the life <that is> hid with Christ, the effects of that life will be manifest, for those who are partakers of the divine nature will walk as children of light.*7LtMs, Lt 26, 1891, par. 11*

Young men, let not your efforts be weak in consequence of sins that easily beset you. "I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked one." [1 *John 2:13.*] Grow in grace and in the knowledge of our Lord Jesus Christ. Seek, oh seek, for a healthful growth into the full stature of men in Christ <Jesus.> As you press onward and upward for the attainment of perfection of Christian character, your defects will grow less and less, for daily you will die to self and sin, and become spiritually vigorous in God. My heart yearns after you. I know what you may become through the grace of Christ. Through the deepening power of the refining, purifying, ennobling grace of Christ, you may become a beautiful temple for the Lord.*7LtMs, Lt 26, 1891, par. 12*

I know that opportunities are now before you for the accomplishment of much good to those who have not the light of the truth. But that this may be accomplished, Christ must be your personal Saviour. You must actually receive Him, live in Him, be rooted and grounded and built up in Him.*7LtMs, Lt 26, 1891, par. 13*

To many of our youth there is great danger in listening to the discourses that are given by those who <in the world> are called great men. These discourses are often of a highly intellectual

nature, and prevailing errors of science falsely so-called, and of popular religious doctrine, are mingled with wise sayings and observations, but they undermine the statements of the Bible and give the impression that there is reason for questioning the truth of the inspired Word. In this way the seeds of skepticism are sown by great and professedly wise men, but their names are registered in the books of record in heaven as fools, and they are an offense to God. They repeat the falsehoods that Satan put into the mouth of the serpent and educate the youth in delusions. *7LtMs, Lt 26, 1891, par. 14*

This is the kind of education the enemy delights in. It is sorcery. <The great apostle inquired,> “Who hath bewitched you that ye should not obey the truth?” [*Galatians 3:1.*] Those who receive and admire the sentiments of these so-called great men are in danger, for through the subtlety of the enemy, the sophistical reasoning of these false teachers takes root in the heart of our youth, and almost imperceptibly they are converted from truth to error. But the conversion should be just the other way. Our young men who have seen the evidences of the verity of truth should be firmly established, and able to win souls to Christ from the darkness of error. *7LtMs, Lt 26, 1891, par. 15*

The youth who go to Ann Arbor must receive Jesus as their personal Saviour or they will build upon the sand, and their foundation will be swept away. The Spirit of Christ must regenerate and sanctify the soul; and pure affection for Christ must be kept alive by humble, daily trust in God. Christ must be formed within, the hope of glory. Let Jesus be revealed to those with whom you associate. *7LtMs, Lt 26, 1891, par. 16*

Lt 26a, 1891

Steward, Mary

Harbor Springs, Michigan

August 1, 1891

This letter is published in entirety in *DG 136-138*.

Dear Sister Mary Steward,

While I have been earnestly praying to the Lord to understand my duty in regard to going to Australia, and as to whom we shall take with us, the Lord has plainly made known to me that you are not the proper one to be that help to me which I need in the work He has given me to do. You cannot enter into the spirit of the work in a new and untried missionary field. These words were repeated, "Spiritual things are spiritually discerned." [1 *Corinthians 2:14*.] There will be the proving and testing of the character of every one brought in connection with the light which the Lord communicates to His people. If there is not expansion and development, and an increase of faith and holiness consistent with the light shining upon their pathway, to unite with those who will expand and develop in experience proportionate to the light and truth unfolded, there will be a blindness that will not see and discern the deep things of God. With those who appreciate the light God has given, there will be a freshness and power and growth in grace, and light will be diffused to others. *7LtMs, Lt 26a, 1891, par. 1*

There is need of a missionary, self-sacrificing, self-denying spirit with all who connect with the work God has given me to do, else my influence will not be what God designs it shall be. And unless you are advancing in the knowledge and love of God, you cannot maintain even the light which you now have. If the light does not shine more and more, it will grow dim and flicker away in darkness. Every work will be mingled and tainted with self. God will not accept it. It is impossible for myself or any connected with me to be channels of light and bear the duties and responsibilities which this work involves unless they are growing in grace and the knowledge of Jesus Christ. All connected with me and the solemn work God

has given me to do must represent the character of the work and be an example to others in humility and Christlike character, in faithfulness, in cross-bearing, in prompt and vigorous action, in unswerving fidelity to the sanctifying influence of truth, and in sacrifices and labors to bless others. And in order to do this there must be an ever growing Christian experience. Faith must be strong, consecration complete; sympathy, tenderness, and love must pervade the soul. They must be patient in tribulation and Christlike in conversation, and even the thoughts [must be] brought into captivity to Jesus Christ. *7LtMs, Lt 26a, 1891, par. 2*

You have an experience all before you to gain. You cannot be self-centered and be prepared for whatever work or responsibility, however difficult or dangerous, which is in Christ's line. Your eye must be single to the glory of God, and then your profiting will appear unto all. You need to employ every means of grace that your love to God, to all with whom you associate, may be pure and Christlike. Then you will approve the things that are excellent and be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. Your Christian life must take on a different mold, else you will never see the kingdom of heaven. *7LtMs, Lt 26a, 1891, par. 3*

There are many represented to me in the church who seem just like drowning men engaged in a desperate struggle to keep their heads above water. They have not in their religious life ever died to self. Self is their idol; they worship at its shrine. Weakness and a fluctuating experience open the way for Satan's temptations and they will be easily overcome. A faithful waiting upon the Lord will renew their strength. Trials of faith will come, but love, patience, and constancy will be weighed by the golden scales of the heavenly sanctuary. *7LtMs, Lt 26a, 1891, par. 4*

You must learn in the school of Christ meekness and lowliness of heart; be trained, disciplined, and educated for usefulness and for immortality. May these words have the right effect upon your mind. I have an interest in you. Let nothing attract or amuse or divert your mind from the earnest work before you. It is for your present and eternal interest to see that this state of things does not continue. Let it not be said of you in the future, as it was of the Hebrew

Christians, “For when for a time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.” [*Hebrews 5:12.*] You need good home religion. Bring all the pleasantness and sunlight into your home life, in every word, in every action. Use diligently all the gifts of heaven in precious light given of God, and put this light to a practical use. Then the Lord will make a larger display of His mercy and goodness. Achieve a destiny on earth worthy of heaven.⁷*LtMs, Lt 26a, 1891, par. 5*

Lt 28, 1891

Bangs, Lizzie

Duplicate of *Lt 61, 1891*.

Lt 31, 1891

Workers in the Office at Oakland

North Fitzroy, Victoria, Australia

December 19, 1891

This letter is published in entirety in *PH152 26-48*.

To the Workers in the Office at Oakland, *7LtMs, Lt 31, 1891, par. 1*

I have a message to you who are engaged in the work at the office, especially for those who are engaged in handling sacred things. "Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." [*John 12:35, 36.*]*7LtMs, Lt 31, 1891, par. 2*

Those who turn away from the precious light that God has permitted to shine upon them in messages of warning, of caution, and reproof, would not believe if greater light were shed upon their pathway. They would not be inspired with faith when they have failed to believe in and act upon the light which has already been given them. "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? ... He hath blinded their eyes, and hardened their hearts." [*Verses 38-40.*]*7LtMs, Lt 31, 1891, par. 3*

How does the Lord harden the hearts of men? In the same way in which the heart of Pharaoh was hardened. God sent this king a message of warning and mercy, but he refused to acknowledge the God of heaven and would not render obedience to His commands. He asked, "Who is the Lord that I should obey his voice?" [*Exodus 5:2.*] The Lord gave him evidence of His power by working signs and miracles before him. The great I AM acquainted Pharaoh with His mighty works, showing him that He was the ruler of heaven and earth, but the king chose to defy the God of heaven. He would not consent to break his proud, stubborn heart even before the King of kings that he might receive the light; for he was determined to have

his own way, and work out his rebellion. He chose to do his own will, and set aside the command of God, and the very evidence given him that Jehovah was above all the gods of the nations, above all the wise men and magicians, only served to blind his mind and harden his heart.*7LtMs, Lt 31, 1891, par. 4*

Had Pharaoh accepted of the evidence of God's power given in the first plague, he would have been spared all the judgments that followed. But his determined stubbornness called for still greater manifestations of the power of God, and plague followed plague, until at last he was called to look upon the dead face of his own first born, and those of his kindred, while the children of Israel, whom he had regarded as slaves were unharmed by the plagues, untouched by the destroying angel. God made it evident upon whom rested His favor, and who were His people. Although they had erred and had become tainted with idolatry and had almost forgotten Him, still He remembered His people and His covenant with their fathers.*7LtMs, Lt 31, 1891, par. 5*

The more Pharaoh resisted and rejected the light, the greater was his stubbornness, for as he sowed unbelief and stubbornness, he reaped again that which he sowed. The Lord has given great light to those in the office of publication at Oakland; and some who for a time walked in the light afterward failed to do so by not continually keeping the heart surrendered to God, and the result was that darkness came upon them. They lost their sense of sin and did those things which the Lord had plainly shown them they ought not to do.*7LtMs, Lt 31, 1891, par. 6*

God forces no man's will. All are left free to choose whom they will serve. They may listen to the suggestions of Satan and come to look [at] matters as he does, reasoning after the same manner, and the result will be that they will follow the same course of stubborn resistance to the light that Satan pursued in the courts of heaven. Those who reject the light which God sends them will "walk in the sparks of their own kindling, and will lie down in sorrow" at last. [*isaiah 50:11.*]*7LtMs, Lt 31, 1891, par. 7*

Satan is beside them to influence them in a course of evil; and as they yield to him, they influence others to take the same course.

They do not realize the sacredness of the things of God, but in spirit they conform to the world and fail to live the divine life, which is opposed to the world and its customs. They have a knowledge of the truth, but fail to bring it into the inner sanctuary of the soul, that they may be sanctified through the truth.*7LtMs, Lt 31, 1891, par. 8*

I have been aroused by the Spirit of the Lord to sound an alarm that these world-bound souls may be awakened to the peril in which they are placed through their course of backsliding. For Christ's sake let all those who profess to be Christians depart from all iniquity, all dishonesty. For Christ's sake, for your own soul's sake, I urge you to reform. Let there be a solemn consideration of your privileges and responsibilities. Let there not be found among you a selfish, earthly ambition for place and position, or money-getting. This spirit prevails to a large extent in our institutions, and the religion of Christ is brought down to a low, common level.*7LtMs, Lt 31, 1891, par. 9*

There is great need that the converting power of God may be felt throughout the office, that all may realize that the words of Christ are to be fulfilled in life and character. Every day Jesus is in that office, taking note of every worker in every department and line of work. The voice of God speaks to all that are there employed, warning and reproving them in His Word, and through the testimonies of His Spirit. But these warnings are first neglected, then despised, then stubbornly assailed.*7LtMs, Lt 31, 1891, par. 10*

While probation is graciously granted to you, come out from the world, separate yourselves from its customs, its maxims, and its influence, and put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. At whatever cost or humiliation to yourselves, you must do this if you would inherit eternal life. "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess to serve God; but in words they deny him, being abominable, and disobedient, and unto every good work reprobate." [*Titus 1:13-16.*]*7LtMs, Lt 31, 1891, par. 11*

Let every soul carefully consider his condition, and inquire, What is my state before God? Let him examine closely what kind of material he is bringing into his character building. Is it that that can be compared to solid timbers, or that which can only be likened to that that is rotten and worm-eaten? We are charged in the Word of God to "Keep thy heart with all diligence, for out of it are the issues of life." [*Proverbs 4:23.*] The unconverted heart is the habitation of the evil one, and it is filled with unholy thoughts, with evil surmising, with envy, jealousy, falsehood, and uncontrolled passions, with strife and confusion and every evil work. Let each one search diligently and inquire, Is my heart free from all of these?⁷*LtMs, Lt 31, 1891, par. 12*

Let each one closely examine himself to see whether he is in the faith, to see whether the truth he professes to believe has been kept in the outer court, or brought into the inner sanctuary of the soul, that he may be sanctified thereby. The whole heart must be entered and purified by the searching Spirit of God. Jesus will not abide in the soul where pride exists. And if we desire His presence, the soul temple must be cleansed of all evil occupants. If the door of the heart is open to Jesus, He will come in; His presence will expel every unholy thought, and by faith we may hold sweet communion with God. If Jesus abides in the heart, we shall glorify Him in our lives, for the Christian is to let His light shine forth to the world in good works.⁷*LtMs, Lt 31, 1891, par. 13*

Many of you have lost your first love, and you are not preparing yourselves by gaining an experience, in true devotion and service for your God, to stand in the great day of God. It is essential that you become so rooted and grounded in the faith that you will be able to stand when deception and error, as a thick cloud, will cover the inhabitants of the earth. While good works will not buy your salvation, good works are essential for salvation, for they are an evidence of genuine faith which works by love and purifies the soul.⁷*LtMs, Lt 31, 1891, par. 14*

Unless your heart is stayed upon God and you are a co-worker with Jesus Christ, you will be filled with self-confidence, pride, self-sufficiency, and you will be given to the indulgence of self, the sin of unbelief, which so easily besets the soul, and thus you will become

a captive of the enemy. You are to work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His own good pleasure. As God works, men must co-operate with God in order that the results designed may be accomplished. But how long have the heavenly intelligences waited in vain for your co-operation, who ought to have been engaged most earnestly in the work of God for this time.*7LtMs, Lt 31, 1891, par. 15*

Many of you do not feel the need of a daily and hourly connection with Christ; you do not feel the need of prayer that you may draw from Christ that which is necessary for the maintenance of spiritual life. You have failed to appreciate the privilege of associating together in the capacity of believers. You are not to come together simply as a matter of form and ceremony, but for the interchange of thought, for the relation of your daily experiences, for the expression of thanksgiving, for the utterance of your sincere desire for divine enlightenment that you may know God and Jesus Christ whom He has sent. Communing together in regard to Christ will strengthen the soul for the conflicts and trials that will come upon you.*7LtMs, Lt 31, 1891, par. 16*

Never entertain the idea that you can be Christians and still withdraw yourselves within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the character of the experiences of those with whom you associate. Jesus says, "Where two or three are met together in my name, there am I in the midst." [*Matthew 18:20.*] Then do not forsake the "assembling of yourselves together as the manner of some is; but exhort one another: and so much the more, as ye see the day approaching." [*Hebrews 10:25.*]*7LtMs, Lt 31, 1891, par. 17*

You are greatly in need of a practical experience in the Christian life. You need to train the mind for the work of God. The character of your religious experience is made manifest largely by the character of the book that you choose to read in your leisure moments. The Bible is the book of books, and if you love the Scriptures, searching them when you have opportunity, that you may come in possession of the rich treasure of the Word of God

and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scriptures in merely a casual way without seeking to comprehend the lesson of Christ, that you may comply with His requirements, is not enough. *7LtMs, Lt 31, 1891, par. 18*

There are rich treasures in the Word of God that can be discovered only by sinking the shaft deep into the mine of truth. The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but Christ is ready to sweep away the mists of error and superstition and to reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, "Did not our hearts burn within us while he talked with us by the way?" [*Luke 24:32.*] *7LtMs, Lt 31, 1891, par. 19*

The Psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law," and the Lord regarded his sincere prayer, for the sacred record records his satisfaction in the truth revealed to him. He says, "How sweet are thy words unto my taste, Yea, sweeter than honey to my mouth. More than to be desired than gold, yea, than much fine gold. Sweeter also than honey, than the honey comb." [*Psalm 119:18, 103; 19:10.*] How rare is this experience. *7LtMs, Lt 31, 1891, par. 20*

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The Book that was unattractive, because it revealed truths that testified against the sinner, to the converted heart becomes the food of the soul, the consolation and joy of a life. The eyes anointed with spiritual discernment behold new beauties in the Word of God, and see that the inspired words of the Scriptures are especially adapted to the needs of the soul. The Sun of Righteousness shines upon the Word, and there is the flashing of divinity through humanity. The Spirit of God speaks to the soul, and the heart of the true believer becomes like a watered garden. *7LtMs, Lt 31, 1891, par. 21*

To those who love Christ the Bible is as the garden of God, whose promises are as grateful to the heart as the fragrance of flowers to the senses. Then take your Bibles, and with fresh interest begin to

study the sacred records of the Old and New Testaments. Work the field of precious truth until you have a deeper comprehension of the mercy and love of God who gave His only begotten Son to the world, that through Him we might have life.*7LtMs, Lt 31, 1891, par. 22*

I have a word from the Lord to you who are handling sacred things and yet who do not appreciate the value of eternal realities and have not spiritual discernment to understand the work that you are doing. The Spirit of God is grieved because works of a worldly character, which are calculated to charm the senses, to fill the mind with that which can only be compared to wood, hay, and stubble, are multiplied in the office of publication. These books are read with eagerness; and they contain no spiritual nourishment whereby the soul can acquire more strength, give no true idea of Christian life, or instruction in regard to the common duties of life. The atmosphere they breathe is one that is detrimental to solemn Christian experience.*7LtMs, Lt 31, 1891, par. 23*

Were Christ upon the earth today, He would cleanse the office of many things that are not in accordance with our high profession as He cleansed the temple of its unholy traffic. It is written, "My house shall be called an house of prayer, but ye have made it a den of thieves." [*Matthew 21:13.*] Let every one begin to cleanse his own soul temple, and thus co-operate with Christ in the work of purifying the office.*7LtMs, Lt 31, 1891, par. 24*

Let not books be placed before the workers which, if they do not mislead and corrupt the mind, will still give to the mind a disrelish for the Word of God, which brings to view matters of eternal interest. Let the truth of God be subject for contemplation and meditation. The Bible is God's letter to man in which is instruction as to how to become rich in heavenly graces, to secure for the believer the life that shall measure with the life of God. Read the Bible, and regard it as the voice of God speaking directly to your soul. Then will you find inspiration and that wisdom which is divine. There is no time for engaging in trifling, amusements, and the gratification of selfish propensities.*7LtMs, Lt 31, 1891, par. 25*

It is time that you were occupied with serious thoughts; and you

cannot dwell upon the self-denying, self-sacrificing life of the world's Redeemer, and find pleasure in jesting and joking and whiling away your time by indulging in foolishness. And yet those who have professed to be followers of Christ have been guilty of these very things. Sins of no light character have been committed by those who have been in the truth for years, who have had great light, great privileges and responsibilities. "But turn ye, turn ye, for why will ye die?" [*Ezekiel 33:11.*] Make a complete surrender to him who has given himself for you, that you should not perish, but have everlasting life." [*John 3:16.*]*7LtMs, Lt 31, 1891, par. 26*

For Christ's sake cease to prostitute your powers to the service of self. Put your undivided interest in the work that has been committed to your hands. Jesus is looking upon you to see what spirit you will manifest in the little things of your earthly life. You are now determining what shall be your destiny hereafter, and heaven is worth everything to you. If you accept the grace of Christ, and the gift of His righteousness, you may show by a consistent life that Jesus is all in all to you. His service is reasonable, for He has redeemed you and every power of your being belongs to Him.*7LtMs, Lt 31, 1891, par. 27*

You need not make a failure of your Christian life, for Christ has made abundant provision that your faculties may be rightly directed, that your character may be pure and elevated and noble. In becoming a follower of Christ, you need not think it necessary to give up all aspirations to reach a higher standard. But if your ambition has been selfish and you have sought for supremacy and aimed at the glorification of yourself, all this will be changed, and your desire will be to become a diligent, earnest, faithful servant of the Lord Jesus Christ.*7LtMs, Lt 31, 1891, par. 28*

The elements of character which lead you to seek for distinction in a worldly life, Jesus will define and purify and make steadfast that you may with unselfish purpose seek to become a true co-worker with the Majesty of heaven. A holy ambition will take possession of your heart worthy of the object for which your ambition was given.*7LtMs, Lt 31, 1891, par. 29*

You will have respect to the recompense of the reward that has

been purchased for you by the self-denial, the self-sacrifice of the Lord Jesus. He will reward every man according to his work, although the reward is given, not because of man's merits, yet it will be bestowed in proportion to the work that has been done in the name of Christ, for the works testify to the character which has been developed. Your ambition is to be directed toward the advancement of your Redeemer's glory, of which He gives you a foretaste. He points you to the crown of immortal life, and bids you to run that you may obtain. He bids you to fight the good fight of faith, to lay hold on eternal life, to wrestle that you may receive power for the highest attainments in the spiritual life.⁷*LtMs, Lt 31, 1891, par. 30*

But in order to reach the highest attainments in the divine life, the mind must be occupied with contemplation of the Word of God, that you may know what is the will of God and become a doer of the words of Christ. This is represented by Christ as eating His flesh and drinking His blood. He says, "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." [*John 6:56, 57.*] And when the disciples did not discern the spiritual character of His words, Jesus said unto them, "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.*]⁷*LtMs, Lt 31, 1891, par. 31*

The eating of Christ is represented by the ingrafting of the branches on the vine. Jesus said, "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ... 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 15:1-5.*]⁷*LtMs, Lt 31, 1891, par. 32*

If you had been abiding in Christ your fruit would have been unto purity and holiness. You would not be self-sufficient, heady, and high-minded, but would have been meek and lowly of heart. You

would not be filled with envy, jealousy, evil-surmising, strife for supremacy and position, esteeming yourselves more highly than the Lord esteems you. Look at the character of the fruit you have borne these years in the past, and then carefully consider the words of Christ. He says, "By their fruits, ye shall know them." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." [*Matthew 7:20, 18.*]*7LtMs, Lt 31, 1891, par. 33*

Many of you know that you are not standing in the light of the Sun of Righteousness, and should you be cut down as unfaithful trees, you would lose heaven and the life that measures with the life of God. You are not ready to close up your account here. You need to take heed to yourselves, to watch and pray, to educate your thoughts to think on heavenly things, to educate your lips to speak on heavenly themes, to become familiar with inhaling the heavenly atmosphere, and be able to teach others that which you have learned of Jesus. Let the mind and soul be drawn to the great center of attraction, ever realizing the truth of Christ's words, "without me ye can do nothing." [*John 15:5.*] Then will you have more humble views of yourself than you have ever had before.*7LtMs, Lt 31, 1891, par. 34*

"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 3:16, 17.*] Compare your own words and works with these words of inspiration, and see if you can be pleased with the comparison. If you had let the words of Christ dwell in you richly, if you had searched the Bible for truth as men seek for hidden treasure, you would have had a precious experience, and as you contemplated the living oracles, daily you would have discovered new beauty in the inspired utterances, and your thoughts and words would have been purified, even as precious metal is purified and refined from dross in the fire of the furnace.*7LtMs, Lt 31, 1891, par. 35*

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall thoroughly come to his temple, even the messenger of the covenant, whom ye delight

in: behold, he shall come saith the Lord of hosts. 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, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years." [Malachi 3:1-4.]7LtMs, Lt 31, 1891, par. 36

With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God their wants would be more simple, for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given you in the life of Christ.7LtMs, Lt 31, 1891, par. 37

There are those in the office who have withheld their tithe from the treasury, claiming that they could not see the requirements in the Word of God. But why could they not see it? It was because selfishness was firmly rooted in the heart. They did not deny self and make their offering to God. For years they have practiced robbery toward God. But does not the Lord keep a record of all their doings? Most assuredly, for it is written that every man shall be rewarded according as his works have been, judged according to the deeds done in the body, whether they be good, or whether they are evil.7LtMs, Lt 31, 1891, par. 38

The Lord will not pass over the embezzlement of His goods. He is testing men to see who will be fit subjects for His kingdom above, for if they disregard His claims here, they will disregard them in the kingdom of heaven. Suppose that all who profess to be followers of Christ should withhold from the Lord His entrusted goods, appropriate His talents to their own use, and for the advancement of their own glory, how would the work of God move forward in the world? How would those in other nations ever receive the message of truth? The Lord does not rain down money from heaven, but He honors men by entrusting to them His treasures, and He tells them what they must do. Read carefully and prayerfully the instruction the Lord has given to you in *Malachi 3:8-12*.7LtMs, Lt 31, 1891, par. 39

The question is asked, "Will a man rob God?" And the answer might be given, "Yes, Lord. Some whom Thou hast honored and given a place in Thy work have been engaged in robbing Thee for years. They have indulged themselves, and have centered the good things of life upon themselves, and have refused to act their part in fulfilling the requirements of God." "Yet ye have robbed me." But ye say, "Wherein have we robbed thee?" Now, listen, for God is speaking to you out of His Word. "In tithes and offerings." [*Verse 8.*]7LtMs, Lt 31, 1891, par. 40

Now, how does God regard the robbery of His treasury? Listen, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." [*Verse 9.*] Hear the words of the Most High God, you who have been robbing God. "Bring ye all the tithes into the store house, that there may be meat in mine house," not a meager portion, not one-half, or one-quarter, but all the tithes, "that there may be meat in mine house." [*Verse 10.*] The reason is so plain that it commends itself to the reason of every one who has been cherishing the hateful plant of selfishness. "That there may be meat in mine house."7LtMs, Lt 31, 1891, par. 41

The reason that the Lord wants all the tithes in the treasury is that there may not be a scarcity of funds when His providence opens new fields to be occupied by the messengers of the truth that souls as precious in the sight of God as your own may come into the knowledge of the true God, and Jesus Christ whom He hath sent, and in their turn become missionaries to the souls of others.7LtMs, Lt 31, 1891, par. 42

The standard of truth must be planted in all countries, but the missionary work is not extended as it should be, because those in our offices of publication, and the members of our churches, do not cultivate the precious plant of love and refuse to follow in the footsteps of Him who was meek and lowly in heart. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]7LtMs, Lt 31, 1891, par. 43

The follower of Christ has a cross to bear, for the requirement of Christ cuts directly across the inclination of the natural heart and uproots pride, empties and cleanses the soul of selfishness and

self-love, and leads men to deny self daily for Christ's sake. If you will act as Christians, there will be meat in the house of the Lord whereby the sacred, holy work of God may be extended and advanced in the world, for those who are laborers together with God will bind about their wants, and not spend money for trifles, when souls are perishing for the bread of life. *7LtMs, Lt 31, 1891, par. 44*

Lift up Jesus to the world. Present His life and character before men. Dwell upon His humiliation and self-denial. Meditate upon the incarnation of the Son of God, who though equal with the Father, for our sakes became poor, that we through His poverty might be rich. Jesus calls for volunteers for His service, but He states the conditions upon which they will be accepted as His followers. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] This is required of every one who has united himself with Jesus. The Lord Jesus descended lower and lower till He touched the depths of humiliation, in order that His grace might be multiplied unto us and the streams of salvation might be poured out to those who were perishing, who know not God and Jesus Christ whom He has sent. *7LtMs, Lt 31, 1891, par. 45*

The precious Saviour did not limit His gifts; for when He gave Himself He gave all. He died to bring life and immortality to light, to reveal truth that men might be drawn to Him. All this was done to save fallen man, and individually we have the privilege of becoming His agent, to co-operate with the angels in communicating to the world the knowledge of this great salvation. Men will never be able to comprehend the great work that the heavenly intelligences are waiting to do through the agency of men on behalf of humanity. *7LtMs, Lt 31, 1891, par. 46*

Jesus wants you now to realize your deficiencies while mercy lingers, that you may turn unto Him with your whole heart, and be supplied out of His abundant fullness, so that you may be perfect, wanting in nothing. "And prove me now herewith, saith the Lord of hosts." Mark it, this is not man that is addressing you, but the Lord of hosts. Will you hear Him? Will you obey Him? "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 fields, saith the Lord of hosts. And all nations shall call you blessed, a delightsome land, saith the Lord of hosts.” [Malachi 3:10-12.]7LtMs, Lt 31, 1891, par. 47

The religion of Christ is summed up in the words, “Thou shalt love the Lord thy God with all thy heart. ... Thou shalt love thy neighbor as thyself.” [Mark 12:30, 31.] But through love of the world, through unsanctified ambition, through self-love, and desire for supremacy, many are being conformed to the world. The command from the gospel of Christ is, “Be ye not conformed to this world (and the preventative is given), but be ye transformed by the renewing of your mind.” [Romans 12:2.] You must have a changed mind, a renewed mind. The power of the Holy Spirit must be felt working upon the heart and character, producing a new man in Christ Jesus. You are to prove to God by unselfishly handling His entrusted goods that you can be trusted with His blessings. You are to trade with His talents, to seek first the kingdom of God and His righteousness, not to seek first your own selfish interests, but to lay up for yourselves treasures in heaven.7LtMs, Lt 31, 1891, par. 48

Every worker should diligently search his own heart. The Lord requires that those who are purchased by the blood of the Son of God should realize that they are God’s property, and no longer look upon themselves as their own, and live to serve themselves. Jesus gave His life to save an apostate race, and will those who accept this heavenly gift be selfish, and withhold from the Lord His own? All selfishness, all love of supremacy originated with Satan. He is the root and those who partake of his spirit are the branches; but in the end both root and branches will be consumed.7LtMs, Lt 31, 1891, par. 49

No one can live a selfish life and enjoy the love of Jesus. Those who are determined to grasp the world’s treasures will fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction; “for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.” [1 Timothy 6:9, 10.] Can we wonder that the

sin of covetousness is so decidedly denounced in the Scriptures? “For this ye know, that no ... covetous man, who is an idolater, hath any inheritance in the kingdom of God.” [*Ephesians 5:5.*] Covetousness is idolatry. *7LtMs, Lt 31, 1891, par. 50*

Shall we as Christians pay no heed to all the warnings of God? Shall we still be in conformity to the world when it is forbidden in the Word of God? “Be ye not conformed to the world.” “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world.” [*Romans 12:2; 1 John 2:15, 16.*] *7LtMs, Lt 31, 1891, par. 51*

There is such a mingling of the sacred and the common in the work at the office that much of the sacredness of the work of God has been lost from the minds of the workers. The subject matter that they are handling is of such a character that their attention is arrested, and their mind engaged, and the cheap, objectionable sentences are fastened upon the memory, and before they know it, they are influenced by the spirit of the writer, and the mind and character is fashioned in some objectionable mold. *7LtMs, Lt 31, 1891, par. 52*

There are souls connected with the office who are weak in faith, weak in the power of self-control, and through the influence of such publications, a train of thought is started that will be difficult to repress and expel from the mind. Before they embraced the truth, they had formed the habit of reading light and trifling literature, and after uniting with the church they made efforts to overcome this taste for novels and storybooks. *7LtMs, Lt 31, 1891, par. 53*

To introduce to this class, books that are not in harmony with the sacred Word of God, is like putting the glass to the lips of the inebriate. With the temptation continually before them, they yield and become interested in that which they discarded and lose their relish for solid reading, for Bible study, which is positively essential for the health of the soul. Through the influence of this kind of reading, moral power is enfeebled, dishonesty and crime do not appear so repulsive, discernment and sanctified perception is lost,

and unfaithfulness in little things is increased. When the appetite of the mind is perverted, these poor souls will grasp any kind of reading that has a stimulating influence.*7LtMs, Lt 31, 1891, par. 54*

All these things have been placed before me, and every line of business at the office must be so regulated that the purity of the Christian character shall be preserved. Every temporal, earthly interest must be so subjected to the interest of the higher life, that at any sacrifice this Christian integrity shall be untarnished. The question of what shall be published at the office must be viewed in the light of the teachings of the Holy Scriptures. The Lord's voice must be honored and obeyed. The words that I speak unto you, they are spirit, and they are life.*7LtMs, Lt 31, 1891, par. 55*

The truth must not be placed in the background as it is now, for subjects of vast importance to the soul receive only a passing notice, while these objectionable things have the foreground. The workers overlook the great truths that would make them wise unto salvation. They do not see that daily they are to receive manna from the heavenly table, that they are to feed upon the Word of Life, and so gain spiritual strength. They are now to store up for the present and the future supplies that will supply the soul in times of emergency. They are to lay up in store the precious gold and silver, and precious gems of the Word of God, jewels that will never perish.*7LtMs, Lt 31, 1891, par. 56*

The Lord will accept only the supreme affection of the soul, and this is His righteous requirement, for He has redeemed you with His blood, you are to seek to do the will of God, not your own way and your will. I ask you now the question that the Lord is asking you, "Who of you are resolved to eat the Bread of Life, that you may become stalwart Christians, maintaining spirituality, and able to 'show forth the praises of him who hath called you out of darkness into his marvelous light'? [1 Peter 2:9.]"*7LtMs, Lt 31, 1891, par. 57*

Who of you in any capacity of the work of the office, will seek wisdom from God, that you may represent the character of Christ in all your walks in life? Remember, your words, your actions, are either a savor of life unto life, or of death unto death. Never forget that you are making a favorable or unfavorable impression upon

others in regard to the truth you profess to believe.*7LtMs, Lt 31, 1891, par. 58*

The religion of the Bible must be practiced, for the world is watching you and criticizing your actions. The office at Oakland needs weeding out. Either those who have long been there, and who have not realized the sacredness of the work, should be converted, or they should be discharged. It is the duty of every one in the office who professes to be a Christian to give unmistakable evidence to those who come to the office that you are Christians in deed and in truth, and that you are working out the principles of the Bible in all your work. All lightness, all jesting, all trifling is to be regarded as unchristian.*7LtMs, Lt 31, 1891, par. 59*

Let every one see that you are governed by divine rule, that you are courteous and kind. If you keep the fear of the Lord ever before your eyes, He will work with your efforts, and crown you with success. Satan is continually at work that he may fill the mind with his suggestions and cause you to follow his counsel. He advises you not to be over scrupulous in regard to honor and integrity, to look out sharply for your own interests and demand the highest wages for your services. This is what has brought embarrassment.*7LtMs, Lt 31, 1891, par. 60*

When the work is more attentively done, when there is a spirit of consecration the Lord will hear your prayers and will work in your behalf. But there is much unfaithfulness, and you need to call a halt, and begin the work in earnest. Those who are halfhearted and worldly, who are given to gossiping over the imperfections of others, are giving no attention to their own defects of character, should be converted, or they should separate from the office, for they will demoralize others by their mischievous tongues.*7LtMs, Lt 31, 1891, par. 61*

Lt 32, 1891

Washburn, Brother and Sister [J. S.]

Battle Creek, Michigan

January 8, 1891

This letter is published in entirety in *1888 850-853*.

Dear Brother and Sister Washburn:

I received Brother Washburn's letter day before yesterday, and since then we have been having very much work. We had a favorable journey from Washington to this place. I suffered considerably with heat and somewhat with heart disturbance, but much less than I anticipated. We left the sleeper before we arrived at Toledo, at which place we waited about forty minutes. In that time we obtained a cup of hot drink and some crackers which made us feel very much better. We arrived at Battle Creek about three o'clock, [Tuesday, Dec. 30] and found the folks all well and glad to see us. *7LtMs, Lt 32, 1891, par. 1*

We learned that Sabbath [Dec. 27] there had been a wonderful meeting similar to those we had in Brooklyn, Danvers, and in Washington. Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The EXTRA in the *Review and Herald [December 23, 1890]* was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the presenting before them the testimony to the churches in that article when the person who wrote it was not present. He asked them to carefully consider that matter. Was it not the Spirit of God speaking to them in unmistakable voice in vindication of the testimonies and the work He had laid upon Sister White? *7LtMs, Lt 32, 1891, par. 2*

Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to

him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they had never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun. Elder Olsen had appointments which he must attend, and Elder Loughborough had an appointment which he must fill. Professor Prescott went to Oregon to help locate their school. Brother Webber, another worker, had gone to help some other church. The Lord sent me here, I fully believe, and that threatened difficulty of the heart did not trouble me at all after we reached Battle Creek. *7LtMs, Lt 32, 1891, par. 3*

Tuesday night [Dec. 30, 1890] I was in an agony of soul all night so that I could not sleep. Elder Smith's case was weighing heavily upon me. I was working with him, pleading with God, and I could not cease my crying unto God. *7LtMs, Lt 32, 1891, par. 4*

Friday night [January 2] I was asked to speak; the house was full, and I gave some account of the workings of the Spirit of God with me in the meetings which I had attended. I related as well as I could the success of these meetings. We had a special meeting of deep interest after I had spoken, and many excellent testimonies were borne, especially from those who were earnestly seeking the Lord. It was a good meeting. *7LtMs, Lt 32, 1891, par. 5*

On Sabbath [Jan. 3] I spoke from *Matthew 11:16-27*. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation, and fully two thousand persons were present. I had great freedom in speaking. In the afternoon the meetings were divided, and I hear there were excellent meetings in these divisions. *7LtMs, Lt 32, 1891, par. 6*

Monday [Jan. 5] Elder Smith came to me and we had an earnest, faithful talk. I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of

God. I had written to him thirteen pages [Dec. 31, 1890] and sent them to him—very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [Jan. 7], the meeting was held in my room in the office, and Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting.*7LtMs, Lt 32, 1891, par. 7*

Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, “If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience.” It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it.*7LtMs, Lt 32, 1891, par. 8*

Now you see I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882. Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings were removed.*7LtMs, Lt 32, 1891, par. 9*

Now, in reference to your question in regard to Sister Marks. Do not be in a hurry to accede to her request in dropping her name. Hold a little in the matter. It cannot do the church any particular damage. Meanwhile, I am more than ever convinced that if this work now going forward in Battle Creek had been done one year ago, Sister Marks would have been saved to the cause of God and would, with proper instruction, have been a good Christian worker. This is due to her. But the position that many held me in was such that I could do nothing unless I took my stand decidedly against the Battle Creek church.*7LtMs, Lt 32, 1891, par. 10*

Has those with whom she held meetings been well-balanced in

mind, they could have helped her instead of being molded by Sister Marks. I believe she had a genuine experience and might have done much good. She had newly come into the faith and needed to be led along step by step, kindly, compassionately; but as it was the fashion to turn from everything that was calculated to restore and to awaken the church, as my testimony was [regarded] at that time below par, what could I do? Any move I should make would, if unwise, indiscreet ones should go to extremes, be charged to me, and my work forever discarded. Do all you can for Mrs. Marks, for I tell you, the blood of her soul, I fear, will rest upon those who have been blinded by the enemy and done those things that have grieved the Spirit of the Lord.*7LtMs, Lt 32, 1891, par. 11*

May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name.*7LtMs, Lt 32, 1891, par. 12*

[P.S.] Now do not imagine that you have done a grievous wrong in the matter you mentioned. I am really inclined to believe that everything was ordered of the Lord, and I needed that tramping exercise to clear my head. But I freely pardon all you think amiss. So do not trouble any more about it.*7LtMs, Lt 32, 1891, par. 13*

Lt 32a, 1891

White, J. E.; White, Emma

Steamship Alameda

December 7, 1891

Portions of this letter are published in *4Bio 19-21*; *3MR 250, 376*; *4MR 43*.

Dear Children,

We are nearing Sydney, and this is our last day on shipboard. You may depend upon it that we are glad it is so. "We tie up," says the Captain, "at the wharf at Sydney, Australia, in the morning at seven o'clock."⁷*LtMs, Lt 32a, 1891, par. 1*

Last night we had a heavy thunder shower and sharp lightning. I have had a very pleasant voyage. Have been somewhat disturbed by headache, and have been somewhat seasick, but have been careful to keep quiet, to eat prudently, and have not vomited once.⁷*LtMs, Lt 32a, 1891, par. 2*

Emily Campbell has been my roommate. I dared not trust anyone else among our women, and she has proved reliable. Has been seasick, but has been soon over it. For the first few days Willie was our main dependence, looking out for us all, here and there and everywhere. I think he was some seasick at times, but by the power of his will he refused to give up. Although Emily was sick at times, she was soon over it and has proved a kind, attentive companion for me. No one could have served me better.⁷*LtMs, Lt 32a, 1891, par. 3*

May, Marian, and Fannie were sick for some days. I was very weak and had one ill turn of the heart. We were glad indeed to reach Honolulu. Elder Starr and wife, who had preceded us five weeks in order to bring help to our people and others on this island, met us together with other friends. As soon as we walked the gangplank and stepped on the wharf, men, women, and children greeted us so heartily that we could not feel otherwise than at home. With the

exception of May and Fannie, we all assembled at Brother Clinch's house to consult in what manner we could best spend the twelve hours allotted us till the boat sailed.*7LtMs, Lt 32a, 1891, par. 4*

They were so anxious that I should speak that I consented to do so. Oh how pleased they were, for it was more than they expected. Brother Burgess and Elder Starr went at once to see that the people were notified of the appointment. The large hall of the Young Men's Association Building was secured in which to hold the meeting. While these matters were being adjusted, we were refreshed with orange drink and with grapes of excellent flavor. There were besides, oranges of a variety unknown to us, and fruits which we had never before seen. These fruits tasted nice, but we dared not indulge to any great extent, fearing we should have to discharge our cargo in less time than it took to store it away.*7LtMs, Lt 32a, 1891, par. 5*

After this refreshment, we all seated ourselves in a carriage hired for the occasion and started on our tour of the place. We had not proceeded far before one of the sisters who had greeted us at the boat appeared at her cottage door, a very pleasant establishment, and insisted upon our coming in. Brother and Sister Starr said that we must go in and make a short call, or this sister would be greatly disappointed. Sister Kerr, this was the lady's name, got hold of me and wept over me, and said, "I am so happy to be honored with your presence." She had a table piled with native oranges, bananas, various fruits, cake, and an abundance of Jersey milk. But we felt restricted because of the reasons I have before given. I drank a tumbler of milk, but Sister Healey, a missionary from India, an excellent woman, insisted on my drinking the second glass. I drank a portion, and begged to be excused.*7LtMs, Lt 32a, 1891, par. 6*

Sister Kerr took me into her parlor bedroom and opened a box of ruches for the neck, and desired me to accept the entire box. Her husband is a merchant in Honolulu and, though not a believer, he is a very liberal man. She also presented me with three yards and a half of silk, costing three dollars a yard with which I was to make a sack. I saw that she was very desirous that I should have this, and I could not refuse without greatly disappointing her. It was beautiful

silk left from a dress which she had. She also gave me a silk scarf and a ten-dollar pin composed of white stones, very plain and serviceable. I thought I could not accept this, but she looked so sorry that I finally did take it and have worn it ever since, for it is handy and becoming, while it is not showy at all.*7LtMs, Lt 32a, 1891, par. 7*

She brought in her little children that I might lay my hands on their heads and bless them. I bowed in prayer with her and her little group and prayed for them all, the little ones kneeling and my hands upon their heads, while the tears were streaming from the eyes of the mother and children. She embraced me again and again, and told me how much she loved me and how she had longed to see me and to have the honor of receiving me into her house.*7LtMs, Lt 32a, 1891, par. 8*

But we had to tear ourselves away, and were again seated in the carriage. We passed the stately coconut trees, loaded with their heavy fruit. We saw the bananas growing and a great variety of beautiful flowers blooming in profusion on every side. Hedges were made of flowering shrubs almost as tall as trees. There were trees in bloom with flowers that were new to me. We were on our way to a place called the "Pali," and to reach there we had to ascend a six-mile hill, and the scenery all the way was of a grand order. On reaching the eminence for which we started, we found great mountain peaks rising above us, and from the height where we stood, a terrible precipice yawned, hundreds of feet deep, extending downward into the verdant valleys below. We took our lunch on a level spot of land in view of the grand scenery on every side.*7LtMs, Lt 32a, 1891, par. 9*

Willie and Brother Burgess rode on horseback. Brother and Sister Clinch came in their phaeton and the rest of us in a livery rig, driven by a native. It took much less time to go down the hill than it did to ascend it. We all took an ample repast at the home of Sister Kerr. We were introduced to her husband, who received us heartily and urged us to eat more than we dared to eat. Then a carriage took us to the place of meeting. We had a congregation made up of the best people of the town, and a very intelligent looking class of citizens they are. The prominent men of the Young Men's Christian

Association did all in their power to show us respect and attention. Their own choir sang for us, and I had much freedom in speaking to these people. *7LtMs, Lt 32a, 1891, par. 10*

After the meeting, I was introduced to nearly all the congregation, and especially to all the prominent men of the Association. They expressed themselves as being much pleased with the words I had spoken. They said they had listened with deep interest, for the thought expressed was new to them, and gave them broader, clearer ideas in regard to the mission, work, and infinite love of Jesus. They expressed themselves as determined to cherish these thoughts as precious acquisitions to their knowledge. *7LtMs, Lt 32a, 1891, par. 11*

They regretted that I must leave them and said if I could remain with them a couple of weeks and speak to them as often as I had strength, they would consider it a great favor. They begged me that when I returned I should spend some months with them. They said, Your words have done us good, and you can be a blessing to the people at Honolulu. They blessed me in the name of the Lord, and said, The Lord will go before you that you may speak these words to many souls who need to hear them. I was glad I consented to speak to them, venturing the whole matter on the promise of the Lord, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] I felt that Jesus was indeed with me that night by His Holy Spirit. *7LtMs, Lt 32a, 1891, par. 12*

How encouraging it is to speak to people who are hungering for the words of life and who are fed and nourished by the words spoken. These who gave expression to so much appreciation were people not of our faith, but men and women of the best class of society. One man was a missionary who had heard me in Oakland, and he said, The words were just as good to him then as when he had formerly listened. *7LtMs, Lt 32a, 1891, par. 13*

My name has been brought before the public here through the writings of a Dr. Hammond who is a minister here, and whose hatred of the truth is similar to that cherished by Mr. Canright. The brethren and sisters were glad that I could speak to them, for they said it would be a help to them in making of none effect the false

accusations of Dr. Hammond. *7LtMs, Lt 32a, 1891, par. 14*

After the meeting we drove to the ship and bade our friends good-bye. My sixty-fourth birthday came on Thanksgiving Day, a few days after leaving Honolulu, and the friends at Honolulu presented me with a ten dollar gold piece as a birthday present; and Mr. Kerr, though a non-professor, gave me an upholstered rocking chair from his parlor set as a birthday present, because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck. *7LtMs, Lt 32a, 1891, par. 15*

As far as weather is concerned, we had a very pleasant trip. The water was quiet till we reached [the] Samoan Islands, one week's journey from Honolulu. This was a very pretty island. The boat could not connect with the land, for they have no harbor here, but a pilot came on board and guided the boat to a safe anchorage. Then a novel sight greeted our eyes, for boats and canoes filled with natives crowded to the ship. The natives, with few exceptions, were naked and elaborately tatoored, wearing only a cloth about the loins. Their canoes and boats were filled with native fruits and wares. They had pineapples, and oranges green as grass, but the fruit was excellent. They also had coconut, shells, coral, fans, and all kinds of tropical fruits, some of which we never have seen in America, or even heard of. *7LtMs, Lt 32a, 1891, par. 16*

W. C. White, May Walling, Elder Starr and wife, Fannie, and Emily all went to shore. I dared not venture, for as we approached the Equator I was troubled with night sweats. My night clothing would be as wet as if dipped in water. I had a sponge every morning, but my limbs seemed without strength, and one night I had to call them up. Willie came, and May was called, and worked over me for an hour. They stimulated me as best they could, and the threatened difficulty was overcome. This was the second attack I had had. Every night I had my stateroom door and window wide open, but for all that, I was sure to be bathed in perspiration in the morning until I reached Auckland. I think this will do me good in the end. *7LtMs, Lt 32a, 1891, par. 17*

I will write no more of my journey, for I have not been able to do much writing on this voyage. I have written about one hundred and

fifty pages, but I expected to write as much as three hundred pages. I simply had to keep still and be content not to do much of anything. I have not been able to walk on deck without an assistant, but my limbs are now growing stronger. I was almost completely exhausted in mind and body when I came on board the vessel.⁷*LtMs, Lt 32a, 1891, par. 18*

Before coming on board, it was necessary to get off testimonies to different ones; and it was important that writings should be left concerning matters at the Health Retreat, for the course of Dr. Burke brought many anxieties upon me, and necessitated much writing and wearing labor, with pain of soul, that evils might be counteracted that were giving the Institution a wrong mold. Marian, Fannie, and I worked continually with hard, taxing labor to the very day of the beginning of our long voyage. I felt that everything that could possibly be left to correct evils in churches, conferences, and individuals, should be left that the light which the Lord had given me might shine and the people not be left in darkness. But there is much yet to be done when we arrive at Melbourne.⁷*LtMs, Lt 32a, 1891, par. 19*

We found Auckland a splendid harbor. Brother Hare and others, both men and women, met us at the landing and, putting us into a couple of hacks, hurried us off to the home of Brother Hare. Here we found a pleasant home and a nice lunch prepared for us. On the extended table were several dishes of large strawberries, oranges and bananas, boiled eggs, and beautiful bread; and we were not slow in eating this delicious repast. We enjoyed our lunch very much.⁷*LtMs, Lt 32a, 1891, par. 20*

In a delicate, hesitating way, they said, "I suppose you would not have strength to speak to us this evening?" I said, If you desire it I will speak to you, for the boat does not go from the harbor till two o'clock, a.m. I wish you could have heard their delighted exclamations. After lunch we were driven in a hired carriage many miles through the city and surrounding country. We had a very enjoyable ride, looking upon grand scenery filled with farms, beautiful flowers, and grand trees. Around every cottage the yards are filled with blooming flowers and shrubs, while the hedges are perfect and flourishing. They say the country is in this condition the

year round.*7LtMs, Lt 32a, 1891, par. 21*

We met a good congregation at the Seventh-day Adventist church at this place. I spoke to them upon the love of Jesus, and how eagerly they listened to the discourse. Then Elder Starr followed with an interesting theme, and the poor souls were fed. They have had the same difficulties as have our American churches—differences, discord, strife for supremacy. Satan is working everywhere among our churches as he did in heaven. We felt like joining in prayer with them to close the service, and the Lord came very near. I tried to present that church with all its difficulties before Him. We then told them that we would come down from the desk and speak to those assembled. They thought it a great favor to be privileged to shake hands with us. They had the appearance of being very intelligent people. Fathers and mothers brought their children and introduced them to me, and I spoke with each one, even the least little one among them.*7LtMs, Lt 32a, 1891, par. 22*

Then we took the streetcar and went on our way to the vessel. I was very weary and had a wakeful night in which I did a great amount of thinking. The brethren said as we left them, “Do give us more labor as soon as possible, for we need it. Hitherto we have heard doctrinal discourses with the exception of the discourses of Elder Haskell, who preached to us upon the love of Jesus. For this kind of food we are starving. We must have it or die. Do send us a preacher; there is not one here in New Zealand except Elder Israel, and he is not one who can preach to us. His work is of a different order.”*7LtMs, Lt 32a, 1891, par. 23*

We expected to meet the Pitcairn and her company, but Brother Gates waited for us one month, and a few days before had sailed for Norfolk, expecting to return and meet us when the boat arrived from Honolulu. They said he left word that he must see Willie White on important matters. We talked the matter over, and Willie decided to remain, although he might have to take a journey, which the steamer could make in four days, in a small craft that might take a week in which to sail to Sydney.*7LtMs, Lt 32a, 1891, par. 24*

We received a letter from Elder Daniells of Sydney, urging us to make calculations to spend some days in Sydney before going on

to Melbourne. We shall remain in Sydney not less than a week or two as circumstances demand, then hurry on to Melbourne to the conference that begins December 24. So you see that we shall have but little chance to rest, and must go right to labor, writing and speaking. The Lord knows that we did not come across the great ocean to see the country, or for our amusement, although we are highly gratified with the appearance of the portions of the country we do see, and Jesus will give me strength for all that He requires of me to do.*7LtMs, Lt 32a, 1891, par. 25*

When I get to Sydney, I will finish this letter. The boat does not return for twenty days, and it will be two months before this letter will get to you. I feared to put off writing until reaching Sydney, fearing that many things might be urged upon me, and I should not get a chance to write you fully. I know you are anxious to hear from mother.*7LtMs, Lt 32a, 1891, par. 26*

Oh, Edson, could you come to Australia with a sanctified heart, and feed these poor, hungry, starving sheep, living on the islands of the sea, what good you might do for Jesus! The Lord has waited long for you to do this work, and if you ever do it, you will have to surmount the obstacles that now and for years have obstructed your way. When you surrender all to God, your tongue will be as the pen of a ready writer. You can then understand the inspiration of the Spirit of God and bear a testimony upon the Bible truths that will be as meat in due season to the hungry sheep and lambs. Think of these things, pray over them, and make an offering of yourself to do the work of the Lord, to follow His will and His way, and the Lord will give you strength and grace and power to present the truth as it is in Jesus. Oh I wish that this could take place while we are here, that you might be here with us.*7LtMs, Lt 32a, 1891, par. 27*

The waters have been beautifully calm most of the way. If the Lord was with you, you would enjoy the voyage. All are now down to dinner but me. They have breakfast on board at eight o'clock, but I eat my breakfast in my berth, or in my reclining deck chair. They have an abundance of food in the meat line, prepared in different ways; but as I do not enjoy a meat diet, it leaves me rather meager fare. The rolls taken from Battle Creek and St. Helena have supplied me thus far, and the stewardess keeps me supplied with

oranges.⁷*LtMs, Lt 32a, 1891, par. 28*

I have an excellent stateroom; indeed, it is the best that the boat can afford. My room contains the only closet on board in the staterooms. We take our chairs and set them on deck in front of my room, and we have every convenience. No one could have better attention than we have had. Our berths are furnished with wire springs and mattresses, but I had become so weary, and my hip was so sensitive and troublesome, that even these thick, soft mattresses were not enough for my comfort. I made two thick mattresses and tacked them as you would a comforter. One of these I have in my berth, and the other in my deck chair, and so my hip has been relieved. "Then are they glad because they be quiet; so he bringeth them into their desired haven." This was truly the language of our souls, and we "praised the Lord for his goodness, and for his wonderful works to the children of men." [*Psalm 107:30, 31.*]⁷*LtMs, Lt 32a, 1891, par. 29*

December 8

We are now in the hired house where Elder Daniells makes his home in Sydney. The steamer came into the harbor this morning at seven o'clock. The night season was not pleasant, for the boat rolled heavily, and it was a difficult matter to keep safely in our berths. I slept but little and I feared that our seasick ones would have a serious time; but we were thankful to learn that none were sick, and all able to be upon deck to see Sydney harbor, which is called, with few exceptions, the most beautiful harbor of the world.⁷*LtMs, Lt 32a, 1891, par. 30*

Before we drew to the landing, we saw our friends on the shore, so near and yet so far. We soon were near enough to see Elder Daniells and wife, the others we did not know. There were about twelve men and women to meet us. We conversed together before the ship touched the wharf, but were soon shaking hands with our Sydney friends. We were welcomed gladly, heartily, and tenderly.⁷*LtMs, Lt 32a, 1891, par. 31*

Sister James offered to take me in her phaeton to the home of Elder Daniells. I was glad to get out of the noise and away from the crowd. She drove me about through the beautiful park gardens, as I

thought it would do me good after passing a sleepless night. This sister is about my own age, and she was delighted to show me all that she could in the short period of time we had to ride until the others should come from the boat. Although she was so pleased to show me all the beautiful sights of the city, I feared that the folks at the home would be getting anxious about us, so proposed that we drive to Elder Daniells' home. It was a long drive, and when we neared the place, we found Elder Daniells out on the street corner looking anxiously for us.*7LtMs, Lt 32a, 1891, par. 32*

We were introduced into a plain, simply furnished, but comfortable home, in accordance with our faith, and were soon seated at the table whereon was a wholesome, well prepared breakfast, which we all enjoyed very much. Our seasick ones already appeared to be well. We then assembled in a small sitting room which was filled up with our party, with canvassers and Bible workers, and some of other families, who united with us in a precious season of worship. Five or six united in offering a tribute of praise to God for our safe passage across the broad ocean, and our hearts were softened and filled with praise for the loving-kindness of the Lord in our long voyage. The Lord Jesus was indeed in our company, and we were happy in the realization of His presence and love.*7LtMs, Lt 32a, 1891, par. 33*

Some of us devoted the rest of the forenoon to sleep and rest. We feel some rested. We shall spend one week in Sydney, and go by rail to Melbourne. We take the cars at five p.m., and arrive at Melbourne about noon the next day. We have the assurance that this place is healthy and very attractive. But we shall not remain long at this time. We shall come again and spend some time here, if the Lord will.*7LtMs, Lt 32a, 1891, par. 34*

It was very touching to hear Elder Daniells tell how different ones were awakened to inquiry in regard to the truth. Some had been reading our works, and they entreated that someone be sent to instruct them in regard to the truth. One man began keeping the Sabbath, through the reading of *Volume 4*, and had a Bible class in his own house. He sent to Elder Daniells for help, but Elder Daniells was obliged to write that there was no one who could go at that time. Two of our brethren were sent after some delay, and when

they inquired concerning the man, they were informed that he had just died. They were too late. The calls are many, from one district and another. Many are asking for the living minister to preach to them the truth, and there is such a scarcity of help they do not know how to supply the laborers. We expect that the Lord will work for the purchase of His blood, and light will yet shine amid the moral darkness of error and wickedness in this part of the world.*7LtMs, Lt 32a, 1891, par. 35*

November 10 [December 10]

Yesterday a conveyance was hired, and we drove some miles into the city. We see that Sydney is a city covering a large area, and there are a large number of elegant, costly homes.*7LtMs, Lt 32a, 1891, par. 36*

Lt 33, 1891

Brethren and Sisters Assembled in Camp Meeting

Colorado Springs, Colorado

September 15, 1891

Previously unpublished.

Dear Brethren and Sisters Assembled in Camp Meeting:

I would have been glad to meet with you again, but I dare not go back on the ground, for I have a long journey before me and have not been able to sleep much for several nights.*7LtMs, Lt 33, 1891, par. 1*

My mind is some troubled as to the matters which have necessarily been brought before us in reference to Brother Edwin Jones whom I love and respect in the Lord, and whose life is slowly but surely passing away. He has had very intense exercises of mind since his sickness. He has had Bible readings in his room, and several parties who have been to his room testify that the Spirit of God was manifest in these meetings. I have felt very delicate in regard to making any statement of the matter, for I would not bring a shade of sorrow to the heart either of Brother or Sister Jones, for I love them both and believe them both to be children of God.*7LtMs, Lt 33, 1891, par. 2*

I have had some testimony of reproof for Elder Jones which was written by my pen at St. Helena Health Retreat in the hours of from two to eight o'clock a.m. I was very sick, but was urged to write, which I did. I was aroused by the words as if spoken by a voice. There is danger of God's people receiving impressions from words spoken and words written by man that will mislead some souls. It will be difficult for them to see the danger and be led into safe paths again. This uneasiness and restlessness coming upon certain ones, for some new and strange thing, will increase as we near the close of this earth's history. And every soul must consider this period as a time of peril and be on guard as faithful sentinels, that they be not surprised or taken unawares.*7LtMs, Lt 33, 1891, par. 3*

I wrote out the matter which the Lord has presented before me for Brother Edwin Jones. Now, as there are those who cannot see anything that would be calculated to injure the churches or their own souls in the matter presented as light from the Lord, regarding Brother Jones as under the direct inspiration of the Spirit and that to question or oppose anything advanced would be opposing the Spirit of God, I wish to say, This position is not a safe one to take. And as it has been stated [that] I have said I could agree fully with every statement which he made in regard to his position placed before me in the letter, I beg my brethren and sisters to consider carefully what I say in all tenderness and love to Brother Jones.*7LtMs, Lt 33, 1891, par. 4*

The letter mentioned, which called forth from me these statements, is of altogether different character than the lines of types and shadows which he has been presenting and the figures he has been calculating, which is nothing less than time theories, when the angel of God declares that time should be no longer. [*Revelation 10:6.*] Those who have accepted all this have accepted some precious truth, but mingled with error; and the error part of it will do hurt to minds and hearts.*7LtMs, Lt 33, 1891, par. 5*

Fearing I shall not have time to write fully, I will now state in [the] words of Christ, "Let not your hearts be troubled: ye believe in God, believe also in me." [*John 14:1.*]*7LtMs, Lt 33, 1891, par. 6*

Brethren, there must be no contention, no differences, no pulling apart. The words spoken in regard to believers in Colorado were, Press together, press together. In unity is your strength, in diversity is your weakness, and you will surely be overcome with the temptations of Satan, for his temptations are manifold. This unity cannot be maintained without self being surrendered to God. Even the thoughts must be brought into obedience to the mind and will of Christ, represented as brought into captivity [to] Christ. All have their individuality, and this cannot be submerged into another. While this is true if we are abiding in Christ as the branch is united to the parent stock, the living vine, there is a diversity, yet unity in this diversity. While we are one in Christ Jesus we are answering the prayer of Christ, one with Christ as He is one with the Father.*7LtMs, Lt 33, 1891, par. 7*

Let everyone avoid subjects which will create differences of opinion. Let not those who cannot see that Brother Jones' ideas are all correct exaggerate his ideas to mean more than he evidently intended. Let not those who have believed everything he has said keep this before others, as if they were indeed the words of inspiration. Let them guard their hearts, their words, then will there be words select and well chosen. Nothing should be spoken sharp-censuring or condemning. This is not Christlike, and evidences that the sap which nourishes the vine parent stock is not in their hearts.*7LtMs, Lt 33, 1891, par. 8*

They are partakers of the divine nature, one in Christ Jesus, growing more and more into the likeness of Christ from glory to glory. The glory of God is His character. So we in Christ grow from character to character, pure, lovely, peaceable, in unity, in love. Let the work of every individual from this moment be to represent Christ to the world. All who give way to impatience, hardness of heart, selfishness, self-esteem, any discourtesy in words or conduct, give place to the devil, bring him to your side, walk with him, and talk with him, and represent an unrenewed heart and represent the attributes of Satan.*7LtMs, Lt 33, 1891, par. 9*

Shall we cultivate love? Shall the law of kindness be on our lips? Do not urge your individual opinions; talk of Christ, elevate the standard of Christianity, work the works of Christ. He came to seek and save that which was lost. Then do as Christ would do under every circumstance; copy the pattern. Do not talk and work as independent atoms; work and walk as those who have the mind of Christ. The subjects which have from time to time been introduced by different ones is to create a spirit of fear to reserve even that which is pure truth, unadulterated with man's spirit or with his own finite ideas. God is true; His work is not yea and nay, but yea and amen in Christ Jesus.*7LtMs, Lt 33, 1891, par. 10*

The work in Colorado has been greatly retarded because so mixed and mingled with self, tainted with self. Even truth presented has tasted so strongly of the dish that it was unsavory. A fountain cannot at the same place send forth both sweet water and bitter. The heart is the seat of all evil or good. Out of it are the treasures of life or death. Then, brethren, work by the day to be pure and

undefiled in heart, that from the treasures of the heart you may bring forth good things.*7LtMs, Lt 33, 1891, par. 11*

I have not time to write more, but be united in doing the work, little or large, in God's way and not in your own way. Remember, if divested and emptied of self, the vacuum is supplied with the Spirit of God. Jesus is abiding in the soul. And when you do the will of God, you will know of the doctrine, whether it be of God. If you choose to walk in the sparks of your own kindling, you will walk in darkness and not in the light, and lie down in sorrow.*7LtMs, Lt 33, 1891, par. 12*

We must now go to the depot. God bless you, comfort and strengthen you with might in the inner man, is the prayer of your humble servant.*7LtMs, Lt 33, 1891, par. 13*

Lt 34, 1891

Workers at the Health Retreat

Harbor Springs, Michigan

May 31, 1891

Portions of this letter are published in *1MCP 297; 2MCP 760, 784*.
+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 Workers at the Health Retreat:*7LtMs, Lt 34, 1891, par. 1*

I have been troubled in mind in regard to the workers at the Health Retreat, because I know your weak points of character, which some would construe into virtues. From what the Lord has been pleased to show me, I know that you are not walking in the light. You were represented to me as under a cloud. Manifold temptations were besetting you, and you were not standing with a firm, decided hold upon Christ in order that you might resist these temptations. You do not discern them to be temptations. You have faults of character which you must, by the grace of God, overcome, or you will be overcome.*7LtMs, Lt 34, 1891, par. 2*

Please read over carefully the testimonies of warning which have been given you, for the enemy will attack you again and again upon the same points of character—those where you are weakest. The Lord has presented to you warnings and reproofs, not to discourage you, but because He loves you and would unfold to you the deceptive power of the enemy. If you have resisted Satan on one point, and the books of heaven record a victory through the blood of the Lamb and the word of your testimony, then Satan will come again with his deceiving wiles, if possible attacking you unawares. Therefore, your only safety is in constantly watching unto prayer.*7LtMs, Lt 34, 1891, par. 3*

You have gained some victories and have still many more to gain before you can be accounted a conqueror. You are to hold firmly the weapons of your warfare, and fight the good fight of faith day by

day, hour by hour, minute by minute. There is no release in this warfare. The weapons of our warfare are not carnal, but spiritual. The Word of God is the Sword of the Spirit. With this Jesus met the wily foe in the wilderness of temptation, and conquered on every point. He is our example in all things.*7LtMs, Lt 34, 1891, par. 4*

You are in danger, and as the Lord's appointed watchman, I will not refrain from lifting the danger signal. Your souls are precious, for they have been purchased by an infinite price, and you must not give yourselves into the enemy's power. You need to watch and pray, and walk in all humility of mind, if you would not be overcome by temptation.*7LtMs, Lt 34, 1891, par. 5*

The Christian life is a constant battle. You can conquer only through your connection with Christ. It is easier than many suppose to change leaders and follow the guidance of another as zealously as though you were following Christ. You cannot go forward independently, trusting in yourselves. Christ must be all in all to you. You must come out from the world and be separate. You must not link yourselves with unbelievers to be controlled by their spirit or influence. You must show your loyalty to Christ in every movement.*7LtMs, Lt 34, 1891, par. 6*

There is such a thing as growing without Christ, but it is an unhealthy growth. Growing up into Christ means conformity to Him in spirit, in action, knowing more and more His manner of working, and having more and more the mind of Christ. Be not puffed up with a high opinion of your own wisdom. You need faithful counselors, and you must have humility of heart in order to feel this need. Be daily learners in Christ's school.*7LtMs, Lt 34, 1891, par. 7*

There is in the heart, perhaps imperceptible to yourselves, a love of flattery that grows as it is indulged. Even those who profess to believe the truth often walk so far apart from Christ that they lose sight of Him, and hence have so little discernment as to extol finite, erring men, and really honor them in the place of Christ. Such praise is very poor food for a Christian to subsist upon. If you accept it, there is a continually growing feeling that you are sufficient in yourselves. And this is a very unsafe position. From whom does this adulation usually come? Is it from those who have

the praise of God upon their lips? No. It is from those who make a god of money, of position, who are ambitious to excel that they in turn may be lauded and honored.*7LtMs, Lt 34, 1891, par. 8*

Do not shape your course in any way to invite such praise, for it is only a temptation to you. No human praise can make us of any more value than Heaven has accounted up. If He who created the heavens, who marshaled the host of the stars in their order, notices the fall of a sparrow, will He overlook those whom He declares to be of more value than many sparrows? [*Matthew 10:31.*] What need have we, then, of human praise—praise which comes from deceiving lips? Words of men are very cheap, but they prove terribly dear to him who puts his trust in them.*7LtMs, Lt 34, 1891, par. 9*

You may be disappointed because like words of appreciation do not come from those who believe present truth, who are really loyal to God and zealous for His honor. But they see the danger of using flattery. There are some, even of our own faith, who do flatter, but they are mouthpieces for Satan. All such praise imperils your souls, dishonors God, and is a snare to the one who receives it. Unsanctified human affection always misleads, for it beckons in other paths than the way God has pointed out.*7LtMs, Lt 34, 1891, par. 10*

Messages from God have been coming to our people for the last forty-eight years, in testimonies of warning, to show them the sinfulness of accepting flattery from the world. All the praise and the glory should be given to God and the Lamb. This is the song that is resounding through the heavenly courts and will continue to resound through eternal ages. Men whose lips are so ready to praise the finite are destitute of the grace of Christ. They have lost sight of the perfection of Christ's character. They are groping in darkness, and without divine enlightenment they will ever remain in darkness. When they shall, by beholding, become changed into the image of Christ, they will no longer flatter any man.*7LtMs, Lt 34, 1891, par. 11*

The Lord has uttered His voice in His Holy Word. Those blessed pages are full of instruction and life, harmonious with truth. They are

a perfect rule of conduct. Instructions are given, principles are laid down, which apply to every circumstance in life, even though some particular case may not be stated. Nothing is left unrevealed which is essential to a complete system of faith and a correct line of practice. Every duty that God requires at our hands is made plain; and if any one fails of eternal life, it will be because he was self-sufficient, self-confident, full of vain conceit, and did not rely solely upon the merits of the blood of Christ for salvation. None will err from the right path who meekly and honestly take the Bible as their guide, making it the man of their counsel. *7LtMs, Lt 34, 1891, par. 12*

I would say to you all, Look to Jesus; look and live. He alone has the words of eternal life. In looking to Jesus the pride of man is humbled, lofty looks are brought low. Only keep the channel of light, ready to do, not your own will, but the will of God, and you will have constant enlightenment and will advance in the light and be prepared to impart light to others. *7LtMs, Lt 34, 1891, par. 13*

I know that you are all in danger through manifold temptations. Be sure not to swerve from principle in order to please others, for in so doing you will blind your own eyes. Work upon principles that are just and equitable, without partiality and without hypocrisy. *7LtMs, Lt 34, 1891, par. 14*

The Lord has placed you where you can have an influence for good, but if you are not watchful, other influences will draw you away from your post of duty. I was shown that paths were opening before you in other directions, and voices were inviting you to enter. Bribes may be presented to draw you away from the Retreat into dangerous paths. You cannot discern where these paths may lead; hence it is well for you to ask counsel of your brethren, and of God, to know which paths you may take and what plans you can safely adopt. You need wise counselors in this matter. *7LtMs, Lt 34, 1891, par. 15*

Some have resisted many temptations, but not all of them as decidedly as they should have done. Where you have failed in your loyalty, you will have to go over the same ground again and be proved still more closely. Do not fail in the trial, for it costs too

much. You need evidence clearer than your human wisdom, a judgment more sure than the word of worldly men, to guide you. If you turn to your relatives, your dearest, earthly friends, you may find no help to solve perplexing questions. Your brethren, unless they are daily sanctified through the truth, will be no help to you in spiritual discernment. You need a stronger intelligence than is found in any human being; you need counsel direct from Heaven.*7LtMs, Lt 34, 1891, par. 16*

Of yourselves you have not wisdom to bear responsibilities. At every step of the way you must seek counsel of God and of your brethren who have had experience and who are true to the interests of His cause. It is your privilege to do this, and you should feel it such. Some of you do not feel right when anything you do is called in question. But this is wrong. All the workers in the Retreat need counsel from those who are governed by the truth.*7LtMs, Lt 34, 1891, par. 17*

One man's mind, one man's judgment, is not to be a controlling power. The opposite principle has been presented and urged by M. J. Church, and it was his own mind that he thought sufficient to control all the interests with which he was connected. I have tried to show him that this is all wrong. Elder E. P. Daniels and men of like character have held the same view and have presented it in a false and dangerous light. This theory has again and again opened a door of temptation to many; it has been a snare, and always will be. It is not in accordance with truth, nor with the principles that should govern our institutions.*7LtMs, Lt 34, 1891, par. 18*

"Counsel together, counsel together," has been repeated to me by the heavenly angels for the past forty-five years. At the same time you must constantly feel the need of higher counsel. Do not fail to seek wisdom from God. Unless you do go to God for wisdom, and understand for yourselves the way of the Lord, you will not be able to understand things clearly. You must have the enlightenment of the Holy Spirit to give you clear views of Jesus and His love. I know that the Lord desires you all to learn daily lessons in the school of Christ, to be meek and lowly of heart; then He can lead and teach you. The Word of God is our rule. Pray much. Humble your soul before God.*7LtMs, Lt 34, 1891, par. 19*

The Lord would have the workers in the Health Retreat obtain an experience which will be of more value to them than gold. When you see your need, if you will, in all humility, heed the counsel of the True Witness, "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*], then you will not be walking in sparks of another's kindling, nor even of your own kindling; but you will see the light of the Sun of Righteousness and will walk in its beams. God will inspire you to do work for Him. *7LtMs, Lt 34, 1891, par. 20*

I speak decidedly to the workers in the Rural Health Retreat. You are in danger. Will you take heed now to the admonitions and warnings in the Word of God and in the Testimonies? Will you pray? And will you watch unto prayer lest you be overcome by Satan's temptations? He is lurking in your path to ensnare you. I write to you because I love your souls, but there is One whose love exceeds mine or that of your brethren and sisters as far as the heavens are higher than the earth. *7LtMs, Lt 34, 1891, par. 21*

These are the words I have heard spoken to you by heavenly intelligences: "Ye are laborers together with God." [*1 Corinthians 3:9*.] The angels have no commission to perform in planning or executing the work which has been committed to man; but as soon as man is willing to enter upon his work, they are ready to help him and to co-operate with him. But they cannot be man's substitute. There is no degree of light or conviction or grace that can convert the soul, only as the human agent rouses up not only to resolve but to co-operate with the divine agencies. *7LtMs, Lt 34, 1891, par. 22*

The Holy Spirit is constantly putting forth divine energies to break the spell of infatuation that the Satanic agencies have devised to deceive and ruin man; but if the power of good were a hundredfold stronger to draw man to Christ, it would be of no avail without the co-operation of the man himself. The intellect may be convicted, and the heart may well nigh break under the pressure, and yet the stronghold may not be yielded to God. Conviction may press upon the mind and heart, and yet no conversion follow. Why? Because human co-operation is indispensable. *7LtMs, Lt 34, 1891, par. 23*

The heart, the will, the affections, must be given to Christ without reserve. Consecration in the Christian life means entire surrender to God. Then the Holy Spirit works in the heart and has a permanent influence upon the life and character. What every worker is required to do is to follow the leadings of the Holy Spirit and not the impulses of his own heart and mind. The inspiration received from the cross of Calvary will prompt to holy purposes and decided action. Then the Spirit of God can draw you not only to resolve, but in the strength of Jesus to will and to do.*7LtMs, Lt 34, 1891, par. 24*

I tell you that now is the time to break the fetters of the enemy. And you must do this, not once only, but again and again. For want of discernment you may say, What does Sister White mean? I mean this: The Lord has shown me that you lack full and entire trust in Him. You should be afraid to lean to your own understanding. You need the truth of heavenly origin, with all its sanctifying power, to abide in the heart as a living principle; then your will, and even your thoughts, will be brought into subjection to Christ. You need to see the necessity of always being loyal to God.*7LtMs, Lt 34, 1891, par. 25*

Remember, you are building character for eternity. You have failed in some points again and again, as many others have done. You need to bring more solid timber into your character-building and to remove every specked, worm-eaten, decaying piece. The world passes judgment upon us, our words, our actions, our failures to stand true to principle. The Lord weighs us in the scales of the heavenly sanctuary. He gives each one of us a post of duty and expects us to look to Him for orders, to be reliable and trustworthy, for sacred, solemn responsibilities are placed upon us. The steward must be found faithful.*7LtMs, Lt 34, 1891, par. 26*

We are unconsciously making a record in heaven of all our actions, of our neglected opportunities of doing service for God. Does heaven's record say of you, "Perfectly reliable; he will not swerve from principle to please any one"? It may seem to you that too great self-denial and sacrifice is required of you; but does God so regard it? No, for in doing the will of God you place yourselves on the side of One mighty in counsel, One who is able to do more in your behalf than you can ask or even think.*7LtMs, Lt 34, 1891, par. 27*

Indeed, there are many hardships to endure, many temptations to resist, if you stand as God's representatives; but it is well worth a life-long struggle against inclination to have such a record as this in heaven. It is better to you than gold, yea, than much fine gold.*7LtMs, Lt 34, 1891, par. 28*

It is for our highest interest to be just what God wants us to be. The Lord is not dependent upon any of us. He can raise up new messengers, whomsoever He will; but while it is our blessed privilege to be workers together with God, let us appreciate the advantages He gives us. He can do His work without us, but we cannot do our work right without Him. The power of the heavenly agencies must combine with the human. This is the only way for us to be successful.*7LtMs, Lt 34, 1891, par. 29*

When one man fails to accomplish a certain work because of defects in his character, another takes his place and is likewise tested. Should he fail, another is tried, until the work is accomplished. And all the time the heavenly intelligences are watching each one, to see if, like John, he will learn of Jesus, and not forget to be a doer of the Word. The Pattern is before us. Will we, by looking at Christ's perfection, see our own defects? Will we by beholding Christ be changed into His image? Will we grow in grace and in the knowledge of Jesus Christ? To be like Christ, to be complete in Him, to win the crown of glory—this is something to be sought with intensity of desire.*7LtMs, Lt 34, 1891, par. 30*

Men fail because they trust to their own understanding, their own sufficiency, rather than in Him who has said, "Without me ye can do nothing." [*John 15:5.*] When they flatter themselves that they are doing so much, the scales of the sanctuary register them as nothing, because the image and superscription of Christ are wanting. O, is there one man who has a sense of what Christ is to him, and what he is to Christ, who will serve the Master with an eye single to the glory of God?*7LtMs, Lt 34, 1891, par. 31*

In order to grow up into the full stature of Jesus Christ, we must be ever learning of Him, ever beholding Him, and thus becoming changed from glory to glory—from character to character—from our own imperfection and inefficiency to the perfection of Christ's

character, seeking always more and more the higher life, to follow the principles of Heaven. Through the pure, unselfish example of such a life, others would learn of God's ways and will, their hearts would be warned, and their course of life would be onward and upward. Uprightness and integrity would mark their course of action.⁷*LtMs, Lt 34, 1891, par. 32*

The warnings, reproofs, and encouraging promises in the Word of God and in the Testimonies are designed as blessings. But will they do permanent good to those who say they will receive them only so far as they can understand their meaning? They will accomplish their purpose only in those who heed the voice of warning, take heed to their ways, and turn to God, not half-heartedly, but thoroughly. Then they will have a true sense of God's gifts and blessings and mercies. They will see His care for them in cutting the tendrils which bound them to the world and its rubbish, and they will acknowledge His love.⁷*LtMs, Lt 34, 1891, par. 33*

The human heart must continually cry for the living God, to know His will, and to make the life conform to it. Yield not to every influence with which you are brought in contact. Determine, as Daniel did, that you will not gratify self at the expense of principle. Seek for a character so consistent, so meek, so resolute, so cheerful, so devout, that sin will find in you no sanction, and as you walk in the light of the Sun of Righteousness, you will walk in a wise and perfect way. Christian elevation will pervade your demeanor. You will know in your own experience the meaning of the injunction of Paul, "Let the peace of God rule in your hearts." [*Colossians 3:15.*] Let its power strengthen you in firmness, courage, and trust, that the world may see in you a faith with which they cannot tamper. "If any man be in Christ, he is a new creature." [*2 Corinthians 5:17.*]⁷*LtMs, Lt 34, 1891, par. 34*

But while you look to Jesus, and have faith and hope in Him, you will be painfully aware of your own deficiencies. It is only those who are separated from Christ by the hellish shadow of Satan that lose sight of their deficiencies and are self-confident. As you perceive the high standard that the Word of God presents before you, you cannot be lifted up in pride, but will humble yourselves under the mighty hand of God. The more humble your ideas of self, the more

clearly do you evince that you are beholding Jesus, the Lord of
Glory.⁷*LtMs, Lt 34, 1891, par. 35*

Lt 35, 1891

Burke, Dr.

Oakland, California

November 6, 1891

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.

Dear Brother:

I received your letter day before yesterday. I had a very precious blessing from the Lord during the night season and will say, I was prepared for your letter and the exhibition of the spirit revealed in its contents. I now understand the warnings which I received from the Lord concerning the dangers threatening the sanitarium at St. Helena, under your influence in your present state of mind. I was shown that there was a spirit leavening the institution that was not in harmony with the work of God and that I, as a faithful watchman, must give the danger signal.⁷*LtMs, Lt 35, 1891, par. 1*

Dr. Burke, I have been shown the working of things at the sanitarium. The Lord has opened before me your peril, and I know that an order of things has been brought into the institution that will give a wrong mold to the Retreat. I have seen that you kept far apart from Jesus, that the enemy can deceive and corrupt your soul with his suggestions, so that you cannot discern the voice of the true Shepherd and are in danger of following the voice of the stranger. Now your only safety is in keeping the way of the Lord, not in following your own way. You have become self-sufficient and you feel satisfied to walk in the sparks of your own kindling. You will adopt measures that appear right to you although they are instigated by the enemy of God and man. You place a human mold upon the work, and dishonor the name of God.⁷*LtMs, Lt 35, 1891, par. 2*

Satan is sharp, critical, wide awake, and while men are asleep he sows his seed to raise a crop of tares which himself and helpers

must harvest. I am anxious that you should be saved. I desire you to have eternal life. In completing the work of rebellion, Satan is represented as walking about as a roaring lion, seeking whom he may devour. Those who are self-sufficient, who are in friendship with the world, will be an easy prey, for they are [at] enmity with God. The apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [*James 4:4.*]*7LtMs, Lt 35, 1891, par. 3*

Those who are self-sufficient apprehend no danger. Satan has been successful in ensnaring their souls. <It is only> through faith and earnest prayer, with entire self-surrender to God, <that> finite man may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. But many who profess to believe in Christ will be tried and found as dross; though professedly working for God, their services are given to the prince of darkness. They have changed leaders, for their understanding has become darkened and they are ignorant of the specious devices of the enemy. Through dependence on human wisdom, which is foolishness with God, their spiritual vision has become darkened and perverted.*7LtMs, Lt 35, 1891, par. 4*

In the fear of God, in love for souls whom He has purchased with His own blood, I have striven to do my duty, as I have done it for the last fifty years. I felt sorrow of heart as I read your letters, both for you and those whom your spirit will leaven; but I am not intimidated by your threatening. The words of Paul to the Ephesians come to me with comfort. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of <the> darkness of this world, against spiritual wickedness in high places."*7LtMs, Lt 35, 1891, par. 5*

"Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand. 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; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the

wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [*Ephesians 6:10-17.*] “Now Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word.” [*Acts 4:29.*]*7LtMs, Lt 35, 1891, par. 6*

Dr. Burke, I am not a stranger to the voice of accusation that speaks to me through your pen. Again and again I have heard it since first the Lord gave me my work to do; but I certainly shall not obey your dictation. Your threatening does not intimidate me, but simply reveals to me the position in which you are standing. Do you imagine that what you have said in your letter would cause me to change my testimony or turn from the course I have been pursuing in the work the Lord has given me to do? In the chapel at St. Helena, I spoke upon subjects that refer to just such threatening. Did you take heed to that which you heard, to that message?*7LtMs, Lt 35, 1891, par. 7*

The Lord has said, “Ye are my witnesses.” [*Isaiah 43:10.*] Shall I fail to answer to this description? In the time of test and trial Peter failed to witness for his Lord because he put confidence in himself, and you are making a similar mistake. Peter gave voice to the words that Satan suggested to him when he denied his Lord with cursing and swearing: but thank God, he was afterwards converted and stood forth a bold witness for Christ. I hope it will be the same in your case.*7LtMs, Lt 35, 1891, par. 8*

In the midst of unbelieving priest and Pharisees, Peter stood up to answer for his Lord and bore a decided testimony. He did not hesitate to tell them the truth, although the truth would bring him into disfavor. He said, “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. ... And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, ye hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you.” [*Acts 3:14, 15, 17-*

20.]7LtMs, Lt 35, 1891, par. 9

I present the same testimony to you who have so unsparingly and falsely judged me and threatened me. I was shown many things in reference to our institution which needed correcting, which I shall bring before them. I was shown many things taking place at the Health Retreat which are not after the order of the Lord and which you need to correct. The sanitarium at St. Helena cannot accomplish the work the Lord designed it should accomplish unless there is a conscientious regard for righteousness and truth.7LtMs, Lt 35, 1891, par. 10

Jesus says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] It is because there is so little knowledge of God and of Christ that the enemy works so successfully through his agents, separating men from God, while he links them with the world. In this way God is dishonored rather than glorified. After you left the Health Retreat the first time, you drank deep of the spirit of the world, you enjoyed the flattery of men, and your moral taste was perverted. God graciously gave you another trial, and I was shown that you would either bear the test, separate from the world, become humble and lowly of heart, or you would yield to the spirit which now worketh in the children of disobedience, and would repeat your former experience. You have been free to open your confidences to unbelievers and have not been true to the cause of present truth.7LtMs, Lt 35, 1891, par. 11

In regard to your accusations and threatenings, I would say that they do not surprise me. I expect to have a more extensive experience in law courts than I have had hitherto. I was shown before I became a witness for the Lord, that as we neared the closing up of the work for this time, I should be called to go through this very experience.7LtMs, Lt 35, 1891, par. 12

The Lord has His witnesses today who are to stand as faithful watchmen, not holding their peace day nor night. While in St. Helena, I spoke to you the words of the Lord, and if you refuse to give heed to the warning from the Lord, I am clear. The burden now rests upon you, and your words do not hurt me. They bruise your

own soul. You have not denounced and rejected me, but you have rejected Him who hath appointed me my work, who hath bidden me speak the word which He has given me. I shall continue to do this while life lasts. I will not shun to declare to you the whole counsel of God. There shall be no betrayal of sacred trusts on my part, for I could not be untrue to God without imperiling my own soul and the souls of others.*7LtMs, Lt 35, 1891, par. 13*

“The word of the Lord came to me, saying, O, house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O, house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil way, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.*7LtMs, Lt 35, 1891, par. 14*

“Now therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord; behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and make your ways and your doing good. And they said, there is no hope: but we will walk after our own devices, and we will everyone do the imagination of his evil heart.*7LtMs, Lt 35, 1891, par. 15*

“Therefore thus saith the Lord; ask ye now among the heathen who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up. ... Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priests, nor counsel from the wise, nor the word from the prophets. Come, and let us smite him with the tongue, and let us not give heed to any of his words.” [*Jeremiah 18:5-15, 18.*]*7LtMs, Lt 35,*

1891, par. 16

Can I be surprised that men who do not take heed to the lessons of Christ in dealing with the erring reject the words of the Lord from the lips of His humble servant? Do you imagine you can lift yourself up, and stretch your puny arm against the work the Lord has given me to do? Never. I shall continue to do as I have done—heed the word of the Lord and bear a plain testimony to wrongdoers when He bids me. I shall not make an exception <even> of you whatever the character of the testimony shall be that the Lord bids me bear to you. If there is danger that the souls of others shall be deceived through the devices of deceived men, and the Lord bids me, I shall warn these souls that they may be saved from ruin, let the consequences be what they may to me. You may set your will against the Lord, but the Lord will prevail.*7LtMs, Lt 35, 1891, par. 17*

The Lord is a living God. He rules the heavens: He is higher and mightier than any mortal man. He sees all the works of the children of men, and if His professed people dishonor His name, lead others in false paths, and He bids me bear them a message with pen or voice, if Jesus will give me His grace, I shall bear that message whether men will bear or whether they will forbear.*7LtMs, Lt 35, 1891, par. 18*

If Elder Daniels and yourself unite with the world to do after their customs, to reject the messages that God gives, and do harm to the messenger, you will have to answer to the Lord for your doings. There is a God that will vindicate His own work in His own good time. If I have still more to suffer through the confederacy of evil men, the will of the Lord be done. I have already had to suffer through unjust accusation which has brought me into the courts of law.*7LtMs, Lt 35, 1891, par. 19*

Mr. Walling has brought an unjust charge against me. He has accused me of alienating the affections of his children from him. I have brought up, educated, and supported these children; I have loved them as my own. Their support and education has been at my own expense. But the suit Mr. Walling has brought against me has caused me much time and much anxiety. Again and again I have

been in the law office to give my deposition. It is my first lesson in this kind of business, but if I am called upon to go through this again, I shall seek to bear it with patience. I would be a partaker with Christ of His sufferings.*7LtMs, Lt 35, 1891, par. 20*

If it is the will of the Lord, I shall sail for Australia on the 12th of November. If the Lord suffers you to make me trouble and should delay my journey, Amen. I shall take this for evidence that He has a work for me to do in California among the churches, and if this is the will of the Lord, it will suit me better than to go to a strange country. I have planned to go to Australia <not because I chose to go, for it was a great trial to me, but I consented to go> in harmony with the direction of the General Conference. It has not been from choice. I am in the hands of God that He may do with me as it seemeth best. If the Lord has further testimony for me to bear with pen or voice in California, He will give me grace and power to bear it and shield me in doing the work; and I shall not shun to declare the will of God. I leave you in His hands.*7LtMs, Lt 35, 1891, par. 21*

“So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe’s chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.*7LtMs, Lt 35, 1891, par. 22*

“And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless, Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.” [*Jeremiah 36:21-25.*]*7LtMs, Lt 35, 1891, par. 23*

This is all the respect that the king showed to the message of God when it plainly set before him the true condition of the people.*7LtMs, Lt 35, 1891, par. 24*

“But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemaiah the son of Abdeel, to

take Baruch the scribe, and Jeremiah the prophet: but the Lord hid them. Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the word which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned, and thou shalt say to Jehoiakim, Thus saith the Lord; thou hast burned this roll, saying, [Why hast thou written therein, saying,] The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?⁷*LtMs, Lt 35, 1891, par. 25*

“Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they harkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.” [*Verses 26-32.*]⁷*LtMs, Lt 35, 1891, par. 26*

What took place in ancient days will be reenacted in our days. What men did under the influence of Satan in times of old, men who are controlled by the same spirit will do today. Those who separate from God and His light will walk in darkness, and if the light that is in thee be darkness, how great is that darkness! Men will do strange things when they trust in their own greatness and wisdom.⁷*LtMs, Lt 35, 1891, par. 27*

I feel sorry for Elder Daniels. I have nothing in my heart against him. Feelings of sincere pity move me. I would do anything I could to help him; but it is not my business to cover up his crookedness, saying, “It is well with thee,” when his soul’s salvation is at stake. I have borne to him a message from God, and had he received the reproof, and corrected his course, he might have been a channel of light; but he chose his own way and rejected the path cast up for the ransomed of the Lord to walk in. You are doing the same

work.⁷*LtMs, Lt 35, 1891, par. 28*

Dr. Burke, you accuse me of having the spirit of the evil one, because I tell you the truth. Jesus, the Majesty of heaven, was accused of the same thing. But was it true? If all that men say of us was true, our case indeed would be deplorable. Let us draw close to Jesus with His disciples, and hear what He is saying to them. "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."⁷*LtMs, Lt 35, 1891, par. 29*

"Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also." [*John 15:17-23.*]⁷*LtMs, Lt 35, 1891, par. 30*

Though darkness and clouds compass me round about, if I am in company with my Saviour, I am content. I turn my eyes from everything and everyone, to look to Jesus, to follow in the way that He points out, and though many should join hand to hand to do the same work that you propose to do, I should fear them not. The Lord God of Israel is my fear and my dread and my defense. I fear to suppress the words of God, though I know they are not palatable to the human heart.⁷*LtMs, Lt 35, 1891, par. 31*

God gives His messages to save the soul from death, and any disregard of His Word, and turning from the ways of the Lord, will result in disaster, but truth and righteousness will triumph. How little does the transgressor realize where the path will lead which looks so enticing in the first moment of temptation. He may travel it long and it will become more and more crooked. In pain and sorrow and sin, you can find no rest in mind, no relief for the soul. Christ says, "Without me ye can do nothing." [*Verse 5.*]⁷*LtMs, Lt 35, 1891, par.*

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It costs an effort to say no to temptation, to resist evil that Satan presents in an attractive light, to refuse the flattery and praise which He gives through His insinuating agents. <But> flattery will ruin you if you receive it. The things of the world are not the most precious possessions; the most precious thing you can have is a good conscience in the sight of God. Christ says, "Follow me," and the world says, "Follow me." The world holds out its flattering inducements, and you have turned from the snow waters of Lebanon to the turbid streams of the valley to drink of polluted fountains.*7LtMs, Lt 35, 1891, par. 33*

I long to see you with your entrusted talents, a man of God, true to principle, among those described as without guile and blameless. Now is your time to be a true and faithful witness for Christ. For every self-denial and sacrifice in His service He will requite you not as a man pays a debt, but as a king gives a gift. The magnitude of the gift shows that it is not a recompense for human service. He promises a hundredfold in this life, and in the world to come life everlasting.*7LtMs, Lt 35, 1891, par. 34*

In the darkest hour of trial and temptation we may have grace to be brave. We may look up and rejoice in hope and courage. But those who would exalt and expand their natures must do it in God's own appointed way—by perfect submission and obedience. The divine displeasure will be upon all who favor the customs and habits of the world, whose tastes and opinions are after the world's order, for they will not enforce the lessons of Christ given to those who live upon the earth. Our eternal destiny is determined by the character we develop in this life. It is <in this world that it is> to be proven whether or not we will be safe subjects to compose the kingdom of God, safe members of the royal family. All who enter heaven are to be without guile, to be perfect before the throne of His glory.*7LtMs, Lt 35, 1891, par. 35*

The course of action pursued in some of our institutions, and in the Rural Health Retreat in particular, has been revealed to me as a course contrary to the lessons given by our Saviour. A kind of education has been given at the Health Retreat that was not after the order of Christ, but after the order of Satan. Can you not see that it would be impossible for me to give my influence to any such

proceedings as some desire to have take place there?⁷*LtMs, Lt 35, 1891, par. 36*

I pronounce against this private work of watching, reporting, tale bearing, thinking and speaking evil of those who are church members, who are of the same faith. It is not following the directions of Christ to listen to the reports of unbelievers, to fill your lips arguments from those who deny the truth, and judge against the one they think is in error, while the accused is left in ignorance of any offense on his part. Did you think I could remove one from the sanitarium without understanding for what she was to be removed?⁷*LtMs, Lt 35, 1891, par. 37*

Did you think I could take up a reproach against my neighbor without giving my neighbor an opportunity to know wherein she was in error, and <give her> a chance to correct it? Did you think I would believe reports that falsified her character and give her no chance to clear herself of charges brought against her? Please excuse me from this kind of work. My work is to see that justice and righteousness are practiced in every department, and not to let blame rest upon one who is not proved guilty.⁷*LtMs, Lt 35, 1891, par. 38*

I have not been in the habit of working for private interests or personal gratification. God forbid that this charge should stand against me in the heavenly records. It is yet to be proved as to whether or not the charges are true that have been made against Sister Ings. Let the charges be plainly set before her. The charges against her are no more true than the charges you have made against me, and you accuse me of having the spirit of the evil one, from the report of the conversation I had with Sister Gates. This charge was heard in heaven and was registered in the books where the deeds and words and motives of everyone are recorded.⁷*LtMs, Lt 35, 1891, par. 39*

Your words, exactly as they are written, are before me from which I quote: "Now when you came over here to the Retreat, you behaved yourself so badly before Sr. Ings and Sr. Gates in council, and made such remarks that I declined having council with you. Such conduct is so unlike an ambassador of Christ, and so like the spirit

of the evil one. I would not council with you when such a spirit controls you, no matter how much <you say> the Lord of heaven <has shown> you thus and so. Works speak louder than words. What Sr. Gates said was true, your denial of it notwithstanding. Proof of this is abundant. But what good is proof with you? When you are wrapped up with anyone, there, that ends everything, right or wrong." *7LtMs, Lt 35, 1891, par. 40*

In these words you show the same spirit, and follow the same plan of action concerning me that you have shown concerning others. Judging from what others say is un-Christlike, contrary to the teachings of His Word. During the whole period of my religious life never have such bitter words been written or spoken to me. Men and women have shown me greater respect than this. You have been doing the same work with me that you have done with others. *7LtMs, Lt 35, 1891, par. 41*

You have received Sr. Gates' testimony against me without coming to me, without learning the true version of the matter. I did speak decidedly against a wrong course of action with Sr. Gates, and I told her the truth. I urged her to present to Sr. Ings those things whereof she was accused; but she would not present the accusation, nor tell who were her accusers. Sr. Ings, as a Christian woman, should know where she is at fault and reform in the matter if these things are so, or if not so, she should have a chance to vindicate herself. This is her privilege, and her word is to be received as one who is seeking to do the will of God as conscientiously as Sister Gates or anyone else. *7LtMs, Lt 35, 1891, par. 42*

I have not concealed your great danger from you, neither shall I do so. I shall not look on and see an influence introduced into the Health Retreat that will strengthen the hands of those who do not love or fear God or who do not obey His commandments. I shall not look on to see those, who are trying to serve God with fully as much sincerity as yourself, separated from the institution through the reports of patients diseased in body and mind, or through the reports of unbelieving helpers. *7LtMs, Lt 35, 1891, par. 43*

If you wish to unite with Elder Daniels, and he wishes to unite with

you to oppose the work the Lord has given me to do, you may do it. You may be able to make it necessary for me to put forth more decided effort, and thus increase my labor tenfold; but you cannot stop my work. You may place yourselves under the banner of the prince of darkness and turn your weapons against the work of God and against the servants of God and against me in particular, whose life has been interwoven with the work from the first; but you cannot prevail against it.*7LtMs, Lt 35, 1891, par. 44*

The Lord said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." [1 *Samuel* 8:7.] If the Lord suffers you to develop and make manifest the manner of spirit that is moving you to action, the will of the Lord be done. It may be His pleasure to bring the light that He has given me more fully before the world, for the sake of making manifest the work to the world, either for the conversion of souls or for a witness against them. If this is His will, I say Amen and Amen.*7LtMs, Lt 35, 1891, par. 45*

I shall feel sorry for those who take part with you in this work. I shall pity them, for they will need pity, they will need prayer, that the Lord may forgive them for their deeds of wickedness. The Lord is coming with power and great glory. The judgment will sit and the books will be opened, and every man will be judged according to the deeds done in the body by Him who says, "I know thy works." [*Revelation* 3:15.]*7LtMs, Lt 35, 1891, par. 46*

But, Dr. Burke, I do not believe that Elder Daniels will be persuaded by you, through any plan or device of yours, to unite with you in working against me. He is better acquainted with the nature and power of the work the Lord has laid upon me than to venture to do the wicked thing you propose to do. It cannot be that you are yourself, in proposing such a thing. Another spirit has taken possession of you because you have become exalted and are walking in the sparks of your own kindling. In doing this work, you disconnect from Jesus and you voice the words and follow the deeds of the powers of darkness. But I do not fear you; I do not fear and tremble before God.*7LtMs, Lt 35, 1891, par. 47*

I have not counted Elder Daniels as entirely hopeless. I have deep,

earnest longings of the soul for him. I hope that he will come back to the Lord and be a humble, efficient worker in His cause. Be it known to you, Dr. Burke, that I will not retract one syllable of the testimonies given for Elder Daniels, neither will I confess that I did wrong in publishing the testimonies. If I had not seen him, repeatedly talked with him and his wife, and prayed with them I might have some words different to speak to them, I should have had this confession to make, and would have done it cheerfully. But I went to him in accordance with the direction of the Saviour and laid bare his evils before him. I wrote him fully, but my admonition was not heeded. I would not then have made his course public, had he not represented himself to others as one whose course I sanctioned. Money was placed in his hands because he represented his condition as one of great necessity. He pictured himself as in financial distress.*7LtMs, Lt 35, 1891, par. 48*

I sent the copy of letters I had given to Elder Daniels to the Pacific Press, asking them to have a few copies made from the typewriter, that could be given to persons in the churches who were likely to be deceived. I said, Hand these communications to the elders of the churches, and instruct them to use them only in cases of positive necessity. Here my part of the work ceased. This was as far as I made his case public. There were only a few copies struck off, and as near as I can learn, they were used discreetly.*7LtMs, Lt 35, 1891, par. 49*

It was Elder Daniels himself who opened up the matter to the world and published the articles that appeared in print from his own testimonies. Brother M. J. Church was in unity with him, and both engaged in this work. O, how ignorant you are of the real version of the explanation, how readily deceived by the enemy and led to misjudge those in whom you should have confidence, and disbelieve and <criticize> harshly those in whom you should have faith. Your threatenings have no weight with me. If you wish to make manifest the manner of spirit that is now working upon you to the believers in California, you are taking the right course to do it; but you are making a history that you will not care to meet in the judgment. It is all written in the books of heaven.*7LtMs, Lt 35, 1891, par. 50*

No evil work will be of long duration, it will come to naught. The Word of God assures us that we can do nothing against the truth. If the doers of the words of God will hold fast to Jesus, all that is said and done against them, will result in confirming and strengthening them in the faith. If the Lord does suffer evil to triumph for a while, it is only that victory may be more certain; for “we are more than conquerors through him that hath loved us.” [*Romans 8:37.*]*7LtMs, Lt 35, 1891, par. 51*

Concerning the people of God in these last days, the prophet has written, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [*Revelation 12:17.*] Darkness has covered the earth, and gross darkness the people. Will you choose to have the spirit of those who are in darkness? God forbid. I have hope that you will yet see the manner of spirit you are of and humble your heart before God. “Draw nigh to God, and he will draw nigh to you.” [*James 4:8.*] “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [*Isaiah 55:7.*]*7LtMs, Lt 35, 1891, par. 52*

I long to see you standing where I know you might stand, a faithful Caleb before God. You have only a short time been free from the spirit and influence of the world. You have drunk deeply of the spirit of worldlings, you have had an unsanctified ambition, desiring to be a remarkable man; but unless you have heavenly wisdom, and walk in paths that are cast up, [and] separate yourself from the world, you will become a remarkable man in a way that you do not now expect.*7LtMs, Lt 35, 1891, par. 53*

If you have decided to strive for worldly praise and exaltation, make it your business. Give yourself to the world, and do not lead others astray. If you will follow Jesus, come out from the world and be separate. The gates of life are thrown wide open, so wide that every benighted soul can see the way to return, and the blind can have their eyes anointed with the heavenly eyesalve that they may make no mistake. The message to the Laodicean church is applicable to you. Will you heed the message? Jesus and angels call to you, my

poor, deceived brother. “Come,” the heavenly angels are calling and they voice the words of Christ who says, “Come.”⁷*LtMs, Lt 35, 1891, par. 54*

Lt 37, 1891

Webber, Emma

Battle Creek, Michigan

February 12, 1891

This letter is published in entirety in *12MR 104-111*. ⁺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 Sister Webber,

I wish to speak with you particularly. Last night my guide opened before me some things in regard to you, Sister Emma, in connection with Sr. Douse. The Lord gave me words to speak to you both, but to you especially. Seek ye first the kingdom of God and grace shall be given you. You are not able to walk alone in the sparks of your own kindling, for if you do not place yourself under the bright beams of the Sun of Righteousness that it may shine into your heart and expel all selfishness, all worldliness, you cannot be a light to the world. You are not cultivating piety and a meek and quiet spirit through the grace of Christ.*7LtMs, Lt 37, 1891, par. 1*

You need to cultivate human sympathy and love. You are too cold, you hold yourself aloof from others, while circumstances and opportunities are granted you every day to represent the character of Jesus. You worry too much. The blessings that come to the world must come through the living human agents who must work harmoniously with the heavenly instrumentalities. Submission to God and tender affection are not natural with you, and these graces you greatly need and must have in order to represent Jesus Christ.*7LtMs, Lt 37, 1891, par. 2*

All blessings flow to us through the medium of the cross, and we have need to cherish sympathy which is so largely revealed in the character of Jesus Christ. Let love [be] an abiding principle of the soul and it will be revealed. You need to guard your words, to be cheerful. Your very countenance may express the [love of] Jesus

Christ abiding in your soul. Your words will be after Christ's order, because you have the mind of Christ. *7LtMs, Lt 37, 1891, par. 3*

I was saying to you with intensity of feeling, Emma, God will be found of you when you seek Him with all your heart. He will be found of you, then you can with words, in patience, forbearance, long-suffering, and gentleness diffuse the love of Jesus; catching His spirit, you can shine as a steady, bright light to all that are around you. You are in danger, because you are losing the precious grace of the Spirit of the Master. You are becoming too much absorbed in temporal matters and allowing these business matters to have the supremacy <and quench the love of God which should be exercised toward those who need it.> You need to take a decided interest in religious meetings. You have no strength to keep yourself under the sharp assaults of the enemy. You are kept by the power of God through faith. *7LtMs, Lt 37, 1891, par. 4*

Make earnest and determined efforts to be to every meeting possible. The divine direction is, Forsake not the assembling of yourselves together as the manner of some is, but so much the more as you see the day approaching. You are to be found among the little few who meet to worship God; the help of every soul who loves the truth is needed to bear testimony of the truth and act as missionaries of God, home missionaries to strengthen the things that remain, that are ready to die. Every jot of influence from Christ's soldiers is now called for on the Lord's side. Where two or three are assembled together in my name, there am I in the midst and that to bless. Then if we allow ourselves to be hindered by supposed excuses, the enemy will have a hand in creating circumstances so that we shall not be present where Jesus meets to bless His worshipers. *7LtMs, Lt 37, 1891, par. 5*

We must not be careless and negligent in exercising faith, in maintaining a principle to be in the assembly of the saints and be the Lord's witnesses and have a testimony to bear that is uplifting, full of courage and hope and victory. Ask at every step, Is this the way of the Lord? You can shape your business so that it shall not become all absorbing and you grow away from Jesus and lose sight of His attractive loveliness. Darkness and want of faith creates a sickly religion, a waning piety, and in no case can you represent

Jesus Christ in your character.*7LtMs, Lt 37, 1891, par. 6*

Jesus' voice of invitation is heard, Come unto me all ye that are weary and heavy laden and I will give you rest; take my yoke (not a yoke that you have manufactured) and learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls. Take all your temporal concerns to Jesus, prayer in regard to temporal things is an expression of confidence and trust in God.*7LtMs, Lt 37, 1891, par. 7*

As a child has confidence and trust in its earthly parents, you acknowledge God as your Father, as His child you tell Him your needs, and how sweet to the Christian is this trusting faith. You can say, I have laid down all my burdens at the feet of Jesus. I have committed myself without reserve into His care. He has me in charge, I am not my own, I am bought with a price. He is infallible in wisdom, omnipotent in power and infinite in knowledge. He must and will give me His wisdom. May the Lord help and strengthen you.*7LtMs, Lt 37, 1891, par. 8*

My sister, you can [give,] and are in danger of giving, a wrong example to Dr. Douse, and both of you are in a fair way to backslide from God and become nominal religionists. In the position of responsibility that you are both in, you need the grace of Christ that you may lift the cross daily and overcome many things. Every day let the pen of the recording angel trace the words in your behalf, Victory over the deceptive powers of Satan. Satan would have you both lose your hold upon the Lord Jesus Christ, but you must not allow him to do his will with you. Kindle your taper from the divine altar and shine as lights to the world.*7LtMs, Lt 37, 1891, par. 9*

God can give Dr. Douse wisdom and skill in her profession if she will cling to Him and make God her strength. You are both situated where the Lord requires that you constantly work with Him, then you will both be a blessing wherever you are. A God-like, holy purpose must be kept ever in view. 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?*7LtMs, Lt 37, 1891, par. 10*

Keep the soul right. Let this be the language of the soul; I believe in God, in His providence, in the Bible, and in truth and cleanness of

purpose. I cannot, I will not, swerve one jot from my duty and the claims that the Lord has upon me. I cannot, I dare not, sacrifice in the least degree my vital interest in holy things in order to gain relief from the pressure of temporal embarrassment. I will wait any time, walk humbly with God, walk in meekness, in humility, in simplicity of soul till the Lord gives me success and victory in His own time and way. My motto must be God is my strength, my wisdom, my all.*7LtMs, Lt 37, 1891, par. 11*

Without Me, says Christ, Ye can do nothing. [*John 15:5.*] Then do not try to meet the world's standard; you want the treasures of heaven. You want the crown of life that fadeth not away. If the Lord prepares the way before you, then you may walk in safe paths, and you will have the peace of Christ. Satan will have no power over a soul who is emptied of self and imbued with the Spirit of Jesus Christ. Jesus will help you in His own way, not in your way. Under the power of unbelief you may obtain relief in your way, and blot your own character.*7LtMs, Lt 37, 1891, par. 12*

Pray let your heart be drawn out in earnest prayer for the Lord to help you in, and under, every pressure of circumstances. Do all you can, putting your trust in God. He will help you both. But you can, and should, be a much greater help to Dr. Douse than you have been. How? "I will stand upon my watch, and set me upon the tower, and will watch (with prayer) to see what he will say unto me." [*Habakkuk 2:1.*] Do not be anxious to make a great figure in the world, for if you do you will make a small one. You must feel your need of richer blessings than temporal ones.*7LtMs, Lt 37, 1891, par. 13*

Serve the Lord heartily, gather to yourself the sunshine of Christ's countenance. You are responsible for the impression you leave upon the minds of those with whom you are brought in contact. In seeking any temporal advancement, your faith in holy, sacred truth will impose upon you moderation of desire and repress all inordinate ambition. Do not allow ambition for greatness to make you indifferent to goodness. You must, and will if a Christian, win the respect of believers and unbelievers. You need the love of Jesus in your heart, then you will love all for whom Christ has died.*7LtMs, Lt 37, 1891, par. 14*

Be universally kind, because Christ was kind. You will make your life fragrant with tender love and will give to all the milk of human kindness. A sour word will not answer, because you misrepresent Jesus. Much wisdom and strength, prudence and patience is essential. Do not venture to be domineering, but be kind, that you may succeed upon religious principles which will call into exercise the graces in the character of forbearance, self-denial, and resolution to resist temptation. *7LtMs, Lt 37, 1891, par. 15*

In all your work, in all your words, there is a Witness, one who says, I know thy works. Depend upon God and all that God has promised; bring into your daily life the warmth of love. You are cold and distant to many, but it will not pay. My grace is sufficient for you is the promise. [*2 Corinthians 12:9.*] *7LtMs, Lt 37, 1891, par. 16*

Wake up, Sr. Webber, and when you come near to God, He will draw near to you. Wake up and feel that God will help you. Let it be the language of your soul, He must increase, I must decrease. Put me and I just where they belong. Lift up Jesus, talk of Jesus, and if He does not lie at the foundation of all your plans, if your eye is not single to the glory of God, and yourself obedient to all your requirements, keeping eternal realities in view, you are on the losing side. Take no more upon you than you can bear pleasantly and kindly toward all. When you have not strength and the help of One who is all-sufficient to carry you and your burdens, then your burdens oppress you. *7LtMs, Lt 37, 1891, par. 17*

Christ declares His yoke to be easy and His burden light. [*Matthew 11:30.*] Through Jesus Christ you can wear the yoke gracefully. If you exalt yourself, then you will place yourself where it will be necessary for the Lord to abase you. If you humble yourself at every step, Jesus will lift you up, but let Jesus do all the lifting up and remember that Jesus always bears the heavy end of the yoke. Then if you are laborers together with God, you have a divine Helper at every step. You can be in the world and not be of the world, pure in heart, full of the milk of human kindness, keeping the way of the Lord, to do justice and love mercy and walk humbly with God. *7LtMs, Lt 37, 1891, par. 18*

Let every page in your life work be fresh and pure and clean in the

morning, then keep your heart uplifted to God, breathing out your prayer to Him, for guidance, for the upholding by His free Spirit, pray for wisdom that comes from above, that the angels of God may be by your side to help you. You see not in life the end of human actions; their influence never dies.*7LtMs, Lt 37, 1891, par. 19*

Every morning bear in mind that you are sowing seeds which will bear fruit to life eternal, or to death. If you are in a position where you can mold others, you want first to be molded by the Lord Jesus, then you can be a vessel unto honor. The sphere in which you act may not be large, but you are transmitting impressions that may be for good through ceaseless ages of eternity. The blessing of God resting upon you will repeat itself by being reflected upon others and in their turn they may reflect the same upon others.*7LtMs, Lt 37, 1891, par. 20*

The good that you may do, if your life is hid with Christ in God, will not be buried with you. You may, if you walk humbly with God, bring many sheaves to the Master. Be sure that your advances be in the highest heavenly direction else it is no advance in truth and righteousness. You are to feel that in God's providence you are placed where you are to be beacons of light to the world.*7LtMs, Lt 37, 1891, par. 21*

But the Lord has opened to me that you need the transforming grace of God upon your own soul. You may both be as beacon lights upon a hill top, illuminating the moral atmosphere around you. Your golden words may drop as the dew and as the soft showers of rain upon the tender herb. You may be examples, you may help other feet to tread the royal path to heaven—the path cast up for the ransomed of the Lord to walk in.*7LtMs, Lt 37, 1891, par. 22*

A Christian life is a living reality, for it is constantly reproducing itself. Please to remember that you have not to do only with business matters, but with minds, differently organized minds. Your influence reaches the soul; you touch not a wire but that vibrates back to God. You have a personal influence; your words, your actions, leave their trace on other minds. It is your duty to be Christians in the highest sense of the word—"Christlike."*7LtMs, Lt 37, 1891, par. 23*

It is through the unseen lines that attract you to other minds with which you are brought in contact that may, if you are in constant connection with God, leave impressions that will make you a savor of life unto life. Otherwise, if you are selfish, if you are self-exalted, if you are worldly minded, no matter what your position, no matter what your experience has been, or how much you know, if you are not having the law of kindness on your lips, [the] sweet fragrance of love springing from your heart, you can do nothing as it ought to be done.*7LtMs, Lt 37, 1891, par. 24*

You want to come closer to hearts, never to merely touch the hand you take with the tip ends of your fingers, and in a lifeless way, saying, Stand off, don't come too near me, I am better than thou. Let heartiness come into your life and be revealed in your connection with those whom God has valued so highly as to give His own life that they might live with Him through eternal ages.*7LtMs, Lt 37, 1891, par. 25*

In love.*7LtMs, Lt 37, 1891, par. 26*

Lt 38, 1891

Daniels, E. P.

Oakland, California

November 10, 1891

Portions of this letter are published in *3SM 301-302*.

My Brother, [Elder E. P. Daniels]:

I learn that you wished to see me, and I would be pleased to see you, although my time is so limited. For some time I have not written to you, because I did not think you would appreciate my letters. I have felt great sadness in regard to you. Could I have seen how to help you, I would gladly have done so. When you engaged in that law-suit against M. J. Church, I said if Elder Daniels has gone so far as to enter into that business, it will be a blot upon his life. I have sorrowed because of your course in this; I know that it is not right, and will not in the least relieve the situation for you in any way. It is only a manifestation of that wisdom which is not from above.⁷*LtMs, Lt 38, 1891, par. 1*

I was informed that you intended to institute a suit against me, on the ground that you had been wronged by the testimonies given in your case. A letter came to me, threatening that if I did not acknowledge that I had wronged you, the suit would be entered upon. Now, I could hardly believe that you had gone so decidedly on the enemy's ground, knowing my life-work as well as you do. All that I have written to you, every word of it, was the truth. I have no retractions to make. I have done only that which I know to be my duty to do. My only motive in publishing the matter was the hope of saving you. I had no thought but of sincere pity and love for your soul. You yourself know that I have great interest for your soul.⁷*LtMs, Lt 38, 1891, par. 2*

In Fresno, you betrayed your Lord to the wicked, who were only too glad to get something against our people to confirm their own unbelief. Had you pursued the right course, you would today have had clearer eyesight, and would have stood on vantage ground. But

it is not too late for wrongs to be righted.*7LtMs, Lt 38, 1891, par. 3*

I write you at this time because of some matters you have misunderstood. It has been reported to you that I said you sent for Elder Lampson to come to this coast to work against our people, and that after soliciting donations for him, you put the money into your own pocket, so that Elder Lampson did not receive it. I did hear that you solicited donations for Elder Lampson, and retained them, and I made inquiry as to the truth of the report. But I did not receive the impression that you sent for him to work against me. I do not think that in the light of the evidence you have had in the past, in regard to my work, either he or you would work against me, unless you had changed leaders. When men have once stood in the light, and then neglect to heed it, the light becomes darkness, and how great is that darkness! Then they will do the work of the enemy.*7LtMs, Lt 38, 1891, par. 4*

When I heard the threats made against me, I said, This is the work that Satan will do near the end of time, for I have been shown this; but as to those who engage in it, it were better that a millstone were hanged about their necks and they cast into the depths of the sea, rather than to offend one of those who believe in Jesus. It is well for all to consider the path their feet are treading.*7LtMs, Lt 38, 1891, par. 5*

I shall not cease to reprove and rebuke sin when the Lord bids me. All will not reject the testimonies. Some will turn to the Lord, and be converted, that He may heal them. Some will be saved unto life eternal. If the warning of God is refused and rejected, then my soul is clear. I have done my duty and shall continue to do this, although it is painful to me.*7LtMs, Lt 38, 1891, par. 6*

If any one shall seek to hinder me in this work by appealing to the law, I shall not abate one jot of the testimonies given. The work in which I am engaged is not my work. It is the work of God, which He has given me to do. I did not believe that you would do so terrible a thing as to lift your finite hand against the God of heaven. Whoever shall do this work, let it not be E. P. Daniels.*7LtMs, Lt 38, 1891, par. 7*

The word came unto Jeremiah the prophet from the Lord, saying,

“Take thee a roll of a book, and write all the words I have spoken unto thee against Israel, and against Judah and against all the nations, from the day I spake unto thee, from the days of Josiah even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way; that I may forgive their iniquity, and pardon their sins.” [*Jeremiah 36:2, 3.*] This is the way the Lord works; this is His plan to correct and save the erring. *7LtMs, Lt 38, 1891, par. 8*

All the heavenly intelligences are looking with intense interest to see the result of the messages which the Lord sends. They are working with the messengers of God to bring the erring to repentance. The Scripture continues, “It may be they will present their supplications before the Lord, and will return every one from his evil way; for great is the anger and the fury that the Lord hath [pronounced] against this people.” [*Verse 7.*] “The word of the Lord came to Jeremiah, after that the king had burned the roll, ... saying, Take thee again another roll, and write in it all the former words that were in the first roll, which the king had burned. ... And there were added besides unto them many like words.” [*Verses 27, 28, 32.*]*7LtMs, Lt 38, 1891, par. 9*

I said and wrote to the one who made threats against me, that if the Lord would have me delayed in California this winter, I would say, Amen. If through the devices of the enemy my work was to come before the authorities so as to be better understood, Amen. The Lord would, as He has promised, be by my side and give me words to speak that would confound my enemies and reveal the hidden things of darkness. Men may resist men, but how can they resist the work of God? I shall not suppress one word that God gives me to speak. *7LtMs, Lt 38, 1891, par. 10*

It may be the purpose of Satan to silence the words of reproof, but many more words may be given from God that will confound the enemies of righteousness, and put them to shame. I have not a fear; my trust is in God. Man can do nothing against the truth, but for the truth. The Lord lives, the Lord rules in the heavens and upon the earth, and those who think to bring Him to their terms, will find that they have counted without the knowledge of God, or of Jesus Christ whom He hath sent, that whosoever believeth in Him should

not perish but have everlasting life.*7LtMs, Lt 38, 1891, par. 11*

Now my brother, do not be found on the enemy's side. All heaven has looked with intense interest to see if you would return unto the Lord. Do not lift your hand against the Lord's work, through any of His agencies, for if you do, you will not attack merely the weak instrument, but Christ in the person of His servant. I have only the tenderest solicitude for you. Though for some time I have not felt free to write to you, I have written several letters for you, which I did not send. If you ever become subdued and broken in heart by falling upon the Rock, Christ Jesus, I will send you the letters, showing that I loved and cared for your soul. But all whom Satan deceives will be led to read everything wrong. They misinterpret, they misjudge, they misapply, and while they do this, nothing can do them any good.*7LtMs, Lt 38, 1891, par. 12*

A few nights since, I dreamed of addressing an assembly from this text: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." [*Hebrews 11:24-27.*]*7LtMs, Lt 38, 1891, par. 13*

Moses, as a child adopted into the royal family, had every earthly advantage for becoming a great man. He received an education in all the learning of the Egyptians, and was mighty in words and deeds, giving evidence that he was qualified to ascend the throne of Egypt and be invested with imperial dignity and authority. But Moses abandoned all the flattering prospects of riches and grandeur in the courts of Egypt. It was no ordinary influence that could turn his mind from these earthly attractions; the inspiration of Heaven alone could accomplish this. Only by faith could he forsake Egypt; nothing but a divine power could enable him to walk by faith, and not by sight. Eternity was brought into his reckoning. He appreciated the promise of a heavenly inheritance.*7LtMs, Lt 38, 1891, par. 14*

He might have been great and powerful in Egypt, but he dared not risk the consequences of permitting the earthly to eclipse the heavenly. His faith led him away from the earthly crown and scepter, lest he should fail of winning the crown of glory that fadeth not away. He had respect unto the recompense of the reward. When he turned his face toward the wilderness, there appeared to be very little prospect of worldly aggrandizement. But his faith reached beyond the seen, to the unseen. He grasped eternal realities. He appreciated the heavenly treasures and chose to suffer affliction with the people of God. "He endured as seeing Him who is invisible." [*Verse 27.*] *7LtMs, Lt 38, 1891, par. 15*

Elder Daniels, your soul is precious. If you are a partaker of the Divine nature, a son of God, your life will reveal the fact. You will break with the enemy. *7LtMs, Lt 38, 1891, par. 16*

You may see a thousand faults in the web of life you are weaving, but there are many more that you do not see. There are very dark corners of the soul that need to be purified, for from these come the thoughts and plans that defile. For these sins we can have no excuse. *7LtMs, Lt 38, 1891, par. 17*

Probably I shall not see you again, as I expect to sail next Thursday. I want to say to you, Do not extort money from anyone because of words spoken against you or yours. You harm yourself by so doing. If we are looking unto Jesus, the Author and Finisher of our faith, we shall be able to pray, "Lord, forgive us our trespasses, as we forgive those who trespass against us." [*Matthew 6:12.*] Jesus did not appeal to the law of redress when He was unjustly accused. When He was reviled, He reviled not again; when He was threatened, He did not retaliate. *7LtMs, Lt 38, 1891, par. 18*

I may never meet you again in this life, but count me not as your enemy, because I tell you the truth. I shall meet you before the great white throne, where each must hear the record of his life, where every sin will be revealed, unless it has been blotted out by the blood of Christ. What will be your record? What will be mine? Think of these things. Oh that your family might be converted! Oh that they would come to the cross of Calvary and accept of Jesus! It would give me great joy to see you and your family enjoying the

sweet peace of Christ. I have not given you up, but have felt powerless to help you, because you have accepted nothing that I spoke to you from the Lord. Will you humble your souls before God and seek His blessing? God grant that you may seek Him while He is to be found, and call upon Him while He is near. I leave these words with you. I am sorry that your wife is afflicted. Is there not a balm in Gilead? Is there not a Physician there?⁷*LtMs, Lt 38, 1891, par. 19*

Lt 40, 1891

Burke, Dr.

Healdsburg, California

October 8, 1891

Previously unpublished.

Dear Brother:

You have thought that it was best that you should bear the responsibility of hiring and discharging help, as it might seem advisable to you, and this privilege has been conceded you. The Board has not interfered with any of your plans. You have had plans that you thought were essential for the success of the work, but if these plans were not in harmony with the plans of God, their fulfillment would bring only disappointment and disaster.⁷*LtMs, Lt 40, 1891, par. 1*

Since having that brief talk with you at Healdsburg, the matter which you mentioned has been presented to me in a different light than that in which you look upon it. You said that you knew who were offensive or annoying to the patients and who were qualified to be with the sick, and for that reason you could best judge who should be retained and who dismissed. But when a helper is to be discharged, instead of ordering his or her dismissal at the hands of others, counsel with Brother Fulton concerning the one you think in fault, and state your reasons clearly, and let him share with you the responsibility of the decision. Follow the Scripture rule in the case of the erring, and you may be able to retain them. The Lord reproves His children because He loves them and would save them. A Christian course of conduct should be pursued in all these matters, for the Lord cannot look upon you as blameless if you fail to be a doer of His Word.⁷*LtMs, Lt 40, 1891, par. 2*

If the judgment of men is to have no weight with you in regard to those you think at fault, if no human voice is to be heeded, shall not the voice of God be respected? Will you not take the Bible as an authoritative guide? Or will you set it aside as having no influence in

the guiding of conduct? If the Board is to have nothing to say in regard to the hiring or discharging of helpers, shall the Lord's counsel also be set at naught? Do you feel no need of counsel? Are you not fallible? Have you not been warned by the Lord that you should not be influenced by those who should have the least influence over you, even by those who do not make God's Word as the man of their counsel, whose master is not Christ but Satan? Here is where your danger has been and will be in time to come, unless your eyes are anointed and you are able to see things more as God sees them, and not in a perverted light.*7LtMs, Lt 40, 1891, par. 3*

Unless Jesus abides in your heart, unless you become more firmly established in the truth, and your ideas change materially in some matters, it will not be safe for you to have the entire charge of this matter of hiring and discharging helpers. It is not wise for you to make movements without consulting with Brother Fulton. Your plans are not always above criticism, but should be carefully examined and prayerfully considered. You should take time to pray together. This would be the right way and would cement your hearts together more.*7LtMs, Lt 40, 1891, par. 4*

God can do more for you than it is possible for you to do for yourselves. Elder Fulton is the proper person with whom to talk concerning the acceptance or dismissal of helpers. Your judgment alone is not sufficient, for you are likely to make mistakes, because you are influenced by reports that investigation might prove groundless. Following your impulse without stopping to carry out the Bible directions in the case of the erring, you discharge one that you think an offender and may thus make a serious blunder and offend one of Christ's little ones. But instead of coming to the one you wish dismissed, you lay this duty upon others, bidding them perform the task of discharging the undesired one from the place of service. Thus injury is done to others, while you do not appear as an actor in the affair.*7LtMs, Lt 40, 1891, par. 5*

You are not open in your course of action and in your dealings with those under your charge. Elder Fulton, who is connected with you in the work, is a man who loves and fears God, and he has an experience in the things of God. He has little self-confidence, and

this is not against him, but in his favor, and you should respect him and seek his counsel. *7LtMs, Lt 40, 1891, par. 6*

You have thought that Brother Baker was just the man to help you and to act in the capacity of superintendent at the Retreat. Brother Baker has told me many times that he could influence Dr. Burke as no other man could. But the Lord presented the case of this brother before me, and I know that he is unfit for the position, both as regards business qualifications and spiritual attainments. I knew it would not be safe to place him by your side where he would have an opportunity to exert any more influence over you than he did at that time, for his influence was not calculated to do you good. *7LtMs, Lt 40, 1891, par. 7*

Brother Baker belongs to a class of men who are capable of extolling and praising themselves, while they can bring out another's demerits, all his imperfections. Such men are to be feared rather than courted. Your confidence should be given to men who love and fear God. You should seek to discover their merits and feel frankly with them, and you will find that they will do you good. Your best friends are not those who flatter and praise you. Jesus says, Whom I love I rebuke and chasten. [*Revelation 3:19.*] The voice of the Holy Spirit will come to you as a reprove. Flatterers are the agents of the enemy whom he uses to lay a snare for your soul, and God would have you to be on your guard with those who have not chosen Christ as their leader. No undue confidence should be given those who are the enemies of our faith. *7LtMs, Lt 40, 1891, par. 8*

There are matters which should be kept secret by you, which you should not open even to your brethren, much less to unbelievers. To talk to those not of our faith concerning things which you do not wish even our brethren should know, is manifestly not after God's order, and you cannot be sustained by your brethren in so doing. You have spoken words to your patients which should not have been spoken, for they are not pleasing to God. The Lord is an ever present witness to all our words and actions. Not only are our words and actions manifested to Him, but our motives are chronicled faithfully in the books of heaven. Many things that are said and done with satisfaction now will not appear as justifiable in the great day of reckoning, but will be viewed with shame and grief. This may

not be your experience, Dr. Burke, for pardon may be written against the names of all who are cleansed and purified by the blood of the Lamb.*7LtMs, Lt 40, 1891, par. 9*

The Lord would have you sever the ties that bind you to those who do not believe the truth, who are not God's living, working agents, seeking for the advancement of His glory. He would have you see and appreciate the difference between him that serveth God and him that serveth Him not. You need the heavenly anointing, that your spiritual perception may be clear, and then I shall have less burden of soul for you than I now carry. You are not as open and frank with your brethren as you should be, and you will not meet the mind of the Lord unless this order of things is changed. The enemies of our faith should know far less of your mind than those who love the truth. This reticence on matters where secrecy is not required, where concealment is altogether inappropriate, should be discontinued, for you should unite in close connection with those who respect the things of God.*7LtMs, Lt 40, 1891, par. 10*

You stand in need of counsel as much as does any responsible man in any institution, and in the place you occupy you must have counsellors after the right order. Again and again, both as regards yourself and others, I have been shown the necessity of having counsel; you do not realize that this is essential to your success at the Retreat, but it is an essential matter.*7LtMs, Lt 40, 1891, par. 11*

Through a long process of artful seduction on the part of the enemy through your association with worldlings, a snare has been devised for your soul. You put too much confidence in those who are carrying out the purposes of the enemy, and you do not discern the worth of those who are led by the Spirit of God. You do not see that any harm would result from introducing those who are of a worldly character into the institution, but the Lord looks at the matter in a different light. It is impossible to maintain proper discipline when those who have positions of influence in the institution do not fear God, do not follow in the footsteps of the Master, for their influence is one that tends to leaven those with whom they are associated. They do not hold the Sabbath as a sacred day, and their spirit and example tear down that which God would have built up, that which His servants are laboring to establish as a right precedent at the

Retreat. *7LtMs, Lt 40, 1891, par. 12*

There is danger that the Health Retreat will go into captivity to the world. Those in charge may not discern the danger, for the enemies of God come in disguise, and unsanctified, unholy agents are permitted to control the machinery and influence the whole institution. The enemy blinds the eyes of those who should see clearly, till darkness is called light and light darkness. *7LtMs, Lt 40, 1891, par. 13*

The Lord would have you cut the cords that bind you to worldlings, that you may unite with Christ and your brethren, and you will be an altogether different man in Christ Jesus. Jesus has said, "Ye cannot serve God and mammon." [*Matthew 6:24.*] The follower of Jesus must know what it is to have heart fellowship with his Saviour. Christ's servants are to deny self and follow their Lord. Christ will accept no half-hearted service. We must be thorough disciples or nothing. In His work while upon earth, He sifted His disciples, and from the multitudes that followed Him, eleven men and a few faithful women were found to lay the foundation of the Christian church. It is better to have a few humble, devoted Christians who will stand faithfully at their post of duty, engaged together in the work for man's salvation, than to have many men of brilliant talent and with great knowledge of the mechanical workings of an institution, who have no connection with the God of wisdom. Christ has said, "He that is not with me is against me." [*Matthew 12:30.*]*7LtMs, Lt 40, 1891, par. 14*

Those who work counter to the plans of God are not the workers for the Health Retreat, for in a hidden manner they will work against the principles for which the institution was established. The connection with unsanctified workers makes the burden two-fold heavier than it would be were they dismissed from the institution, or converted from the error of their ways. *7LtMs, Lt 40, 1891, par. 15*

Those who are but half-hearted, half converted, make a half work of serving God. Their boughs hang over on the profession side of the Christian life, while their roots are planted firmly in the world. But no half work will be available as a preparation for eternity. All half-heartedness is an abomination to God. He who serves God with

simpleness of purpose, even if of moderate ability, will wield a decided influence for the right.*7LtMs, Lt 40, 1891, par. 16*

When a man is connected with God, a heavenly power works with his efforts, for the angels that excel in strength will be by his side. He who lives for God's glory, though counted as ignorant, will become a man of ability and wisdom, for he follows the light of the world. He may not be exalted because of his brilliant talents, but his power is that of one who is sincere at heart, and his influence draws men with him, for he knows God and is known of Him. He shuns no duty because it is disagreeable, but he is a doer of the words of Christ. He loves to do his duty, even that which requires self-denial and involves bearing of the cross; for by faith he beholds the land afar off, and he is ready daily to march toward the heavenly Canaan. He wears the whole armor that he may successfully contend for the Lord.*7LtMs, Lt 40, 1891, par. 17*

The Health Retreat needs more piety within its walls. The workers in all positions must have an eye single to the glory of God. Calebs must now come to the front. God calls for men who will speak for His honor. It is perilous to stand in the position of the spies who bore a false report, and were ready to encourage the people to stone those who manifested faith in the promises of God. But God honored the faith of His servant. The Lord said, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." *Numbers 14:24.7LtMs, Lt 40, 1891, par. 18*

Dr. Burke, you need a more heavenly mold put upon your experience. You need the heavenly inscription put upon your work, not the worldly, and it is your privilege to have it. You may have your heart, your purposes, your will all in harmony with God's mind. This has been presented to me. But no one will hold you at the Retreat against your will. If you do not desire to remain, say so in plain words. If your heart is elsewhere, then the Lord will not give you charge there. If you have purposed to disconnect with the institution, let the Board understand it and not be in uncertainty as regards your desires and movements. No one wishes you to leave. All will be glad to have you remain to work harmoniously with those who, in the providence of God, shall be called to work with

you. *7LtMs, Lt 40, 1891, par. 19*

The Lord has signified what His will is concerning you, both for your good and the good of others. You may wear the yoke of Christ and work with those who are laboring together with Him. If you move independently, you will be more likely to make mistakes than if you connect with others. Unless you are daily imbued with the Spirit of Christ, you cannot do the work God would have you do. *7LtMs, Lt 40, 1891, par. 20*

It is not wisdom to crowd so many responsibilities upon one man when he is not able to bear them. It will not answer for the one in charge at the Retreat to have his likes and dislikes, and to deal harshly with the helpers, to become self-sufficient and self-important. *7LtMs, Lt 40, 1891, par. 21*

Dr. Burke, your best friends are not those who second all you say or do; but your truest friends are those who are steadfast to principle, standing for the right because it is right. It is not wisdom to exalt man, to praise and flatter him and lift him up. God alone is worthy of exaltation and honor. *7LtMs, Lt 40, 1891, par. 22*

At times you have been strongly influenced by the Spirit of God, and then you have resolved that you would stand faithfully at your post of duty; but again you have desired supreme control, and have determined that if you could not have this, you would leave the Retreat. When this resolve is held up by you, you make it manifest that the spirit that led you to disconnect from the work in the past is again working upon you, but if the record you then made has been open to you as it has been to me, with its causes and effects, you cannot desire to repeat the experience. You cannot afford to make similar movements a second time. I entreat you to come to Christ with contrition of soul, to learn lessons in the divine school which will make you wise unto salvation. Let Christ bind you to Himself. *7LtMs, Lt 40, 1891, par. 23*

You should not allow the patients to influence your judgment with their complaints. People of varied minds, of varied education, with unsanctified, uncontrolled impulses come to the Institution, and they are likely to see things in a distorted, sickly light. If the helpers and others do not exactly meet their minds, they make the conduct of

those they find fault with appear as it looks to them. They know that they can influence you to look upon matters in the light in which they view them and lead you to condemn those of whom they complain without investigating the case to see if the reports are well founded.*7LtMs, Lt 40, 1891, par. 24*

But you should remember that sick people are likely to have fretful dispositions, to imagine that they are badly treated upon very slight grounds, and many come educated in this very line of complaining and faultfinding. Now is it wise for you to give your whole sympathy to their side of the question? Is it not best to make them forget their grievances by diverting their minds, and turning their attention to something else of a more cheerful nature? Those who complain of others will complain of you just as bitterly when they have no just reason to, and it would be as unjust of others to believe them of you, as for you to believe reports of others.*7LtMs, Lt 40, 1891, par. 25*

It is proper to preserve discipline in the Institution, but the erring are ever to be dealt with in the Spirit of Christ, and after the direction of the Bible. Justice and mercy must go hand in hand. In the cross of Calvary, mercy and truth, not injustice and falsehood, met together; righteousness and peace kissed each other.*7LtMs, Lt 40, 1891, par. 26*

There are in the Institution unbelievers who are a burden to you, and an expense to the Retreat. Expenditures of this character should be carefully looked into, for we cannot afford to favor cases of this kind. My brother, your liberal impulses lead you to be generous to those whom the Institution cannot afford to favor. In hope of doing them good you have taken them in, but the financial state of the Health Retreat cannot justify this expenditure. Losses will occur which cannot be avoided, but they will be far more frequent if the management of affairs is left solely in your hands.*7LtMs, Lt 40, 1891, par. 27*

I wish to speak of Sister Ings and her position. No one has yet filled the position with perfect acceptance. The complaint against one was that she did not have a controlling influence over the family in keeping up a proper standard; another was too cold and

unsympathetic. Another was dictatorial, although this was due more to the influence she was under than to her natural disposition and habits. But no one has filled the position so well as has Sister Ings, although she has not been beyond criticism; and yet the ones who find fault with her would do no better were they in her place. *7LtMs, Lt 40, 1891, par. 28*

October 21, 1891

St. Helena, California

Since writing the above, I have had a talk with Sister Gates, and I am astonished at the nature of her complaint against Sister Ings. During the first part of our interview Sister Ings was present and urged Sister Gates to tell her wherein she had been unkind to the patients in word or deed. Sister Gates said that Mrs. Kerr had complained of Sister Ings treating her unkindly. Sister Ings said, "I was right in the house where you could have spoken to me in regard to the matter, and you said nothing. At the very time I could have told you that there was not a word of truth in the complaint, and could have set the matter right immediately, but no word was mentioned to me." *7LtMs, Lt 40, 1891, par. 29*

We tried to have Sister Gates tell us of other things reported against Sister Ings, but she refused to make other complaints, or to tell us who had reported to her the injuries that had been done by Sister Ings to the patients. She still repeated her statements that both believers and unbelievers were complaining against Sister Ings, and yet she is kept in darkness as to what they are so dissatisfied with, and cannot know who are her accusers that she may answer their charges. If the complaints against her are so widespread as they are made to appear, this is the very place to bring these matters before you, that those who will, may make it manifest that they are faithful Christians, and true to each others' interests. *7LtMs, Lt 40, 1891, par. 30*

Those who occupy important positions in our institutions have their lessons to learn, but although they are not perfect, the work is greatly hindered when one depreciates the work of another. May God help us to be doers of the words of Christ. It would be well to ask ourselves the question, What is the difference between a

Christian and an unbeliever? The difference is in the fact that one does the will of God and the other does it not. In heaven all are doers of the will of God. *7LtMs, Lt 40, 1891, par. 31*

The question now to be decided is, Shall the will of Christ be done in this institution, or the will of finite, fallible man be supreme? Each one has personal work to do in overcoming his faults of character and in helping others to overcome, following the directions of the Bible. This is the right kind of missionary work. Some have faults of one character, some have faults of another character, for we are not all alike. Some carry their faults with them from childhood to manhood, from manhood to old age; some never even see the grievous nature of their defects of spirit and character. They reveal the same spirit in old age which they had in youth, and are proud, passionate and sensual. Others are ambitious and desire the esteem of men, wishing to be regarded as of great importance, that they may receive the praise of men. Of this class the Lord says, "Verily, they have their reward." [*Matthew 6:2.*] All the praise they will ever hear will be given them by men, unless they humble themselves, and become in true genuine simplicity as little children. No one can enter heaven with hardness of heart. Some are selfish, full of errors, and yet they are ever seeking to make the errors of others prominent as though themselves were guiltless. *7LtMs, Lt 40, 1891, par. 32*

Oh, that all would set their faces toward the Sun of Righteousness and look upon the perfection of the character of Jesus until they become changed into His image, from glory to glory, which is from character to purer, higher character, as by the Spirit of the Lord. The whole soul must be turned toward God, toward the self-denying, self-sacrificing Jesus, and by beholding Him become self-denying and faithful to God and man. Individually we should know the attractive power of the cross. As we concentrate our powers in contemplation of the wondrous sacrifice, our affections will be changed, our hearts will kindle into warm, earnest love for Christ and for one another. We shall not then turn aside from God's Word in the treatment of those who err, and make friendship with the world, believing the words of those who do not love God nor our brethren, allying ourselves with those who would help the enemy in his work of destruction. *7LtMs, Lt 40, 1891, par. 33*

There is a plotting of the enemy in the camp. He is seeking to employ every agent he can command to unite with him in the soul-destroying work, and he has found help in those who do not seem to know of what manner of spirit they are. Those who labor at the Health Retreat should be wise in a perfect way, not wise to suggest or indulge evil thoughts and to stir up the minds of the sick and make them feel that they are not treated as they deserve to be treated. *7LtMs, Lt 40, 1891, par. 34*

Read the history of Absalom. There is a right way and a wrong way; Absalom took the wrong way. Those who visit the invalids in their rooms should understand what is the character of the minds they are to deal with and seek to make the conditions as favorable as possible towards sowing cheerfulness and content. They should not create an atmosphere that will aid the leaven of discontent and dissatisfaction. Anyone who visits the sick may do much harm by suggesting matters of dissatisfaction, or by injudiciously sympathizing with the supposed grievances of the patients. *7LtMs, Lt 40, 1891, par. 35*

If a patient has not a sunny room, let it be remembered that every patient cannot be on the sunny side of the house or have the first choice of rooms. The visitor will not aid the health of the patient or further the interests of the institution by suggesting matters to criticize in the furniture or in the conduct of some one in charge of the apartments in which the patient is located, allowing reflection to rest upon the matron for things which it is out of her power to help. If words of complaint are uttered by a patient, do not seek to deepen the impression that they are neglected and deprived of that which is justly their due, for in this seed is sown that which will bear a harvest of discontent. *7LtMs, Lt 40, 1891, par. 36*

It requires a living connection with God in order to know how to deal with human minds. And how difficult is the task of dealing with those who are feeble of body and diseased of mind. How difficult it is to make everything move in perfect harmony when those for whom you would labor are worldlings of all classes and conditions of mind. It requires patience, long-suffering, and Christlike gentleness to keep a moderate degree of harmony; and even with the best endeavors, it cannot be made complete. Then how perilous a thing

is it to encourage a spirit of complaining and make subjects for dissatisfaction in the heart of those who have not the grace of Christ.⁷*LtMs, Lt 40, 1891, par. 37*

It would be better to close the institution than have it become the instrument of evil rather than of righteousness. But if the principles acted upon in the past are to be the principles to be acted upon in the future, it will become an instrumentality of iniquity.⁷*LtMs, Lt 40, 1891, par. 38*

Those who have been so anxious that the patients should be treated with great sympathy and kindness and given every attention are guilty of neglecting duties which Christ has pointed out should be performed toward their own brothers and sisters in the church. They are walking contrary to the words of Christ, and pursuing a course marked out by themselves. They have entertained suspicions of those who care nothing for the truth and have carried the accusations of the enemies of our faith, accusing those who are united to Christ. They condemn others without giving them a chance to explain their conduct. They do not go to the one they think in error and tell him his faults, but in a secret manner they spread the suspicion and report the complaint, but make no effort to obey the injunctions of the Bible.⁷*LtMs, Lt 40, 1891, par. 39*

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” [*Galatians 6:1.*] Oh that we should remember that Jesus identifies Himself with His people. He is afflicted with His people and suffers in the person of His saints. In pursuing a course of suspicion and condemnation of others, you will find plenty to do, in this line, and will reap only confusion and destruction. You will continually have occasion for gathering up the words of complaint from the lips of the patients. This will never end. But is this from above? “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.*]⁷*LtMs, Lt 40, 1891, par. 40*

It would not be a surprising thing if one in the position of matron

should not on every occasion express sympathy to the sick, if she should not always modulate her voice to the most approved gentleness of tone, but should you who have seen this fault go to others, complaining of her deficiency? No. In the spirit of meekness and love, not in the spirit of accusation, you should go to her and tell her of her fault. The Bible says, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." *Galatians 6:1*. If this direction were followed out, would not the door of temptation be closed against the enemy, and division would be a thing of the past, for under such treatment, hearts would be drawn together in the bonds of Christian love. *7LtMs, Lt 40, 1891, par. 41*

Lt 41, 1891

Burke, Dr.

St. Helena, California

October 24, 1891

Portions of this letter are published in *1MCP 23-24; 2MCP 421*.

Dr. Burke,

I have a few words to say to you before I shall leave this morning. You have refused to have any conversation with me, have pursued the same course toward me that you have done in the cases of others whom you decided in your judgment were in error. You did not converse with them, and plainly stated your reasons for cutting them loose from the sanitarium, which was the duty of any man in your position to do if he is a doer of the words of Christ. I did not desire to see you to condemn you, but as Christians that we should talk and counsel together. *7LtMs, Lt 41, 1891, par. 1*

In all my experience the last forty-five years this is the first instance that any one has refused to see me or talk with me. I had matters of the deepest interest to you and those connected with you in the institution and laborers to present before you, things which the Lord of heaven has presented before me, which would be to your interest to understand. But you refuse to see me or talk with me. Is this the right way to do? You asked me to come to St. Helena, for you wanted my help in making some important changes in removing the matron and putting one in her place. You told me that I was to talk to Sr. Gates, who would tell me in regard to the reasons, that complaints had been made that she was not kind to the patients. I told you that I was surprised at this, as she was the last person I should expect would be unkind and unaccommodating to the patients. But said I, who will replace her, and have you any evidence that a new, inexperienced one would improve the condition of things? Would they not be liable to err in the same way or in other directions more decidedly than Sr. Ings? *7LtMs, Lt 41, 1891, par. 2*

It is not best to change the matron unless you have sufficient reason for so doing. You stated that you yourself had no complaint to make, you yourself had not seen or heard anything objectionable in Sr. Ings. I said, She is a neat and orderly woman, will carry out your directions if you give them to her, toward your patients. She has been a member of my family for years and I would be only too glad, were I to remain in America, to have her connect with my family again. Dr. Kellogg would only be too glad to receive her and have her stand side by side with Sr. Hall. Her ability, her diligence, her neatness and order are rare qualities, and her cheerful, healthy looking countenance is a recommendation to the institution. If she has failed in some things, she can be corrected by proper persons.*7LtMs, Lt 41, 1891, par. 3*

You stated that she was a great help to you in the line of hygiene in the diet question. And some other things you stated in her favor. I told you, Dr. Burke, we are human, none of us are perfect, where one may fail in one point, another may fail in other points. You assented to this that all were liable to make mistakes. I said, The church militant is not the church triumphant. We parted with perfect friendship.*7LtMs, Lt 41, 1891, par. 4*

I talked with Sr. Gates and learned from her lips that it was herself that was to take Sr. Ings' place. I asked her if she had ever stood as matron in any institution, she said she had not. I said, Then you are wholly unacquainted with the duties and responsibilities of one occupying that position. That where she thought Sr. Ings failed, she might when in her position not do as well as she. It was a trying position for one to occupy, sick patients with all kinds of dispositions and temperaments to deal with. It would be nothing strange to hear complaints from them, and even when Sr. Ings was doing all in her power to do for them; and some things, which they might require, were simply impossible to grant, and I cannot think that you would be qualified for the position. I afterward wrote her to that effect, which letter I think you have seen.*7LtMs, Lt 41, 1891, par. 5*

Now, my brother, your refusing to hear anything I have to say does not hurt me, although you have not shown me the respect I might expect from you and which has ever been accorded to me in the sanitarium at Battle Creek by Dr. Kellogg at all times, but this does

not hurt me; but this course of action is hurting your own soul. You have been brought over the ground the second time to be tested and tried where you once failed. You are repeating the same experience to your soul's peril. I am deeply grieved on your account. Three times you promised to see me, but did not keep your word. Is this keeping the way of the Lord? I feel a deep interest that you should not be overcome by the enemy and your feet stumble as Elder Canright's have done. Everything is to be shaken that can be shaken. I will entreat you to closely examine yourself whether you be in the faith. For these words were repeated to me by the One who gave me words of warning for you. If you fall out by the way, it will be through your love of praise and flattery and human ambition for the supremacy. *7LtMs, Lt 41, 1891, par. 6*

I have been shown that in none of our institutions one man, be it Dr. Kellogg, Dr. Burke, or any other one could have a sole controlling power. One man's mind and one man's judgment was not to be trusted, for too great interests were at stake, and it was not free from human frailties and human errors. I have been shown in your case, in Dr. Kellogg's case and Elder Butler's, also my husband's, that in their positions of trust they should not make any decided move without consulting together. *7LtMs, Lt 41, 1891, par. 7*

In the Health Retreat there should be every day a period of time devoted to the responsible workers counseling together that all may freely talk over matters that are essential for the prosperity of the institution, and for the purpose of considering whether more help is needed, or whether there is anything to be corrected in the course of action of any of the helpers, that the mind of all may be known and all move in union of action in regard to helpers hired and helpers discharged. There is not any one man's mind so perfect that there is no danger of his moving from wrong motives, viewing things from a wrong standpoint. If things move as God would have them in the Health Retreat, prosperity and union will be the sure result. If you discard and reject the Lord's counsel there will be variance and discord. The Bible directions must be followed. *7LtMs, Lt 41, 1891, par. 8*

It is not safe for you to discard the way of the Lord and imagine your way is the best way. There is a right way and a wrong way of doing

the work in the Sanitarium. Seek for the right way. I have no disposition to condemn you. I only want to talk with you for your own good, that you shall not walk in the sparks of your own kindling and lie down in sorrow. When you want to know the light God has given me, will you please to tell me, and I will cheerfully give you all the light I can. You are now acting like a perverse, self-willed, stubborn child, who despises counsel and reproof. I am more sorry for you than I can express. Your entire future will be influenced for good or for evil by the path you now choose. My prayer shall be, Lord, open his eyes that he may see, not as the world sees, but all things clearly.*7LtMs, Lt 41, 1891, par. 9*

The pitying love of Jesus is still toward you, notwithstanding you have rejected the words of caution He has given you. The Lord is not dependent upon Dr. Burke to do His work, but Dr. Burke is dependent upon the Lord for His mercy, His favor, His pardoning grace, and His final salvation. I have no hardness of heart toward you, nothing in my heart but the tenderest feeling of pity and longing of soul that Jesus shall by His grace save you from yourself. You can do, under the divine guidance, a work worthy of your calling; you can come off conqueror and receive the crown of life; you can despise the mercy and goodness of God, follow your own imaginations, be a disappointed man every way, and lose heaven at last. "Those whom I love I rebuke and chasten, be zealous therefore, and repent." [*Revelation 3:19.*]*7LtMs, Lt 41, 1891, par. 10*

[P.S.] I may never meet you again until I meet you around the great white throne when every one will be rewarded as his works have been. I shall hope then to greet you as one who has overcome by the blood of the Lamb and the word of your testimony.*7LtMs, Lt 41, 1891, par. 11*

Lt 42, 1891

Gates, Elsie

Healdsburg, California

October 25, 1891

Previously unpublished.

Dear Sister [Elsie] Gates,

I feel that you should not leave the Sanitarium, Crystal Springs. If you should leave with your present feelings, your usefulness would close, I fear. But if you have committed an error, it is not too late for wrongs to be righted. Do not allow the enemy to have a controlling power upon you. I have a great desire that your prayers and my prayers should be answered, that the wrongs that have been existing at the Health Retreat may be healed by humbling the soul before God, each and every one searching his own heart, comparing his and her course of action with the written Word, and see if each one has not something to do to set his own feet out and away from false paths into the true path that is cast up for the ransomed of the Lord to walk in. *7LtMs, Lt 42, 1891, par. 1*

I was thoroughly alarmed when in Salamanca, New York, last November, when the light was given to me in clear lines where there were demoralizing influences at work in our institutions. The enemy was having a decided influence because there was not a keeping of the way of the Lord, but there was a course being pursued by those who professed to be Bible Christians entirely contrary to the Lord in their treatment of one another. There was not that Christlike watching for souls, guarding the souls of those associated together of the same faith, interested to give all the strength possible to each, that they may perfect Christian character. The institutions were receiving a worldly mold because they did not follow out to the letter the words of Christ and be strictly doers of His words in their treatment of one another. Those who are, as missionaries, giving Bible readings are the very ones who are not only to explain the Scriptures in their natural simplicity, but to practice them, teaching in their associations with those of like

precious faith.*7LtMs, Lt 42, 1891, par. 2*

I was alarmed for the outlook of the Health Retreat. The course of action pursued toward those who were of our faith was not in accordance with the principles of the words of Christ, given in plain lines, to be presented by those who follow the Lord Jesus, aiming to reach the standard of Christian perfection.*7LtMs, Lt 42, 1891, par. 3*

Dr. Burke's course is not a Bible course. He will not be approved of God in walking directly contrary to the words of Christ, and in this course of dealing with the children of God he is by his example standing in a high position of trust, educating others who respect him to pursue a similar course, which is simply un-Christlike. Christ identifies His interest with His people, His disciples. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. If we can all bear in mind that we are dealing with Christ in the person of His believing children, there will be altogether a different course pursued toward them than yourself and Dr. Burke have pursued.*7LtMs, Lt 42, 1891, par. 4*

I would be unfaithful to my holy trust should I sanction this course in you or him or anyone who has in a less or larger degree participated in this kind of un-Christlike work. There is no kind of virtue in the sight of God for anyone in our institutions to link up their interests with the unbelievers so decidedly and sympathetically as to partake of their spirit of questioning and finding fault, and accepting evil reports of those whom you know have no connection with God.*7LtMs, Lt 42, 1891, par. 5*

Their words are accepted as verity and truth without sifting the matter to the bottom and finding whether these things are so, [to] act upon and second the prejudiced passions and evil-mindedness of unbelievers to humiliate by this course of action the ones who are seeking to serve God. There is a right way which is the Bible way, and I propose that Bible readings be given to believers and unbelievers in the lessons of Jesus Christ He has given so explicitly in regard to the manner of dealing with those who believe in Him.*7LtMs, Lt 42, 1891, par. 6*

If Dr. Burke hears from the lips of unbelievers words of censure spoken against any one of our faith, if he acts upon these words as

he has done, he becomes a partaker with them as accusers of the brethren, and thus it stands charged to him in the books of heaven. There will be unreasonable patients who have educated themselves to find fault with everything that did not meet their minds, who will accuse and may storm and rage against one [or] another of the workers. Whose agents are they? Satan's agents. He works through these willing subjects. *7LtMs, Lt 42, 1891, par. 7*

Now I have been shown that the words of these unreasonable accusers have been acted upon when the workers were not at fault, but were doing their duty to the very best of their ability. But sympathy was bestowed on the ones who were acting under the direct power of Satan, and the worker, a child of God, was not visited, was not talked with, and all the facts presented that the case might appear; but Dr. Burke held himself entirely aloof, did not do his duty as a Christian, but passed judgment and condemned and hurt and bruised the souls of the servants of Jesus Christ in unfair decisions. *7LtMs, Lt 42, 1891, par. 8*

Now God's blessing will not rest on that institution where such things are practiced. God's Word will ever bear the divine credentials, not the stamp and superscription of the enemy. Let Christians cherish the principles of Christianity. "By this shall all men know that ye are my disciples, if ye love one another." [*John 13:35.*] *7LtMs, Lt 42, 1891, par. 9*

There must be no working in secret, no working in an underhanded way by any one, or against any one in our institutions, with believers or unbelievers. Everything must be open, frank and reasonable. There must be fair, open work. There must be cherished the Spirit of Christ. The workers often need encouragement. The workers need words of sympathy and Christlike tenderness and would appreciate it and would do the work with cheerfulness and be brave. But when they are feeling that they are left to the mercy of fretful, unreasonable, sick patients who only need to speak the word and it shall be acted upon at once without any trial, any unprejudiced jurors to decide the cases, what courage could they have, constantly expecting and trembling lest a blow is struck by an unseen hand in the dark, and their fate decided and they expelled? *7LtMs, Lt 42, 1891, par. 10*

There have been persons retained who have no connection with God, an offense to God; but those who had not spiritual eyesight would separate from the institution those who should remain and retain those who should be discharged. Now all these things must be corrected. All these things must be controlled by the Spirit of our loyal leader, Jesus Christ. There must be no partiality shown to those who are not believers, in preference to those who are believers. This work God would have come to an end.*7LtMs, Lt 42, 1891, par. 11*

There will be mistakes made by the workers, over-wearied, overcharged with cares and responsibilities; there will be forgetfulness; there will be sometimes impatience. These things may demand to be treated with a reprimand. "Let him that is spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." [*Galatians 6:1.*] Try to reform, not destroy them who believe in Jesus Christ. I feel very sad over these matters, for if this state of things continues, Satan will work his cards to suit his satanic majesty, and the very ones who will be saving salt in that institution will be worked out, and a class occupy their place who will not improve the condition of things a whit. But Satan has had his way in bringing his power to bear upon human minds, deceiving them, darkening their understanding because they did not strictly adhere to the Bible rule. A spirit of criticism, of telling things in secret, of whisperings of scandal, will fill the institution, and confidence in friend, confidence in the love of brethren will no longer exist. But envy, strife, love for praise, love for flattery, bitterness, love of supremacy, will be the elements that are circulating through the institution.*7LtMs, Lt 42, 1891, par. 12*

God has answered the prayers that have been offered, not in the way you suppose, but He has revealed the rest of the difficulties. "I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent and do thy first works, or else I will come unto thee quickly and remove thy candlestick out of thy place unless thou repent." [*Revelation 2:4, 5.*] Let the words of the True Witness be heeded, be watchful and strengthen the things that remain that are ready to die, for I have not found thy works perfect before God.*7LtMs, Lt 42, 1891, par. 13*

It is high time we understood on whose side we are working. The children of God are few in the world. Satan and his hellish arts are exercised against them to annoy and destroy. Shall these few turn their weapons against one another, shall they weaken and destroy one another? This is the thing they will do if the same spirit is allowed to exist and prevail that has been strengthening at the Health Retreat. *7LtMs, Lt 42, 1891, par. 14*

God requires that His followers be bound together in firm strong bonds of love and faithfulness. Every soul has his or her own battles to fight, every soul has victories to gain; not one is perfect before God; not one is out of danger, and every one has human weaknesses. Then let each seek to help another, not to weaken and tear down. Let the spirit of secrecy, doing things in an underhanded manner, come to an end. The very ones who ought to know are left in utter darkness and ignorance of the work going on against them, and by whom? Those of their own faith, instigated by the children of disobedience, children of the wicked one. Seek the Lord, and let every soul seek the Lord; let there be true contrition of soul, look away from others' faults to your own errors in neglecting to do your duty in not walking in the way of the Lord. Now it is not too late for wrongs to be righted. Take hold of this matter for your soul's sake, and for the sake of other souls, and make wrongs right, and remain to work in the Sanitarium in a higher, purer, holier manner. *7LtMs, Lt 42, 1891, par. 15*

Lt 44, 1891

Gates, Elsie

Healdsburg, California

September 29, 1891

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.

Dear Sister Gates,

I wish to address a few words to you. You seem to think that it is necessary for you to receive the patients and guests at the Retreat, then you would be better prepared to give them Bible studies. I cannot see that it has any special bearing on your work whether you are the first to receive the guests and patients, or otherwise. After they are located in their rooms, and the strangeness has worn away, then is the more favorable time for you to approach them in the wisdom and fear of God. You need, my sister, to learn daily in the school of Christ, just as He has invited you, saying, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [*Matthew 11:29.*] Unless you cultivate meekness and the simplicity of a little child, you will fail of reaching the hearts of those for whom you labor. *7LtMs, Lt 44, 1891, par. 1*

You have thought that you could fill the position of matron at the Health Retreat. But supposing you had the qualifications for this work and should take this position, you would then be compelled to give up your Bible work, for you must not suppose, my sister, that you could fill both positions. My advice is that Sister Ings keep her position and do the work she has been doing, while you, Sister Gates, give your time to missionary work. *7LtMs, Lt 44, 1891, par. 2*

I see no sufficient reason for dismissing Sister Ings. We have very few women of experience and habits of neatness who will put themselves into the work. Such qualifications are too rare in this age of the world to be thrown away for any slight reason that may be urged against the one possessing them. Who knows that you

would do any better in the same matters for which you blame Sister Ings. We shall consent to no change, for we do not want to move unadvisedly in any way.*7LtMs, Lt 44, 1891, par. 3*

There are, in the Health Retreat, a large number of patients who are in no degree saints. Some are complainers, and always will be. They want this and that indulgence, and their wishes should be gratified so long as this can be done without compromising the principles of the institution. But because every whim is not promptly gratified is no reason why the matron should be discharged. We should learn to act with consideration for one another. Let the workers talk over together the difficulties that arise. Dr. Burke is the very man to educate and train the workers in responsible positions, and I know that Sister Ings would labor earnestly to carry out his instructions.*7LtMs, Lt 44, 1891, par. 4*

None but kind words and tones of voice should be used toward the patients. These complainers may find in the conduct of the institution that which they feel gives them cause for complaint, or they may have no foundation at all for their murmurings. If the doctors lend to such, a ready ear and sympathize with their complaints, the way is opened for Satan to unsettle faith and confidence in those in whom there should be every confidence.*7LtMs, Lt 44, 1891, par. 5*

I am not willing that any others should be misrepresented as May Walling was. The one who complained of her to Dr. Burke was envious and jealous. I knew this after I had tested May Walling myself. We cannot afford to repeat such experiences as this either at St. Helena or at Battle Creek. It is a cruel thing to make one an offender for a word and allow the one being dealt with to remain in ignorance of the real facts in the case. Rather should the workers labor in love for such a one, in order that the fault may be corrected. As representatives of truth, we are to deal justly, to love mercy, and to walk humbly with God.*7LtMs, Lt 44, 1891, par. 6*

If Sister Ings has so comported herself that she is unworthy of confidence, then let this fact be made clear to her, and not to others, that the one put in her place may not be likely to offend in a similar manner. I am heart and soul sick of seeing Christians

harboring in their hearts evil surmisings and treating their suspicions as verity and truth. I am bruised and wounded in soul because of the want of frankness with one another that is apparent among us. And Jesus is grieved over this condition of things. He would have His people as open as the day in all their dealings with one another.*7LtMs, Lt 44, 1891, par. 7*

The course pursued toward May Walling I protest against as unjust and wrong, whoever was at the bottom of it; and it has grieved my soul, not solely because of her individual case, but because the same course would be pursued in other cases that might arise and the same plan of operation followed. It is thus that souls are thrown on Satan's battle ground, often never to recover themselves from his temptations. Had I not been on hand to make an excuse for May, requiring her assistance, what impressions would have been left on the girl's mind to embitter her experience, I cannot say.*7LtMs, Lt 44, 1891, par. 8*

Many of us have yet to realize that every soul is Christ's property, bought with the precious blood of the Son of God, to be educated and trained, refined and ennobled and fitted for the future life. When one is in error, let there be those who will deal kindly with the erring, acting the part of a mother or father to her or him. The object of the institution at St. Helena is not to destroy souls, but to save.*7LtMs, Lt 44, 1891, par. 9*

Only a few months since I was taken by my Guide through the Health institute, and was shown the spirit and disposition of some of the patients. I was instructed that some then present were Satan's own agents to do evil; their tongues were set on fire of hell. Satan controlled them; they possessed his spirit and acted out his suggestions. Evil angels surrounded them and made them channels through whom to communicate. I was shown that Satan would use these patients to leaven the institution with distrust, fault-finding, and complaining, for even one sinner may do much harm. I was also instructed that the Lord will give the managers discernment and wisdom to understand these things if they will keep themselves in living connection with God. Listening to His voice, they will not listen to the voice of a stranger; and a stranger will they not follow.*7LtMs, Lt 44, 1891, par. 10*

The course to be pursued toward that class whose hearts seem to be opened to Satan and closed to Christ is to let them go to their own <unconverted party> as soon as possible. It is the duty of those who are placed in trust at the Health Retreat to close every door possible to the murmurers and complainers. Do not be harsh, but give no place to the devil who works through these his subjects. You may treat them, while there as kindly as possible, but they will not recognize your efforts; but will bite and devour you if they can. Sympathize with them, and you encourage Satan.*7LtMs, Lt 44, 1891, par. 11*

My sister, there will ever be with us those who make mistakes. You yourself are not perfect; and unless you look to Jesus minute by minute, clinging to Him; unless your heart is constantly renewed by His grace, you will make mistakes just as the matron you are now holding in question has made mistakes. I have seen and heard many things that need correcting along the line which your narrow vision discerns; but there are things far more deleterious, far more objectionable, matters that are doing far greater mischief.*7LtMs, Lt 44, 1891, par. 12*

When the spirit of divine enlightenment comes in, without which none can move in the order of God, there will be thorough reformations made. What each worker needs is more of Jesus and less of self.*7LtMs, Lt 44, 1891, par. 13*

Those who do the Lord's work can afford to be as open as the day; they can afford to be fair. In a Christlike spirit let them devote the time they might spend in criticizing in talking kindly but frankly with the one they deem at fault. If they are faithful stewards of Christ they will do this, spending their zeal in an effort to reform and correct and build up.*7LtMs, Lt 44, 1891, par. 14*

My labors at Harbor Heights were on this very point—how to act the Christian part toward erring scholars and erring church members. I endeavored to show the workers that it was their duty to work for these erring ones with exactly the same diligence that they would want exercised toward themselves. Just as they would have the Lord deal with them, they should deal with one another. In expelling students and church members, Did you follow the Bible rule to the

letter? I asked. Was your own heart softened with the love of God? Did you love their souls, and in the spirit of Christ seek to reform them? They replied that they wished that they had given more time to the matter, but they had so much business on hand that they did not have time for that. Yet they were not too much engaged to be zealous to expel. They cut off a member, but had no time to follow the Bible rule to save.*7LtMs, Lt 44, 1891, par. 15*

I am too sick to finish this letter now, but will send it as it is. I ask you, my sister, to seek God; seek Him earnestly. Hide self in Christ.*7LtMs, Lt 44, 1891, par. 16*

Lt 45, 1891

Brother

NP

December 28, 1891

Portions of this letter are published in *LDE 237; 6MR 321*.

Dear Brother,

Your letter is received, but I cannot answer your question without taking more time than I can possibly give you now. I will say that you are in error, most dangerous error for your soul. Those who receive and advance such erroneous sentiments will not be tolerated to minister in word and doctrine. *7LtMs, Lt 45, 1891, par. 1*

You put the question hesitatingly, as though you were feeling your way, desiring to know what I would say. I have no hesitancy in replying, Place your feet on a plain "Thus saith the Lord." There will be no probation after the second coming of Christ. A great, all-sufficient sacrifice has been offered for us. Every provision has been made that we may have eternal life. God gave His only begotten Son to us, and in that one gift He gave all heaven. He determined to make His gift so great that it would not be excelled. "What more could I have done in my vineyard that I have not done in it?" Christ asks. [*Isaiah 5:4.*]*7LtMs, Lt 45, 1891, par. 2*

The vineyard is the whole house of Israel. But the natural branches, the Jewish people, were broken off because of unbelief. The Jewish people closed their eyes lest they should see. Christ came to His own, and His own received Him not. In their ostentation and pride they refused the only One who could save them, and Christ broke forth into lamentation over them, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." [*Matthew 23:37.*] With quivering lips and breaking heart He said, "O that thou hadst known, even thou in this thy day the things which belong unto thy peace." But the irrevocable sentence was

pronounced, “Now they are hid from thine eyes.” [*Luke 19:42.*]7LtMs, Lt 45, 1891, par. 3

Jerusalem symbolizes the world. Just as Jerusalem received her doom, so will the world receive its doom. Christ bore long with the nation He wished to save, but they disappointed all His hopes. After cleansing the temple, driving out the buyers and sellers, He declared, “My Father’s house shall be called a house of prayer, but ye have made it a den of thieves.” [*Matthew 21:13.*] Yet He longed with an intense longing that the Jewish people might recover themselves from the snare of the enemy.7LtMs, Lt 45, 1891, par. 4

On one occasion as Christ was on His way from Bethany to Jerusalem, He saw a fig tree covered with leaves. He searched its branches for fruit, but in vain. It bore nothing but leaves, and Christ pronounced on it a withering curse. “Let no fruit grow on thee henceforth forever,” He said. “And presently the fig tree withered away.” [*Verse 19.*]7LtMs, Lt 45, 1891, par. 5

This fig tree represented the Jewish nation. Christ knew that the downfall of the nation was sure. The tears He shed on the crest of Olivet were not for Himself. He wept for those who ere long would weep for themselves.7LtMs, Lt 45, 1891, par. 6

My brother, there will be no probation after the coming of our Lord. Those who say that there will are deceived and misled.7LtMs, Lt 45, 1891, par. 7

Before Christ comes, just such a state of things will exist as existed before the flood. And after the Saviour appears in the clouds of heaven, no one will be given another chance to gain salvation. All will have made their decisions. Before the close of this world’s history, those who are willing to accept evidence will have the dark veil removed from their minds. Hearts will be cleansed through accepting Christ during the time that the whole world is lighted by the glory of the angel that comes down from heaven.7LtMs, Lt 45, 1891, par. 8

The Saviour’s denunciation of the fruitless fig tree is a warning to all who claim to be Christians and yet remain in blind unbelief. Thus from age to age the Lord would teach the danger of rejecting light.

Christ has worked for and invited all. He will enlighten all who will search the Scriptures candidly and with sincerity. Today He is knocking at the door of the heart. Shall He have to say of those who claim to open to the people the living oracles of God, "In vain do ye worship me, teaching for doctrine the commandments of men"? [Mark 7:7.] *7LtMs, Lt 45, 1891, par. 9*

The words spoken to the fig tree are applicable to all whose lives, though pretentious, are fruitless. There are false shepherds who feed themselves instead of feeding the flock. The churches are fast being converted to the world. They have beautiful music and splendid decorations. But they are fruitless trees, bearing nothing but leaves. As the Lord unmasked the fig tree, so He will unmask these pretentious hypocrites. *7LtMs, Lt 45, 1891, par. 10*

The tree may have every outward indication of prosperity, but the Lord takes not its luxuriant foliage as an evidence of fruitfulness. His search is close and critical for the good fruit which alone makes a tree of any value. How is it with those who claim to be Seventh-day Adventists? What of the people of God in this our day? Can they bear the critical search made by Him who never makes a mistake? Or do they bear only the leaves of profession? Outward profession is worth nothing if it only masks spiritual barrenness. *7LtMs, Lt 45, 1891, par. 11*

Paul writes, "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, incontinent, fierce, despisers of those that are good. ... Having a form of godliness, but denying the power thereof, from such turn away." [2 Timothy 3:1-5.] *7LtMs, Lt 45, 1891, par. 12*

The time is right upon us when every kind of deception will be practiced. "Beware of false prophets, which come to you in sheep's clothing." [Matthew 7:15.] They speak fair words, but all the time they are watching to see how they can get gain for themselves. They are full of selfishness and work at cross purposes with God, misappropriating His goods. "Ye shall know them by their fruit," the Saviour declares, "Do men gather grapes of thorns, and figs of

thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.” [*Verses 16-20.*]7*LtMs, Lt 45, 1891, par. 13*

Thus the deciding line is drawn. Claiming to be righteous without manifesting the fruit of true conversion is utterly worthless. No external forms, even though they be much as God has commanded, are of value unless accompanied by an inward work of cleansing. Outward works alone will never make a man perfect before God. Nothing but repentance and faith can make an impure heart pure.7*LtMs, Lt 45, 1891, par. 14*

Lt 46, 1891

Gates, Elsie

Sydney, Australia

December 15, 1891

Previously unpublished.

Dear Sister Gates,

I have been deeply pained by your course of action. I have tried to help you as I have helped others, but you refused my advice; you would heed none of my counsel. You interpreted our interview with Sr. Ings in such an objectionable light [that] it gave Dr. Burke an excuse to write me the letter he did, upon which I pass no comments, for the letter speaks the true heart of the man. I need not have expected anything better of the interview I had with you, for I have met this same spirit in others who were deceived and under the spell of the enemy.⁷*LtMs, Lt 46, 1891, par. 1*

It is his bewitching spirit and power which has captivated you. Your heart was steeled against anything I might say. You did not so much as admit a possibility that you had made any error in your course of action, although I presented to you the plain words of Christ how we should treat those who we suppose are in error. Had you accepted of the warnings given you at Healdsburg, you would have recovered yourself out of the snares of Satan, but my words were to you as an idle tale. Dr. Burke and yourself were united to walk in the sparks of your own kindling. You would not come to the light. Dr. Burke would not come to the light lest your deeds should be reproved.⁷*LtMs, Lt 46, 1891, par. 2*

Dr. Burke is acting over his first course which he pursued to the Institute—that of a traitor. I was sure he would be brought over the ground again, tempted and tried on the same points under which temptation he fell and separated from the institution to work out his own plans. That trial, I was shown while in Salamanca, N. Y., had come. I was shown he would have light set before him, and would have opportunity to choose between God and Baal. Unless he

separated in heart, in spirit, in principle, from those who had not the fear and love of God and the truth, he would bind up his interest with those who were under the control of Satanic agencies, and he would firmly resist the reproof of the Spirit of God, would be led by the seductive power of Satan and his agents, to war against the remnant people of God. His heart was not in the truth.*7LtMs, Lt 46, 1891, par. 3*

You considered your course, Sr. Gates, was correct, but you have been under the spell and deception of Satan. Your heart was full of sympathy for those not of our faith, and had you possessed the genuine love of Jesus Christ in your heart, you would have had sympathy and love of a far higher order and quality for those who are children of God, walking in the way of His commandments. Your course of action has not been left for you to mark out, for Jesus has laid it out in straight lines before you—just the steps which you are to take towards others whom you suppose to be making mistakes and are in error. You have paid no more regard to the special directions given you of Jesus Christ than you have to the reproof and counsel of Sr. White.*7LtMs, Lt 46, 1891, par. 4*

You refused to come over to hear me speak, because the ideas which I expressed did not agree with your ideas. I presented the words of Christ Jesus, and you have so manifestly disregarded His rules given you how to treat those of like faith, it greatly disturbed you to have those rules set before you which you have so decidedly departed from.*7LtMs, Lt 46, 1891, par. 5*

Dr. Burke writes I behaved myself so badly in my conversation with Sr. Gates and Sr. Ings, he refused to see me or have any conversation with me. I earnestly set before you the grievous error you were making in connection with Dr. Burke, accusing and planning against our own people who love and fear God, and the sin of taking up the words and the accusations of the enemies of Christ and the truth, receiving their words and acting upon their reports, devising plans against them without saying one word to them, they supposing you were their friend, and you working secretly against them, but not having any words with them, and setting before them the things whereof they were accused.*7LtMs, Lt 46, 1891, par. 6*

When I asked you to state to Sr. Ings her offense, you named one thing. She told you there was no truth in the statement. There was a sick patient who had made trouble all through the institution with bitter speeches. The woman accused Sr. Ings, and insisted upon her being removed from the Sanitarium. Other charges that Sr. Gates claimed to be abundant, she would not bring before her that she might know whereof she was accused. She utterly refused to state them in the presence of Sr. Ings. And yet it is expected of Dr. Burke and yourself, and those united with you in the work of accusing, that Sr. White will through her influence remove Sr. Ings from the Sanitarium, because of statements and accusations made by sick patients who hate the truth. One of these patients was asked if she would go to hear Mrs. White speak. She answered, "No, I am not going to hear that fool speak."*7LtMs, Lt 46, 1891, par.*

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I told Sr. Gates that the Board of Directors would have to have all these matters come before them and that the reasons would have to be stated why Sr. Ings was discharged, for none of these moves could be done in secret or in an underhanded manner; that if this was the kind of work she was going to give herself to, she was not a safe person to be employed by the sanitarium, because neither justice, righteousness, nor mercy were the principles acted upon. Should I be placed in the same position again, I could not feel less indignation against the un-Christlike attitude assumed by Sr. Gates, and the un-Christlike course pursued in the plans desired, in complete and perfect harmony with sinners and unbelievers, in accusing one of the children of God, and refusing to present before the one accused the faults or errors which had led to this purpose of separating her from the sanitarium.*7LtMs, Lt 46, 1891, par. 8*

When Elijah was accused of Ahab, "Art thou he that troubleth Israel?" the charge is laid decidedly back by Elijah upon Ahab, "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 18:17, 18.*] Ahab might have said, "Elijah behaved very badly, he talked severely with me, he accused me of forsaking the commandments of the Lord and following Baalim." I reproved Sr. Gates of not following the commandments of the Lord. The Lord commanded, Thou shalt love the Lord with all thy might,

mind, heart and strength and thy neighbor as thyself. The work that had been going on was more after the order of Satan's working than the way Christ had enjoined upon His disciples.⁷*LtMs, Lt 46, 1891, par. 9*

God gave me a message to bear; I have not shunned to declare His counsel; and there are many more words I have to speak and to write—words which have been given me of God, but the time has not yet come. God has given me my words. Read *1 Kings 21:7, 13*. “And the word of the Lord came to Elijah, Arise, go down to meet Ahab, king of Israel, which is in Samaria. And thou shalt speak unto him saying, ... Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, Oh mine enemy? And he answered, I have found thee because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee.” [*Verses 17-21.*]⁷*LtMs, Lt 46, 1891, par. 10*

When God sees the secret workings of an evil work, He sends reproof and warnings. If they will hear and repent, the Lord will turn away from the evil He purposed to do. If they refuse to humble their hearts, then the Lord will leave them to act out and reveal the motives which prompt to action. I have spoken to you the word of the Lord, and you refused to be corrected. You have charged upon me as the Jews charged our Saviour of casting out devils through Beelzebub, the prince of the devils. This is the way the Jewish leaders viewed the works of Christ. Can I be surprised that Satan should stir up the elements of evil to charge his servants with the same? Jesus said, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” [*Matthew 12:30.*]⁷*LtMs, Lt 46, 1891, par. 11*

Now I have borne a decided message to those connected with the sanitarium. Dr. Burke has refused to hear or receive counsel of God. You have followed his example. I am sorry for you both. But your position is no more than can be expected by the part that has been borne in harmonizing with the ungodly elements, and having no conscientious tender regard for those who have for years devoted their life to the service of God. They have erred, they have been reprov'd, they have received reproof, they have humbled their

hearts before God, and the promise is fulfilled to them, “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*.]7LtMs, Lt 46, 1891, par. 12

Please read 1 *Samuel 15:10*. “Then came the word of the Lord to Samuel saying, It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments.” These words are applicable to Dr. Burke. Oh, how this word distressed Samuel. “And it grieved Samuel, and he cried unto the Lord all night.” [Verse 11.] Samuel was not reconciled to the words of the Lord which he must speak to Saul, yet he knew his place was to obey. “And Samuel came unto Saul, and Saul said unto him: 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?” [Verses 13, 14.] Read *verse 15*. “Then said Samuel, Stay and I will tell thee what the Lord hath said unto me this night. ... And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? ... Wherefore then didst thou not obey the voice of the Lord, but didst fall upon the spoil, and didst evil in the sight of the Lord?” [Verses 17, 19.]7LtMs, Lt 46, 1891, par. 13

Now mark the spirit of justification in Saul in place of repentance for his disobedience. “And Saul said to Samuel, Yea I have obeyed the voice of the Lord, and hath gone the way that the Lord sent me, and have brought Agag the king of the Amalekites, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, and chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.” [Verses 20, 21.] Here the words of [Saul] contradicted his own statements of denial. “And Samuel said, Hath the Lord as great delight in sacrifice and offerings as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. Rebellion (mark the words) is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he also hath rejected thee from being king.” [Verses 22, 23.] Read (*verse 24*) and onward.7LtMs, Lt 46, 1891, par. 14

A similar spirit has been cherished, and the sin of Saul in disobedience to the light given of God has led to justification of self, and to vindicate a wrong course of action contrary and in opposition to the word of the Lord. The Lord declares that to obey the word of the Lord is better than sacrifice, and to hearken than the fat of rams. Rebellion is as the sin of witchcraft. Satan holds his temptations in such a light before the mind that rebellion will be repeated unless there is the transforming grace of Christ daily upon the soul and the character. Dr. Burke has the spirit of rebellion in him; he has never fully expelled it from the soul. He betrayed sacred trusts once, and will do the same again, for his only safety is to maintain a daily life of humility before God. When he thinks his judgment supreme, the Lord leaves him to reveal his own weakness and sinfulness and foolishness. He does not know what manner of spirit he is of.⁷*LtMs, Lt 46, 1891, par. 15*

Now my sister, your case is different in many respects from that of Dr. Burke's. You have moved blindly under another spirit. You have taken a wrong course, you have had wonderful sympathy for those not connected with God, and have become [an] accuser of your brethren and sisters. The Lord sent you a message which you refused to even hear or receive. You justified your course that you had obeyed the word of the Lord, when your course was directly opposed to His word, and the counsel of the words of Jesus; and because I had a decided testimony to call you to obedience of the words of Christ, you place the worst construction on the words God gave me to speak to you, and chose to follow in the sparks of your own kindling. As I have placed these words of Christ before you, I need not repeat them.⁷*LtMs, Lt 46, 1891, par. 16*

Please read *1 Peter 3:8*. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil nor railing for railing, but contrariwise, blessing, knowing that ye are thereunto called, that ye might inherit a blessing." [*Verses 8, 9.*] *Verses 10, 11*. "For the eyes of the Lord are upon the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." [*Verse 12.*]⁷*LtMs, Lt 46, 1891, par. 17*

I have seen the sinfulness of an overflux of sympathy and love for

those who are not the obedient children of the commandments of God, while there is not a correspondingly greater degree for those who are seeking to obey and serve the Lord Jesus. Laborers together with God are exhorted to warn every man and to teach every man in all wisdom, that they “may present every man perfect in Christ Jesus, whereunto I also labor, striving according to the working which worketh in me mightily.” [*Colossians 1:28, 29.*] Here is the conscientious faithful work to be done by the followers of Christ. *Colossians 2:2, 3.* The Word of God abounds with admonitions and injunctions how Christians should treat Christians. Read *Galatians 6:1.* If there are mistakes made, they are to be treated with all patience and earnest effort to lead them to see the mistakes and correct them; for the unfallen universe of heaven is interested in these souls struggling for eternal life, beset with temptations, and Satan upon their track to oppose every effort they may make to overcome. *7LtMs, Lt 46, 1891, par. 18*

You show not the least sympathy for the children of God. But such an abundance of sympathy and love and care for those who neither love nor fear God is not according to the principles of Christ, and is not the fruit of a sound Christian experience in Christ Jesus. *7LtMs, Lt 46, 1891, par. 19*

Now, I leave these words with you my brethren, to use if you deem wise for Sr. Gates or any of our people who are confused or unsettled in mind. I expect you will have a great trial of your faith, but God help you to cling to the blessed words of Christ. Rivet your souls to the eternal Rock. Jesus will be your all and in all; in every hard place He goes before you. *7LtMs, Lt 46, 1891, par. 20*

In much love, *7LtMs, Lt 46, 1891, par. 21*

Lt 47, 1891

Burke, Dr.

Battle Creek, Michigan

January 6, 1891 [June?]

Previously unpublished.

Dear Brother in Christ Jesus:

I have been recently much troubled in regard to some things at the Health Retreat, which the Lord has been presenting to me in regard to this institution. I was informed that the Lord was very pitiful and compassionate, full of mercy, forgiveness and love, and the Lord would lead you if you will put your whole trust in Him and not link yourself in with unbelievers because to you [it] is unsafe in a special, decided manner. The experience you passed through at the Health Retreat in your first connection with it was a snare laid by the enemy to create a state of feeling that was not after the order of God, which set you into a position of feeling that your merits were not appreciated.⁷*LtMs, Lt 47, 1891, par. 1*

Your Lord would have worked for you if you had only waited and hid your life and your character in God. But you sought to make a name for yourself and you did not commit [your] way unto the Lord. The Lord had a place for you, and would have prepared you a place while He would have wrought to prepare you for the place; but you allowed your own natural feelings to arise and control.⁷*LtMs, Lt 47, 1891, par. 2*

This scripture was presented to me as applicable to your case at that time. "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." *Isaiah 50:10.*⁷*LtMs, Lt 47, 1891, par. 3*

Here was the very spot where you failed—where thousands have failed. Abraham failed here and because he did not see the promise of God fulfilled in God's own time and God's own way, at Sarah's,

his wife's, suggestion he made a providence for himself and arranged matters to suit his finite ideas. But if they had only exercised faith and waited, then the Lord would have done according to His Word and all that sad experience chronicled in Bible history might have been avoided, sorrow and anguish to both souls, and bringing into existence a posterity which was constantly barring the way to God's providences and creating enemies by multiplying the race that would be enemies to God and to the truth. Abraham did not see the full working-out of human devices in the race he gave to the world, mingling his seed with an idolatrous nation and creating a nation ever opposed to God, ever counterworking against God's plans.*7LtMs, Lt 47, 1891, par. 4*

In your case, your course was wrong. "Behold, all ye that kindle a fire that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." *Isaiah 50:11.7LtMs, Lt 47, 1891, par. 5*

Your first separating from the Health Retreat was altogether wrong. Your planting yourself on your own responsibility was all wrong, and Satan took advantage of all these things. He was your master leader. The worldlings who have hated the truth and despised our people were furnished weapons by your course of action to keep up a bitter warfare and enmity against the truth. Your connection with worldlings formed links of association with worldlings positively forbidden by the Word of God. You looked upon the class who was at enmity with God as your friends, and they extolled you in the place of glorifying God. This was not favorable to your obtaining a correct experience, which was essential for you to have at the very outset of your medical practice. You well knew that it was your aptitude in talking, when it would serve your purpose to do this, representing things as you did, serving the enemies with material to work against the people of God and strengthening their ideas that the Seventh-day Adventists were a people not worthy of confidence.*7LtMs, Lt 47, 1891, par. 6*

But I stop the history here for some reason. For your good this matter has been laid open to me recently and I was bidden to repeat it to you, for you were in danger. I call these things to your

mind because the [message was] given me that you would be in danger of repeating the past history. But I was charged with a message to you that you should bear in mind that in your movements at that time you were compassing yourself about with sparks, walking in the light of your fire and in the sparks that you had kindled, and that Satan will try you with his strong temptations to repeat a similar work. That experience will ever be your adversary unless the spirit, the ideas and judgment, which, carried out, led to the course of action that you pursued, is seen by you as it is and despised as it ought to be, and you cut yourself away from worldlings and cease to commingle them and unite with them in association in your work, for you give to them fully as much confidence, and even more at times, than you do to those who “are of like precious faith.” [2 Peter 1:1.]7LtMs, Lt 47, 1891, par. 7

Some would not be in [as] great danger as yourself of being corrupted in your course of action and following the sparks the light of your own kindling, because they have not, as you have done, so decidedly left the snow of Lebanon to drink of the turbid streams of the valley.7LtMs, Lt 47, 1891, par. 8

Jeremiah 18:14. “Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.”7LtMs, Lt 47, 1891, par. 9

The praise of men comes to be more valued by you than the favor of God. But although you were making grave mistakes, the Lord did not leave and cut you off. The Holy Spirit wrought upon you time and again, knew your natural heart, your strong traits of character. The Lord Jesus was tempted in all points like as we are and He knows how to succor those who shall be tempted. He might have said of you, Dr. Burke is perverse in spirit; I will not have any more trouble with him, I will cut him off, separate him from My presence, for he is acting over the first rebellion which drew many of the holy angels in sympathy with him. But Jesus did not leave you. He commissioned His holy angels to minister unto you still, although as scene after scene was presented before me you were doing that

which you would not be willing to admit. In sympathizing and confiding your plans to unbelievers, you were acting the traitor, betraying your Lord. You were open and frank with unbelievers, casting suspicions and doubt in regard to the precious cause of God by your works and your example. Now, here is your danger. Here your feet have stumbled and will stumble unless your eyes are anointed and you will see not men as trees walking, but all things clearly. *7LtMs, Lt 47, 1891, par. 10*

You were surrounded by those who were Satan's agents, voicing his suggestions to flatter you, to make you believe that you were a remarkable man. You came to think so yourself. These praises which were given you, [you] knew were undeserved and belonged not to you, and that no human lips could utter the sentiments that were expressed to you without sinning against the Lord. But the mind and heart fed upon and drew nourishment, from this source, and the moral taste was perverted to enjoy those things which were poison to the soul. *7LtMs, Lt 47, 1891, par. 11*

Still the Lord did not say, Cut him off, although you were crucifying the Son of God afresh and putting Him to open shame before our enemies by your course of action. Yet, He stood before the Father pleading in your behalf, "Spare him for My sake. I will win him to My side. Satan would have him that he might sift him as wheat, but I will take his sin. I will impute to him My righteousness. Behold My hands wounded for his transgressions. Satan shall not triumph. I will show him things that are now dark." *7LtMs, Lt 47, 1891, par. 12*

You were enlightened, and had you humbled your heart before God, He would lead you. I was shown that it was nothing in your favor to be regarded perfect by men who had no true knowledge of what constituted perfection of character, for the only true standards of character they trampled under their feet. *7LtMs, Lt 47, 1891, par. 13*

We read in Holy Writ upon a set day, "Herod arrayed in royal apparel sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man." [*Acts 12:21.*] And witnesses were there as were present at the sacrilegious feast of Belshazzar and heard the great men and

nobles praising the cups of silver and gold and the bloodless hand traced over against the walls words that caused the countenance [of] the king to grow pale and tell his associates [to bring in the astrologers]. *7LtMs, Lt 47, 1891, par. 14*

And in the case of Herod on this great day of self-glorification, when the multitude put sinful, erring man where God should be, the mandate came from heaven, Smite the idol, King Herod. And immediately the angel of the Lord smote him because he gave not God the glory and he was eaten of worms, and gave up the ghost. Everything of this character, absorbing praise and glory of men, is an offense to God. *7LtMs, Lt 47, 1891, par. 15*

But in your defection when you left the sanitarium, the taste had been created for human praise, for self-glorification, and would be a snare to you while life shall last. You feel a miss, a loss, as though you were not appreciated if there is not something of this kind to stimulate you. But God has forbidden anything of the kind among His people. *7LtMs, Lt 47, 1891, par. 16*

Jesus was tempted on this point again and again. On the occasion of feeding five thousand from five loaves and two fishes, all were satisfied and refreshed and twelve baskets full of fragments were taken up. The responsible men were filled with great desire to voice the sentiments and enthusiasm of the people, framing into words their ambitions, hopes and purposes—"This is of a truth that prophet that should come into the world." *John 6:14.7LtMs, Lt 47, 1891, par. 17*

The conviction was deepening. They had been listening to teachings such as never had been heard from any man on earth before, so pure, so simple and yet so grand and elevating, and as they looked with wonder and admiration upon Him, mingled with reverence, they loved Him. They saw the diseased relieved, heard words of kindness spoken, and their hearts were won. Whispers were turned to outspoken words, and words fired their hearts to open, jealous demonstrations. *7LtMs, Lt 47, 1891, par. 18*

Jesus read the scene as an open book. They said, "He will never of Himself proclaim His right to the throne of David. We will take Him by force and make Him our King." The enthusiasm had reached its

height among the multitude, and His disciples participated in the excitement and swelling expectations. The Lord Jesus met the crisis, and He promptly ordered His disciples to take the vessel and return across the lake while He would remain to dismiss the multitude. The word is that “Straightway he constrained his disciples to get into the ship.” [*Mark 6:45.*] This act, so prompt and decisive compelled a reluctant obedience. Here was the crisis in the Master’s life. It was here that Judas became so dissatisfied with the turn Jesus gave the matter; Satan took occasion to manifest his discontent, to cause disaffection, and he framed his resolution to destroy the Lord. Now Satan was just as surely making his masterly efforts on that occasion with Judas as he saw Jesus firmly, and in an authoritative manner, constrain His disciples to take the vessel, and firmly and promptly refuse the offer to be made a king. *7LtMs, Lt 47, 1891, par. 19*

The death blow was given to his selfish purpose in joining Christ as His disciple, for this act was the death blow to his ambitious motives of our earthly kingdom. The people were only repeating the suggestions of Satan on the mount in the wilderness of temptation. Christ was tempted. There was a real conflict in His mind, and He promptly and decidedly refused the honor proffered Him. He went alone into the mountain to pray. His sending the disciples away and His dismissing the multitude was virtually saying, Get thee behind Me, Satan. *7LtMs, Lt 47, 1891, par. 20*

It was here that Satan found access to many minds, and the hopes of the disciples were disappointed. When He met them again He gave them the most precious lessons on the truth. [Read] (*John 6:22*) to the close of the chapter. He announced Himself to be the Bread of Life. “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.” *John 6:53, 54.* “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” *John 6:56.7LtMs, Lt 47, 1891, par. 21*

(*Verse 63*), He explains, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” *7LtMs, Lt 47, 1891, par. 22*

Dr. Burke, I expect to leave America soon, as my brethren have considered it wisdom for me to attend the camp meeting in Healdsburg and then go on to Australia, and I do wish you to have a true, deep, and growing experience in the spiritual life. No man would enjoy this more than yourself, but there is a decided work needed to be accomplished for you by the Holy Spirit. You cannot bless yourself, but you can, by living faith, fall on the Rock and be broken. This is your only hope. A new experience in God, "a new heart will I give you." [*Ezekiel 36:26.*]*7LtMs, Lt 47, 1891, par. 23*

You need a higher, deeper experience in the things of God. You need to depend entirely on Jesus. You cannot trust yourself. You may be jealous of your impulses and of your judgment. If you have confidence in yourself, you will certainly fail. Satan knows your weak points and he will assail you again and again. But your judgment is not to control the Spirit of God in all matters where you imagine it should. It must not be. You are to be a doer of the Word. Obey the Word. Learn of Jesus; be meek, humble of heart, pure, and your words without guile. Say what you mean, and be open and true to your brethren.*7LtMs, Lt 47, 1891, par. 24*

The Lord would have you far less communicative to those who are surely agents of the wicked one, and to be open and confiding and show that you have confidence in those who are seeking to obey the truth. You need to sever the last thread that binds you in unholy bonds and confederacy away from Jesus but with worldlings; for through these threads, Satan attaches himself to you to control your imaginings and he finds entrance to tempt and weaken your perception.*7LtMs, Lt 47, 1891, par. 25*

God must give you wisdom if you move wisely in a perfect way. You will make many mistakes and there will be many losses incurred if you follow your own judgment and do not counsel with your brethren. You will have to bring yourself to the point, if you stand in the present position you do, although contrary to [your] ideas, to yoke up firmly with the men whom God is using. When your eyes are anointed with heavenly eyesalve, you will see things in a new light in regard to the nature of your association with those who have no love for the truth. In the place of communicating to the worldly element your plans and ideas, you will not give the enemy this

advantage that he may set in operation his devices to make of none effect anything that your brethren may say or do that is not in harmony with your own ideas, because you do not consider them equal to yourself in discernment.*7LtMs, Lt 47, 1891, par. 26*

Now, my brother, I wish to write out the matter so plainly as it has been presented to me, and I beg of you not to give it a casual reading and do as many others have done, consider it Sister White's opinion and place it in your drawer and know nothing more about it afterwards.*7LtMs, Lt 47, 1891, par. 27*

Your spiritual, eternal interest and your temporal, earthly interest require that you have wise counselors, not men who will not dare to open their lips to question any movement you may make, but men who have moral stamina, who feel that God has placed them as sentinels of sacred responsibilities, and their individuality cannot be submerged in Dr. Burke. Their opinions and ideas must not be created by you.*7LtMs, Lt 47, 1891, par. 28*

You have shown great weakness in yielding to the tempter's voice. Thank God that you have also listened to the movings of the Spirit of God and separated your connection with the world in a degree, but you did not make clean work. You have been divided. Your experience has not been beneficial to you and therefore is positively dangerous to those connected with you. You need to see the danger of putting confidence in those who are enemies of Christ.*7LtMs, Lt 47, 1891, par. 29*

The whole family of workers in the sanitarium should be zealous to answer the prayer of Christ to His Father to be a unit. There is no reason why [there] should not be with every individual worker a determination to do the words of Christ. If they cannot be one in Christ Jesus, as the separate branches are one in the parent vine stock, they will not compose the family of God in heaven, for there would be mistrust, envies, jealousies, evil surmisings and love for the supremacy. All this is Satanic and must be crucified. Jesus would have you press together to be one in heart, one in judgment, because God and all the heavenly intelligences are working to this end.*7LtMs, Lt 47, 1891, par. 30*

The natural heart must become cleansed, sanctified through the

truth.*7LtMs, Lt 47, 1891, par. 31*

(Some matter the Lord presented before me in clearness which I wrote out in June 10, 1881:)*7LtMs, Lt 47, 1891, par. 32*

There are things that need to be corrected in our leading brethren, for a sad condition of things will surely exist in our churches unless there is a marked change of action in those upon whom responsibilities rest. The Lord has given counsels and warnings that, if heeded, would prevent a state of confusion, of difference, [of] disunion, as is now coming in among Seventh-day Adventists.*7LtMs, Lt 47, 1891, par. 33*

The very ones that needed these warnings and reproofs have passed on without heeding and correcting their own course of action in their work; but they turned accusers of their brethren. They were suspicious of those who did not follow out their precise mode of operation, which course of planning and devising was not in the order of the Lord. Looking upon and regarding their own ideas and devising without a flaw, they saw many imperfections in their fellow workers. The Lord was presenting before me things that needed to be reformed in the manner of labor in planning and devising of our leading men.*7LtMs, Lt 47, 1891, par. 34*

Lt 48, 1891

Burke, Dr.

Battle Creek, Michigan

January 6, 1891 [Completed Sept. or Oct., 1891]

Portions of this letter are published in *9MR 72*.

Dear Brother Burke:

While at Salamanca, N.Y., in November 1890, I had a very remarkable experience. I had been greatly afflicted and discouraged in consequence of physical suffering; pain in my head and ears was almost unbearable. Yet I filled my appointments. The last time I spoke, because of gatherings in my head I told my son I must return home at once, although important meetings were before me in Brooklyn, N.Y. and Washington, D.C. I could scarcely hear my own voice and was so weak. I staggered as I walked. I went to my chamber and knelt to pray, when the whole room was lighted up with the presence of Jesus. I was lifted above all discouragement and was made all light in the Lord and praised Him aloud. This night many things were opened before me in regard to our institutions. The condition of conferences and churches were shown me and I immediately wrote out many things in my diary. *7LtMs, Lt 48, 1891, par. 1*

When I returned to Battle Creek, there was the Ministerial Institute and the Conference, wherein I labored exceedingly hard, then went to Petoskey to rest. But the college institute was nine miles from Petoskey at Harbor Springs. Here I labored for five weeks, then returned to Battle Creek and attended the Michigan Conference, and then left for Colorado and California. *7LtMs, Lt 48, 1891, par. 2*

I had written some things to you while in Battle Creek, but could not find the matter in my tarry in Petoskey, and wrote you in May and mentioned the fact that I had a letter written but could not find it. *7LtMs, Lt 48, 1891, par. 3*

In the night season again were the Health Retreat matters opened

before me. I had not received any communication from any one at the Health Retreat to arouse my fears, and Sister Ings always wrote encouragingly, spoke of you as being hard at work and feared that you would not be able to endure such constant labor. Nothing was said. Elder Fulton wrote that reports were out that you were designing to leave the Retreat, but said, "He has not mentioned the matter to me and I think that it is not true."*7LtMs, Lt 48, 1891, par. 4*

This is all the information I received from any source, but the things presented before me alarmed me.*7LtMs, Lt 48, 1891, par. 5*

I was carried back to the time of your connection with the Health Retreat. Everything at that time was not favorable for anyone connected with it because God was not made first and last and best in everything. There was need of persons closely connected with God who would, with humble hearts and well-balanced minds, show sound judgment in steering the ship through the breakers of difficulties; but no man was there sufficient for the occasion. Your experience was not of a correct order. You were not sanctified through the truth and made many grave blunders, and so did others.*7LtMs, Lt 48, 1891, par. 6*

The Lord sent you warnings through His servant from Europe, but you refused to hear. You tore yourself away and would not come into line. Will you read these warnings and see how closely you are acting them over the second time?*7LtMs, Lt 48, 1891, par. 7*

All these things might have been avoided if the love of God was in the heart and love of self was crucified. You left the institution and this was wrong. You set up your practice in St. Helena. This was not right, and now comes an experience which was very trying to you and to others. The worldlings formed around you, and you formed a close confederacy with them, and Satan laid his snare for your soul. The enemy exulted in the whole matter.*7LtMs, Lt 48, 1891, par. 8*

You arranged yourself on the enemy's side and strengthened the hands of the enemies of truth, and what hard work you made for those who were trying to do the work of God and stand to their post of duty. You were received back again, notwithstanding. The Lord permitted you to pass over the ground again and have a second

trial.7LtMs, Lt 48, 1891, par. 9

The experience you needed you did not obtain. You have had the matter presented before you in distinct lines. Will you heed the light given? The impressions made on your mind in receiving so much praise and flattery, has marred and warped the accuracy of your religious experience. Your mind is confused, clouded. You do take glory to yourself and want to move in your own independent judgment because you have come to think that judgment is sufficient and neither man nor God has any right to interfere with your ideas and course of action. These ideas must be changed and you learn as a little child of the Master, and your will and your way be under the control of the Lord's will and the Lord's way; and the Lord is now testing you to see if you will become as a little child and if you refuse reproof; if you will not be admonished, then you will not be led and controlled in heaven if you were there.7LtMs, Lt 48, 1891, par. 10

Now is your test, now is your day of opportunity. You have been lifted up and God calls upon you [to] humble yourself under the hand of God and He will lift you up. Let God do all the exalting, not man, who knows not Jesus Christ or the Father. You want spiritual life in Jesus Christ, to die to self, and unless you become as a little child, teachable, molded and fashioned after the divine model, you will never enter the mansions of bliss.7LtMs, Lt 48, 1891, par. 11

Lt 49, 1891

Jones, Charles

Battle Creek, Michigan

January 26, 1891

Previously unpublished.

Dear Brother Charles Jones:

I have received a letter from you—I think two—which I have not answered. You wrote me that Brother Eldridge would talk with me in regard to my books. I have not had yet any talk with Captain Eldridge. As yet things stand very much as they have done, and I have been pressed as never before financially. It is a question with me whether I should not stop my workers and cease my book making. I think I know what Captain Eldridge will say after you have talked with him. He will talk as you talk, and take the same views of things as you have taken and come to the same decision you have come to; but not because they are just or right.⁷*LtMs, Lt 49, 1891, par. 1*

I ought to have just the price I have stated in my last letters to you that I must have, when you asked me to take twelve cents. There were conditions. You promised you would push the book and that the sales would be large. I consented on the strength of these promises, but against my reason and judgment. And as you failed to fulfill your part of the contract, how could you hold me to mine, even in the books that have been sold?⁷*LtMs, Lt 49, 1891, par. 2*

I say, in consideration of *Volume Four* not being handled, you ought to pay me the fifteen cents on *Volume Four*. This I shall stand for in the future without any wavering; and I also feel that I have less confidence in the ones in whom I should have confidence, than I have had in years in the past. I am sorry to say this. You have all managed to push me into very hard places, and now I shall not depend on any one of you to manage for me.⁷*LtMs, Lt 49, 1891, par. 3*

I know what my situation is. My brethren either do not know or else they do not evidence they care, if they do know. And I conceded to your importunities when you urged me (which I must say was unjust) to take only twelve and a half cents, after all my expense in publishing; and then you failed to do as you said. I am grieved at heart every time I think of it. *7LtMs, Lt 49, 1891, par. 4*

My brethren are binding my hands on every side. I saw the financial pressure. I sent to Healdsburg to sell some things. I had then to pay for things here for which I ran in debt. *7LtMs, Lt 49, 1891, par. 5*

I sent an appeal to Professor Grainger, telling him my situation and begging him to send me a draft without delay, but no draft came. I sent again. He answered that he sent to Pacific Press to send me a draft. Then it flashed on my mind that you might have done just as you did when I was in Europe, when I sold my furniture, my horse, my cow, to obtain money to help the men in deepest poverty who were trying to preach the truth under the most discouraging circumstances. But the people waited and waited for a response from me, having not a thought it was lodged at the Pacific Press, and went no farther. But the Lord favored me that I could hire four hundred dollars in England to help the empty treasury. When they found out I did not receive the money, they felt indignant and disgusted. *7LtMs, Lt 49, 1891, par. 6*

When I wrote to Professor Grainger on this last occasion, I begged of him to sell some of my things and send me the money, for I must have it even if my things were sold at a great sacrifice, but in no case to send for the Pacific Press to send me a draft, because I had overdrawn and I supposed that was the reason the draft I had worked every card I could to obtain, was lodged in its passage to me. *7LtMs, Lt 49, 1891, par. 7*

Professor Grainger sent me the draft direct after that. It is since reaching home that I learn from Zelinsky that you had given me credit for the draft that I was expecting. *7LtMs, Lt 49, 1891, par. 8*

How do you know how much is hanging when I send for money to be collected? Why should you do this? It seems that my brethren think—or do not think, I cannot tell—how I am to live. I have invested and invested and invested in books that are unsold. But

what dependence can I put in my brethren as to their interest and care for me? Not much. I am forced now to speak plainly. I do it without any ill feelings toward anyone, but I am deeply grieved at the way I have been treated at both printing establishments. I must do that which I do not want to do, take my position, set my own prices on my royalty on books, because I know what they cost. It is just as much my duty to do this as it is your duty to set your prices on the publishing of the books you get out at the office. *7LtMs, Lt 49, 1891, par. 9*

If I let you manage for me, you will not manage for my interest because you do not understand it. I see selfishness on every side I look. My brethren know that I have no royalty on foreign books. All this I have dedicated to the necessities which may arise in other countries. This has amounted to thousands of dollars, but not one penny have I claimed for my own use. Will my brethren pursue a course to compel me to use the royalty on foreign books for myself? If my brethren cannot perceive my case, then they must be enlightened. I do not want to be compelled to look on the things which are temporal, but on the things which are eternal; but if I have to take this additional burden in order to continue my work of publishing, God will strengthen me for this. *7LtMs, Lt 49, 1891, par. 10*

I was told when I came home from the last three months' tour, that I could not draw any more money from the office here at Battle Creek because their finances were low, and my finances were low through their own management of my books. This discipline to me is not pleasant, and I do not have the slightest confidence that it need be. I have spoken upon this subject to my brethren. They look at me saying, "I cannot do anything in the matter." *7LtMs, Lt 49, 1891, par. 11*

Oh, what loneliness of soul I have had! I have felt at times when the hands of my brethren touched me that they sent an icy chill of unsympathizing indifference to my heart. The words that I have spoken came back as though spoken to a wall. I feel something, as I have been shown was the case when the throng pressed about Christ, and the woman touched Him and was healed. Christ said, "Somebody hath touched me" [*Luke 8:46*], showing all this close

pressing about Christ was not the contact of soul with soul, but only an outside pressure against His person. I feel that it is thus with me. The sense of my loneliness and helplessness comes over me and with such a sense of feeling alone. Alone, yet in the midst of my brethren who crowd and press me but who do not feel, who do not understand, and my soul feels at times that it will burst with agony. *7LtMs, Lt 49, 1891, par. 12*

I think of Elder James White, who was looked upon as a man who made some decided failures in character. As I now know his associate brethren, I know my husband was a noble man, excelling those among his brethren who could speak of his errors fluently. Their weakness, their folly, their defects are so much beyond those of my husband. That I am now alone, deprived of that help which would have been so valuable to me, seems at times unbearable. I meet with so little genuine sympathy. Nobody knows and nobody cares. The lessons that God will have me learn I hope I shall understand. I have for the last three months relied alone upon God. Alone, but not alone. *7LtMs, Lt 49, 1891, par. 13*

Oh, how I want daily to press close to Jesus, for He knows. The deep humanity of the soul of Christ was full of fine sensibilities. The human who stood in need of a friend and who needed his sympathy! Jesus felt a sense of solitude and loneliness at times, when He said, "I am not alone, the Father is with Me." [*John 16:32.*] These words express a struggle, an inward conflict and reasoning, a suggestion to His mind, hence the reply. He said, "You will leave Me alone." Those who understood Him best only did so partially. The disciples thought they knew the Lord. Jesus said, "Do ye now believe? Behold, the hour cometh that ye shall be scattered every man to his own, and shall leave Me alone." [*Verses 31, 32.*]*7LtMs, Lt 49, 1891, par. 14*

I have tasted of this loneliness. It seemed about as much as I could bear. I have had a somewhat bitter experience, but Jesus has been very precious to me. Oh, how I have longed for human sympathy! But I have felt as though I was alone. This must be, I think, my position, that I shall not have any confidence in human help and put all my confidence in God. *7LtMs, Lt 49, 1891, par. 15*

Lt 50, 1891

Place, Dr.

Greenville, Michigan

April 27, 1891

Previously unpublished.

Dear Doctor Place,

I have before me the testimony for you, which will be sent to you. I have spoken plainly; I cannot do otherwise. And yet I feel the deepest concern for your soul, for I know you will not enter the kingdom of heaven as you are. There is no place there for such, but the Lord is reaching out to you the scepter of mercy. Will you accept it?*7LtMs, Lt 50, 1891, par. 1*

I have hope in your case because I know that the Lord is chastening you for your good. Selfishness, to whatever extent it mingles with your motives, may not be discovered by human eyes, but you know it and it produces a sense of self-degradation, but it does not end here. It mingles with all your works and becomes a part of your character, marring, and debasing your mind, soul and body. You have made some vain struggles against this current of evil and yield to its slavish power. The virtue which comes from Christ alone can purify, refine and ennoble your life and your character.*7LtMs, Lt 50, 1891, par. 2*

You and other of the medical faculty have been thinking how you could best take care of yourselves. You have left conscience and God out of the question. A sincere Christian you have not been. You have not put on the Lord Jesus Christ, making no "provision for the flesh, to fulfil the lust thereof." [*Romans 13:14.*]*7LtMs, Lt 50, 1891, par. 3*

When you decide this kind of life and character building is not safe, but positively dangerous, and you fall on the Rock and are broken, then Jesus can make a new man of you. He can mold you into a vessel of honor. You will become a disciple of Christ. You will copy

His works, possessing His love and a heart filled with gratitude. You will devote your entire life to Christ, who gave His life for you. You will work, you will suffer, you will deny self for His sake, even for Him who died and rose again and is making intercessions for you. *7LtMs, Lt 50, 1891, par. 4*

When you put on Christ, then is love made perfect. All this harassing, self-condemnation is at an end. You are a sinner saved by the blood of Christ. All low, selfish motives will be expelled from the soul, and you will be seeking how you can best glorify Christ Jesus. You will cease to do evil and learn to do well because you are a student in the school of Christ. You enter upon His life; you practice His virtues; the taint of worldly maxims is not corrupting your thoughts or woven into your character. Your model is Jesus Christ. Gratitude, love, loyalty are the motives which survey all heaven. These attributes must dwell richly in every soul that will be a final overcomer. *7LtMs, Lt 50, 1891, par. 5*

Christ has provided all sufficient divine assistance for all temptations that will assail the soul, and He gives the Holy Spirit to help your infirmities, to assure your hopes, purify your hearts. If you put on the Lord Jesus Christ, He must and will become unto you wisdom and sanctification and righteousness and your redemption. We must individually wear the heavenly livery, and He will be your strong helper. But you must make no reservations. While you are not called upon to make confessions to men, but to God, it is highly essential you confess your sins to those you have injured and to those who will not make a bad use of your confession. *7LtMs, Lt 50, 1891, par. 6*

Oh, how anxious I am that you shall seek the Lord with all your heart and consent to follow Christ fully. No longer follow Christ's worst enemy. You cannot longer frame your own standard, make your own laws, retain as many indulgences as you deem possible, and make provision for pride, ambition, sensuality, and self-will. _____ is with you at this time. Do you wish to be made holy? Are you willing to cooperate with the Lord Jesus Christ that this work shall be done? Do you really care to know the only condition of salvation? Every selfish, worldly motive must be expelled and you repent and confess your sins and be converted. *7LtMs, Lt 50, 1891,*

par. 7

Lt 51, 1891

Van Horn, Brother

Grand Rapids, Michigan

May 1, 1891

Previously unpublished.

Brother Van Horn,

I am now at Brother Moore's. I see that he is about settled to change climate to go to California, where his daughter is now living. I do not think he should go until some suitable help is put here in Grand Rapids.⁷*LtMs, Lt 51, 1891, par. 1*

Have you given up Grand Rapids? Is it a place that it will not pay to be worked? Why has the mission nearly, entirely, been brought to an end? Why has the property of the mission been scattered to the four winds? Why are there missions started and after great expense and a beginning made, uprooted? Is this work right? I know that the city should have its Bible workers, its canvassers, and should have had this all the time that it has not had it. While there has been Brother Moore, a good worker, why have there not been laborers put into this field? They are at the expense of supporting Brother Moore here and the believers hire a good hall. Why not make the most of the situation?⁷*LtMs, Lt 51, 1891, par. 2*

I have been making inquiries, and it looks to me that there had been most unwise management. Brother Miller is blamed for it all, but what were you doing that you could not discern where his movements were unwise and what discouragement would be brought upon the church in this place as the result of these movements? What kind of good is supposed would come out of tearing up everything when the work had only been begun and started at great expense? All that I can see in these movements is Howard Miller feeling, I will be first, I will rule or ruin! But why did you sanction such movements? Now, for Christ's sake and for the sake of His cause, let everything be done that can be done to counteract the past wild movements, building up and tearing down.

Workers should be in here all the time.*7LtMs, Lt 51, 1891, par. 3*

Dr. Kellogg has sent in several to work in his line, and why not select some workers to give Bible readings? Why not send in those women who have solidity and experience to work in this place? This ought to be done. Then in Ionia should be those who will go from house to house, giving Bible readings. Here are places at our very doors that should have work done among them, but nothing is being done. My heart aches. I am sick and sad to see so little being done in Michigan when there should be a much larger work done.*7LtMs, Lt 51, 1891, par. 4*

Michigan has been kept before me for the past ten years. Over and over has it been presented to me that there should be one hundredfold more being done than was being done. We must do more, far more, than we have yet done. The Lord means we shall be aggressive, that we shall push the work, and not, as now, have the work to push us.*7LtMs, Lt 51, 1891, par. 5*

Muskegon must be entered. Select workers should go there. Put Elder Corliss or some other man there with another laborer united with him. Elder Corliss, W. C. W. writes me, returned to Battle Creek with no place assigned him to labor. Now, we cannot afford to lose time. We want to move with alacrity. May the Lord revive and quicken us to decided action is my prayer. There is need of caution but much more need of promptitude of execution on your part and more keen foresight. God will do much for us if we have faith.*7LtMs, Lt 51, 1891, par. 6*

Here, I find, is a Brother Ross, who has been greatly discouraged because his case has been mismanaged, and I fear you do not move wisely. I fear you have such a desire to save means in some lines you will discourage those who have ability to work. If Brother Ross received the idea that you encouraged him that his expenses would be paid for his attending the Minister's school, why not do the thing he supposed you encouraged? In some of these matters I cannot see that you move wisely. I am much troubled over these matters. When we need workers so much, even if it is some expense to the conference, let them be fitted up, and placed in working order.*7LtMs, Lt 51, 1891, par. 7*

Where is Brother Palmerlee? Find out if you can. Has he not done all he could to confess his error in Battle Creek? Then why should not that confession be accepted? Why should not he be received into the confidence of the brethren? I like not the movements of these things. I want to see greater spiritual discernment. I heard Brother Palmerlee went away from Greenville to find work on the railroad because he must do something for himself and his family. Find Brother Palmerlee, make inquiries in regard to him. Set him to work in some place, for there is enough for each and all to do. I believe Brother Palmerlee to be a Christian. If he has committed errors, that is no reason he should be dropped out or set aside. Look at the course Christ pursued. He did rebuke Peter; He did rebuke John; He did rebuke Judas; but He did not forsake them, but worked with them still until their characters were more thoroughly developed.*7LtMs, Lt 51, 1891, par. 8*

You need, Brother Van Horn, a man selected to work with you, as I said to you at Potterville, who will be quick and sharp to discern opportunities and openings, to strike quickly and at the right time, not heedlessly. But I think you fear too much of being blamed by the conference committee that you fail to do the very things you should do.*7LtMs, Lt 51, 1891, par. 9*

In regard to Palmerlee, I fear there is a mistake and [he] is left to drop out when he might be doing a good work in some places where it is best for him to go. Let him be encouraged, and let him be employed by the conference and work where he is best fitted to work. There is a great dearth of laborers, and while there may be some who do not labor wisely at all times, there may be a dropping [of] these out who could do much work necessary for someone to do. Seize every ability and set them at work. Do not think that Brother Moore has been complaining to me of you, for he thinks highly of you. I have asked him some questions and he has answered them the best he knows how. We must work economically, but it is not best to be a penny wise and a pound foolish. It is not best [to] leave undone things which ought to be done for fear of being blamed.*7LtMs, Lt 51, 1891, par. 10*

May the Lord give you understanding in all things is my most earnest prayer in your behalf, and in my own behalf, and in behalf

of other laborers. I have much to say but cannot say more now on these points, I have the fullest confidence in you as a Christian, but I know there are defects in your management and wish that these could be removed.*7LtMs, Lt 51, 1891, par. 11*

With respect.*7LtMs, Lt 51, 1891, par. 12*

[P.S.] Please return this to me after reading it, as I cannot copy it.*7LtMs, Lt 51, 1891, par. 13*

Lt 52, 1891

Brother

Grand Rapids, Michigan

May 3, 1891

Previously unpublished.

Dear Brother:

By earnest solicitation I had an interview with Brother G. E. Rose. I learned by questioning him that he was encouraged by the voice of the Conference to go to Chicago to attend the school conducted by Elder Matteson. He left his family in Grand Rapids consisting of his wife and two little girls. He borrowed of the conference one hundred dollars supposing he would be able to pay it back.*7LtMs, Lt 52, 1891, par. 1*

“What is your business,” I asked.*7LtMs, Lt 52, 1891, par. 2*

Rose answered, “I am a molder by trade.”*7LtMs, Lt 52, 1891, par. 3*

“What wages were you receiving when you received the truth?”*7LtMs, Lt 52, 1891, par. 4*

“Three dollars per day when I began to keep the Sabbath. I was then forced to work only five days and they cut down my wages three dollars less per week. Then I received only two dollars and a half, but this did not give me the least trouble. I rejoiced in the truth and was thankful that the conference loaned me the money to go to [the] Chicago school, for I felt a great burden for my people, and I had much desire to be doing something to get the truth, so precious to me, before them. After this I was advised to attend a special course of studying at the college, where Bible lectures were being given, which I did. I attended the ministerial school winter before last.”*7LtMs, Lt 52, 1891, par. 5*

E. G. White. — “Were you advised to attend that school?”*7LtMs, Lt 52, 1891, par. 6*

Rose. — “I was, by the voice of the conference through Bro. Van Horn. I have received great light and precious instruction in the lessons then given.” *7LtMs, Lt 52, 1891, par. 7*

E. G. White. — “Did you receive encouragement that your wages would be allowed?” *7LtMs, Lt 52, 1891, par. 8*

Rose. — “I have a letter from Elder Van Horn that I should receive seven or eight dollars per week.” *7LtMs, Lt 52, 1891, par. 9*

E. G. White. — “Was this paid you?” *7LtMs, Lt 52, 1891, par. 10*

Rose. — “No. When the settlement was made they said they did not pay anyone attending school more than five dollars per week. Of course this was right; the Conference has been very good to me to do so much for me.” *7LtMs, Lt 52, 1891, par. 11*

E.G.W. — “Have you been in the field engaged in labor?” *7LtMs, Lt 52, 1891, par. 12*

Rose. — “In company with a Swede brother, I went into Muskegon and labored for my people.” *7LtMs, Lt 52, 1891, par. 13*

E.G.W. — “Did any receive the truth as the result of your labors?” *7LtMs, Lt 52, 1891, par. 14*

Rose. — “Yes, quite a number came out, but they were left without labor afterward, and only three are now remaining. I received a letter from Elder Van Horn that I was wanted to go again into labor. I notified my employer that I could work for him no longer. After I had separated, given up laboring with my hands, then word was sent to me again from Elder Van Horn [that] I was not wanted in the field, and had better keep on laboring at my trade; but I could not get a situation for my place was taken. If I would work on the Sabbath I could get plenty of work at three dollars per day. After hearing the report of the Auditing Committee and found I was so much in debt to the Conference, I was almost discouraged. I told my wife that I should have to give up the idea of laboring among our people. For a time I could get no work and I began to be sorely tempted to work on the Sabbath. I kept waiting for an opening and finally I distrusted God. I thought He had not any use for me and no

care for me.*7LtMs, Lt 52, 1891, par. 15*

“I went to my employer and told him I wanted work and would work any day and every day of the week. I was tempted to give up Sabbath religion and everything. He took me back and gave me work at two dollars and a half per week, but my trial was great all through the week and I had great distress of soul. When Friday came my mind was made up what to do. Break the Sabbath I never could, and so I told my employer that I could not work on Saturday, my conscience would not let me do this. I expected to be discharged, but Monday again I went to work and nothing was said to me and I have kept right at work ever since.*7LtMs, Lt 52, 1891, par. 16*

“Elder Van Horn said he would like me to go out to labor among my brethren when I was ready to go. I told him I would be able to clear a debt of seventy-five dollars owing for groceries, and could go the first of June. But I fear I cannot settle this bill and support my family, and will have to wait longer. If it is not the will of God for me [to] labor for my people, I am perfectly willing to labor with my hands. All I am anxious to know is that I am in the line of my duty. The Conference has been good to me. I make no complaints against anyone. If I would not honor God and be the means of saving souls, I do not wish to go out into the field. Oh, I so long to know what I ought to do, I am troubled and greatly burdened for my people.”*7LtMs, Lt 52, 1891, par. 17*

I have talked with Brother Moore in regard to Brother Rose. He says he is one of the superior, first-class workmen. He is a man he has heard preach several times to his people in his own language and he says he has the power of the Lord with him and the people are deeply affected under his labors. I learned why his employer took him back. Sister Gimmel’s husband does not keep the Sabbath. He believes the truth, but he cannot see how he can support himself and family if he keeps the Sabbath, but he went to the man who employed Brother Rose and asked him why he would not give him work. Does he not do his work well? He said he is one [of] our best workers but we cannot employ a man who leaves his work Saturday. But Mr. Gimmel prevailed on the man to take back Brother Rose.*7LtMs, Lt 52, 1891, par. 18*

Now, these things as they have transpired have been a great stumbling block to the Swedes in Grand Rapids and to those unbelievers of our American people who know Brother Rose. They say, Why do the ministers in your Conference write so much about wanting ministers and having fasting seasons, praying for the Lord to raise up ministers, and then when He passes into their hands a man as valuable as we think Brother Rose to be in every respect, they will let him drop as though they did not care what would become of him or his family. If they have to help him to a little means to prepare him for the work, calling upon the churches for their tithes to be faithfully paid, which is the Lord's reserve fund, His own to be used to support the men who preach the Word, then they turn away such men as Rose when they have a chance to secure him. *7LtMs, Lt 52, 1891, par. 19*

These men at Battle Creek are constantly making a mistake. They had better seek to answer their own prayers and do their appointed work to help men to get into the field in the place of blocking their way and putting up the bars lest they shall be at some expense to the Conference to support them in the field. They had better pay their ministers if they want them and not leave them with a begrudged salary, so short that they cannot support their families. *7LtMs, Lt 52, 1891, par. 20*

Now, I write you these things because it is my duty to do this, and I want you to put your own feelings aside and for a little time consider what course you design to pursue. I have been shown for years that the Lord is grieved with the work of partiality that has been done in our Conference in settlement with ministers. I do not refer especially to this case, but many others, who have little encouragement. *7LtMs, Lt 52, 1891, par. 21*

I cannot have confidence in the way things are being managed. God is displeased with the men working in our office of publication. They are gathering from the treasury the large wages every week, and then the necessity is created, and will be more so, for to cut down the wages of those who have just as much need [of] money, far greater need as far as family expenses are concerned as themselves. Those who have no homes, who pay rent, are allowed five, six and seven dollars for their labor per week. They have

families to support from this limited sum and could earn double the wages working at their trade.*7LtMs, Lt 52, 1891, par. 22*

I cannot hold my peace. My spirit is stirred within me. If I had my diary here where I could get at it, I could copy [for] you from that the light which God has given me, the reproof for those who are in responsible places, who are acting anything but an unselfish, self-sacrificing part, who can with a ready voice limit the wages of another who needs more wages than he receives, with just as heavy expenses to bear as himself, while he grasps more wages for himself, which he does not earn and does not need, having no home, rent to pay, and small families, [and] whose conscience allows him to accept double and triple what that man receives who feels the burden and weight of the souls of his people, as himself has never carried.*7LtMs, Lt 52, 1891, par. 23*

There is a reason that Michigan is destitute of laborers. For fifteen years I have been shown there have been men completely discouraged from entering the ministry, for they see the way that is practiced in dealing with the men who labor in the cause of God. These methods, I have been shown, would bring about this state of things [here] and in other conferences [that adhere] to the same course and bring about a similar condition of things. You must, none of you, think that in exalting your own selves, in estimating the value of your own labors, you are elevating the standard of truth. The standard of truth is elevated in constantly seeking heavenly wisdom in practical godliness representing the character of Jesus Christ. "Learn of me," said Christ, "for I am meek and lowly in heart; and ye shall find rest unto your souls." *Matthew 11:29.7LtMs, Lt 52, 1891, par. 24*

Jesus allowed nothing to come into the numerous doors open to divert Him from the work which He came to our world to do. He came to bring to view the knowledge of God, representing the Father in His own character. Not the least inconsistency existed between His instruction and His character. Every one that is of the truth, said He, heareth My voice. [*John 18:37.*] He was unfolding truth of the highest order, the words of eternal life.*7LtMs, Lt 52, 1891, par. 25*

There is now kept before the people, You must give of your means, you must economize in your expenditures. Here is Brother Moore standing in this city holding the fort. He receives twelve dollars per week, has been paying thirteen dollars house rent per month. His twelve dollars per week he has faithfully tithed. Then came the various minor offerings, which he feels it his duty to be prompt in paying every week, [and] the tithes and various smaller sums to contribute. Any one can reckon the sum left to support his family, and he loves to entertain brethren passing through. He must be hospitable. Then his clothing cannot be of a cheap, rough order. [He must] be dressed in a wholesome, decent manner. His house is frequently a hotel, but he would feel pained beyond measure to appear niggardly and not open his doors to his brethren. And as far as economy is concerned, he lives very, very close. He has no luxuries upon his table, no luxuries in his house in the line of furniture. Then if sickness comes, accidents occur, what has the man to sustain him that he shall be shielded without a worry or care? *7LtMs, Lt 52, 1891, par. 26*

I present this case to represent many who have less wages and larger families. Now I plead for equality; not a monopoly, but an equality. God looks at our works and sees beneath the surface, the true motive. Shall one man estimate his labor worth a large amount, while he demerits his brother laborer who had to do much more work than himself? This [is] selfishness, which the Lord cannot endorse, to accept for one week's labor in his Master's vineyard nearly three times the sum another man receives for his labor in another line of work in the vineyard of the Lord. All are under a weight of responsibility and not any one man is to pass his judgment on his own work as being [of] so much more value than laborers in other branches of the work. All is important. They are only the human agencies. Says Christ, "Without Me ye can do nothing." *[John 15:5.]7LtMs, Lt 52, 1891, par. 27*

Every work is of value as God puts His estimate upon it, and not after human finite measurement. The work in every branch, every department, is valued by the piety, and purity of principle, the sanctified ability brought into the work of God. If that work is done with a self-sufficiency, if pride, if self-esteem is woven into the work, it possesses but little real merit with God. If all his work for the

Master is done in the Spirit of Christ in meekness, in lowliness of mind, with an eye single to the glory of God, with willing integrity, then there is value, durability and perfection in the work, for it bears the divine credentials. And shall man have any part of the glory? Shall man be exalted? Shall man be honored? Said the apostle Paul, "Ye are laborers together with God." [*1 Corinthians 3:9.*] *7LtMs, Lt 52, 1891, par. 28*

"Without Me," says Christ, "ye can do nothing." [*John 15:5.*] Christ adopts our nature into a personal subsistence with His own divinity if man will accept this vital relationship. He is the center of attraction. He lived our example. He denied self. He lifted the cross for us. What are we individually doing in the same line? One man is not to be lifted up and exalted in his line of work and another depressed, and placed at another man's footstool. For everything in this line of work done in a selfish, grasping spirit, in our institutions is an offense to God. He will not put His signature upon it. The men in power must be acting without partiality. All ye are brethren; there is no caste with God. All must perform their work with equity; without partiality to themselves or to others and without hypocrisy. *7LtMs, Lt 52, 1891, par. 29*

To every man is given his work and Christ identifies His interest with all His believing children. Just as we treat those who are connected with Jesus Christ, high or low, rich or poor, so will Christ treat us. We must be faithful sentinels and not allow an order of things to come into our institutions. The Word of God will not sustain [injustice] but condemns [it] The ministers who hold office in our institutions should be daily converted men, to be pure in principle, full of tenderness and compassion and love and sympathy, uncorrupted, [and fair] with their fellow workers, as was Christ toward all. They commit sin when they are sharp, close, in dealing with their brethren, pressing them into close places, while they do well with themselves. *7LtMs, Lt 52, 1891, par. 30*

These to whom are entrusted power of dictation and power of decisions concerning their brethren are not to move blindly, not to receive the testimonies of one person or two in reference to one under consideration and size him up from their own judgment in a hasty, off-hand style, for Satan will work with them if they will give

him a chance, and they may give them impressions which may balance their decisions, which will turn a worker for God from his rights and discourage a soul, drive him to Satan's battle ground and open a door of temptation that he cannot afterwards close. The Lord estimates these things from a higher standpoint than man. The economy of the plan of saving souls is the mediatorial scheme of recovery, not destruction. *7LtMs, Lt 52, 1891, par. 31*

No one is to sound a trumpet before them and exalt the great things which they are doing while they demerit men in other branches, fully as essential as God regards it. The church of God in all its workings must cooperate with the universe of heaven. Both heaven and earth are cooperating. The same principle that controls in heaven must run through every department of the work on earth. There have been many seasons of fasting and prayer appointed for the Lord to raise up laborers to go into the fields all white for the harvest, and justice is not being done with those already in the field. They have not the love of Christ controlling their hearts. *7LtMs, Lt 52, 1891, par. 32*

My guide has shown me that fasting and the prayers will not come up before God in acceptance and receive His favor until things are set in order in institutions and in our churches. *7LtMs, Lt 52, 1891, par. 33*

Read (*Isaiah 58*) carefully. It is the voice of God to all His instrumentalities which are at the present time surely being turned from the purposes for which they were established and ordained. [They are] serving selfish purposes, and unconverted, because elements are brought into our institutions that do not work as Christ worked. They have not a single eye to the glory of God and their whole body is becoming full of darkness. *7LtMs, Lt 52, 1891, par. 34*

As a church let every instrumentality be sanctified, working decidedly as God has spoken to them in *Isaiah, fifty-eighth chapter*. There is something to do in setting things in order, something to do beside fasting and praying. Were Christ Jesus in person to address us, He would prescribe just such a work to be done as is found in this chapter as described by Isaiah. The health of our institutions demand a revolution in principles which are now buried up under

the rubbish of false ideas and selfish principles that have no connection with God. Would they listen to the words of Christ speaking to His people, "Go, stand and speak all the words of this life" [*Acts 5:20*], and would [they] put the workers in possession of means to go?⁷*LtMs, Lt 52, 1891, par. 35*

All who are brought as co-laborers in order and harmony with the work going forward in heaven, will be divested of selfishness. They would live not to please, to benefit or glorify themselves, but their whole life is one of self-sacrifice that they may add others to their numbers as agents for Christ. They are manifesting devotedness to His service. Every being from the loftiest angels in heaven to the lowliest soul on earth has his place appointed, his work assigned him, and it is to be all done under the supervision of One who says, "I know thy works." [*Revelation 3:15.*] You have come to an innumerable company of angels. They will plan for you if you will take hold of the work devotedly in love for souls as the work of God with self hid in Christ Jesus, with solemnity, with fear and trembling as you view its sacredness and its importance, saying, Who is sufficient for all these things? Seeking God for a deep spirituality, fervent piety, thus you may be lively stones in the spiritual building of God.⁷*LtMs, Lt 52, 1891, par. 36*

The repulsing [of] sin in the act of the human agent himself and this work, must be done through Jesus Christ. The only way this can be done is [that] the finite will must become one with the will of God. Entire subjection of the heart to Jesus Christ produces the fruit of a regenerated character. There are altogether too many Christless decisions, and Christless execution of them transpiring in the business transactions of our institutions.⁷*LtMs, Lt 52, 1891, par. 37*

Now, those who have read their Bible with a discerning spirit need not work in darkness. They will do right simply because it is right. Nothing is overlooked by our Lord as of no consequence. Men are on trial, choosing the principles that control life and action. He who claims to believe the oracles of God, wherein are revealed distinctly [the] rules of action, the whole duty of man, is without vestige of excuse if he sets aside the Word and does his own way. He who might know His Lord's will and is not particular to do His will, will be without the semblance of an excuse. They will be beaten with many

stripes. And he who knew not and yet committed things worthy of stripes will be beaten with few stripes. Those who make their boast of being entrusted with superior ability of mind to plan and devise and execute, commanding, they say, high wages, should be very humble and circumspect, knowing the number of talents received will determine the returns which each should have made to bring to the Master. *7LtMs, Lt 52, 1891, par. 38*

It will not be decided in the measurement of the balances of the heavenly sanctuary whether a man is merely innocent or guilty, but a question of how guilty. Every man will find himself not judged by his signing up of himself as to merit or guilt, but the just judgment of man's work will be proportionate to the light given him of God, the circumstances surrounding him in comparison with those who, though their opportunities and religious advantages were far less than his, appropriated these advantages, laying hold on eternal life, [and sought] every help he could obtain that he might form a character that will place him among the blessed. *7LtMs, Lt 52, 1891, par. 39*

The Saviour declares the men of Sodom and Gomorrah, of Tyre and Sidon, and of Nineveh, will rise up in judgment and condemn those in that generation who had presented to them light in the Word of God and through His delegated messengers, but did not give heed because this light did not coincide with their own temperament, disposition, ideas, appetites and character. [*Matthew 12:41.*] When the Lord presented their errors and wrongs before them, they did not put them away and reform. They said in heart and mind, if not in speech, They do not understand me, they do not know how good I am. I will have my own independent judgment. I will not be controlled by any man's mind or ideas, saying, "I will not have this man Jesus to rule over me." [*Luke 19:14.*] Mercies are misused, warnings rejected, entreaties despised because natural temperament and inclinations are predominate. They do not keep the way of the Lord to do justice and judgment. *7LtMs, Lt 52, 1891, par. 40*

The universe of heaven will move in a strait line on every principle of impartiality and justice [so] that those who have misused their opportunities and privileges of grace [in] hearing the gospel, and

hearing its clear statements before them, but [who] pass on in independent self-confidence, choosing their own way and not the ways of truth, equity and righteousness, shall not escape judgment, [but it] shall go forth against them proportionate to the talents entrusted, which are made to some their own selfish purposes, diverting them from the true channel irrespective of consequences, irrespective of the example given them of the world's Redeemer. *7LtMs, Lt 52, 1891, par. 41*

The majesty of heaven clothed His divinity with humanity and lived not to please Himself. His voice is heard saying, He that will come after Me, let him deny self, take up the cross I have given him and follow Me, so shall he be My disciple. *7LtMs, Lt 52, 1891, par. 42*

The day of judgment is appointed for those who have had the plainly revealed will of God in His holy Word. Not one of these are passed by, for they are the ones to [be] abundantly rewarded if they have been faithful in the trading upon their Lord's goods, for upon this work discharged with fidelity in this life, determining their position and reward in the future life. Impenitence, selfishness, self-serving, covetousness, are sins that cannot be passed by, for they take the ranks of the highest order of guilt. *7LtMs, Lt 52, 1891, par. 43*

The hearers of the gospel are to be brought into judgment with every secret, hidden sin standing open before Him who shall judge every man. Any thought, any work brought into the mind and before the understanding, and the duty of a moral quality left undischarged, the whole universe passes judgment against that omission for it affects God's plan. Some of God's creatures are made to suffer for this omission. Nothing will be made light of as men now venture to do. Heaven takes account of the widow's two mites; not that the sum was worthy of notice, but it was the heart principle worked out to keep strictly the way of the Lord, and not careless of God's expressed requirements. She chose God's way, she practiced God's will, and did not take herself into the question [of] making God's purposes. *7LtMs, Lt 52, 1891, par. 44*

Those who are subservient to their own selfish plans and desires and lax principles will reap that which they have sown. The cup of

cold water is mentioned. The act was prompted by a sympathetic heart that loved God and their brethren, and the same spirit that would do this had they larger opportunities and means to bestow in good works, would do these works unselfishly. *7LtMs, Lt 52, 1891, par. 45*

These little acts of sympathy, of kindness, omitted, reveal that were they in positions where they could exercise their power, the heavy hand of selfishness would gather to themselves, benefit themselves, and please themselves. If they did not directly oppress [they] would take no notice if others abused and oppressed, but pass by unheeded, saying with Cain, "Am I my brother's keeper?" [*Genesis 4:9.*] The idle, thoughtless words that misjudge and misrepresent in regard to those cases who need help in words, and the tenderest compassion opened to them in relieving their necessity as they can, even to their own disadvantage, is weighed in the balances of the Sanctuary. The cherishing of evil thoughts, the unchaste look, the deed of darkness in secret, all are brought into judgment. Isaiah speaks of the putting forth of the finger and the speaking of vanity. [*Isaiah 58:9.*] Let every man and woman study to avoid this. It means oppression and wrong to someone. *7LtMs, Lt 52, 1891, par. 46*

In the natural world every substance has its comparative value and weight. So is it in the moral world. Nothing is insignificant in our world which sin has touched with the principles of hell in the slightest degree. We as Christians should guard every word that savors of selfish exaltation or vanity, while looks [and] expressions contrast yourself in an exalted light of comparison to others. God will not pass by these things as unimportant. No one has a right to bruise the soul of brother or friend by indifference, by word, by look, by gestures, or abuse. "There is nothing covered, that shall not be revealed, and hid, that shall not be known." [*Matthew 10:26.*] *7LtMs, Lt 52, 1891, par. 47*

That which seems very small in the estimation of man when placed in the light reflected from the cross of Calvary, which is divine light like the atom in the rays of the sun, is observed and noted, for in these very so-called small actions are embodied the principles of Christ's character and works, or Satan's spirit, character and

works. *7LtMs, Lt 52, 1891, par. 48*

The characters in God's pronounced sight, good into righteousness or evil into impenitence, selfishness and covetousness, are judged always in proportion and comparison with privileges, circumstances. The guilt or innocence is measured according [to] every privilege, opportunities for instruction, light and knowledge. *7LtMs, Lt 52, 1891, par. 49*

Those who have the Word of God brought home to their minds and conscience occupy no neutral ground. They are either living by every word that proceedeth out of the mouth of God and [are] entitled to all the treasures of heaven, or they are only hearers and not doers and the storm and tempest of temptation swept away their foundation, for it is sliding sand. They are the most guilty according to their proportion of light and knowledge which they did not practice. They are regarded of the Lord as most dangerous for their careless disregard of the life and character of the life and works of Christ. Their examples lead men out of the path of obedience and faith and rectitude. One man in office who is not in works a doer of the Word does incalculable evil, and the judgment shall sit and the books be opened. *7LtMs, Lt 52, 1891, par. 50*

This day will be invested with awful solemnity, such as has never [been] beheld before. When the man entrusted with large talents has misled others by his self-serving, blinded the minds of his associates to do after his manner, and the purposes and will of God are turned aside by the hearer of the Word who did not consider that it was important for him [to] imitate the example of Christ, and he was not a doer of the Word, the solemnity of the scene becomes inexpressibly solemn while the aggravation of his actions and their result on human minds is laid open the lax morality, the spiritual deadness, the unfeeling, unkind words, the bruising of the human soul, with all its train of influence on heart and characters of others, shows the magnitude of the guilt the universe of heaven, the congregated world looks on with bated breath and intense interest and the solemn voice of the Judge pronounces sentence, "Depart from Me, I never knew you." [*Matthew 7:23.*] Every man will see, every man will know that this is altogether a just sentence for those who will be saints in heaven must first be saints below. *7LtMs, Lt 52,*

1891, par. 51

The trial and test of every character is to be during probationary time, for there is to be no second probation. The judgment must and will be perfect according to the well understood great moral standard of righteousness. The laws of God that man is required to obey here in this life, are the exact rules he must obey in heaven to be [a] safe subject of the kingdom of God. It is the law of God's standard by which every man will be judged, and which is so plainly revealed that none need to plead ignorance.⁷*LtMs, Lt 52, 1891, par. 52*

Our works, conformity or nonconformity, with heaven's principles, which will rule the redeemed and all the intelligences of heaven, will balance the eternal interest of every soul. "By thy words thou shalt be justified, and by thy words, thou shalt be condemned." *Matthew 12:37*. The sentence will be in accordance with what a man has done, and that which he has not done. Inasmuch as ye did it and inasmuch as he did it not, will be the character of the reward. Looking into the smallest seed is seen that which develops into the flower or the fruit. So God will look into the heart, the mind, the character of the principles that have controlled the actions of the life. By these seeds He will determine what we are, and what we will be, by what we have been under the light and knowledge given us of God.⁷*LtMs, Lt 52, 1891, par. 53*

The last day will be the triumph of law. Then the scales will fall from all eyes. That which seemed of little importance in spiritual and eternal things is in the mind of Omnipotence of vast consequence, and that which now seems to claim the mind, heart and affections, viewed by finite beings as of unmeasurable consequence, is estimated of God as an atom. The controlling power of appearances and professions will be seen as it is. The law of God is spoken of, argued, controverted, but O, sad to say, is not obeyed. [There is] profession and semblance of right but the law [is] disregarded, disobeyed with a carelessness that is painful. God calls for works, for character.⁷*LtMs, Lt 52, 1891, par. 54*

But when the judgment shall sit, a man's profession weighs nothing with God. "When the Son of man shall come in his glory, and all the

holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." *Matthew 25:31-33*. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." *John 5:29*. Here is specified the line of separation of the two classes. *7LtMs, Lt 52, 1891, par. 55*

Those who have suffered themselves to be deluded and deceived by their own ideas and their own low estimate of what constitutes character after the divine model, find they are poisoned with Satan's sophistry. The deadly draught of Satan which they have received may not develop the sure results at once, but the last great day, when character is weighed, then all would be correctly estimated. The angels shall come forth and sever the wicked from the just. The highest order of heavenly instrumentalities and the whole trial and test will be conducted under the immediate eye of God. As the separation takes place the reward is apportioned. "Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *Matthew 25:34.7LtMs, Lt 52, 1891, par. 56*

O what language to be addressed to men and women fallen. Every word is full of benevolence, gracious, compassionate. "Then shall the King say unto them (the blessed) Come," and the arms of infinite love are opened to them, appointing them heirs of God and joint heirs with Jesus Christ, blending them with His own nature. Blessed, irreversibly blessed! How unlike the breath of human applause. All the opinions and ideas of the world are nothing. Then if God blesses, who can curse? The world's favor, applause or hatred, and curse are nothing. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." *Matthew 25:34.7LtMs, Lt 52, 1891, par. 57*

How distinctly are the words of Christ brought home to their minds. "Let not your hearts 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." *John 14:1, 2, 3.7LtMs, Lt 52, 1891, par. 58*

And here is granted them a kingdom more than a mansion. Heaven is yours; its unbounded resources are at your demand. While on earth you laid upon the foundation of gold, silver and precious stones. You went forward heavenward as overcomers. You showed to the world you obeyed, you revered the principles of My government. You cultivated the noblest principles and you have run the race with patience striving carefully to win the crown, eternal life.*7LtMs, Lt 52, 1891, par. 59*

O, what inexpressible love is poured forth from the overflowing heart of Christ to all those who believed in Him. What fullness of joy, what fragrance. His words are like ravishing music. Joy, joy, inexpressible joy, that will know no end, bestowed upon them who have believed with a faith that works by love and purifies the soul. Less than fullness of joy would not satisfy our Lord. All the treasures of heaven are bestowed, and then will the world's Redeemer be satisfied. They shall then see eye to eye, without a dimming veil between.*7LtMs, Lt 52, 1891, par. 60*

"Then shall He say also unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.'" *Matthew 25:41*. Who can imagine so terrible, so awful a thing as a curse uttered by God, by the lips of Him whose words were so full of love so fragrant, now the reverse. A curse uttered by God is a terrible thing. It was His delight to bless. But the glory of His character as revealed to Moses, a portion of it is to by no means clear the guilty. Every word is loaded with such terrible benediction. Then will the ungodly know what is meant by punishment when God, the mighty God, is their avowed enemy. They outlawed themselves and God now [has] outlawed them, by His direct retribution pronounced curse, His irrevocable sentence, "Depart."*7LtMs, Lt 52, 1891, par. 61*

Lt 53, 1891

Fulton, John

Petoskey, Michigan

June 2, 1891

Previously unpublished.

Dear Brother Fulton:

I received your letter with deeds today, and your putting of things in the way you do is confusion and perplexity to my mind. [I will do nothing] until I can see things more clearly and have a better presentation to give you than you have given me. Please to let matters stand as they are until I can see the right of justice and equity in your propositions, which I utterly fail to discern now. If I can discern righteousness in your business arrangement, then I will soon let you know. If I decide not to sell my place but to keep it, I will pay you the bills for what you have done on the place.*7LtMs, Lt 53, 1891, par. 1*

Please tell me who has the benefit of the work done on the orchard. If it is the Health Retreat, then the profits of the orchard pays the bills for you. If I have the bills to pay, the proceeds of the orchard pays the bills for me, as last year. I have no manner of benefit of the work done on what was supposed to be your own place. If you consider this matter in the correct light as I view it, you would never have written me as you have done. But as Willie is not here, I must take time to consider all this business transaction.*7LtMs, Lt 53, 1891, par. 2*

If I have the Lockwood place, the rent on the place will pay for the interest of the money sent to him and me for the place and the principal shall be passed in just as soon as I can decide what is the best thing for me to do. I certainly shall not sign any paper to deed away my place under existing circumstances until I understand matters better than I do.*7LtMs, Lt 53, 1891, par. 3*

If I want to make a donation to the Health Retreat, I will make it and

understand it to be this. If we are dealing in business relations, then we will look at it from a business standpoint, and I am not now where I can counsel with anyone. I do not intend to deal unrighteously with you; neither do I consider you would deal unrighteously with me. I want a clear understanding of matters.*7LtMs, Lt 53, 1891, par. 4*

I wish to make a statement Elder Loughborough wrote me while in Europe, which statement may be, or ought to be, found on the books that the Health Retreat would pay me fifteen dollars per month for my cottage, keep up all repairs, keep the house painted and pay the taxes. After laying out much more expenses, building an addition costing one hundred and eighteen dollars, I wrote that I must have twenty dollars rent in order to pay interest on money that I was hiring. The word came to me that it was fair to do this, but they said nothing to me of any change in their agreement to pay taxes and keep up repairs. I found out that I had to pay the taxes and keep up the repairs. I have mentioned this to Elder Loughborough and to you. He claims to know nothing about it.*7LtMs, Lt 53, 1891, par. 5*

Will you tell me who does know anything about it? Who arranged that matter so that the taxes were turned to me without having any understanding agreement with me to this effect? All I want is to know how these matters are managed and who did the managing after the plain statement was made to me by Elder Loughborough.*7LtMs, Lt 53, 1891, par. 6*

When I thought I should have increase of rent for additional room, who made this arrangement in the business to have the rent stand as it was, by shouldering onto me the taxes and repairs? I want this matter straight, and as you mention these things now—repairs and taxes—I want to understand these things, and know who changed the order of things. But I will say no more on this subject. If Elder Loughborough, who was the manager, arranged this, I merely want to know this.*7LtMs, Lt 53, 1891, par. 7*

For whom have you been doing the work in the orchard? You wrote me you would take this property. Was the work done for me or for yourselves. Seems to me things are mixed. If I pay for it, then I shall

have to make that which the orchard produces pay its own bill, as I did last year. The bargain was made for the property, but by the law had not passed into your hands and therefore I paid the interest on the Cordivant note and I stated that the rent money would be paid to me. I may be so cloudy or dull of comprehension as not to see the matter clearly, but certainly I do not. You have not told me what was paid for the work on the orchard. You have not told me what the taxes were, but offset one against the other, putting taxes and charges of the orchard upon me. *7LtMs, Lt 53, 1891, par. 8*

There is forty dollars which was to come to me from the notes of Sister Snook. Sister Ings will tell you all about this, but you make no mention of the matter. I have written several times in reference to it. Probably it has passed your mind, and then I thought you might possibly have paid her the interest. She sold my cow and used the money, and said the interest on money at the Health Retreat would settle the bill. I have waited one year for the forty dollars and have not received it yet. Please tell me about this interest on the money of Sister Snook's. *7LtMs, Lt 53, 1891, par. 9*

Talk with Sister Ings, for she knows all about this matter. *7LtMs, Lt 53, 1891, par. 10*

You made the statement in regard to furniture. The bedstead, lounge, and several chairs in Brother Lockwood's house are mine. I had more than two bedsteads in my house of my own, lounge, bed-lounge, one cheap bureau and chairs, wash-stands, tables, and I cannot tell all the items. *7LtMs, Lt 53, 1891, par. 11*

[P.S.] I thought the matter of taxes and repairs I would not mention again, but it hurt me and leaves a disagreeable impression on my mind that someone has done me wrong. If they did not accept my proposition of rent, why did they not say as much. Who went away from and discarded the agreement made with me by Elder Loughborough? Did he do this, or someone [else] do it, who did not have an understanding of the agreement between us? It was with regret I sold my place, or thought I sold it, on the hillside and do not feel that I am very anxious to get rid of the property. If you think you are doing a great favor to Sister White in buying it, then you need not take it. I am determined to make haste slowly. I shall be at

California this fall. If it is not possible for us to come to a right understanding, we will wait until fall when we can see each other face to face and can communicate so much better than with pen and ink.*7LtMs, Lt 53, 1891, par. 12*

Much love to your wife and dear ones.*7LtMs, Lt 53, 1891, par. 13*

Lt 54, 1891

Jones, Charles

Petoskey, Michigan

July 7, 1891

Previously unpublished.

Dear Brother Charles Jones:

I received printed letter last evening which I read with much interest. I have felt very sad. Every time I have taken the *Signs* in my hands I have laid it down with disappointment, for it contained so little, and it seemed to me going backward in the place of going forward. I have not the assurance that the voice that was heard in the arrangement for the belittling of the *Signs* was the voice of God. By far better be cramped in your buildings and save expense in that line, but never, never lower your light, or let it shine more dimly, or not emit one-half of its illumination in the messages which come from the press which shall go to all parts of the world. "Ye are the light of the world." [*Matthew 5:14.*] May the Lord help you to cut down in something else, rather than the paper He has established on the Pacific Coast. Let those working in the office each make some little sacrifice in point of wages. If necessary, let the cutting be in other lines rather than *Signs of the Times*. Bring it back again, brethren, with earnest zeal and heartiness, and never say ensmall the paper again when it shall bear its original size. *7LtMs, Lt 54, 1891, par. 1*

It has seemed to me that the Spirit of the Lord was grieved at this movement made. I was shown that such a paper was needed on the Pacific Coast to give character to the work of God, establishing many souls in the truth. It must be kept in its true elevated character as the beacon light in the lighthouse to warn souls and to guide souls to the haven of truth. The contrast between the *Signs* and the *Review and Herald* is made decided and it ought not to be thus. The *Signs* has been belittled, its patronage lessened, when it ought to be constantly increasing and deepening in its influence. But I am not very well and must close. *7LtMs, Lt 54, 1891, par. 2*

Lt 55, 1891

Burke, Dr.

Healdsburg, California

September 29, 1891

Previously unpublished.

Dear Brother Burke:

I am about to say some things to you which I know are important to you and to others. There is not the best condition of things existing at the Health Retreat. I am fully aware, and I am as fully convinced, and that [which] is needed is more of Jesus and less of self.⁷*LtMs, Lt 55, 1891, par. 1*

You spoke of changes that must be made in the Health Retreat and mentioned the matron. Now, my brother, if you have seen things and heard words spoken yourself by Sister Ings that you could not tolerate as spoken to sick patients, then you have a work to do, to go directly to her, talk with her frankly as a Christian should talk to a Christian. But do not talk with others until you have done your whole duty to the one whom you think has erred; but show wisdom in all your words, in your purposes and actions.⁷*LtMs, Lt 55, 1891, par. 2*

Are you not standing under great responsibilities? Should not you give to all with whom you are associated a firm steady light in influence, which will be a blessing to the world?⁷*LtMs, Lt 55, 1891, par. 3*

I have been shown my brother, you need to overcome some defects in your character. You listen to that which others say and form your opinions altogether too hastily from hearsay, and you judge unjustly sometimes. You need to act with much consideration. You need to consider that the church militant is not the church triumphant. Earth is not yet heaven. The church is composed of imperfect, erring men and women. The training, disciplining process is to be carried on throughout the entire period of probation, and the work of Christians is not to keep silent in regard to the defects and

mistakes and errors of those who are seeking to do the will of God.*7LtMs, Lt 55, 1891, par. 4*

But there is a cross to be lifted not easy to the natural heart. Speak with the one supposed to be in error. We are constantly to bring into exercise the words of the Apostle, "Examine yourselves, whether ye be in the faith" (*2 Corinthians 13:5*), and when we discover things that are wrong in our ways, we are not safe an instant if we do not put them away and take God's way.*7LtMs, Lt 55, 1891, par. 5*

There will be in the true Christian constant growth in exercise of charity one for another, helping each other, strengthening, forbearance, and in the many Christian virtues. Every soul who is associated in the work of God needs a daily consecration to God.*7LtMs, Lt 55, 1891, par. 6*

There will be false brethren in the work, but this should not stumble or surprise us, but if there is a neglect on the part of yourself or Elder Fulton, or anyone who are laborers together in the Health Retreat, to kindly point out the mistakes and errors that you think you discover, then unfaithfulness stands written against you. There is no special evidence that you love with a sincere, Christlike love unless you feel you cannot suffer wrong upon a brother. Our prayers should be, Help us to help each other, Lord. The temptations of Satan come to every soul, assailing their weak points of character. Your great peril is the love of praise and flattery. You are liable to be deceived by this lip service and meet with loss because of this defect. Again, you will, unless guarded, be led into false paths by receiving and acting upon what someone tells you, when it is your duty to make every effort to find out whether these reports coming to you are correct or through the failing of your brethren or sisters to keep the way of the Lord.*7LtMs, Lt 55, 1891, par. 7*

They do not obey God's Word. They do not go directly to the one in error and thus show true Christian love and show them where they err. This is a cross they do not care to lift; but if it were lifted every time according [to] the direction of Christ, what a change would be in our institutions! What a change in the church! But it is shunning the cross that will make men and women disregard the words of

Christ, and there is partiality and hypocrisy practised by some constantly. They will talk over the errors and mistakes of those they have every reason to believe sincerely love God and love the truth and love the souls for whom Christ has died, as much as they love themselves. The want of frankness and sincerity leads to numerous sins—sins of prevarication and deception. *7LtMs, Lt 55, 1891, par. 8*

The love of Jesus in the heart never leads one to flatter or praise or glorify another, and never leads to harshness, to impatience. The words of Christ are applicable to every one of us. “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine eye?” etc. [*Matthew 7:1-4.*]*7LtMs, Lt 55, 1891, par. 9*

Is it not time we were Bible Christians, that we are doers of the Word and not hearers only? We are in an enemy’s land. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” *Ephesians 6:12.* *7LtMs, Lt 55, 1891, par. 10*

Then let us be exceedingly jealous of our own spirit and attributes that we be not found warring against one another, and weakening one another because we imagine evil things. There is no respect of persons with God, high or low, rich or poor, learned or ignorant. “We are brethren.” [*Matthew 23:8.*] Then let us guard the interest of one another, doing in every case as we would be pleased to be done by. *7LtMs, Lt 55, 1891, par. 11*

We must individually make straight paths for our feet lest the lame be turned out of the way. Satan has his bribes for every soul and they will come in temptation to every soul, and unless we have self hid in Christ, unless we are as humble as little children, having an eye single to the glory of God, Satan will deceive and destroy us. Satan sees, my brother, every weak point of character in you. I know your case has been so presented before me that you are in

great peril of making wrong moves and walking in the sparks of your own kindling, in plans which appear to be right, but I lift the voice of warning, Watch and pray, else you will become the helpless prey of the powers of darkness. Listen only to the voice of the true Shepherd.*7LtMs, Lt 55, 1891, par. 12*

I dare not withhold the light God has given me. For I tell you the enemy is counseling you to do those things that will entangle you. You have a desire for more power, you want to handle large responsibilities because you do not really know your own weakness on some points.*7LtMs, Lt 55, 1891, par. 13*

Never flatter any man and never be gratified with flattery yourself from any man. It is all hell born; it deceives, it blinds the eyes. It turns the eyes from God to poor human creatures.*7LtMs, Lt 55, 1891, par. 14*

God has placed us in this world to say to the sinner, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] There are so many false maxims, so many things of which we are to be afraid, because the Spoiler of souls is upon our track.*7LtMs, Lt 55, 1891, par. 15*

In the hands of God you can be made a vessel unto honor. The molding and fashioning under the hand of Christ will make you just the vessel the Lord wants you to be. But let no hand but Christ engage in this work and the agencies He has ordained. God will make you a man of moral power, steadfast to principle, firm as a rock to resist everything that will tarnish Christian fidelity.*7LtMs, Lt 55, 1891, par. 16*

God has a special work for everyone to do, as He had for Saul. It is the wisdom and glory of everyone's life to do the very work given Him by God and then it can be said of Him "Ye are laborers together with God." [*1 Corinthians 3:9.*]*7LtMs, Lt 55, 1891, par. 17*

The world will be glad to make a place for you, the world will extol you, the world will voice the words and spirit of Satan and make you think that a broader sphere of action would be more in keeping with your ability. But temptations are lurking in your path. If you lose heaven, you lose everything. It were better that you had never ...

[Remainder missing.] *7LtMs, Lt 55, 1891, par. 18*

Lt 56, 1891

Ings, Sister

Healdsburg, California

September 30, 1891

Previously unpublished.

Dear Sister Ings:

I had hoped to have a talk with you, a long talk, but you went away so quickly I did not get an opportunity. I have been from time to time brought into the Health Retreat, and I have seen and heard many things that were not as they should be. *7LtMs, Lt 56, 1891, par. 1*

Your words, your attitude toward the sick patients were not marked with that tender sympathy which the Lord has often shown me should be cultivated by exercise for the sick. You see them unreasonable and exacting and changeable, and a sort of disgust comes to you because of their murmuring and complaining. And when you have spoken shortly or have not manifested sympathy, they have felt hurt and have talked of it to others, and those others have given undue credence and sympathy to these complaints, and all the words and style of speaking have been to much savoring of a galvanic energy and want of tender consideration for all. *7LtMs, Lt 56, 1891, par. 2*

One in the position of matron will have many trials and temptations, but God alone is their refuge. In no case will the Lord justify a loss of patience and kindness in the matron or any worker in the Health Retreat. All duties that are performed must be done with kindness and sympathy and tenderness for the disagreeable as well as the agreeable. *7LtMs, Lt 56, 1891, par. 3*

You have long been a believer and had experience in the truth. You have not a hard spirit nor a hard heart, but you do sometimes speak hastily and the tones of your voice carry a reproof which stings. You do not consider this. *7LtMs, Lt 56, 1891, par. 4*

Your associates in the Health Retreat have taken an exaggerated view of these things and have thought matters could be much improved if they had one of a different temperament or different way of speaking and treating the patients.*7LtMs, Lt 56, 1891, par. 5*

We cannot be too guarded; we cannot be too watchful. You found no fault with anyone at the Retreat, but there are things that need to be changed, and this will not be done by simply putting in a matron there. There is not that care to secure the proper religious element as educator, as how to give treatment.*7LtMs, Lt 56, 1891, par. 6*

I would commence the work of reformation where the leavening of evil commences. I would weed out, whatever their position and education, those who are not rooted and grounded in the truth. The fact that there is [an] unconverted element there makes the necessity greater on your part to be circumspect as an experienced Christian. "Be ye not unequally yoked together with unbelievers" has a bearing on the ones employed in treating the sick. *2 Corinthians 6:14-18.7LtMs, Lt 56, 1891, par. 7*

Lt 57, 1891

Children; Olsen, Brother and Sister

St. Helena, California

October 12, 1891

Portions of this letter are published in *4Bio 18*.

Dear children, Bro. and Sister Olsen:

I have been waiting, hoping that I should hear something certain from Sawyer, but am disappointed. I think something may have come to Healdsburg and we will get it today if they send it over.⁷*LtMs, Lt 57, 1891, par. 1*

May Walling and I came here last Friday. I was getting so weak and my head so dizzy and confused, I was alarmed about myself. We just gathered up our things, got [a] young, steady horse and undertook the journey. Will was in Oakland and he left word that he would meet me in St. Helena if I thought best to go over. I thought I must arouse myself and do something and I endured the journey better than I expected. Slept well that night. Was very weak Sabbath, but I had told them I would speak, and I did speak, and the Lord gave me strength and power. The chapel was full and all seemed much gratified. Many patients were out to hear.⁷*LtMs, Lt 57, 1891, par. 2*

That night I slept little and yesterday again was very weak, but not as dizzy. Took general bath and massage, May treating me. Rode to the farm, but it tired me.⁷*LtMs, Lt 57, 1891, par. 3*

I gave out an appointment to speak last night and the Lord strengthened me. The chapel was full. If this is the way I am to recover my health I shall not object. But I am weak, very weak, and it keeps on me so long. I am considering, Can it be my duty to go to Australia? Shall I not meet the same objections in the Sanctuary line in Australia that I met in Switzerland? What can I do? I am presenting the case before the Lord, and I believe He will guide me.⁷*LtMs, Lt 57, 1891, par. 4*

This wicked work of W. B. Walling has tolled wonderfully upon my strength physically and upon my courage. I thought I had enough to bear in the attitude of our own managers at Battle Creek. This has been a constant grief to my soul, and then the course of W. B. Walling, without one shadow of cause, has led me to feel that this is of the same piece of some other things I have met among those at Battle Creek who make great profession of believing that God has given me a special work. Everything seems combined to strip me bare of every earthly treasure. Perhaps this is the last great trial to come to me. Not the loss of earthly things is a trial, but the revealing of hearts. If they would deal with me in this way, what will they do with others?*7LtMs, Lt 57, 1891, par. 5*

The Lord will give me rest, as He gave my husband rest. I can say I am encompassed on every side. I would just as soon fall into the hands of those who know not and fear not God as into the hands of those who claim to be righteous, who are not what they claim to be, who think they are governed by principle, but who have not that connection with God that they know His mind and can discern His will. It can be said of their selfish movement, Justice has fallen in the street and equity cannot enter. I want no dealing with them if I can possibly avoid it.*7LtMs, Lt 57, 1891, par. 6*

The Lord must and will cleanse the Board of some who are not fit to be there, as He cleansed the temple of the lawyers and the sellers. There has come in a hard spirit, an unchristianlike spirit, a sharpness in dealing. God calls it dishonesty and they would make me the subject as soon as any other one; but it is wrong from beginning to end, from the first to the last.*7LtMs, Lt 57, 1891, par. 7*

This matter has been opened before me so many times that I know what I am talking about. I am sorry that they are acting over the very same things for which Aldrich was reprov'd, his son set in darkness, and unless there are men in responsible positions who have a right spirit in their management, the Lord will permit the ones who will not reform to go on until they reveal the spirit that controls in their management.*7LtMs, Lt 57, 1891, par. 8*

Well, I am sorry to write these things. There will be desperate efforts made for apparent success, but if the right spirit is not

controlling the heart, there will be many things interwoven into the work that are an offense to God. The inward consecration is not there. The divine must mingle with the human in order to bear the image and superscription of the heavenly.*7LtMs, Lt 57, 1891, par. 9*

I do so long for peace and rest. Look at the character of my work since I left Europe—constant conflict, constantly to meet and battle with unseen and undiscerned evils, and I am tired. I long for rest. If I could see you, I would read to you some things that undesignedly I brought with me that were written in May 1881, a few months prior to my husband's death. But I have no strength to copy the matter.*7LtMs, Lt 57, 1891, par. 10*

Willie came from Oakland last night. I have borne a very straight, decided testimony here and to same effect.*7LtMs, Lt 57, 1891, par. 11*

Dr. Burke is feeling more deeply than he has done before that he is not wise enough to be the one controlling power here in St. Helena. He now sees that a Board of Directors is a good thing, and one man's mind and one man's judgment are not sufficient to control everything.*7LtMs, Lt 57, 1891, par. 12*

I had to speak and had to write in my sickness here, laying out God's revealed will in plain lines before this institution, and Brother Burke is seeing things in altogether a different light.*7LtMs, Lt 57, 1891, par. 13*

Much love.*7LtMs, Lt 57, 1891, par. 14*

Lt 58, 1891

Kellogg, J. H.

Healdsburg, California

November 5, 1891

Previously unpublished.

Dr. Kellogg:

I have been having much burden since I came to California. I found matters at the Health Retreat in a very sad state.*7LtMs, Lt 58, 1891, par. 1*

I had while at Petoskey written a letter of warning to Dr. Burke. From the light given me of the Lord there was an under-current working with him which was kept from Elder Fulton and from the Board. There was pleasantness with all as far as the externals were concerned, but everything was kept with great secrecy with all parties.*7LtMs, Lt 58, 1891, par. 2*

The institution was presented to me as under a cloud. The power of God was not manifest because of wrong doing.*7LtMs, Lt 58, 1891, par. 3*

I wrote to Dr. Burke. I had not received any intelligence from the Retreat. All spoke encouragingly of the Institute, of Dr. Burke, and everything was reported as moving on smoothly. Nevertheless, I was compelled to write to Dr. Burke.*7LtMs, Lt 58, 1891, par. 4*

When I arrived in California I was very sick, yet I would not give up, for I knew important work was to be done. Dr. Burke called at Brother Miles, where I was making my home, and stated his wish [that] I should come to Rural Health Retreat and help to remove the matron. He stated complaints had been made that she was not kind to the patients, did not sympathize with them and accommodate all their wishes. I asked Dr. Burke, Who have you to take her place? He stated that was not settled. I told him that there was not perfection in any one person, that the church militant was not the

church triumphant. I tried to ascertain the nature of Sister Ings' wrong. He stated he had personally seen nothing, nor heard anything, but it was wholly the statement of others that he was acting upon. *7LtMs, Lt 58, 1891, par. 5*

I told him that it would be difficult to find a person who possessed the qualifications that Sister Ings had and he was running a risk of getting some one who possessed far less ability. *7LtMs, Lt 58, 1891, par. 6*

Lt 61, 1891

Bangs, Lizzie

Battle Creek, Michigan

February 21, 1891

Portions of this letter are published in *3MR 193*.

Dear Sister Lizzie [Bangs]:

I have just received and read your letter. I will say with those you mention, I cannot see how you can write with such a crippled hand, and I feel very sad over your condition of helplessness.⁷*LtMs, Lt 61, 1891, par. 1*

For about two years it has been a time of financial pressure with me. Willie's family was a great anxiety to me. Mary, dear Mary, was precious, very precious to me. How I loved her. She had a bright intellect and was a thorough general in home and in every place. Never was there a word passed between us that was unpleasant; never a thought to be confessed by either of us on her deathbed. I felt so sorry for her. I sent her one hundred and ten dollars in money to get her an easy phaeton to ride in. She drove the horse herself and when she came to Denver, where we were attending a camp meeting a few months before she died, she drove the horse all around the city. I felt that I could not have her want for anything. Then after her death I furnished Willie three hundred dollars to get the family to Battle Creek, where they now reside in a home of their own. The three hundred was a loan, which he will repay soon.⁷*LtMs, Lt 61, 1891, par. 2*

I furnished a house for Mary Chase, my husband's sister, and paid five dollars per week for a woman to take care of her, and supported two women beside Mary Chase until within two weeks of her death. Then my workers have to receive seven dollars and a half per week and board themselves.⁷*LtMs, Lt 61, 1891, par. 3*

I am getting out a number of books, which requires money to get them published and bound. When they are finished I receive a

royalty. On the temperance book sent you, I have ten cents per copy. Have I sent you *Patriarchs and Prophets*? If not, I will send it to you. For that book I receive fifteen cents per copy; on Volume 4, *Spirit of Prophecy*, twelve and one-half cents per copy. But these books have but just begun to be pushed in their sale, and I expect to be able to settle my debts and then stop interest on ten thousand dollars. *7LtMs, Lt 61, 1891, par. 4*

I have real estate but cannot sell it at present without great sacrifice. I am praying to my heavenly Father to open the way for me that I can dispose of property which is only a care and perplexity to me, and I have that confidence in God that I believe He will hear my prayer and will bring me out of all my perplexities. But I shall not forget you, Lizzie; whatever pressure I am in I shall try to do something—not as much as I desire to do, but I shall not forget you in your affliction. *7LtMs, Lt 61, 1891, par. 5*

I have had another ill turn since I wrote to you. For a little time—twenty-four hours—my life hung in the balance. I was completely exhausted. We have been having for six months a ministerial institute where the Bible is being carefully studied, and two hundred ministers are in attendance. Our meetings have been highly profitable and from this meeting the ministers will go all over the world to preach the gospel. I am earnestly solicited to give them a talk every day, but this I cannot do and still do my writings. I tried to answer their requests and overdid, and the result was nervous prostration. I am now, through the mercy of God, climbing the hill again and am learning to say No to the many requests for me to speak to them. *7LtMs, Lt 61, 1891, par. 6*

My only helper is the Lord. When I get into these hard, suffering times I try to be quiet in God and trust fully in Him, asking His forgiveness for my imprudence. I love to speak of Jesus and His matchless love and my whole soul is in this work. I have not one doubt of the love of God and His care and His mercy and ability to save to the utmost all who come unto Him. That which I have seen of His precious love is a reality to me. The doubts expressed by those who know not the Lord Jesus Christ have no effect on me. God so loved the world that He gave His only beloved Son that whosoever believeth on Him should not perish but have everlasting

life. *7LtMs, Lt 61, 1891, par. 7*

Don't you believe on Jesus, Lizzie? Do you not believe He is your Saviour? That He has evidenced His love for you in giving His own precious life that you might be saved? All that is required of you is to take Jesus as your own precious Saviour. I pray most earnestly that the Lord Jesus shall reveal Himself to you and to Reuben. Your life in this world is not one of pleasure but of pain; and if you will not doubt Jesus but believe that He died to save you, if you will come to Him just as you are, and give yourself to Jesus and grasp His promises by living faith, He will be to you all that you can desire. *7LtMs, Lt 61, 1891, par. 8*

To everyone inquiring, "What must I do to be saved?" I answer, Believe on the Lord Jesus Christ. Do not doubt for a moment but that He wants to save you just as you are. He says to the Jews, "Ye will not come unto Me that ye might have life." [*John 5:40.*] Let not this be said of Reuben and you, and your helper in your household. Jesus wants to save you, to give you peace and rest and assurance while you live, and eternal life in His kingdom at last. No one will be compelled to be saved. The Lord Jesus forces the will of none. He says to all, Choose ye this day whom ye will serve. The mind and heart given to Jesus Christ will find rest in His love. *7LtMs, Lt 61, 1891, par. 9*

Let us think of the sufferings endured by the Son of God. Behold Him dying upon the cross amid the deepest gloom. The darkened heavens and the convulsed earth, the rent rocks, give but a faint emblem of the state of His mind as He cried, "My God, My God, why hast Thou forsaken Me?" [*Matthew 27:46.*] How can this be explained? Did the Father forsake His Son, whom He calls His only-begotten Son? His well-beloved Son of whom He said, "This is My beloved Son in whom I am well pleased"? [*Matthew 3:17.*] Oh, the reason was that Jesus was the sinner's substitute and surety. He took the penalty which the sinner deserved upon Himself in order to give the sinner another trial, another chance, to prove his loyalty to God and keep His commandments. There are only two classes in the whole universe: Those who believe on Jesus Christ and those who will not believe. *7LtMs, Lt 61, 1891, par. 10*

When our transgressions were laid upon Jesus, He was numbered among the unholy because the sins of the whole world were laid upon Him. The curse of sin Christ bore for us that we should not perish. He was treated as a transgressor in order that the sinner might have His righteousness. He was condemned for our sins in which He had no share that we might be justified by His righteousness in which we had no share. And whether we refuse to accept of Jesus Christ and to stand up for Jesus or not, He has evidenced His love for us and stood up for us that the billows of the wrath of God shall not pass over us and drown us in perdition. When He was under condemnation and the cruel sentence of death was passed upon Him by wicked, unreasonable, unjust accusers at Pilate's bar, Jesus answered them not a word. Why was He silent? The Majesty of heaven was answering the prophetic past. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." *Isaiah 53:7.* *LtMs, Lt 61, 1891, par. 11*

Jesus the compassionate Saviour was never silent at the sight of human woe. When He had the poor sinner inquiring the way to life, He instructed him. But when at Pilate's bar they condemned Him to the cruelest, the most ignominious and shameful of deaths, He had not a word to say. His silence was not because He was guilty. He was the embodiment of purity and holiness. He could have spoken with power when the spies came to take Him in the Garden of Gethsemane. A few words from His lips sent that murderous throng reeling and falling to the earth as if smitten by a bolt of the wrath of God. The reason of His silence was that He had voluntarily given His life for the life of men. He was not compelled to do it, but "the Lord laid on Him the iniquity of us all." [*Verse 6.*] As the wages of sin is death He had not a word to say, for He had freely offered to bear the sins of the guilty sinner. *LtMs, Lt 61, 1891, par. 12*

Then you, my dear sister, Reuben, and your attendant, have reason to hope in His mercy and to believe on Jesus Christ, that He can save you. Why? Because you are guiltless? No; because you are sinners, and Jesus says, "I came not to call the righteous but sinners to repentance." [*Mark 2:17.*] When the devil whispers to you, There is no hope, tell him you know there is, 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.] What more could God do for you, more than He has done, to make you love Him? Lizzie, believe, simply believe that Jesus means just what He says. Take Him at His word and hang your helpless soul on Jesus Christ. *7LtMs, Lt 61, 1891, par. 13*

Dear sister, it is no wonderful thing that you have to do. You feel poor, suffering, and afflicted, and Jesus invites all of this class to come to Him. “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.] Do not cast away such rich promises as these. The hands that were nailed to the cross for you are stretched out to save you. You need not fear as you lie on a bed of sickness and death. Friends may feel sorrowful, but they cannot save you. Your physician cannot save you. But there is One who died that you might live through eternal ages. Just believe that Jesus will hear your confession, receive your penitence, and forgive every sin and make you children of God. Jesus pleads in your behalf. Will you give yourself in trusting faith to Jesus? I long to take you in my arms and lay you on the bosom of Jesus Christ. *7LtMs, Lt 61, 1891, par. 14*

I am praying for you all, that you might melt your hearts in view of the love of Jesus and accept His love and have His peace and joy and righteousness. You need the hope which Christ will give you to bear your severe affliction. With Jesus as your blessed Friend you need not fear to die, for it will be to you like closing your eyes here and opening them in heaven. Then we shall meet never more to part. You must accept of Jesus. He longs to give you His peace and the light of His countenance. Lizzie, my heart longs to see you trusting in Jesus, for He can give you His grace to bear all your acute sufferings. He loves you. He wants to save you. *7LtMs, Lt 61, 1891, par. 15*

Well, Lizzie, I expect to see you this summer. I had thought to go to California, but my children will not hear a word in regard to this. I shall go to Petoskey, Northern Michigan, and write. Then if the Lord will, shall be at the eastern camp meetings and will come and see

you, my dear sister. There are several pulling me East to the Maine meeting, and they say that they cannot be refused, so there is some hope. I send you a draft for five dollars. I wish I could make it twenty.*7LtMs, Lt 61, 1891, par. 16*

Your sister.*7LtMs, Lt 61, 1891, par. 17*

Lt 62, 1891

White, W. C.

Greenville, Michigan

April 20, 1891

Previously unpublished.

Dear Son Willie:

There seems to be quite an outside interest here and it is thought advisable for me to remain here over another Sabbath, notwithstanding I feel anxious to get to Petoskey and get to my writing. Yet, I would not rush away if I can do any good to help any souls to see the truth.*7LtMs, Lt 62, 1891, par. 1*

There is a place, Muskegon, that someone should go. Brother Edgar has just returned from attending a funeral of one of the sisters who died there, and he says that there are a few keeping the Sabbath there, and there are outsiders who are favorable to the truth. One very wealthy man, Elder Corliss tells me, is interested. He is worth a large amount of money, large interest money, that he is giving to churches now. If something could be done, just now, in Muskegon, it would, if sanctioned of the Lord, bring into the cause of God quite a revenue at this time when means are needed so much.*7LtMs, Lt 62, 1891, par. 2*

I also learn that there is one and another who are becoming old and they have considerable property but have as yet made no arrangement to secure the same to the cause of God.*7LtMs, Lt 62, 1891, par. 3*

I learn Brother Maynard has fallen heir, I understand, to eleven thousand dollars. Now someone who is just the right one should approach him and seek to obtain something for the cause of God. I shall visit Brother Maynard and shall present several things before him.*7LtMs, Lt 62, 1891, par. 4*

This is an important time here and there will be important results

from this meeting.⁷*LtMs, Lt 62, 1891, par. 5*

I shall remain here until next Wednesday or Thursday, then Brother and Sister Starr will go with me to Grand Rapids.⁷*LtMs, Lt 62, 1891, par. 6*

Now, whenever it is thought best to go to Petoskey, go along if I do not come at once.⁷*LtMs, Lt 62, 1891, par. 7*

Sara, send at once my wrapper pattern and sacque pattern.⁷*LtMs, Lt 62, 1891, par. 8*

Mother.

Lt 63, 1891

White, W. C.

Greenville, Michigan

April 22, 1891

Previously unpublished.

Willie: *7LtMs, Lt 63, 1891, par. 1*

This letter has been just received. You see how it is. The lot is secured, the deed made, and they are in a big hurry for us to be on the ground, but Grand Rapids must not be disappointed. *7LtMs, Lt 63, 1891, par. 2*

Brother Fargo goes up to Petoskey at once. I cannot feel just right about Willie going with the horse. I fear you will be delayed and it will worry you. If so, get someone to go in your place and I will pay his fare back, and you come with the party as soon as possible. *7LtMs, Lt 63, 1891, par. 3*

I know not just when I can leave here. I expect the Methodist or Congregational Church will invite me to speak on temperance under auspices of W.C.T.U. If this does not come off, may go to Grand Rapids tomorrow, and remain over Sabbath. But when you get ready to go, go right along, and I will come as soon as I can. *7LtMs, Lt 63, 1891, par. 4*

There has never been so great an interest in Greenville as now, and we dare not rush away. Well, we will do what we think is duty. *7LtMs, Lt 63, 1891, par. 5*

Mother.

Lt 64, 1891

White, W. C.

Greenville, Michigan

April 25, 1891

Previously unpublished.

Dear Son Willie:

I received your letter yesterday and we felt very anxious to go to Petoskey and get settled ready for work. I have not felt well any time since I have been here. My head was very tired when I left Battle Creek and it does not get settled and rested as I would like. I do not sleep nights good. I am feverish and tossing about and I fear malaria will cut me down again. Just as soon as we are through at Grand Rapids we shall go to Petoskey and the work will commence at once in the canvassing line. Brother Starr is anxious to go and I think we may have made a mistake in dallying along as we have been doing, but we are in for it and as I have the privilege of going in to Brother Salisbury's cottage, if ours is not done, I shall do this and shall take food enough along to keep me until the rest come. I cannot do anything anyway as it ought to be done, unsettled as I am. *7LtMs, Lt 64, 1891, par. 1*

Mrs. Johnson and Mrs. Moore saw all the trustees in reference to my speaking in the Methodist church and all gave their consent, but the Methodist minister objected, so that fell through. We had a very excellent meeting yesterday. After speaking to those assembled, I asked those to come forward who wished to seek the Lord for His Holy Spirit and also for backsliders to come forward. About six seats were quickly filled; there was deep feeling in the meeting. Several confessed their backslidings and many excellent testimonies were borne. I speak again this afternoon, three o'clock p.m. *7LtMs, Lt 64, 1891, par. 2*

Well, I am so sleepy I can scarcely keep my eyes open. I could wish that the goods and my workers could move on this week and I would follow as soon as possible. *7LtMs, Lt 64, 1891, par. 3*

Brother Starr is in for Grand Rapids and Brother Van Horn is there last Sabbath and today. He will return Monday. But I feel that I must have perfect rest for a time, and not be called out to visit or to give counsel or to work. If I feel that I cannot go to Grand Rapids, I shall go on the morrow with Brother Fargo. He has just left here and did not leave as I supposed. I can take treatment at Dr. Douse's institute, and, I am informed, can have a room there. I do not feel easy about this constant pain at the base of the brain.*7LtMs, Lt 64, 1891, par. 4*

Now in regard to Sara. If she cannot well leave before the time you mention, all right. I shall not wait for her. I shall go right along with Brother and Sister Starr to Grand Rapids if able, if I do not go with Brother Fargo tomorrow.*7LtMs, Lt 64, 1891, par. 5*

In regard to house purchased of Henry Miller. Have you heard a word from him since he left? How can we give deed?*7LtMs, Lt 64, 1891, par. 6*

Then tell Sister Emery I will comply with her terms with the exception of interest. I pay seven per cent and will have to require the same as I have to pay Brother Miller and others. If they want the house on the terms mentioned, will sell to them. Henry Miller will sell for this price and no less. So whether he makes the trade with me or not, he wants to sell, and the trade must be made in price and interest money in reference to this.*7LtMs, Lt 64, 1891, par. 7*

I am glad the office is rented, and my dwelling house. Love [to] the children and Mary.*7LtMs, Lt 64, 1891, par. 8*

Yours in love,*7LtMs, Lt 64, 1891, par. 9*

Mother.

Willie, will it be any advantage to ship some eatables in the car that your ministerial campers would need when you get here? Brother Starr says he is authorized to purchase stove of me for mission, so put it on the car for Petoskey. Store in Miller house.*7LtMs, Lt 64, 1891, par. 10*

Mother.

Lt 65, 1891

White, W. C.

Greenville, Michigan

April 27, 1891

Portions of this letter are published in *3Bio 490*.

Dear Son Willie:

Although I felt much exhausted yesterday, yet I could not see how I could evade my appointment to speak Sunday afternoon. I did speak and I was especially helped of the Lord, for which I praise His holy name. There was a large attendance of outsiders and they listened with earnest interest, judging from appearance.⁷*LtMs, Lt 65, 1891, par. 1*

This is a beautiful morning. I long to be in Petoskey and feel almost conscience-smitten in losing so much time. I do not know but that we will give up Grand Rapids and go on to Petoskey. Elder Van Horn spent last Sabbath and first day with them in Grand Rapids. He returns today; then if he thinks there is no great call to Grand Rapids, we shall all move on tomorrow to Petoskey. I have spoken five times in this place and hope it will be seed sown in good soil.⁷*LtMs, Lt 65, 1891, par. 2*

Oh, I see so much inefficient, superficial work everywhere that I sometimes lose heart and courage. But Jesus lives and He says, "Lo, I am with you alway, even unto the end of the world." *Matthew 28:20*. With Jesus by our side, we may do large things in His name. We will conquer. But I see so much want of strict purity, so much that is carnal, revealed in men and women professing godliness, sold unto sin, practicing adultery, making our world like a second Sodom and Gomorrah.⁷*LtMs, Lt 65, 1891, par. 3*

Well, I have had a good night's rest, the first I have had since I left home. Rheumatism and feverish malarious symptoms have been with me all the time. Where I made the mistake, I think, was in consenting to remain here a second Sabbath and first-day. I must

seek the Lord more earnestly and not heed importunities. But I leave all with the Lord. I shall not worry over the matter now. I do not ask you to rush away from your work and your duty, but I think someone could be found to accompany the car some day this week with our goods to Petoskey. If not, the family can wait for them or you to get ready to come, but if they were now on the ground, I believe it would be far better. But the Lord direct in all things is my prayer.⁷*LtMs, Lt 65, 1891, par. 4*

Mother.

Lt 66, 1891

White, W. C.

Greenville, Michigan

April 27, 1891

Previously unpublished.

Dear Son Willie:

Elder Van Horn has returned from Grand Rapids. He says that there is no backing out from Grand Rapids. The Good Templars have published notices for me to speak in the Good Templars' Hall Sunday afternoon at three p.m. They have gone broadcast and it has been published that I will speak Sabbath at ten a.m. in some hall. So we leave here for Grand Rapids tomorrow noon. There is a waiting at Ionia two hours, and an appointment was solicited by them at Ionia for a meeting. Van Horn left an appointment, so we are in for it. Will write you again soon after we get to Grand Rapids.*7LtMs, Lt 66, 1891, par. 1*

I am feeling better today but my head cannot endure the heat of stoves. We have had a very strong wind today. The dust has been flying like a cloud. It has been a very strong wind.*7LtMs, Lt 66, 1891, par. 2*

Brother and Sister Starr have made some important acquaintances and have made quite a stir. I am glad they are going to Petoskey, for I think they will be the right ones in the right place.*7LtMs, Lt 66, 1891, par. 3*

I took dinner at Brother Maynard's. They are just as kind and good and true as ever. George makes no profession of religion. Joseph loves the truth.*7LtMs, Lt 66, 1891, par. 4*

Brother Fargo went to Petoskey today. He very much wanted we should be there on the ground [so] that we could consult together. I shall pray the Lord to guide them in Petoskey, and to guide me and strengthen me to do His holy will.*7LtMs, Lt 66, 1891, par. 5*

Shall be glad to meet you again and talk with you.⁷*LtMs, Lt 66, 1891, par. 6*

Mother.

Lt 67, 1891

McEnterfer, Sara

Grand Rapids, Michigan

May 4, 1891

Previously unpublished.

Dear Sister Sara:

I leave here in company with Brother and Sister Starr this morning. You have all kept wonderfully reticent in regard to your plans. I have not failed to write to you faithfully, but think I will never do it again. You leave me in the dark in regard to your movements. W. C. White wrote he could not leave before the sixth of May and he may change his time to the next week. I cannot tell anything and not the slightest response is made to my letters, and I am going this morning. Trunk has gone and we follow in one hour.⁷*LtMs, Lt 67, 1891, par. 1*

Now, you can come when you please. Elder Fargo is waiting in Petoskey for us. He has been there since last Tuesday. What you are doing I am as ignorant of as though I was in the Old World. I can make no excuse for you, for you do not deserve any excuse.⁷*LtMs, Lt 67, 1891, par. 2*

Mother.

Lt 68, 1891

White, W. C.

Grand Rapids, Michigan

May 4, 1891

Previously unpublished.

Dear Son Willie:

We are about ready to take the train for Petoskey. I spoke Sabbath to a good congregation with much freedom. Spoke Sunday afternoon under the auspices of the Good Templars. We had an excellent audience and words were spoken in the highest commendation of the words spoken upon temperance from a Christian's standpoint. *7LtMs, Lt 68, 1891, par. 1*

One of the prominent men stated there had been an essay passed in to be read, but he said he decided to pass it over for next meeting. The most solemn words spoken he wished them to take home with them and not forget them. Nothing could be added to improve the impression made. *7LtMs, Lt 68, 1891, par. 2*

All here are greatly encouraged and cannot express their gratitude so fully as they desire. Brother Moore says the lecture given in the Good Templar's Hall will be the most wonderful help to the church here and give it a standing it has not had before, for everybody was highly pleased with what was said. *7LtMs, Lt 68, 1891, par. 3*

I am thankful I can now rest and take it easier. I believe sincerely the camp meeting held in this place would do more good than if held in Lansing. There is no special interest there. Here there is considerable interest. [At] the last camp meeting held, Canright was putting in his lies, and what was done had [been] through much hard labor. Now it would be different. Canright can have no particular influence. *7LtMs, Lt 68, 1891, par. 4*

Elder Starr has spoken several times. I have spoken twice. Elder Starr is much appreciated, for he feeds the hungry sheep and

lambs. I am glad he will be in Petoskey. He is so cheerful, he has a cheerful influence.*7LtMs, Lt 68, 1891, par. 5*

I sent lots of matter back to Battle Creek last Thursday and Friday. I shall now seek to get settled in our own home and then will write if possible.*7LtMs, Lt 68, 1891, par. 6*

I shall not ask any of you to write me. If you are too busy to write then I would not want to overtax anyone.*7LtMs, Lt 68, 1891, par. 7*

Mother.

We are having lovely weather.*7LtMs, Lt 68, 1891, par. 8*

W.C.W.: There has been furniture sent from Grand Rapids Mission to Battle Creek, stored in the basement of Tabernacle. If some of this could be sent for mission at Petoskey it will save them from buying. Bro. Starr mentions bedsteads, chairs, tables, all these will be needed, and if there is room in the car had better be sent. Send Miller stove, for they want it at Petoskey. Will pay me for the stove. If there is not room in car then let it go. I am rather nervous packing and my letter is not very connected. Excuse all mistakes.*7LtMs, Lt 68, 1891, par. 9*

Mother.

Lt 69, 1891

White, W. C.

Petoskey, Michigan

May 19, 1891

Previously unpublished.

Dear Son Willie:

After you left I felt very lonesome. Sara and I started out to find the bowl factory to get the pieces of wood. We went to one factory in the village, but they used all that they made for their fires. We then went one mile and a quarter out, found the very best kind of wood in little hard chunks all prepared, about less than one quarter of a yard in length, fifty cents a load. We might put just all we could get on a load.⁷*LtMs, Lt 69, 1891, par. 1*

We asked Mr. Miles what he would draw a day for us. He said, Three dollars and a half. Paying fifty cents per load would be rather high. Brother Starr went to the livery and hired one horse to put by the side of Jessie, and they furnished a lumber wagon. This team drew two loads. Then it was, we thought, hard on Jessie. The livery stable horse was poor and did not pull with Jessie. She wanted to take the whole load and we got another from the livery.⁷*LtMs, Lt 69, 1891, par. 2*

Elder Starr has drawn two wagon loads for us and one for himself, and has gone for the fourth load; so he will have two and we two. There is no splitting to be done. All prepared for the stove except large flat pieces from logs that we can make for steps in the embankment, all that we will need. We feel pleased over this matter. My wood, two wagon loads, more than a cord on each load costs me fifty cents a load. Then the team will cost another two dollars. The girls, Ida, Edna and Sarah Robinson were at the mill to help load, so it is, we think, the best thing we can do. After we get these hard, large slabs of maple, then the cutting and sawing them, makes them come to certainly two dollars per cord. I have certainly two cords and a half, and maybe three cords, which will not cost me

over two dollars, and they are so clean and nice and solid that I am more than pleased, for all our burden is over in regard to preparing wood. It is all ready for any kind of a stove. I may get a load of chunks to make this go as far as possible in the stoves which will not take long wood.*7LtMs, Lt 69, 1891, par. 3*

This has taken the whole day. It will be seven o'clock before Brother Starr gets home with his load. I have had taken off the surrey canopy top, and the top to the phaeton, so both carriages are dismantled and will be safer and run easier.*7LtMs, Lt 69, 1891, par. 4*

Today I have been writing on the life of Christ, *Matthew 7* chapter. I have put in good time today, as Sara has been ready and Marian and I [had] to have some exercise in unloading the wood. They were big loads I assure you.*7LtMs, Lt 69, 1891, par. 5*

Mrs. Brown came over this morning and said her husband could do nothing to [the] chimney this week and maybe he could not do it next week. It has been quite warm today. Have had no need of fires only in early morning. The carpenters have not come to work yesterday nor today, so everything stands just as when you left it. I do not feel in any rush. I shall try to do some writing every day, if my head will permit of it. Have had no particular trouble today.*7LtMs, Lt 69, 1891, par. 6*

Edna has been very much employed in the wood line, also Sarah and Ida, and now my worriment is over, for this pile will last us, I think, all the time we shall be here.*7LtMs, Lt 69, 1891, par. 7*

I hope you will not be imprudent in working nights. You will surely lose ground physically, as well as spiritually, if you keep doing as you have done. Please show a little good sense, and remember that in order to do healthful, wholesome work, you must move more intelligently and take time to rest your mind. I hope you will be prudent for this is your duty.*7LtMs, Lt 69, 1891, par. 8*

Much love to yourself and my little grandchildren, and Mary and Addie. I would be pleased to visit you all, but many miles separate us. We can pray for one another, and this is a comfort.*7LtMs, Lt 69, 1891, par. 9*

Mother.

Lt 70, 1891

White, W. C.

Petoskey, Michigan

May 1891

Fragment. Previously unpublished.

[W. C. White]:

[First four pages missing.] Today I am not feeling very well because I am tired, but I enjoy the air here very much. I must tell you there is a wonderful sight of noise going on below. Brother and Sister Salisbury, Sarah and Edna went down street and purchased a large nest of dry goods boxes. Sarah had seven and Brother Salisbury half a dozen I think, and Sarah is now sawing her shelves and preparing her calligraph boxes for use. These will compose our bureau, washstands, sideboards, and many necessary things. We can hire a cookstove as long as we wish, and a small parlor stove, for four dollars brought to the house and taken back again. Wire, woven cots are as cheap here as in Battle Creek.*7LtMs, Lt 70, 1891, par. 1*

Our trunks did not come through yesterday. I think we will get them today. We want a tent. Have sent for it to Brother Cornell. We must be by ourselves in table fare and the house is good and convenient, for which we are very grateful. We think we will do well. Dr. Lay was in to see us today. He is so glad we have come. We may have some meetings but I have no time to write more.*7LtMs, Lt 70, 1891, par. 2*

May the Lord put His Spirit upon you is my prayer.*7LtMs, Lt 70, 1891, par. 3*

Mother.

Lt 71, 1891

White, W. C.

Petoskey, Michigan

May 26, 1891

Previously unpublished.

Dear Willie:

We had a precious meeting yesterday. About thirty were present. Sister Edmonds worked discreetly and got out three outsiders. They were much pleased with the meeting. I was much blessed in speaking less than one hour to the little company assembled, and there were many good testimonies borne. The father of Brother Pierce was present. He is a fine looking man. This meeting has done our family lots of good. Marian especially. The Spirit of the Lord rested upon me. Dr. Douse spoke short and right to the point, the best I have ever heard her. *7LtMs, Lt 71, 1891, par. 1*

I have just had a talk with Sarah Maynard. She feels relieved and pleased to let me have her money. Her father made them still another donation of five hundred more to each of his children, and they will be glad to get two more per cent than they are now receiving. *7LtMs, Lt 71, 1891, par. 2*

I had a very decided talk with Marian. I told her there were just two things that must be done: Either she must practice much more self-control and not make such frantic demonstrations if everything does not harmonize with her ideas or there is a delay in getting the mail, or the next thing to be done was for her to go back to Battle Creek where she would be closely connected with the office. *7LtMs, Lt 71, 1891, par. 3*

Last Thursday and Friday were trying days to me, for the summer prospect was not very pleasant to contemplate. She assured me it should not be so again. I was so weak and so distressed, considering the future with such elements around me, that I could not write. I trembled all over. I had come here, I told Marian, for

quietude and rest, and if she was going to give way to such uncontrollable feelings, I cared not to pursue our work any longer, for I could not do it in faith that we should have the inspiration of the Spirit of God in our work, which we must have if anything was accomplished.*7LtMs, Lt 71, 1891, par. 4*

Yesterday, Sabbath, I was so greatly blessed that I feel of better courage. Marian is as mild and gentle now as a lamb. Now, I cannot see why she need feel it her privilege, if everything does not come in exact order, to lose all control of herself, gesticulate, and smite her hands together. Why, Willie, I almost wanted to die; I felt so hopelessly discouraged I thought I would drop the whole business of the effort to write. I am so glad the Lord helped me and blessed me and encouraged me. But the pain is in my heart still. I have decided that it is not my duty to be connected here with Marian unless she feels it her duty to act as a Christian, and I have decided it is not my duty to let these things transpire. When they occur again we will separate, for my life is in danger. I want peace, not a storm.*7LtMs, Lt 71, 1891, par. 5*

We had a three weeks' washing to do, and we took the gasoline stove down to the house—just moved—took tubs and washing machine and there was cistern water, and Thursday Edna, Sarah, and Ida all worked all day and Friday put them out to dry. This was a rare chance for us for which I am thankful.*7LtMs, Lt 71, 1891, par. 6*

I wish you could sit down to our good baked trout today. We had a fish last week, nicely stuffed. It was the nicest I have ever eaten. We have another today.*7LtMs, Lt 71, 1891, par. 7*

Brother Fargo is here. Will leave in a day or so to be gone a few days. Will you please write to Burnett and ask him in regard to the matter of the rent of the place? If he will give Miller possession, then I will pay him in reducing the rent he was to pay me. I am willing to do anything reasonable to have the Burrough Valley place off my hands.*7LtMs, Lt 71, 1891, par. 8*

Mother.

[P.S.] Willie, please send me packages of envelopes with your

address.7LtMs, Lt 71, 1891, par. 9

Mother.

Lt 72, 1891

White, W. C.

Petoskey, Michigan

May 26, 1891

Previously unpublished.

Dear Willie:

It is about sundown. Elder Fargo and Elder Starr, Sister Boyd and I started in the surrey to go to Harbor Springs. We got to the railroad crossing just before reaching Bayview. Brother Starr drove very gently over the crossing when the same crunch was heard and the new wheel broke all to bits. The hub was into kindling wood. We sank gently down. None of us were thrown out. The horse stood perfectly still, and here we have again escaped by the watchcare of our Lord's heavenly messengers.*7LtMs, Lt 72, 1891, par. 1*

Brother Starr went back and brought a wagon, heavy for two horses, with a heavy top very much like mine which I sold to the Institute. They took the pole from it and put in fills, then came up to load four into such a carriage. I told Brother Starr I could not consent to go to Harbor Springs and my horse draw such a load. The carriage itself was enough without one person in it. So they went back while I called on Sister Esterman. Sara came with phaeton and has just brought me home. How glad I am I have the phaeton. Dr. Douse has just come in, asking me if I will speak on temperance next Sunday at W.C.T.U. hall. I have consented to speak.*7LtMs, Lt 72, 1891, par. 2*

Mother.

Lt 73, 1891

White, W. C.

Petoskey, Michigan

May 26, 1891

Previously unpublished.

Dear Son Willie:

Brethren Fargo and Starr are now convinced they have found the place for the encampment. They went to Harbor Springs yesterday afternoon and struck the place. They say they will write you today about it, so I will say no more. I did not go with them.⁷*LtMs, Lt 73, 1891, par. 1*

I am trying to write, and have some success in the matter. The weather is cold and clear; we had heavy frost last night.⁷*LtMs, Lt 73, 1891, par. 2*

I think I told you the house built before it was raised cost me two hundred dollars. No, this was a mistake. It cost, cellar and all, just one hundred dollars. The last job cost one hundred and fourteen dollars. The figures given by Paxton for frontage and piazza on three sides of the home, best lumber put in to it, will cost me one hundred and fifty. Elder Fargo has been calculating the matter. He says he should have it done if he was in my place. The setting up of brace poles would hurt the sale of house. If I had front put on, I should then build [a] chimney in the open space between planks in the cellar and the siding, or let it come outside the siding to serve for both 16 x 16 rooms that would be put on.⁷*LtMs, Lt 73, 1891, par. 3*

If it were not for the doors in the rooms above the cellar to the sitting room and parlor, the chimney could be built there any way now. If at any future time I had addition, it will be able to carry all the pipes running into it. The chimney [is] 16 x 10 inches, thirty-six feet high. Mr. Brown will build [it] for thirty-two dollars; commence Thursday. The back door kitchen arrangements are all right, nice

and convenient. *7LtMs, Lt 73, 1891, par. 4*

If Marian is troubled now about sleeping in the house because of the racket, we can for the present accommodate her with bed in the bathroom, a little stove, and let her have her room above to write in. She then cannot hear every word and movement to keep her awake. *7LtMs, Lt 73, 1891, par. 5*

I shall be pleased to hear from you as soon as possible. If you think it advisable to put on the frontage, please say so. They say they can complete the thing with three hands. He shall put [it] on in one week, and if he loses any time by rain, about ten days. *7LtMs, Lt 73, 1891, par. 6*

Yours with love, *7LtMs, Lt 73, 1891, par. 7*

Mother.

Lt 74, 1891

White, W. C.

Petoskey, Michigan

May 28, 1891

Previously unpublished.

Dear Son Willie:

We went to the blacksmith's yesterday to see in regard to cover of stove. He says he has received nothing and heard nothing about the matter. Will you please tell me if you have done anything about this? Now, as our chimney is nearly done, I feel anxious to have the stove ready. We have Mr. Brown to build the chimney. He is so particular and nice. It will, all think, be an ornament rather than an unsightly affair. We are much pleased with it. It is put upon the outside between the two doors, so when the front is put on it is all right for the whole establishment.*7LtMs, Lt 74, 1891, par. 1*

We do not know just what to do about frontage. Brother Fargo says, "Have it up at once by all means, if you ever design to sell it. You can," he says, "have the use of it, and then it will be salable any time; when the people come in, if you want to sell, you can."*7LtMs, Lt 74, 1891, par. 2*

Dr. Lay has written to his brother to see what he will charge me for wheels to my surrey. Will hear from him in a few days.*7LtMs, Lt 74, 1891, par. 3*

All well as usual, but we want so much sleep. Marian says she feels that she wants to sleep a month. I found lost letter I had written to Miller. I sent it yesterday. M. J. Church has talked with Miller and others and I think he will drop his trade. I shall not worry any more about it. I send you the letter. I hope you are all well and happy.*7LtMs, Lt 74, 1891, par. 4*

I wish that Mary and children could spend the summer with us here in Petoskey. We have plenty of room for them.*7LtMs, Lt 74, 1891,*

par. 5

Mother.

We want abstract of this place from Salisbury. Please send it.⁷*LtMs, Lt 74, 1891, par. 6*

Lt 75, 1891

White, W. C.

Petoskey, Michigan

May 29, 1891

Previously unpublished.

Dear Son Willie:

Received your letter last night. We have the chimney up from the basement to the top of my room. Will be all done tomorrow noon. Mr. Paxton puts on the frontage commencing next week, Monday, and keeping at it until done. Now I shall have no particular anxiety in regard to Marian, for she can select the room she chooses, where is the least noise, and with these additional rooms we will do nicely.⁷*LtMs, Lt 75, 1891, par. 1*

Elder Fargo will not be here until the last of next week, but we will get along all right. The back part of the house is well balanced up; now balance up the front and we shall have a convenient and respectable house in every way.⁷*LtMs, Lt 75, 1891, par. 2*

In regard to the Miller property and our trade, I shall not let it worry me. In regard to St. Helena property, I shall not worry about that. I have done all that I can do there. Sent them the deed. I shall not worry at all about that. I want someone—Brother McClure—to look into the matter, for it needs to be arranged. Rent is due me and the price of a cow, forty dollars. I shall write to them today. I have not heard from Brother Maynard. I have written to him. Expect a letter every day. I want now the money on temperance book from sanitarium. Shall write them, unless you draw it and send it to me. I shall have bills to pay here, and living expenses. I do not feel that it pays for me to keep up a constant anxiety after I have done all in my power to get rid of a property. I have written Sister Gotzian about my Healdsburg place, asking her to take it off my hands. It is not time for me to hear from her yet.⁷*LtMs, Lt 75, 1891, par. 3*

Marian is in Salisbury cottage, but she is sleeping. I am sleepy; can

hardly hold my eyes open. No rain yet. Last night there must have been a fire, for the sky to the west and Steward's house and all our premises were light as day. I have not heard about it yet. It is early, about six o'clock. The smoke makes our eyes smart and may have something to do with our sleepiness. In regard to Edna, you need have no trouble. I shall charge nothing for board until she gets to work. She has thrown her interest in with us in settling.⁷*LtMs, Lt 75, 1891, par. 4*

Mother.

Lt 76, 1891

White, W. C.

Petoskey, Michigan

May 31, 1891

Previously unpublished.

Dear Son Willie:

Received your letter evening after the Sabbath. Felt very sad to hear the dreadful decision in regard to Edwin Jones. Poor soul! I will write to him soon as I can. Today have written to Dr. Burke.⁷*LtMs, Lt 76, 1891, par. 1*

Friday Sara and I went to Harbor Springs and Bro. Starr met us. He went on the boat. We looked at the place he and Bro. Fargo think is an excellent place for encampment. I do not think it could be much better. It is upon the top of that high hill where we see houses located. Every advantage can be gained as far as retirement; and excellent shade trees, and city water can be brought up there. The ground is free. Sara and I went to Brother Palmer's and stayed overnight. We had a little meeting on the hill top under the trees. It was a precious season, in the afternoon.⁷*LtMs, Lt 76, 1891, par. 2*

I cannot write much now. There is no rain here yet. There is much smoke. We cannot see the lake. We eat like hungry folks; sleep well.⁷*LtMs, Lt 76, 1891, par. 3*

The chimney is all done but the comb. It is a good, honest job that Brown has done for us. We put the stoves in tomorrow. The building will go up. Start in tomorrow. Have got to build a cheap barn. My horse came near being ruined. Her feet [and] ankles swollen. They fed her shorts too much. Her stomach was sour and she could scarcely be gotten out of a walk. I have felt bad enough about it. Shall just put up a cheap affair and trust no livery stable to keep her. She may get over this with care, but my fears were not groundless how it would be.⁷*LtMs, Lt 76, 1891, par. 4*

This must go into the office right away so I will say good night. Love to you and the dear children, Mary, Addie and May Walling. I want to hear from my girls, Addie and May. I will write again tomorrow.⁷*LtMs, Lt 76, 1891, par. 5*

Mother.

Please send me good sized envelopes. I can use the ones I have [for] *Review and Herald* if you think best.⁷*LtMs, Lt 76, 1891, par. 6*

Mother.

Lt 77, 1891

White, W. C.

Petoskey, Michigan

June 1, 1891

Previously unpublished.

Dear Willie:

The trouble was with the wheel. The hub was one much larger and was of elm wood. The carriage was going moderately over the railroad track and the hub broke into splinters. Men who saw the wheel said we ought to prosecute the man who made it, for it was no good. The material was worthless. The man refuses to refund the money. That ends all our business with him. If good material had been put into the wheels in the first place, there would have been no breakage. We will send the wheels, as directed, back to Battle Creek. The doctor has written to his brother asking what he will furnish wheels for. I know not as he has had any answer yet.⁷*LtMs, Lt 77, 1891, par. 1*

Mother.

Afternoon: This did not go to the office this morning so will add a few lines. Bro. Starr has just come from Harbor Springs. He has the free grant of a large tract of land; water brought up the hill. There will [be] a hydrant put in for the special benefit of the campers, and two families on the hill will take advantage of the laid pipes and pay for the water privileges. Two other hydrants will be in so there will be three hydrants to use. Willie, it is the most beautiful place I think we could find. All the shade trees we want. Now, I want Mary and your children to come up, and if Addie can come and May, [I will be] glad to see them and have them make us a visit. Willie, do make arrangements to have Mary and the children come up here. We can go over to Harbor Springs and back for twelve cents. Then I have our team to ride when you choose. Why, the children would be so happy on the hilltop, for there is a large tract of land that is a grove, [with] beautiful and abundant shade trees.⁷*LtMs, Lt 77, 1891, par. 2*

We have had no rain as yet. The smoke has disappeared and the water looks like diamonds. We enjoy looking upon it so much.*7LtMs, Lt 77, 1891, par. 3*

Eld. Starr has laid in with a grocer to whom he is giving Bible readings for all goods at wholesale prices. Fresh strawberries now ten cents a box, gooseberries ten cents a box, and we get things much cheaper than by retail. All comes from Chicago.*7LtMs, Lt 77, 1891, par. 4*

Chimney up. It is tip top. Cost \$31.05. It is a massive affair and a solid, good, thoroughly done job. Dr. Lay is again out and improving. I am so glad for him. It is so hard for him to be still. Will you come up with the children?*7LtMs, Lt 77, 1891, par. 5*

Mother.

The doctor says his brother will furnish first-class wheels to me for wholesale price, and Dr. is to write, if I want him to do this, to Lane at Kalamazoo. I have not the price. Will you write if you think it best for him to furnish the wheels? If the wheels are already ordered, then all right.*7LtMs, Lt 77, 1891, par. 6*

Mother.

Lt 78, 1891

White, W. C.

Petoskey, Michigan

June 2, 1891

Previously unpublished.

Dear son Willie:

I have just received a line from Brother Maynard containing three drafts; each draft value, eight hundred.*7LtMs, Lt 78, 1891, par. 1*

Now if I can pay up the Smouse note bearing interest of seven per cent, I will do it. Shall I send you the drafts? I will send two with this. I shall want some of the third draft for living expenses. I must build a barn for I am in constant anxiety about my Jessie.*7LtMs, Lt 78, 1891, par. 2*

I now want the money from sanitarium for temperance book. I had one dozen books that will come out of the note. They wrote to me that there were two hundred and eighty, something I cannot remember, to my account. I now want the money. Will you draw it and send draft to me?*7LtMs, Lt 78, 1891, par. 3*

I have received a letter from Elder Fulton which is a perplexity to me. I told him as I paid the interest on Cordivant's note, I should expect the rent of the house would be paid me. He says he has pruned the orchard and plowed it and charges the same to me. Now, if this is so, then I shall have to use the fruit the orchard bears to settle its own bill. I send you the letter, and the deeds are here. I am perplexed about this matter. What the man means, I cannot determine. I wrote to them in reference to the bargain being completed but their answer was, They must have the note for the property where the barn stands. But that could not be found.*7LtMs, Lt 78, 1891, par. 4*

St. Helena property is good property but what they mean about this statement, I cannot tell.*7LtMs, Lt 78, 1891, par. 5*

Now I shall not urge or appear anxious to sell to them. They may buy or let it alone. St. Helena place is a delightful place to me, but I never had any chance to stay there when I had any strength to enjoy it. All worn out, I have been there a few times, a short stay at a time.⁷*LtMs, Lt 78, 1891, par. 6*

Well, I send this to you. The deeds are here. No use to send them, for before they return I shall, if I feel clear, sign them. If not, shall wait till I do. That is good property, and I do not enter into your fears and feel the hurry that you do that I would meet with loss in closing the trade. I have a beautiful, paying orchard. I put in new trees last year.⁷*LtMs, Lt 78, 1891, par. 7*

Mother.

Lt 79, 1891

White, W. C.

Petoskey, Michigan

June 5, 1891

Previously unpublished.

Dear Son Willie:

We have a beautiful day. The sun shone yesterday but it was rather cool. This morning reveals a heavy frost last night but the weather is moderate.*7LtMs, Lt 79, 1891, par. 1*

The barn is being done. Cannot get lumber for the house until next Monday. Paxton says they will have several hands put on then and drive it through.*7LtMs, Lt 79, 1891, par. 2*

In regard to Miller, I have written to him. You can send this letter if you think it best or not; just as you deem it best.*7LtMs, Lt 79, 1891, par. 3*

We waited for the iron for cover to soapstone stove and finally we had the foundry man come up and let [the] mill cast a cover for stove. The wheels we have not sent yet. Will, I think, today, if we can get Bro. Starr to look after it. We want to know if any wheels are coming from Mason, because I want to order from George Lay if none are coming. We want to use our carriage. We shall take the horse from stable, I hope tonight.*7LtMs, Lt 79, 1891, par. 4*

All well as usual. I have looked for a line from you but none comes. Shall I sign the deed of St. Helena property on their own terms, which do not look to be fair? But what is best in the end is the question.*7LtMs, Lt 79, 1891, par. 5*

Love to the children and all the household. Tell May and Addie I want to hear from them very much; especially I want to know how May Walling is getting along.*7LtMs, Lt 79, 1891, par. 6*

Mother.

Lt 80, 1891

White, J. E.; White, Emma

Petoskey, Michigan

June 16, 1891

Previously unpublished.

Dear son Edson and daughter Emma:

I received your letter and was glad to hear from you. My mind is relieved.*7LtMs, Lt 80, 1891, par. 1*

We have not been settled since we came here and we do not expect to be really settled for one week more. Could not [get] lumber for frontage of the house and had to wait. Then we had to put up a cheap barn.*7LtMs, Lt 80, 1891, par. 2*

We paid three dollars and half for [the horse] to be stabled and cared for. There were a lot of youngsters who had charge of the horses. Shorts was given her freely and we soon saw she was not right. She had to be urged if she was made to go out for a walk, and she was in a bad condition. Her ankles were swollen badly. She had the scratches and we feared she was a ruined horse.*7LtMs, Lt 80, 1891, par. 3*

We gave orders to feed her oats, and we put up a small barn and took her here where Sara can have charge of her. She takes great pains with the horse. She is all right now but her ankles are not just natural. I do not know what we would do without the horse, and what we would do without the barn.*7LtMs, Lt 80, 1891, par. 4*

We could have hired a barn at one dollar per week, but only the horse could be stabled. The carriages would have no place, and we decided we might as well build a stable first as last [rather than] to trust my horse to the care of boys. I did not dare to do it, and since she has been in the livery stable she seems to be adverse to having a man around her and to fairly detest boys.*7LtMs, Lt 80, 1891, par. 5*

Now we know what she eats, and how she is treated. The stable is easy of access and it is much handier for us. Sara has the entire charge of her and she does her work well. The horse again is full of life, but Sara has complete control of her.*7LtMs, Lt 80, 1891, par. 6*

She was left, as she had been many times, with a long rope attached to her, but free. She had never left the premises before, but all at once she kicked up her heels and ran. Emma knows [the place], away up to the very top of the highest point on the hill east, Sara after her. She came racing back on a mad gallop. Sara called to her, "Jessie, stop! What do you mean!" Jessie came toward her and Sara caught her. Since that, we thought it best not to risk letting her have so much liberty. So she has been shut up in the barn because we could not spend time to watch her. But the horse is now in good order.*7LtMs, Lt 80, 1891, par. 7*

The workmen are hammering [and] sawing, adjoining my room. This does not disturb me as I supposed it would.*7LtMs, Lt 80, 1891, par. 8*

Yesterday, in early morning, it commenced raining. We had a light shower once before since we came here. Before noon it had ceased to rain, but if we could have a few days rain, it would be of great advantage to Petoskey and its surroundings.*7LtMs, Lt 80, 1891, par. 9*

The foundation for the basement of meeting house is about done. The house will soon go up now. The family of the mission have moved in the house on the meeting house lot. It is convenient and they have many advantages, but not the lake view nor the nice view of the green foliage of the trees in ravine. These we prize highly, and our home here will be very convenient and very sightly. The basement is as convenient as any part of the house. I wish [during] this hot weather you were both up here.*7LtMs, Lt 80, 1891, par. 10*

The blackberry bushes are in full bloom. The raspberries are out of bloom mostly and set for fruit. If we can have rain, we shall have an abundant crop.*7LtMs, Lt 80, 1891, par. 11*

We have secured a beautiful place for the minister's school over on that high point of land, Emma, where we saw some houses built as

we went to Brother Palmer's. I visited them a few days since. They appeared glad to see Sara and me. She had never been there before.*7LtMs, Lt 80, 1891, par. 12*

I was in the bank to get some business done and was in the attorney's office. A tall man called to me through the open window, "Mrs. White, I met you thirty years ago in Wright, Michigan."*7LtMs, Lt 80, 1891, par. 13*

"Your name, please?"*7LtMs, Lt 80, 1891, par. 14*

He answered, "Lawton, I used to attend your meetings and have heard you speak several times." I asked if he was living in Petoskey. He said that he was, and he had a son connected with the bank. You see I cannot go anywhere but I find someone who knows me. I suppose Emma knows Mr. Lawton.*7LtMs, Lt 80, 1891, par. 15*

Sara received a letter from Harry. He says they have cut down his wages at the sanitarium and [he] shall leave there the middle of July. They did give him fifteen dollars but only give him thirteen now. I mention him to you; perhaps you might find something for him to do in your line. I just mention it. He is a hard working boy and faithful to attend to his business. Perhaps you can teach him how to work. He is no novice. Sara has not suggested this matter, but I thought it would do no harm to mention it to you. Has Hattie gone to Colorado yet?*7LtMs, Lt 80, 1891, par. 16*

June 17

Rise at 4 o'clock a.m. Would be pleased to see you this morning. The Stewards came yesterday morning. Mary will board with us. I am surprised to see how poor and wall-eyed she looks. We have had them [for] breakfast and dinner with us. She says she has paid her mother one dollar and a half for her board, but we cannot board her here [for] less than two dollars per week. She may think this too much, but it cannot be done for less.*7LtMs, Lt 80, 1891, par. 17*

I received a letter from Henry Miller but he has not made any settlement yet. We hope this matter will be settled soon.*7LtMs, Lt 80, 1891, par. 18*

I wish you both could see the beautiful sunsets we have here, but Emma knows what they are. I must send this off this morning.*7LtMs, Lt 80, 1891, par. 19*

If it is possible, I want you both to have a portion of the minister's school. I think it will be for your present good, freshen up the mind, and get the mind upon the spiritual and not feed upon the temporal altogether. The selection of the spot is good, just what is needed. Water is brought in hydrant from an ever-flowing spring of the very purest water.*7LtMs, Lt 80, 1891, par. 20*

Emma, suppose you write to Aunt Lizzie? Must I do all the writing to her? Will you ask Addie and May to write something? Ask Addie to collect the remaining due me from Fred Walling and send it to Aunt Lizzie. They have in their affliction hard times to get along, but I hope to have something I can send them ere long. I sent recently five dollars, but she needs more. Ought to have sent her ten.*7LtMs, Lt 80, 1891, par. 21*

If anyone comes up here [that] you know of, get a little basket and get from sanitarium China asters and send them up to me. There was a box, came full of foliage plants, geraniums and such like. Set out my dahlias two days ago. They are doing nicely. I want some of the large marigold seeds and will plant them. They make a show.*7LtMs, Lt 80, 1891, par. 22*

Much love,*7LtMs, Lt 80, 1891, par. 23*

Mother.

P.S. Emma, I have a silk sacque cut out, rolled up in a snug little roll and Emma [Sara?] thinks she put it in the box or trunk with remnants of new pieces of goods. If you would take the trouble to find it and send it when someone comes, it would accommodate me much.*7LtMs, Lt 80, 1891, par. 24*

Lt 81, 1891

White, Willie

Petoskey, Michigan

June 23, 1891

Previously unpublished.

Dear Son Willie:

I have just read your letter. I have received one letter from Henry Miller, but nothing since we sent the letter you changed in some things and sent to me. I have sent the deed to Eld. Fulton; supposed to be duly executed. I have written quite a number of letters to different ones who seemed to be in trouble. I have under consideration now a letter from Bro. Craig soliciting advice in regard to confessing a sin committed before he embraced the truth or made any profession of religion. I think it is a matter where he should have some counsel. Just what I should advise is questionable. It is an important point. Confessed, he says, only to one man—Elder Kilgore. *7LtMs, Lt 81, 1891, par. 1*

I have an important letter from Brother Hollenback and it contains pitiful statements. I hardly know how to answer this letter. I would that I could help the man by advice to do the things he knows God would have him do. *7LtMs, Lt 81, 1891, par. 2*

The work here goes on about the same. The basement of the church—the mason work—is done. Now the building! But carpenters are so fully employed that it is difficult to get workmen. Our house is not completed yet. The floors are to be laid. It [has] to be painted and the piazza floors laid. One side of the floor to piazza is laid. There is so much lumber called for that the mills cannot furnish it. Everything is going forward marvelously in the building line in Petoskey. Every old house is being added to and sidewalks torn up. New plank walks laid. Every house that can be added to and improved seems to be doing [it] now. *7LtMs, Lt 81, 1891, par. 3*

There is a desire I shall be at the camp meeting. I have about

decided to go. Van Horn said he would write me but I have not received a line yet. I may not go. Brethren Starr and Lay talk of going. I did speak under the auspices of the W.C.T.U. I learn that which I said was pleasing to those who heard. The question was asked Sister Douse if I would go to Mackinaw in July and speak there to the W.C.T.U. Convention. It was too far off to make any answer other than if other duties did not interfere I would be happy to comply with their request.*7LtMs, Lt 81, 1891, par. 4*

In regard to the wheels, I sent a letter to Edson Sunday night in regard to this matter. Wheels from here were sent as much as three weeks ago. We cannot use the surrey, but Dr. Douse is just as kind and accommodating as she can be. We use her surrey without top. We put in our phaeton to be painted two weeks since. Thought we would let it stay long enough to get thoroughly dried. Last Sunday Sara went for the phaeton and they said it was not all done yet. The lazy back was to be fixed. Sara told them we proposed to fix that. Then a boy piped up, "You cannot use the phaeton for it was only painted yesterday." So we will have to get along a while longer.*7LtMs, Lt 81, 1891, par. 5*

I am quite well healthwise. Some days I am so sleepy I cannot use my senses to write much. Then again, I am clear and can do good work. I cannot understand this sleepiness. I sleep well nights but awake at about half past three to four every morning. Retire at nine p.m. We have had two fogs and just a light shower, but you should see the blackberry bushes. They look like a snow ball. They are set from the blossoms to the berries for a large crop. Rains will be a great blessing. We have blackberry bushes in abundance surrounding us, full of the pure white blossoms.*7LtMs, Lt 81, 1891, par. 6*

Everything is moving pleasantly. Sabbaths there are outsiders in, several of them. I should state [that] the attorney did not charge me anything for his doing the business, and there seems to be a general kindly feeling among the business men to accommodate us and please us all they can.*7LtMs, Lt 81, 1891, par. 7*

One store is selling out. There is a piece of cloth, broadcloth width, for two dollars and thirty-eight cents per yard. Do you want enough

for a suit of clothing? It seems to be a very nice piece. I will get it if you want. Telegraph or it may be gone. I will send you Craig's letter. Return it to me again after reading it. You can see and judge of its importance after you read. I wrote him a few lines—invited him to the minister's school to spend a short time, and I told him it would take me a little time to consider and pray over the matter. I think he ought to consult others in reference to this matter. I hardly know how to answer him.*7LtMs, Lt 81, 1891, par. 8*

Mother.

I have received word from Dr. Lay that Van Horn has a place—good accommodations in the house of the brother who owns the land. He is quite well off and his house is on the land (his farm). I think I will go.*7LtMs, Lt 81, 1891, par. 9*

Sara said you did not expect us to send the wheels, for you took the hub of the broken one with you and therefore she did not feel in a hurry. The wheels must have reached you ere this.*7LtMs, Lt 81, 1891, par. 10*

Mother.

Lt 82, 1891

White, W. C.

Petoskey, Michigan

June 3, 1891

Previously unpublished.

Dear Willie:

I sent you letters from Eld. Fulton. Look over the propositions carefully and if you advise me to sign the deed, I will do so and send at once to California. I cannot see through their propositions. Their paying no rent and no interest money either is something I do not understand. The building is not yet commenced.⁷*LtMs, Lt 82, 1891, par. 1*

The pump of the mill broke and the lumber could not be prepared, which has hindered us two days. The lumber for barn will be here today and three men will work at it till a comfortable shelter is obtained for the horse. Paxton and Brown both seem inclined to do the best they can for us. They are very willing to advise, which takes their time. Last night Paxton told me there was a foundry in Petoskey. We shall see if they cannot get a cover to the stove.⁷*LtMs, Lt 82, 1891, par. 2*

Last night—this morning at two a.m. it commenced raining and has rained quite steadily until now. The wind is rising and shakes the building some. I feel thankful for our chimney. It is a good job.⁷*LtMs, Lt 82, 1891, par. 3*

The raspberries and blackberries are saved and this rain is worth millions of dollars to this section of the country. It will put out the forest fires and clear the atmosphere of smoke. We have cool weather.⁷*LtMs, Lt 82, 1891, par. 4*

My health is very good. Sent letter to Dr. Burke yesterday. Paxton says in ten days the frontage will be completed. Paul Roth walked in this morning. We will not need carpets until the addition is put on.

Putting the stairway and hall between the two buildings in new part necessitated eighteen feet in the place of sixteen, so three feet hall or stairway will make the room fifteen by fifteen in the clear above and below. This will make additional expense, for Paxton figured for the present stairway to be used, but I thought the stairway ought to be in under cover. We are all usually well. *7LtMs, Lt 82, 1891, par. 5*

Much love to yourself and little ones and the household in general. *7LtMs, Lt 82, 1891, par. 6*

Mother.

Answer at once if you think best for me [to] sign deed after reading the letter. These envelopes are no good. Send me good-sized envelopes with your address on them else I shall use the old ones. I [have] a few left. *7LtMs, Lt 82, 1891, par. 7*

Mother.

Lt 83, 1891

White, W. C.

Petoskey, Michigan

July 3, 1891

Portions of this letter are published in *9MR 72-73*.

Dear Son Willie:

Last evening Sara and I rode down to the office and found a letter from Miller, which we read while riding through town. I obtained an envelope from the Mission and enclosed it to you, so you must have received it today. I hasten to put in this morning's mail the lines I am now scribbling at 4 o'clock a.m. I suppose you will not be able to close up the business this week, but just as early as possible please to do this. *7LtMs, Lt 83, 1891, par. 1*

In regard to the Miller property, I cannot accept less than four thousand. I must not meet any more loss than I have already sustained. I am relieved that the Burrough Valley property is off my hands. But do not urge me to sell the Miller house for less than four thousand. I had rather hold it until I can realize this amount, which I have hope to do. *7LtMs, Lt 83, 1891, par. 2*

In regard to the two dollars per month to be returned to Sister Strong, all right, hand it to her. I should have mentioned this in my last letter but it passed my mind. *7LtMs, Lt 83, 1891, par. 3*

We are now closing up the work on my house. Today the carpenters will, I think, get out of it and then we can be pleasantly situated. Bathroom is now fitted for use. I took my first bath in it last night. We have now plenty of water, brought up on our railroad, in a large barrel. We attach hose to it and send it into a large barrel on the platform of kitchen and have all the water we wish to use without tugging it in pails up the hill. Jessie draws it up easily. The people round here wonder with amazement at this contrivance. It is a wonderful saving of strength. Sister Stewart and Paul Roth and ourselves are accommodated with this homemade railroad. Quite a

number come to see it operating and think it a great scheme. The cost was five dollars.*7LtMs, Lt 83, 1891, par. 4*

Petoskey is wide-awake, preparing for July. There will be great doings here, but we go on Sabbath to Harbor Springs and hold our meeting away from the noise.*7LtMs, Lt 83, 1891, par. 5*

Brother and Sister Miller and Brother Hughes from college at Battle Creek are on the ground. Theodore Lewis is here waiting for the tents from Sherman. It will be a nice thing to go over to Harbor Springs.*7LtMs, Lt 83, 1891, par. 6*

A menagerie circus, and I cannot tell what all combined, will be [in town] July nine.*7LtMs, Lt 83, 1891, par. 7*

The builder of meeting house says that the first coat of plaster will be on the meeting house in two weeks. We see that the building of this church will be a telling thing for our faith and standing as a people. The people in Petoskey all show us great deference and respect.*7LtMs, Lt 83, 1891, par. 8*

My health is good. We are now having gentle rains, so I think the fires and the smoke are at an end. It rained here yesterday morning. Rained again last night. Is cloudy today. Blackberries will be abundant, also raspberries. Wish the children and Mary could be here to pick the berries when they shall ripen.*7LtMs, Lt 83, 1891, par. 9*

Brother Fargo came last Monday night and returned Wednesday night. Will be here at the school. He is of excellent courage and seems better than I ever have seen him before.*7LtMs, Lt 83, 1891, par. 10*

Love to you all,*7LtMs, Lt 83, 1891, par. 11*

Mother.

I shall be pleased to see you, for I shall make no move until you come and we can arrange together what is best to be done. We will talk over the matter together. All want me to go to Harbor Springs and pitch my tent. I know not what is best—whether to keep open

our home here or not. I do wish I had someone to counsel with. Emma is coming up here this week. Gage's people are coming up to stay some weeks. If we all go to Harbor Springs, they may want the home for a few weeks. Well, you ought to be here, it seems to me, at the very first. I am really perplexed about what is best to do. Prof. Prescott is desirous for me to be located on the ground. I want counsel.⁷*LtMs, Lt 83, 1891, par. 12*

In haste,⁷*LtMs, Lt 83, 1891, par. 13*

Mother.

Lt 84, 1891

White, W. C.

Petoskey, Michigan

July 13, 1891

This letter is published in entirety in *18MR 153-154*.

Dear Son Willie:

Last Sabbath and Sunday I spent in Camby, about thirty miles from here. Brother Huitt has been having meetings for about five weeks and two members of the Methodist church have become fully persuaded to keep the Sabbath, and other members of the same church are nearly decided.*7LtMs, Lt 84, 1891, par. 1*

Bro. and Sister Matthews are worthy people who are about my age. They have children who are deeply convicted.*7LtMs, Lt 84, 1891, par. 2*

I spoke Sabbath afternoon with much freedom. Sunday afternoon the school house was crowded with intelligent men and women who listened with the deepest interest. I spoke thirty-five minutes Sunday evening to a houseful, and the prejudice that has existed is all gone.*7LtMs, Lt 84, 1891, par. 3*

Canright's books have been circulated freely and there has been much talk, falsehood has been flourishing freely. Methodists and Baptists have worked earnestly, warned and threatened their people not to go and hear the Adventists, that it was at the peril of their souls if they should go and hear them. But they came from six to ten miles and manifested great interest.*7LtMs, Lt 84, 1891, par. 4*

I am glad I went. The trip did me good and I am feeling much better since I returned. Found your letter had been received on my return, and have been to the same attorney and send you back deed signed, and all that is required. The lawyer refused to take anything except the twenty-five cents he paid for certificate.*7LtMs, Lt 84, 1891, par. 5*

I will not write all I would like to write. [On] the question you ask in reference to giving Miller possession, I do not now recollect what I had in mind. As nothing has been said to him about possession, I will not now say anything. Let him handle the matter as he chooses. I have no intentions that I know of; I have made no suggestions to Miller since the last agreement, which was that I would give him \$1300 difference in trade.⁷*LtMs, Lt 84, 1891, par. 6*

Lt 85, 1891

Starr, J. A.

Healdsburg, California

September 22, 1891, 3:00 a.m.

This letter is published in entirety in *13MR 148-152*.

Dear Brother:

I cannot forbear writing to you. I knew your countenance as you were seated in the tent at my right hand on the Sabbath [Sept. 13, 1891] at Colorado Springs. The Lord has presented your case before me as one who was in need of that help which God alone could give you. I heard words of hopelessness and despair coming from your lips. I heard wicked words, blasphemous words. Said Jesus, as He looked upon you piteously, "These are not the words of the man, but the words of the spirit that has possessed him. God will heal him. He has gone far in resisting the Spirit of God, but Jesus is drawing him by the tender cords of His love. He has separated from God, but God has not separated from him. Through a train of circumstances he has lost confidence in himself, in his best friends, and turned from light to darkness, from truth to error, and has been left to feel his own weakness." *7LtMs, Lt 85, 1891, par.*

1

You were the very one I was shown who was under the power of demons. "When this young man gives himself to Christ, the victory is gained." Said the heavenly voice, "Break with the deceiver. He is deluding your soul to your ruin. He will not let you go; only the power of the Mighty Deliverer can save you." Charge not my precious loving Saviour with your unhappiness and your ruin. The storm of temptation has swayed you like a reed in the wind, and through these bitter and almost overwhelming storms you have clung to your mantle of pride, hugging it closer about you. Prostrated in the dust, you are apparently devoid of will power, without strength to rise. No earthly friend is powerful enough to raise you. You still cling to your pride; you utter the words of Satan abiding in your heart. Said Christ, "It is not he but a demon that

speaks. I will save him if he will trust in Me as a little child trusts in his father, his mother.”*7LtMs, Lt 85, 1891, par. 2*

Lay your pride at the feet of One who owns you, who loves with a love that is infinite. Stand in your God-given manhood, in the strength of Him who can save to the uttermost all who come unto Him. Then your purposes will not be like ropes of sand. In His presence, standing under the shadow of the cross, His mercy, His love, His forgiveness, cover the blackest stains of sin. The Holy Spirit helpeth your infirmities. The Master has work for you to do, to speak words of hope, of comfort, of love, of Christ’s forgiveness, pardon to the helpless, the wandering, the lost. You have no will that leads you to Jesus, but a will that leads you away from Him. With open arms He will receive you.*7LtMs, Lt 85, 1891, par. 3*

The Lord has made provision for your simple necessities. While you need not despise money, you will appreciate it in a different light than you have hitherto done. You will say, “It is all the Lord’s. My skill, my aptness and ability, I have misapplied. I will now let Jesus elevate me by the golden chain of truth that will bind me to His eternal throne.”*7LtMs, Lt 85, 1891, par. 4*

I ask you to work and walk out on my faith, if you cannot on your own. Answer the drawings of the Holy Spirit of God. Accept the prayers of the people of God in your behalf. Poor, tempest-tossed soul, only believe in Jesus’ willingness to save you. Let not Satan be your spokesman any longer. Jesus has work for you to do. Satan will speak for you if you will let him, but tell him “No; let my lips utter only words of faith and hope and truth.” Keep talking faith, rebuke the enemy, and the great black cloud of despair will arise and roll back and disappear.*7LtMs, Lt 85, 1891, par. 5*

You cannot make yourself any better; Jesus can do all this. When the Israelites were bitten by the fiery poisonous serpents whose sting was certain death, the brazen serpent was lifted up on a pole, and Jesus, enshrouded in the cloudy pillar, bade Moses tell them, “Look and live.” [*Numbers 21:8.*] The same Jesus has bidden me tell you, Look and live. Do not climb the pole, but only look. I present Christ to you. Look and live. There is hope, comfort, and peace for you. There is even joy in the Holy Ghost for you. Now I

bid you, in the name of Jesus, Look and live.*7LtMs, Lt 85, 1891, par. 6*

You may say, "Oh, I am a great sinner." I admit it; Jesus is well acquainted with all this, and He says, "I came not to call the righteous, but sinners to repentance" [*Mark 2:17*]. He has paid the ransom money for your soul, and the price was His own flesh and blood. The badness of your heart should not keep you away from Christ, but bring you closer to your only Hope, your only Helper. Will you allow Satan to triumph? He has unbalanced your mind, so that you are not able to reason calmly and sensibly. Oh, the marvels of the grace of Christ for you! Behold, how Jesus loves you! Satan is pleased to have you look upon God as a tyrant. There is no wrath in God except for the hateful character of sin. Lay your sin on Jesus; leave it to Him; then do what He tells you to do, as a little child, irrespective of consequences.*7LtMs, Lt 85, 1891, par. 7*

Satan is playing the game of life for your soul. Shall he conquer? I say No, a thousand times No. God has a work for you to do, but all you have now to do is to look to Jesus, who was lifted up, and live.*7LtMs, Lt 85, 1891, par. 8*

It is the love of Christ for your soul that constrains me. Shall Christ have died for you in vain? You are unconsciously groping after the heavenly light. Satan shall not conquer; he shall be expelled through prayer and faith. When you come to Jesus, you find He comes to you and clasps you in His everlasting arms.*7LtMs, Lt 85, 1891, par. 9*

In the name of Jesus of Nazareth, I rebuke the foul and wicked spirit that has acted for you. Jesus is the conqueror. You may exert all your powers, were they not under the bewitching power of Satan and you echo his sentiments; but Christ will break his power for his work. He testifies [He] is to break every yoke and set the oppressed free. You have been bought with a price, even the precious blood of Christ. You feel and see only wrath and condemnation, that you may hate God and all who lead you to Jesus. In Christ you may find all you need. The loving Saviour is already drawing nigh to heal you.*7LtMs, Lt 85, 1891, par. 10*

Satan would have your soul; shall he have it? Say, No, never. It is

Christ's property. Satan says, "Curse God and die." [*Job 2:9.*] Will you do it? He curses God for you, that you may repeat his wicked blasphemy. Will you do it? No, for Jesus has died; He has purchased your life. Your soul is His property, and He will take you by the hand; He will draw you away from perdition; He will make you, as John, His beloved disciple, to win the crown of eternal life. He bids you, through me, His humble servant, "Look and live." [*Numbers 21:8.*] He opens His loving heart to you that you may hide in the cleft of the Rock. Say not, "There is no hope for me." Satan triumphs every time you say it. Let these thoughts be in your heart, "Thou, O Lord, hast created me for Thyself." He has permitted you to live that you might become acquainted with Jesus and be willing to follow Him. *7LtMs, Lt 85, 1891, par. 11*

Lt 86, 1891

Olsen, O. A.

Battle Creek, Michigan

March 20, 1891

Previously unpublished.

Dear Brother:

I have been thinking somewhat in regard to our conversation in regard to the advisability of Brother Dan Jones taking the Foreign Mission work, and I am sure he is not the man for such a place. He is so devoid of human sympathy. He has a rigid, iron kind of management which will freeze up the channel with foreign correspondence. I am sure you will make a mistake in this arrangement. *7LtMs, Lt 86, 1891, par. 1*

Now I have been shown the inwardness of matters in the Office. Dan Jones is at the bottom of a dangerous plan of working. He will so manage that the management of things in that office shall become a controlling power. His head can devise and plan coolly, but to the swinging in wrong directions the work of God. If you wish to break up this ring at the office, you take Dan Jones away and send him to Walla Walla, Washington. They need just such an element there. He will do better than any man I can think of. *7LtMs, Lt 86, 1891, par. 2*

He will cause difficulty. He will be so set, so hard to be entreated, that the office needs no man of this cast, who is so blind in spiritual eyesight. I see no way for a reformation in the office unless that ring is broken up. *7LtMs, Lt 86, 1891, par. 3*

If you are not to be here in America, things should be left in as secure a situation as possible. They have, in their plans and councils, felt that W. C. White stood in their way from bringing about certain things, and they have talked the matter over to not open their matters to him because he is so closely connected with me. *7LtMs, Lt 86, 1891, par. 4*

Dan Jones, Eldridge, and A. R. Henry do not believe in the testimonies. I know whereof I speak. They have a power, but Dan Jones is *the* great instigator. I have heard him talk in reference to W.C.W. They think he informs me of things going on among them. Very hard speeches have been made in reference to my work, for I have been made to hear them. Now, if you can set Dan Jones for his health in Walla Walla, Washington, to look after the interest of the school, you will make a decided change in [the] Battle Creek office. *7LtMs, Lt 86, 1891, par. 5*

In regard to my talk with you in reference to W.C.W.'s giving his whole time to me, I think it not best for him to leave Battle Creek. When my writing on *Life of Christ* is pretty well advanced, as I mean it shall be, then he will be able to do a day's work or two days' work in examining the matter. Until my finances shall improve, I cannot pay anyone large wages, and W.C.W. has an interest in the work. He has a heart full of sympathy, and he brings tenderness into the letters which he writes, and he calls out letters of like character. But there is a determined effort on the part of this confederacy at the office to manage so that WCW's voice shall not have influence. He voices his mother's instructions from Heaven too closely to suit their ideas. *7LtMs, Lt 86, 1891, par. 6*

Since I heard the speech of Dan Jones, I see it is of just the same character as the Lord revealed to me that was at the foundation of their devising and planning in their councils. To give him the Foreign Mission work would give him a better opportunity to work out his own wisdom in plans that would appear very fair, but I have been shown [that] God would be left out of the council. To give him greater swing would be perilous indeed. *7LtMs, Lt 86, 1891, par. 7*

I can manage the coming year as I have done the past years, and will not call for W.C.W., for I know you need him. I have been shown [that] the design is to disconnect their work from me, and they think they will then be untrammelled to work on according to their plans. God forbid! God forbid! is my prayer. Not one of the men—Dan Jones, Eldridge, Henry—have the love of Jesus abiding in their hearts. Not one of these feel as men should who are handling large responsibilities. They do not seek God for counsel. They trust in their own wisdom, and have no use for anyone who

shall not accept and voice their suggestions. There is need for God to work, and He will work like a mighty working God. Heavenly intelligences will be in our assemblies, and there must be human agents who will have a discerning eye to discern the dangers and to avert them if possible.*7LtMs, Lt 86, 1891, par. 8*

Secure W.C.W. a good, efficient man to help him. He is devoted to the work. His heart and prayers and Christlike sympathies are interwoven with the work. And Satan is moving in a secret, underhanded manner to separate all who have connection with me and my work, from the great whole. They have no need of me. They think [that] if Sister White were only out of the way, they could do a wonderful thing. I write these things to you because you must know them and act in reference to them. The men in the office are not converted men.*7LtMs, Lt 86, 1891, par. 9*

If they do not carry their plans to completion this time, they do not give them up by any means. They will try again. I know these men, and I have no confidence in them until they gain a religious experience. Then, in God, they can be guardians of the cause and work of God. I now commit this to you. Consider what I write, and place no more responsibilities on Dan Jones unless you want his mold and superscription on the work.*7LtMs, Lt 86, 1891, par. 10*

Lt 87, 1891

Olsen, O. A.

Greenville, Michigan

April 21, 1891

Previously unpublished.

Dear Brother Olsen:

I want you to see the response I made to the Board of the International Tract Society. Please call for the paper I sent to them. Brother Chadwick offered me \$15 per month for the whole upper rooms of the office and the whole lower rooms, with the exception of the attic. I told Brother Chadwick it was not right for me to rent that property for less than \$20, and I would furnish the rooms above with carpets, bedsteads, and other articles of furniture. I said my wages were raised to \$2 more per week. I could not conscientiously receive any more than I now was having, and I could not conscientiously accept \$15 per month for my office above and below. Now, I think \$20 is none too much for rent.*7LtMs, Lt 87, 1891, par. 1*

But Brother Chadwick's eyes snapped and he decided that the board would not accept it, and I think Chadwick is the board. Now I think the office will be a convenient, wholesome place, and they ought to have it.*7LtMs, Lt 87, 1891, par. 2*

Perhaps a word from you would help matters. They are ready to pinch me in almost every point, as though I must make every concession. They say Chadwick is determined, if he makes a proposition, to carry it through. I am the board, is his idea.*7LtMs, Lt 87, 1891, par. 3*

I leave this with you. I want they should take my place, because it is just what they need.*7LtMs, Lt 87, 1891, par. 4*

[P.S.] Marian will give you the answer I gave to the board. Ask her.*7LtMs, Lt 87, 1891, par. 5*

Lt 88, 1891

General Conference Committee

Harbor Springs, Michigan

August 11, 1891

Previously unpublished.

I have a few words to say to the conference committee. You stated to me if, under the circumstances which are very perplexing to me, I felt clear to go to Australia, I should choose whoever I wished to go with me. I plainly stated I desired Brother and Sister Starr to go with me. I could work with them. Marian could read to them and let Brother Starr criticize, which is a great help to Marian. I decided I would not travel again without a man and his wife, for I have given up the hope of having either of my sons to stand by my side. *7LtMs, Lt 88, 1891, par. 1*

Sara McEnterfer has journeyed with me alone from place to place. She has stood by me, alone, when hanging between life and death, several times. My children have heard of this, but have never seen me in the terrible, apparently deathlike struggle, therefore they cannot judge of what I have passed through. And when I decided to give up Sara and to take a stranger to stand in her place, the day I told her this she accepted the situation, saying she thought it was best and she would rest during this winter, for the strain on her had been great. *7LtMs, Lt 88, 1891, par. 2*

But that night the past was urged upon my mind for a review of events and scenes, the journeys we had taken together, the care she had taken of me when these terrible life-and-death struggles came on, and day and night she has watched over me. Not a child could be at my side sometimes, as in Texas among comparative strangers. *7LtMs, Lt 88, 1891, par. 3*

This can be repeated by words, but the impressions of such scenes can never be realized. I decided I could not place myself in untried hands. They knew nothing of me, and what to do and what not to do. Willie would not know what to do, because he has never been

with me. *7LtMs, Lt 88, 1891, par. 4*

Then, at my age, it is a great undertaking to go to Australia, requiring all the faith I am capable of exercising. I decided that I would not dare to go [on] such a journey without Sara, for I feel free to call upon her for anything. I could not feel free to ask a stranger to do things for me, for I am peculiarly sensitive upon this point of being waited upon. *7LtMs, Lt 88, 1891, par. 5*

In regard to Brother and Sister Starr, I have spoken my mind before Brother Olsen and Brother Jones and Willie. *7LtMs, Lt 88, 1891, par. 6*

I was very much surprised last night at what was said after your statements that the committee left me to choose the ones I desired to go with me, and then deliberately planned to take them away from me and thought I might trust in Brother Daniells to go with me in Australia. This is all an uncertainty. When I was so sick, in human agony at St. Helena, I there reviewed my past labors since coming from Europe, working beyond my strength, standing alone as I have had to do for the past three years, and now I was suffering. I saw I had been doing too much and submitted to answer the suggestions of others in going here and there, especially taking that long journey alone, with Sara, to the Pacific Coast while Willie was attending his sick and suffering wife. I prayed the Lord [that] if He would raise me from that sickness, I would not labor as imprudently as I had done in the past. The Lord helped me in St. Helena. *7LtMs, Lt 88, 1891, par. 7*

Now I am considering going [on] a long journey. While I must go by faith, I will justify my faith by my works. I will have those whom I know will be a help to me and to the cause of God in that new field. *7LtMs, Lt 88, 1891, par. 8*

I have asked the Lord to open the way if it was right for me to go, and close it if it was not right. I thought the matters would be adjusted here, and I not be kept in uncertainty, but I can but have impressions that the Lord would not have me take this journey. And if you have workers to send to Australia, let them go at once on the next steamer. Time is passing. The names should be sent in to secure berths, and do not make any calculation on me. I am more,

far more, inclined to think, as matters have turned, that a Providence is in it, that my book must be completed before going.*7LtMs, Lt 88, 1891, par. 9*

It has seemed unreasonable to expect me [to] go according to your ideas and plans. I slept but little last night. Marian worked over my head at midnight, hoping to induce sleep, but it was a long night. I do not now wish you to take any more burden of this matter. I am more than ever convinced that you do not understand me or my necessities. You see me active, talking in meetings, writing, etc., and you judge me by appearance, but the physical conflicts I pass through you do not know, and I do not expect you to be at large expense to have me go to Australia. Neither have I means to be at large expense to go. I would have to pay Marian's fare there and back.*7LtMs, Lt 88, 1891, par. 10*

I was, I must say, rather burdened when Brother Prescott proposed I take a Sister Bramball, that I had never seen, that had been or was in the Chicago Mission, a woman who was afflicted with a withered limb. She was prayed for and is recovering the use of her limb, but she is otherwise a feeble woman, and she was proposed as my companion.*7LtMs, Lt 88, 1891, par. 11*

Now I want to say, do no more planning for me. I relieve you of this burden. And when the Lord opens the way that I can see I shall have helpers that will make my labors as light as possible, I will go to Australia. I have no wish to be stubborn, but I have no special light in the matter. If I had light to go, I should feel just the same, to provide myself with the best working company possible, that the brunt and burdens should not fall as heavily upon me as they have done.*7LtMs, Lt 88, 1891, par. 12*

I have consented to go here and there alone, with Sara, and labored altogether too hard because there was not one to labor in the same line of my work; and if I had strength now, [I] would not refuse to do the same again. But I cannot command the strength. I belong to the Lord Jesus Christ, and to do His work, and am under obligation to God to place myself in as favorable a position as possible to do the best kind of labor. The Lord will not be pleased to have me venture as I have done.*7LtMs, Lt 88, 1891, par. 13*

I made a solemn promise to God, when suffering at St. Helena, that I would not expose myself and labor imprudently as I had done. I am afraid I have transgressed again and again. I have no will of my own in this matter, but everything looks dark and shut up and forbidding to me. I dare not trust my brethren to plan for me. Neither dare I trust Willie to plan for me, because I know that they are not acquainted with my worn state and scarcely know me. If I follow their planning, I shall be brought into strait places, as I have been, and be compelled to labor when it will be at the risk of my life. I have no more to say. I shall now let my mind rest on these matters, for I cannot feel it my duty to trust myself with strangers, even if Willie accompanies me to Australia.*7LtMs, Lt 88, 1891, par. 14*

If I should go there, I cannot carry the burdens I have done. I attended meetings with Brother and Sister Starr at Greenville, at Ionia, at Grand Rapids, at Petoskey, at Sherman camp meeting, and they were the most congenial help I have had. They have human sympathy, which I appreciate, for I have had so little sympathy and so few that had any appreciation of my burdens and could enter heartily with me in my work, and this is the reason, as I have told you, I wanted them.*7LtMs, Lt 88, 1891, par. 15*

But then I think, what is the use to write this all? I have committed the matter to the Lord and I am feeling that it will be best for me [to] take up my work on the Pacific Coast and speak and write as the Lord opens the way, until I am more certain of my duty to take the long journey to Australia.*7LtMs, Lt 88, 1891, par. 16*

Lt 89, 1891

Olsen, O. A.

Harbor Springs, Michigan

August 14, 1891

Previously unpublished.

Dear Brother Olsen:

Your letter was handed to me in the meeting tent as I had just closed my hour, from quarter past ten to quarter past eleven. While Elder Waggoner is speaking, I have returned to my tent to write you a few lines. I consider that it is impossible for anyone to know the true discouragements that I am brought into because of the infirmities that press upon me, and yet I dare not yield to them.*7LtMs, Lt 89, 1891, par. 1*

I have felt at times that Sara, in some directions, was not the best one to be with me, and had fully made up my mind that I must have a change, but as no one seemed to be prepared for me, or found to take Sara's place, I have accepted the situation.*7LtMs, Lt 89, 1891, par. 2*

When the Lord impressed my mind in regard to Mary Steward, I wrote out the matter to her, that the Lord had signified to me that she was not the one to go with me. Then I rode out with Sara and she received the words spoken to her without trying to lay on me a burden making it hard for me. She began at once to plan as to the best one to go with me.*7LtMs, Lt 89, 1891, par. 3*

That night I had events passed before my mind of how I had been situated, and how many torturing hours of pain and distress I had passed through in journeying, and only Sara was my nurse and my [companion]. I went especially over the last journey from Battle Creek to California, by Chicago; St. Louis; Springdale, Arkansas; Plano, Texas; Fresno, California; Oakland, and Rural Health Retreat. She had a hard task, and when the invitation came to go to Yosemite, and we have given encouragement [that] we would go

after I should gain strength to travel, a letter came from Willie stating the case of Mary. Sara cried like a child. Said she, "I cannot go to Yosemite, and I know Mary White is dying." Said she, "Let us start at once [for Colorado], trusting in God that He will strengthen you for the journey."*7LtMs, Lt 89, 1891, par. 4*

She went alone to Healdsburg to settle up my business, and soon we were on our way. Faithfully she cared for me when it was a question for the first three days whether I would go on or stop by the way in some strange place. But the Lord strengthened me to go on cheerfully. She stayed with Mary and watched over her day and night until she fell asleep.*7LtMs, Lt 89, 1891, par. 5*

And then the thought of these things made me ashamed [that] I had uttered one word of dissatisfaction, and I told Sara all about my feelings. Said she, "I love you as my own mother, and shall never leave you as long as you desire me to stay." Now, was it the working of the Lord that moved upon my mind in these matters, or was it the working of the enemy? I think it was the working of the Lord. It looks so to me.*7LtMs, Lt 89, 1891, par. 6*

Then, with my reflection came the thought, "Can I expect to get anyone who will be exactly a fit in every respect? Will they not have defects and be more perplexing to me than Sara has ever been?" I decided I would not go to a far country with a stranger, [even] if I should have months to test and prove one before accepting them as the very help I needed.*7LtMs, Lt 89, 1891, par. 7*

Now, in regard to the one who can report my discourses, if you can find a person to prepare matter for the printer, I know that if we give Sara time, she can take notes and report. Of course, if there is one fully qualified to take notes and prepare for the printer also, this would be an excellent thing. But Sara says she can take notes and report if you cannot find someone to do this, and prepare for the printer too.*7LtMs, Lt 89, 1891, par. 8*

I had just about decided to take one year to finish my writing, but if it [is] your judgment that I go now, sufficiently prepared with help to make it as successful a work as it ought to be, I will go in accordance with the decision of the Conference Committee. I have not any special evidence that it is my duty to go at this time, but am

willing to decide to go, and trusting in the Lord to make the way more plain as I advance.*7LtMs, Lt 89, 1891, par. 9*

I now will work to the point. We have had in our tent praying seasons, Brother and Sister Starr, Sara, Marian, and I—we had night before last a very precious season of prayer. Brother Starr said, “I can see no light in any direction but to go to Australia.” I had no special light last night. My mind was more settled to finish my writing in California. Today I say I am willing to go to Australia with the help I am sure should be provided. I have no charges to make against you, Elder Olsen, or Willie C. White. Both of you have been overwhelmed with work, and I have no assurance that W. C. White will not be just as fully occupied in Australia as he has been in America, and I have no flattering prospect of help from him.*7LtMs, Lt 89, 1891, par. 10*

I think I shall leave here for Battle Creek soon, for there is much to be done to get ready for our long journey. Our meetings have been excellent. Every time I read the manuscript I have written, there has been deep feeling. There was, this morning, much deep interest in the meeting.*7LtMs, Lt 89, 1891, par. 11*

I will now feel I am about through [with] this matter as far as I am concerned.*7LtMs, Lt 89, 1891, par. 12*

Much love to Sister Olsen and yourself.*7LtMs, Lt 89, 1891, par. 13*

Lt 90, 1891

Colcord, W. A.

Petoskey, Michigan

June 11, 1891

Previously unpublished.

Dear Brother Colcord,

Your letter dated June 10 just received. I have read your letter, also your response to the attacks made. I would say, follow your best judgement and if you think best to republish the *Word to the Little Flock*, publish it by all means.⁷*LtMs, Lt 90, 1891, par. 1*

The last wonderful charge against me is, I have stated Christ was soon to come and it has been years and yet the Lord has not come. Christ the Alpha and Omega, the beginning and the end, [said,] “And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” (*Revelation 22*) *verse 12*. “Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book.” [*Verse 7*.] “And he saith unto me, Seal not the [sayings of the] prophecy of this book: for the time is at hand.” *Revelation 22:10*.⁷*LtMs, Lt 90, 1891, par. 2*

I can write no more for this must go in to the office.⁷*LtMs, Lt 90, 1891, par. 3*

Lt 91, 1891

Olsen, O. A.

Steamer Alameda

November 27, 1891

Previously unpublished.

Dear Bro. Olsen:

We have reached Samoa Island, and here come the natives, five in number, bringing on board a pilot. We cannot bring the ship close into land, for there is no harbor. After bringing the ship as far as it is safe, then the heavy anchor is lowered into the sea and the anchor holds the ship. Now come the natives in all kinds of crafts, some very long and narrow, birch bark, canvas, and other boats of every variety, and there sits the man at the oars pulling for the ship. The natives are in all kinds of dress. Some are entirely naked with the exception of a couple of yards of calico pinned about their loins. Their limbs, arms, and body are elaborately tattooed. They are men of muscle, and live much in the water.⁷*LtMs, Lt 91, 1891, par. 1*

In the canoes are the tropical fruits they bring to dispose of to the ship's crew. There come boats with most beautiful white coral, and red coral. There are boats with melons and oranges green as grass. But remove the thick skin and the fruit within is a palatable orange. Abundance of bananas. And now comes up [a] broad boat, loaded with bags of coconut which have been purchased for the passengers and crew. Pineapples purchased cheap.⁷*LtMs, Lt 91, 1891, par. 2*

All our party went on shore but Marian and I. The natives brought their boats alongside the steamer, and rowed them on shore. I am not very strong. I am in a wash of sweat all night long, and this does not make me strong. I have up to this time been much better than I expected. This, I say is the expression of the whole company. It is noon. The boat signal has been blowing strongly twice to call passengers from land on board to dinner. All came back with fruit and ferns—strange kind of fruit; [I] never saw or heard of the kind

before.*7LtMs, Lt 91, 1891, par. 3*

We have eaten our dinner—very poor chance for those who do not want flesh meats at every meal. I detest meat in every form, yet have been compelled to eat some little of this. They have tin-canned fruit, but I dare not taste it, for it poisons me. They have some oranges and apples and pears occasionally in their uncooked state. Rice I have eaten, a dish I never loved, but I must get down something.*7LtMs, Lt 91, 1891, par. 4*

Three o'clock P. M., anchor hoisted, and we are again in motion. We have been favored with a remarkably smooth passage. It was indeed a blessing that we did not go on the Monawai, for there was a menagerie and circus on board. Only think of it—to be four weeks on the boat with tigers, bears, elephants, lions, and every fierce beast, and the character of the people who attended this terrible outfit! What a blessing that we were not able to get through to go on that boat!*7LtMs, Lt 91, 1891, par. 5*

All the officials from the captain down to the lowest worker are very kind, and do all they can to make us comfortable and happy. There are quite a number of ministers on board bound for New Zealand. There are some from Melbourne, a professor of the high school. Eld. Starr has talked only once. He came on board not very well, and he and his wife have been quite poorly. I have felt this is not the place for me to speak, and shall not unless requested to do so.*7LtMs, Lt 91, 1891, par. 6*

It is not a very nice place to keep the Sabbath on shipboard. But we could not occupy our staterooms, and on deck there are those who talk constantly, and children keep up a big noise. There is no repressing them, and I feel sad as we are so situated we cannot honor God as we desire to do. Two Sabbaths we have spent on shipboard. The third Sabbath is drawing on. We shall, I hope, be in a better condition on the morrow than we have been physically. Most of the time we have been favored with a cool breeze. Sitting on deck we have not suffered much. We passed the equator last Thursday morning.*7LtMs, Lt 91, 1891, par. 7*

Well, Eld. Olsen, I have read your letter—the last sent to W. C. and myself—with much interest. Be assured, with what power we have

had to think we have thought of you, and, when unable to sleep nights, I have prayed earnestly that the Lord Jesus would help and bless His people. The greatest blessing He can give them is to exercise His power in setting things in order, for they are strangely mixed up of late years, and men are being tested and proved to see if they will be self-denying and self-sacrificing, men working upon the same pure principles as the world's Redeemer worked, if they have the disposition or piety and devotion to give to the work that God has ever required of those who were laborers together with God.*7LtMs, Lt 91, 1891, par. 8*

Character is being weighed. The spirit brought into the work determines the character of the work, and just what kind of spirit will be brought into the family of God above; and they will be sifted as in a sieve. If they are becoming more and more imbued with the spirit of the Master, they show they are sanctified through the truth, becoming more heavenly-minded. "I" will seem very small and unworthy; Jesus with fullness of joy, strength, beauty, loveliness. By beholding Him they will become more and more changed from glory to glory, from character to character, ever rising in reverence and awe of sacred and eternal things.*7LtMs, Lt 91, 1891, par. 9*

The heavenly voice has said to me again and again [that] every true follower of Jesus Christ will have the spirit of a martyr. He will be, if he is indeed Christ's, ready for any and every sacrifice, and will surrender life itself rather than surrender sacred and holy trust. Convictions must be deep wrought in the soul that heaven is so valuable a treasure you cannot afford to lose it. And looking to heaven to say, "I have set the Lord ever before me, because He is at my right hand, I shall not be moved." [*Psalm 16:8.*]*7LtMs, Lt 91, 1891, par. 10*

I have had quite an experience since I left Michigan. Never did I so fully see the spirit which attends unholy ambition as in the case of Dr. Burke at St. Helena. I hope you will make it a special matter of consideration—the health retreat, how it shall be managed. The spirit which has been working for the supremacy has lost all respect for God or sacred things. I have sent some things to Dr. Kellogg, which I wish you to see. Everything I have sent him I wish you to read, for I cannot rewrite them. Dr. Burke sent me a letter, of which I

will try to send you a copy before this shall go, that speaks the spirit of the man.⁷*LtMs, Lt 91, 1891, par. 11*

He has been seeking to work out Eld. Fulton and wife, Sister Ings, and thus cut away from the retreat. He worked into the bathroom a Catholic girl to be head, or matron, of the bathroom. He has worked out one who has had long experience in the bathroom to give place to this Catholic. He is working into different positions unbelievers and these have a controlling influence. They would, after the Sabbath [began], order the girls to clean the floors and thus lead them to either to refuse to obey or to break the Sabbath. Then when Sabbath came they would work all day the sewing machine or in any work they chose in the rooms. Unbelieving patients would order chickens cooked on the Sabbath. Dr. Burke confided to these his plans that he would do this and that and the other, but the board was so narrow he was bound about so that he had no liberty to work.⁷*LtMs, Lt 91, 1891, par. 12*

The patients would make complaints about Sr. Ings or the bathroom girls, and Dr. Burke, without making one word of inquiry to see if these things were so and talk as a Christian should with these in the faith, would dismiss them without their knowing of what they were [accused], and place an unbeliever in the place of the one discharged. Satan was playing his game high.⁷*LtMs, Lt 91, 1891, par. 13*

Dr. Burke has concealed his spirit, and Sr. Gates has taken in everything he proposed. She has linked up with him so that words spoken by me to her to show her the wrong principle of action that was leavening the institution would surely demoralize it because it was in direct opposition to the words of Christ and His plainest injunction, [had no effect]. When I talked with her it was not the woman I had to meet, but it was Satan revealed in her. My words had no more effect on her than on Dr. Burke. She is completely transformed and what will save her remains to be seen. She went to Dr. Burke and accused me just as Satan accuses those who are doing the work of the Lord. So Dr. Burke refused to see me, and has written the productions you will see in these short letters to me. He is a man of falsehood.⁷*LtMs, Lt 91, 1891, par. 14*

He writes as though E. P. Daniels was about to institute a suit against me at once if I did not make, as he calls it, my wrongs right in publishing the pamphlet I did in regard to Eld. Daniels. My answer I send in this letter. You can see what obstructions were placed in my way to going to Australia. I moved along perfectly indifferent to them. We sent up to Stockholm Eld. Wilcox and Bro. Glen to hold a meeting with the church there and then make it in their way to call on E. P. Daniels, for he had lately written a letter to Eld. Wilcox pleading for sympathy. *7LtMs, Lt 91, 1891, par. 15*

In the conversation with E. P. Daniels he broached the subject of the suit Walling had instituted against me, and spoke of it as the most cruel business he ever heard of after I had done for the children as I had. The way was opened and Bro. Wilcox stated the reports he had heard (but did not mention Dr. Burke) that he was about to issue a suit against me before I should sail for Australia. Eld. Daniels said such a thing had not entered his mind, to institute a suit against Sr. White. And afterward Bro. Wilcox has the statement from him in writing. So you can see the dragon spirit, the accusing spirit, the lying spirit in Dr. Burke. How the institute will come out I know not. May the Lord work in behalf of the Retreat is my prayer. Well, this letter is long enough. I will envelop it and send it when we get to Aukland. *7LtMs, Lt 91, 1891, par. 16*

Now, Eld. Olsen, I have a few words to address to you. Be not over anxious, because this shows distrust, and you take the burden on your own soul that you must leave in assurance and faith with the great Manager, the Great I AM. I have worried too much. It does not pay. I will not trust in my own finite strength. If God says to bear a testimony to those who do evil, I will do it, and then leave the burden with the ones who should bear it. Whether they will hear or forbear, I must speak the words the Lord bids me, whether men will hear or whether they will forbear. Men did refuse to hear the words of Christ. He says, if they will not hear My words, neither will they hear your words; if they reject your words, they will reject My words also. *7LtMs, Lt 91, 1891, par. 17*

When men once open the door to doubt and unbelief, they are more inclined to repeat the same. Such is our constitution that repetition of doubt and resistance become habit. It is a regular practice to

doubt, because sowing doubts we reap that which we sow. Men and women travel in the same beaten path. The elements of thought and action are worn deeper and deeper and broader. By the very process of existence we are constantly tending to fixedness of character. They breathe in the atmosphere of death. It springs to life in an instant. But as we see these things more and more, we will be inclined to feel them deeper and deeper. *7LtMs, Lt 91, 1891, par. 18*

Now, let us stop, Eld. Olsen. Do your level best and be cheerful and have peace—the peace of Christ. You nor I can't disappoint the enemy any better than to be determined Christ shall bear our burden. Be free in the Lord, talk hope, talk courage, and oh, how the enemy will be prostrated, how disappointed. Now, do not feel the load is on you. Do your best, and then do not try to do impossible things. Those things you cannot cure tell the Lord about. Roll it on Him; He will carry every load. He is close by your side to help you. *7LtMs, Lt 91, 1891, par. 19*

I see this is the only [way], Eld. Olsen. Do not over-weary yourself; just do that part which you know you can do, but do not venture to do impossible things; that is Christ's part of the work, not yours. Work in simplicity; work in Jesus Christ. Take Him with you everywhere. "Thy presence must go before me" [*Exodus 33:15*]; let it be your cry; and believe that Jesus is with you. Talk with Him as you would with a tender, sympathizing friend. *7LtMs, Lt 91, 1891, par. 20*

Do not think that you are good for nothing because you can't do everything. There are workers all around you, heavenly agencies to combine divine power with your human effort. Do not be afraid you will offend some one of these hard-set, ironsides men. Do your duty. Speak firmly what you know to be right and then do not worry about the outcome of the matters. Be true to God and you have the whole universe of heaven to cooperate with you. *7LtMs, Lt 91, 1891, par. 21*

Do not dwell on your weakness. You may feel it all you please, and, because you know it, trust in Jesus. Lean your whole weight upon His arm. That will ever bear your whole weight and every burden of

your soul. But never let the enemy hear you speaking one discouraging word. Let him understand you are strong in the strength of the Mighty One, the Lord God of Hosts. Magnify Him, Eld. Olsen. Frame your mind to look upon Jesus at all times and in all places, and say “He is my Helper, my strong Tower, my Rock, and my Fortress.” [*Psalm 18:2.*] The Lord Jesus will make you strong in His strength.⁷*LtMs, Lt 91, 1891, par. 22*

Jesus, precious Jesus; I recommend Him to you as a safe, infallible Counselor. He will give you wisdom. He will walk by your side, He will talk with you, He will shut you in with Himself. But don't feel that the burden of all reforms rests upon you. No, no. Just believe in Jesus as the great and successful Worker, and yourself an agent. And if your words apparently have no weight, don't, don't get despondent. Be cheerful and let everybody know that Christ is doing the work. Christ will not fail nor be discouraged. You just say, “Lord, now I have done my very best; Thou must do the work. I am not able.” Will you hide your soul in perfect quietude in the peace of Christ? It is the worrying that kills, not the work. Lift up thine eyes to heaven and say, “There is my home. I have the heavenly intelligences to help me in my God-given responsibilities. I am but an atom. Jesus and all heaven is in the army. The work is the Lord's. The souls are His, purchased by His own blood. He will gird me for the conflict. I will not expend my strength needlessly. I will not talk of the giants in the way. I will talk of a mighty Savior.”⁷*LtMs, Lt 91, 1891, par. 23*

You will have great perplexities. You will have a disposition at times to move rashly under the things which will develop. But, Eld. Olsen, the eyes of God never slumber nor sleep. Just work reasonably. Do not think it your duty to attend every camp meeting, one following another. God does not require this. You must have a reserve power to draw upon.⁷*LtMs, Lt 91, 1891, par. 24*

This has been spoken to me for my husband and again and again. I repeat it to you. You are not immortal. You have to care for the body. I charge you in the name of the Lord, do not undertake to do too much. Be wise, and do trust in Jesus to do these things you cannot do with your mortal strength. You must have time to commune with God. And trust Him just as a child trusts its parents.

He loves you. He wants you to expand in Him, to go lifted up with Him. Do not talk of the terrible condition of things to anyone. Tell it to Jesus, and then, oh, then believe, trust, and be not discouraged. God will give you victory upon victory, if you believe.*7LtMs, Lt 91, 1891, par. 25*

Dec. 3, 1891

Auckland, New Zealand

Dear Bro. Olsen:

I left my letter unfinished. The water became very rough, as, after leaving Samoa, a few days I could not write. We arrived at Auckland at 2 P.M. today. Several Brn. living in N. Z. came on the boat to meet us. We have, in the home of Edward Hare, just taken a lunch of oranges, bananas, and delicious strawberries. The contrast to the fare on the boat is very refreshing. It was meat, meat, prepared in every form, [and] fruit canned in tin, which I cannot eat. And aside from this, it left me but very little I could eat. But my rolls, which I obtained from the Sanitarium when I left Battle Creek, although ancient are sweet and good, better than all the variety of meats that they can furnish us on the steamer. I have purposed, as did Daniel, I will not eat their meat nor drink of their wine. I was some sick for the last two days, but I have not yet thrown up or discharged my cargo once. Is not that good for a three-weeks sail upon the water?*7LtMs, Lt 91, 1891, par. 26*

They have an appointment out for me to speak this evening. Our boat leaves at 6 o'clock A. M. We have just received letters from Eld. Daniells making an urgent request for us to lay over two weeks at Sydney which we think we will do. Willie will remain here to see Bro. Gates who is expected to meet us here today, but he has not yet arrived. It is not finally settled whether we will go on to Sydney and leave him or he will go on with us to Sydney.*7LtMs, Lt 91, 1891, par. 27*

I must now go to meeting. I intended to write Edson from here but a ride was planned for us and I could not well decline. Be sure and let Edson see this letter if possible, for I cannot write him.*7LtMs, Lt 91, 1891, par. 28*

Much love to you and your family. Love to Edson, Emma, my grandchildren, and Mary.⁷*LtMs, Lt 91, 1891, par. 29*

Lt 92, 1891

To the General Conference

NP

[1891]

This letter is published in entirety in *1888 439-446*.

Dear Brethren:

I have presented before you matters which the Lord has shown me, and I have a warning to give to this body now assembled in Battle Creek. You are in danger from the fact that plans may be formed, ways may be devised, propositions may be followed that mean, not success, but defeat. I dare not let this conference close and those assembled return to their homes without bidding you to consider carefully every proposition that has been presented. Look well to every plan that has been proposed, and give not your Yea and Amen hastily, as I have heard from the lips of some men whose understanding is beclouded and they know not what is the character of the sentiments and propositions they are saying Amen to. Be not carried away with proposals that appear innocent, when their end is disaster and a forfeiture of the favor of God. There is danger, and I sound the signal trumpet of warning.⁷*LtMs, Lt 92, 1891, par. 1*

God calls upon you to humble yourselves under His mighty hand and to confess your sins and put them away, and He will lift you up. Draw nigh to God, and He will draw nigh to you. Ministers, high and low, you have no time now to complain of your unsuccessful labor. Flee to Jesus, take hold of Him by living faith, lay hold of His strength, and make peace with Him. You have too great a desire for the praise of men. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not as your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts

than your thoughts.” [*Isaiah 55:6-9.*] “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy” (mark the words); “I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*] “Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, my highways shall be exalted. Behold, these shall come from afar; and lo, these from the North and the West; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion saith, The Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” [*Isaiah 49:7-16.*] *LtMs, Lt 92, 1891, par. 2*

Let not men exalt themselves and seek to carry through their ideas without the co-operation and sanction of the people of God. Your strong spirit, your loud, contemptuous speeches are out of harmony with Christ and His ways. O, had you made your voice to be heard on high, God has seen you smiting with the fist of wickedness. You must bear the divine credentials before you make decided movements to shape the working of God’s cause. As surely as we believe in Christ, and do His will, not exalting self but walking in all humility of mind, so surely will the Lord be with us. But He despises your fierce spirit; He is grieved with the hardness of your heart. Pray

that He will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe. Pray that He will give you a heart that will not permit you to turn a deaf ear to the widow or the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed. Pray that you may love justice and hate robbery and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in (Isaiah 58) will be fulfilled to you, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not." [Isaiah 58:10, 11.] *7LtMs, Lt 92, 1891, par. 3*

But you will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing like men who have been tried and proven and are firm as a rock to principle. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness brought from the conference at Minneapolis. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the spirit of Christ. *7LtMs, Lt 92, 1891, par. 4*

There is a work to be wrought in the heart of each one, that you may not sow tares. When the lips of the watchman are touched with a live coal from off the altar by the Lord of hosts, the trumpet will give a certain sound, very different from the sound we have hitherto heard. God has a living testimony for the world. This tame, lifeless sermonizing is not after God's order. I appeal to you, men in responsible positions, do not seek to meet the world's standard, to catch the world's ideas. Do not speak smooth things, prophesying deceit. The Comforter, the Holy Spirit of God, whom "the Father

shall send in my name,” said Christ, “shall convince the world of sin, of righteousness, and of judgment.” [*John 14:26; 16:8.*] The ministers of the Lord are to “reprove, rebuke, exhort, with all long-suffering and doctrine.” [*2 Timothy 4:2.*]*7LtMs, Lt 92, 1891, par. 5*

We have a heaven to gain and a hell to shun. We are under obligation as those who have made solemn vows to God and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, to declare faithfully the whole counsel of God. Ever remember that we are surrounded, encompassed, with a great cloud of witnesses, for the heavenly intelligences are looking upon us as ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. He who understands the dignity of our calling, the sacredness of our work, commands that we declare the message with unshrinking heart. We may well humble ourselves under the mighty hand of God, or He will humble us, but if we walk modestly and humbly before the Lord, He will accept us.*7LtMs, Lt 92, 1891, par. 6*

The Lord looks with disfavor upon those who would please the men of the world, while at the same time they accuse those whom God is using and manifest a satanic disrespect toward those whom they should highly regard. The tenderness of spirit, the kindness, the courtesy, the refinement of feeling, that characterizes those who are learning in the school of Christ has passed doubt of the heart and life of many who think that God is using them. The True Witness says, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:4, 5.*] If there were far more repenting and confessing and forsaking of sin, and less self-sufficiency and less self-boasting, we should see spiritual things more clearly. God desires that you come into vital connection with Himself, and then Christ will abide in the heart, and a pure flame of devotion will be kindled in the soul.*7LtMs, Lt 92, 1891, par. 7*

There has been a departure from God among us, and the zealous work of repentance and returning to our first love essential to restoration to God and regeneration of heart has not yet been done.

Infidelity to God has been making its inroads in our ranks, for it is the fashion to depart from Christ and give place to skepticism. The cry of the heart has been, "We will not have this man to reign over us." [*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. The true religion, the only religion of the Bible, that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed. It has been denounced as leading to enthusiasm and fanaticism. Take it back while it is not too late for wrongs to be righted, for you have sinned against God. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message that ever fell from human lips. What kind of a future is before us if we shall fail to come into the unity of the faith. When we are united in the unity for which Christ prayed, this long controversy, which has been kept up through satanic agency, will end, and we shall not see men framing plans after the order of the world because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch that they may see as God sees and work as Christ worked. Then will Zion's watchmen sound the trumpet in clearer, louder notes, for they will see the sword coming and realize the danger in which the people of God are placed. *7LtMs, Lt 92, 1891, par. 8*

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must become a unit, to be holy in life and pure in character. Let us no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul, which is represented by the offerings of the Moabites and Amorites. *7LtMs, Lt 92, 1891, par. 9*

O, shall not repentance take the place of unbelief and rebellion? or shall this state of impenitence and blindness continue until it shall be said unto us, as to the cities that spurned the offered mercies of Christ in the days of His ministry, "Woe unto thee, Chorazin! Woe

unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell"? [*Luke 10:13-15.*]7*LtMs, Lt 92, 1891, par. 10*

Manuscripts

Ms 1, 1891

Sermon/Abiding in Christ

Pine Creek, Michigan

January 11, 1891

Portions of this manuscript are published in *ML 289*. +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 15:1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." *7LtMs, Ms 1, 1891, par. 1*

Now if we would only take that to heart and believe it, oh what a change would be revealed in our religious life. "Without me," says Christ, "ye can do nothing." [*Verse 5.*] But abiding in Christ, receiving that sustenance and that power which Christ possesses, we will be like the fruitful branch that is grafted into the living vine. It will not be a limited supply of fruit that we shall bear, but it will be much fruit. And why should not this be the result if we are indeed abiding in Christ, in whom dwelleth all the fulness of the Godhead bodily? There is every encouragement given us that we may have a strong hold from above. Everything has been done for man that a God can do to bring us in right relation to Himself. None need be in the position of uncertainty where they now stand. None need to be occupying a neutral position in this work. Why should we not be Christlike in every respect? Why should we not be in a position as branches representing the True Vine, bearing rich clusters of the

graces of the Spirit, to reflect light to the world?⁷*LtMs, Ms 1, 1891, par. 2*

He says, “He pruneth every branch.” [*Verse 2.*] What for? That it may bring forth more fruit. Where there is a limited supply the pruning takes place so there will be a larger amount of fruit from that branch. When we have a right hold upon God we will do the works of God. The work of God in our world is one masterpiece of infinite wisdom. In the branches of the living vine are represented diversities which, co-existing in the one parent stock, present a matchless unity in fruit-bearing branches.⁷*LtMs, Ms 1, 1891, par. 3*

Christ came to our world to represent the Father. Everything was out of joint. Here was Satan who had been at work ever since his fall misrepresenting the Father, and Jesus Christ came to our world to set things in order. Satan had been at work in his way, afflicting the minds and bodies of the people, and when Christ came there was a counterwork set in operation in our world. In Nazareth He announced His mission. Opening the Scriptures to Esais, He read the prophecy concerning Himself (*Luke 4:18, 19*): “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.”⁷*LtMs, Ms 1, 1891, par. 4*

As soon as Jesus Christ came into the world there was the opposition of a most determined order against Him. Why? Because Satan saw He was going to bind about his powers, to reveal to man a life of faith in Christ and establish a life of communion with God, a life that consists of righteousness and peace and joy in the Holy Ghost, a life of happiness even in this world and eternal life in the world to come; but will Satan peaceably allow that? No indeed. But Christ Jesus has His angels, thousands upon thousands, and ten thousand times ten thousand, around His throne to do His bidding; and He sends them to earth, and they are circulating all through. What for? To press back the powers of darkness.⁷*LtMs, Ms 1, 1891, par. 5*

Satan is determined to have control of the minds and bodies of men

and women, but the Lord Jesus Christ came to limit the power of Satan, to bring light out of darkness. Here they are to fight the battles and Satan is constantly at work to present God as a stern, unrelenting Judge. And what did Christ come to the world for? To represent the Father. In Him dwelt the power and glory of God. The Scripture says it, and we believe it—Jesus Christ came to represent the Father, and Satan was on the field. You know how he tried to set up Herod to destroy all the young children in order that he might destroy Christ. Now, if we expect to be in this world to proclaim God in His loveliness, and in His power and goodness, we must expect there will be opposition of the very sharpest to be arrayed against us so that that work will not be done. Why? Because Satan has cast his hellish shadow right before us. Then if God is made manifest in the world there must be a great work to bring this about. *7LtMs, Ms 1, 1891, par. 6*

Jesus Christ left His royal throne and became a man among the children of men because He could not reach man in any other way. Humanity must touch humanity. How could Jesus Christ reach humanity? Only in veiling His glory by humanity itself. How could He know the afflictions of humanity? Only as He should clothe His divinity with humanity. Therefore He was afflicted in all points like as we are, yet without sin. Therefore we have the example of Jesus Christ. He stood in our world clothed with humanity and felt the woes and temptations wherewith humanity was beset in order that He might know how to succor those who were tempted. Now if we did not know of this, we might have discouragements. Oh, I cannot see what discouragements a Christian can have, because we have One who has traveled the way before us. *7LtMs, Ms 1, 1891, par. 7*

He says, No man cometh to the Father except by Me. [*John 14:6.*] Therefore it is important for us to study the life of Christ and understand what He is to humanity and what He is to us individually. We want to know what Jesus Christ is to the world, and when we know it aright, it is life everlasting. Many have a casual faith. You remember upon a certain time when Christ was healing the sick and restoring sight to the blind, a certain ruler came to Him and begged Him to come and raise his daughter who had died. *7LtMs, Ms 1, 1891, par. 8*

As Jesus went the multitude followed Him and thronged and pressed Him; and there was a poor woman who had been afflicted for years who, when she heard of His work, crowded into the throng that she might but touch the hem of His garment, and she knew she would be made whole. As she touched Him, Jesus knew immediately that virtue had gone out of Him, and He turned to His disciples and said, "Who touched me?" [*Luke 8:45.*] They answered Him, Master, the multitude throng Thee and press Thee, and askest Thou, Who touched Me? But Jesus said, Somebody hath touched me! He knew that woman who had been suffering so long, and He knew how she was pressing through the crowd to Him, and when she sees she cannot come directly before Him, she has such faith in His power to heal she says, If I can but touch the hem of His garment I will be made whole. That was a very important touch; not a casual touch; it was a touch of faith. And she put forth her hand and touched the hem of His garment and was made whole. Oh, this is what we want! That kind of a faith will give us power in the world; it will flash the light in the pathway of those in darkness. *7LtMs, Ms 1, 1891, par. 9*

Somebody hath touched Me! says Christ. Well, it is just like the branch that is connected with the living Vine; it bears the same fruit as the parent stalk. But here He says, Somebody hath touched Me. Then she came forward and told what had been done for her, how many years she had been sick, and how she had spent all she had on physicians and was no better, but just as soon as she touched the hem of His garment, she was made whole. *7LtMs, Ms 1, 1891, par. 10*

I have done it again and again, and realized in my touch that I was made whole. And when the agonies of death were upon me I have lifted up my voice and said, Heal me! and He has done it, and I can judge a little how this woman felt. Jesus wanted to represent the Father right before this multitude to show them that He was full of mercy and love and compassion, and here He was representing the Father in this very act. *7LtMs, Ms 1, 1891, par. 11*

He says, "I and my Father are one." [*John 10:30.*] This is what God is to us—a tender, compassionate, heavenly Father. He says, "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 abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” [*John 15:5, 7.*]7LtMs, Ms 1, 1891, par. 12

What can we ask for more than that? Christ has declared, “All power is given unto me in heaven and in earth.” [*Matthew 28:18.*] When God gave His Son, He gave all heaven in one gift; He exhausted all He had. He gave His Son to die for the penalty of the law transgressed. And when you gather about the throne of God in the judgment, when the cross of Calvary shall there be made to appear as it is, it will be enough to condemn every soul who has transgressed. He has shown the value of the law, that its claims are everlasting upon man. Could God have changed one jot or tittle to meet man in his fallen condition, then Christ need not have died. But because He could not, Christ had to die; He became man’s sacrifice, his penalty. He opened His bosom to take the arrows of [Satan] that man might be saved.7LtMs, Ms 1, 1891, par. 13

Now who will be loyal and true to the God of heaven? For them the pearly gates will open that they may enter in. Down here in the last chapter of the New Testament John the Revelator has opened the light. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:14.*] Precious, precious words are these to us!7LtMs, Ms 1, 1891, par. 14

Take courage, brethren and sisters, notwithstanding the enemy’s warfare is against the truth and will be to the close of this earth’s history. Christ came that man might be made perfect. And how? Through Christ, having escaped the corruption that is in the world through lust. Having overcome sin, and what? Principalities and powers, and spiritual wickedness in high places. God sent Jesus Christ into the world as Captain of our salvation, and He is made perfect through suffering.7LtMs, Ms 1, 1891, par. 15

Christ came into our world to sway back the powers of darkness and dispel the powers of the enemy. There he comes pretending to be an angel of light, and he says, If You will fall down and worship me I will give You all the kingdoms of the earth. Just you accept

something besides the truth! Shall we do it? Or shall we have the truth as it is in Jesus? He says, "Herein is my Father glorified, that ye bear much fruit. ... As the Father hath loved me, so have I loved you: continue ye in my love." [John 15:8, 9.] Now I read something which refers to the same here in the 17th chapter of John. He says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [John 17:19, 20.] That means us, doesn't it? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [Verse 21.] Now this is that oneness and unity that we want; and why the devil is so earnest and diligent is so that we shall not be united in the truth. There is no unity in error except for the one purpose to tear down the truth. Now Christ wants us to be one in the truth. *7LtMs, Ms 1, 1891, par. 16*

And He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." [Verse 20.] "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." [Verses 22, 23.] Now these words seem larger and larger to me every time I read them—"That thou hast loved them as thou hast loved me!" Can we grasp it? Is it not too high for us to take it in, and the hand of faith to lay hold upon it, that God will love those who believe on Jesus Christ as He loves His Son? What more could we ask than this, that He should love us, fallen humanity, as He loves His own Son? Yet if we believe on Him, He will love us as He loves Jesus Christ. Take it in, carry it home with you, feast upon it by day and night. *7LtMs, Ms 1, 1891, par. 17*

Night after night when I cannot sleep I lie and praise His holy name for what He has done for me. He stands before us today, your Advocate and my Advocate, and there He stands before the Father today with His wounded hands saying, I have graven them upon the palms of my hands; and if this will not break up the ice-bound soul, tell me what can?—That God will lift up fallen man and put upon him the righteousness of Jesus Christ. It tells it in the Book, but we

don't read it half enough. *7LtMs, Ms 1, 1891, par. 18*

We want to educate and train the mind to lay hold upon the vast resources placed at our command. Ask what ye will, and ye shall have it because Christ has said it. We will not ask for things to gratify ourselves, but to enlighten us. This is the last prayer that Christ made for His disciples just before He left them and was betrayed into the hands of Pilate. He was pleading in their behalf. Then here is another prayer that He has to offer: "Father, I will that those whom thou hast given me shall be with me where I am." [Verse 24.] He has done everything that a God could do that we shall be there, and if we are not there it is because we do not appreciate the price He has paid for us and take Christ as our personal Saviour. We can believe that He died for someone else, but we cannot believe that He died for us individually. *7LtMs, Ms 1, 1891, par. 19*

When I hear people ask, Won't you pray for us? I ask the question, Why don't you pray for yourselves? It is because they do not have the faith that the woman who followed after Christ had. She touched the hem of His garment and was made whole according to her faith. This is what we want; but Satan has so mystified our ideas that we do not believe the Saviour. Now do you take Christ as your personal Saviour? Do you come in such close relationship with God that you can say, He is my Saviour; He saves me; and I believe that He will save to the uttermost all that will come unto Him. We don't want to trust someone else to do the work. *7LtMs, Ms 1, 1891, par. 20*

Suppose all the members of our church were active members, and suppose you felt a sacred responsibility to represent Christ. You may have all the talent in the world but that doesn't give you the quality; you must draw that from Jesus Christ, and He will be to you everything. If there are any here who are in darkness, and you will come to Him in contrition, He says He hears the prayer of the contrite heart and He will answer and will be everything to you that you desire. *7LtMs, Ms 1, 1891, par. 21*

Let me read it here in the *57th [chapter] of Isaiah, (verse 13)*: "When thou criest, let thy companies deliver thee; but the wind shall

carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. 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 heart of the humble, and to revive the heart of the contrite ones." [Verses 13-15.] This is just the office work of the Holy Spirit. I am so thankful, so thankful that we have this assurance!⁷*LtMs, Ms 1, 1891, par. 22*

And then we have here in the *55th chapter* the most encouraging testimony to bring to the sinner. Just listen: "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. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Verses 7-11.] Thus God represents that the very nature that He has created is filled with gladness and joy to see the happiness of His people.⁷*LtMs, Ms 1, 1891, par. 23*

Why cannot we take God at His word, and live for Jesus Christ? The devil has his agents. But there are so many of us that are reluctant to use our intellect. Why do you pour over your darkness and talk over your discouragements? This is just what the devil wants, and it pleases him to see that men are flattered, and he enjoys these things. Now what are those doing who claim to have a living connection with the God of heaven? Are they working in Christ's line? Are they strengthening the weak hands and confirming the feeble knees? Are they taking the stumbling blocks out of the way that the glory of God may be revealed in our world, that sinners may be converted? I ask you in the name of the Lord God of Israel, What are you doing for the great sacrifice that has

been made in your behalf? *7LtMs, Ms 1, 1891, par. 24*

“Put on,” says the apostle, “the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [*Ephesians 6:11, 12.*] How are we ever going to stand against these? It is the power of hell that we are to meet. And how are we to stand? You must take hold from above, and labor as did Christ, and have the self-sacrifice that He had. Then what does Christ say to these? Open the gates of the city of God that those who have kept My truth may enter in. Then He invites them to enter into what? “The joy of thy Lord.” [*Matthew 25:21.*] What is that? Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works? Then what is the joy of the Lord? To see of the travail of His soul and be satisfied. *7LtMs, Ms 1, 1891, par. 25*

And what is your joy, co-laborers with Christ? I have been with Christ, yoked up with Him. Then He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you.” You have been framing yokes for yourselves, but they have been galling; and now He says, “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.*] That is what we want. *7LtMs, Ms 1, 1891, par. 26*

We have lost the simplicity of true godliness, and now we must find it through the truth of heavenly origin. You must know the terms of salvation, for our life depends upon it. Christ says, “I am the way, the truth, and the life.” [*John 14:6.*] He says, “Take my yoke upon you, and learn of me.” [*Matthew 11:29.*] That is what we want; but do we act like it? Don’t we act half of the time as though the responsibility of the Christian was a great yoke? Don’t we talk our darkness and discouragement, and the more you talk, the darker it becomes. Then what shall we do? Talk of Christ; open your hearts; clear away the rubbish, and invite Jesus in. Abide with me for the day is far spent, and the night is at hand. *7LtMs, Ms 1, 1891, par. 27*

Then we must educate the tongue every day, and the mind, gird it up. Says the apostle, “Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” [1 *Peter 1:13.*] Then what is it? “Look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” [2 *Corinthians 4:18.*] And this is where we are to look—at the future world. Christ came to our world because He saw men were making a world of an atom, and an atom of a world. Christ came to place the world in its relative importance. Will we let Him do the work? *7LtMs, Ms 1, 1891, par. 28*

What is Christ to you today? Is He your hope and crown of rejoicing? Every time you think of Him does your heart bound with joy, with love and gratitude to think that you can send your petitions to heaven and there is one there that has the censer and is standing before His Father’s throne pleading for you? And He wants you to have root in Him; and if you are rooted and grounded in Him, then you will be lifted up to have a right hold of immortal life. He doesn’t leave us in our weakness to fight these battles in our own finite strength, no indeed. While He shows them that all the confederate powers are arrayed against them, He tells them He will give them His Holy Spirit that they may grow into His likeness, and that the Father will love them as He loves Him. *7LtMs, Ms 1, 1891, par. 29*

Christ came to bring moral power to man; and when Satan has buried up the truth in a mass of rubbish, Christ comes and shows you how to get the field, that you may have the truth as it is in Jesus. Now while He points to the error and darkness He tells you that angels compose the ranks which war against Satan. He says, “I will send you the Comforter that he may abide with you forever. And 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.” [*John 14:16, 26.*] Even when brought before magistrates and lawyers, or when cast into prison, take no thought what ye shall answer; I will put words into your mouth. Well, here is One to stand with us in the battle. Don’t you love Him? I do. I see in Him matchless charms. Here He presents it to us, and what is it? A far more exceeding and

eternal weight of glory! What do you want richer than that? *7LtMs, Ms 1, 1891, par. 30*

Ask Isaiah who He is: “For 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.*] Oh, I am so glad that we have the Captain of the Lord’s host to be with us; then let us not be disappointed or discouraged. Christ came to bring moral power to man that through His righteousness you may be a partaker of the divine nature. He bridges the gulf sin has made, and now He is testing you to see if you will be obedient. *7LtMs, Ms 1, 1891, par. 31*

And shall we, in the face of all that God has done for us, be disloyal? God forbid. We want to be loyal and true to the God of heaven. You will have trials—you must expect them—but let us honor God. Don’t run to any living mortal with your trials and difficulties, but go to God, and then you will find that you are a branch grafted into the living Vine, and you will find that the sap and nourishment that flows in the living Vine is in you. And here He says, “If a man loves me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ... These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [*John 14:23, 25, 26.*] *7LtMs, Ms 1, 1891, par. 32*

Now when we begin to be discouraged and despairing, then if we search the Scriptures, why we will hang in memory’s hall the sweet utterances of God. And in the place of discouragement and darkness you will talk light, and rejoice in Christ your Saviour. Satan will tell you you are a sinner; yes, I know it, but Christ says, “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] But now when temptation comes upon us, and we err and make mistakes, what shall we do? “Confess your faults one to another and pray one for another.” [*James 5:16.*] Clear the King’s highway! Talk of the truth of Jesus. Don’t let your conversation be on low, cheap things. If you are abiding in Christ you can do this. You want

your words to be like apples of gold in pictures of silver. Then what? Talk of faith; talk of Jesus Christ; educate your mind to dwell upon Him; and don't allow a single seed to be sown of discouragement or doubt, for it will spring up and bear fruit.*7LtMs, Ms 1, 1891, par. 33*

But the precious plant of love must be cultivated and nourished and cherished, for Satan will blast them if he can. But how, says one, am I to do it? Think of Christ, talk of Christ, and then He will be in us and His glory will be there. And what is His glory? It is His character. Then the world can look on you and say, They have been with Jesus and learned of Him. They judge you by your words. Then let us praise God with open voices. We have everything to praise Him for; then let the glory roll back to its Source. Let us rejoice in the Lord. Here Christ says, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [*John 15:11.*] Why, if Christ's joy is in us, our joy will be full. We will have no taste then for theaters and all these amusements, for we will have Christ enthroned in the home, and He is everything to us. We want more of Jesus and a great deal less of self.*7LtMs, Ms 1, 1891, par. 34*

Now may the baptism of the Holy Ghost be upon us, then our intellect will be sanctified if we are abiding in Christ, and we will lay hold of the eternal treasure; and when we have found it we will rejoice and say, I have bought the field which contained the hidden treasure. Then let us represent to the world the goodness of Christ, His love; and in Him is joy and peace. Then let us rejoice in the Lord!*7LtMs, Ms 1, 1891, par. 35*

Ms 2, 1891

Missionary Work

Battle Creek, Michigan

January 9, 1891

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I have been laboring two months and two-thirds of the third month, constantly, and although I commenced in much feebleness, and [was] afflicted with infirmities, the Lord wrought in behalf of His people. We have seen the salvation of God. In this round of labor I spoke fifty-five times, and some of these meetings were occasions of most earnest labor, continuing from half past two till five and six o'clock, but always successful. On one occasion I was much perplexed to know and to understand my duty. I had painful gatherings in my ear that with severe colds made it hard for me. At Salamanca, N.Y. I was severely afflicted and thought I must return home. I went to my chamber and bowed before God, and before I had even asked, the Lord heard, and revealed Himself; the room seemed to be full of the light and presence of God. I was lifted out of all my discouragements and was made free and happy. I could not sleep, but I praised God with heart and voice. This blessing was just what I needed; courage, and faith, and hope were again in lively exercise, and I went on my way rejoicing.*7LtMs, Ms 2, 1891, par. 1*

Again at Brooklyn, N.Y., I had a deep, earnest desire for the Lord to work with His people. O, how my heart was drawn out in wrestling prayer to God that He would manifest His power on the Sabbath day and greatly bless His people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God; and this occasion to them was one never to be forgotten.*7LtMs, Ms 2, 1891, par. 2*

They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had

been newly raised up and was in need of encouragement. O, bless the Lord, bless the Lord, O, my soul! for the great goodness and mercy of God!⁷*LtMs, Ms 2, 1891, par. 3*

One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at that meeting and was greatly blessed. He said that he came to that meeting heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward, but he did not come; but the Lord met him. "I seemed to have the Lord Jesus close beside me," he said. "How lovely, how precious, I thought I could touch Him. I know Jesus was by my side." And then he broke out in a description of Christ as seen by the eye of faith. He was a man very reticent, of but few words; but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as He was revealed to him. Said he, "I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me." Others bore testimony of the power of the Holy Spirit that came upon them.⁷*LtMs, Ms 2, 1891, par. 4*

From this time my health improved decidedly. I spoke in Washington, D.C. eight times, commencing with Sabbath and closing the next Sabbath. I went to Baltimore on Sunday and spoke in a small hall full of people with great freedom. Then I had a severe attack with my head and was obliged to hasten home. As soon as I reached home, the pain left me, and I found that I was needed here. I spoke here Friday and Sabbath with great freedom. The Lord had been working here the Sabbath before, and the work here needed my testimony.⁷*LtMs, Ms 2, 1891, par. 5*

Eld. Smith has fallen on the Rock and is broken. Praise the Lord for this! He has made humble acknowledgements, and the Lord will surely manifest Himself to Eld. Smith. O, I am so glad that Satan's power is broken here in Battle Creek. I tell you there has been a resistance of my testimony. By some men of influence, such as Eld. Smith, there has been a counteracting of the messages that God has given to me for His people. The Lord is at work, and I pray that it may not cease till it shall be perfected in righteousness. I tell you

the Lord is not asleep; He knows the conflicts of His people. He sees the multitudes struggling against the powers of evil angels combined with evil men. The truth for this time is invested with a power which will make itself felt upon human minds, for the Spirit accompanies and gives it effect.*7LtMs, Ms 2, 1891, par. 6*

God has a work for each and a work for all. The recipients of His grace moved by the Spirit of Truth, will throw their sanctified human influences into the work. The cross of Christ must occupy the central place, Christ be lifted up as never before, and the attention of the people be riveted upon the world's Redeemer. We know comparatively little of the glory that attends the truth. O, we have so little faith! Jesus came to be the center of the recovered world. Says Christ, "I will implant the Holy Spirit in every heart that will open to me; I will be a living, abiding power in every element of influence, and engage every holy agency in the universe. All evil influences have confederated to corrupt and destroy. All who believe on me, shall under my banner combine to oppose them; I will conduct the warfare; I will give efficiency to the whole."*7LtMs, Ms 2, 1891, par. 7*

We must possess the missionary spirit in a large degree. In His lessons to His disciples, Christ was constantly teaching them that they must unite the human agency with the divine worker. They are to be active in doing good; they are to be the light of the world, catching the radiance of light from His throne and to transmit it to the world which Satan has enshrouded with his hellish shadow like a funeral pall.*7LtMs, Ms 2, 1891, par. 8*

Not only are the rays of light to shine in the home circle, but to the church, in bright and distant rays; and again, not to the church only, but the whole world. See how much is contained in the prayer of Christ in the *17th chapter of John*, constantly identifying Himself and combining Himself with His believing people, and His believing people binding up with Himself for the work of the salvation of a lost world. In His ministry He shows them the confederacy of evil arrayed against them, and reveals to them that they are in warfare with principalities and powers and spiritual wickedness in high places. But angels unite to compose that army; they are mingling in their ranks.*7LtMs, Ms 2, 1891, par. 9*

The Captain of the Lord's host is advancing with His army of heavenly angels to the work. Jesus is standing but a step, as it were, from the completion of His great sacrifice for the world. "Go ye into all the world and preach the Gospel to all creatures." [*Mark 16:15.*] He repeats His injunction over and over again in different forms, that they might after His death and resurrection [and ascension] to heaven, take in the significance of His words. After His resurrection, "then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer and to rise again the third day," and that remission of sins should be preached in His name among all nations, beginning at Jerusalem. [*Luke 24:45-47.*] "Ye shall receive power from on high after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." [*Acts 1:8.*]*7LtMs, Ms 2, 1891, par. 10*

He knew that peculiar trials would assail them and He declares, "All power is mine." [*Matthew 28:18.*] He assured them that they must go out under the shield of omnipotence. "Lo, I am with you always, even to the end of the world." [*Verse 20.*] "Go" was His last word spoken to His disciples and this was the last indication of His will while He was upon the earth. [*Verse 19.*] His first act in heaven corresponded with His expressed will on the earth. His Holy Spirit was sent to them in rich abundance. The heavenly endowment was given. We know the apostles commenced their work in Jerusalem; three thousand were converted in a day.*7LtMs, Ms 2, 1891, par. 11*

May the Lord arouse His people to action is my prayer. There is need for every individual member of the church to arouse to work for Jesus. The calls are coming in from every clime, "Come over and help us." [*Acts 16:9.*] "The Spirit and the Bride say Come, and let him that is athirst come, and whosoever will, let him come and take of the waters of life freely." [*Revelation 22:17.*] There is our work laid out in a comprehensive manner for the diffusion of the truth.*7LtMs, Ms 2, 1891, par. 12*

Jesus opened the fountain of life in the midst of the world and every soul who knoweth the Father and the Son are to be laborers together with God and to repeat the words in fullness and power,

“Come.” All are to stop their fretting with one another, all are to combine their living, sanctified influence, and with one voice, say “Come, send the word along.” “Come,” all along the lines a chain of living voices united with determined effort ring around the globe, and the whole church is to awake from the death like slumber and say, “Come,” and to act in character the invitation they make, “Come.” *7LtMs, Ms 2, 1891, par. 13*

No man or woman is excused in ease or indolence in this great or solemn work. We cannot copy the example of the world at all, in anything. There must be no needless expenditure of God’s intrusted capital. There must be a binding about of our supposed wants. *7LtMs, Ms 2, 1891, par. 14*

Life is valuable, too full of solemn sacred responsibility to be used in pleasing self. Let men and women consecrate themselves to the work. They must be loyal to Jesus Christ and reveal their love to men by letting their light shine forth in clear, bright rays to the world. *7LtMs, Ms 2, 1891, par. 15*

Every one must now rise superior to every phase of self-indulgence, and selfishness, and live their lives to God, abiding in Christ. Every one who knows Christ by experimental knowledge will copy His example. They will constantly endeavor to rise higher and still higher, not seeking the friendship of the world, but possessing a high and sanctified ambition to copy the example of Christ in perfection of Christian character and be co-laborers together with God. They are not to praise men, or to seek the praise of men, for all praise and all glory belongs to God. *7LtMs, Ms 2, 1891, par. 16*

Ms 3, 1891

Home Again

Battle Creek, Michigan

January 9, 1891

This manuscript is published in entirety in *14MR 66-69*.

Home again. We found all well at home. The meetings in Washington were excellent, and every meeting seemed to increase in interest. Every succeeding meeting was pronounced the best. I spoke eight times in Washington with perfect freedom. I commenced to speak on the Sabbath and ended the Sabbath following. We had a most blessed, powerful meeting on the last Sabbath. As in Danvers, nearly all in the house presented themselves for prayers. The presence of the Lord was in the meetings held, and the church was greatly strengthened and increased in faith and courage. *7LtMs, Ms 3, 1891, par. 1*

We visited Baltimore on Sunday [and spoke] in a small hall with much freedom. We returned at night, and [I] was very sick with heart difficulty. All became alarmed and thought it best for me to return at once to Battle Creek. We arrived here on Tuesday, Dec. 30. That night I was in great agony of soul all night for Eld. Smith. It seemed to me that unless he made confessions now, he never would come to the light. I could not sleep but prayed with all my heart and soul for the Lord to correct him by His Holy Spirit and break the spell that had so long held him from taking right positions. *7LtMs, Ms 3, 1891, par. 2*

I heard the next morning that the previous Sabbath had been a wonderful season of seeking the Lord. There were about two thousand in the tabernacle and the *Review and Herald Extra* was read, and the manifest power of God accompanied the reading of the matter. They say Battle Creek has not been so generally stirred before as on this occasion. All seemed to respond to the invitation to seek the Lord, and they had to say, Seek the Lord where you are; it is the best we can do. *7LtMs, Ms 3, 1891, par. 3*

Prof. Prescott read the matter, and paused a number of times, deeply affected, weeping. He then confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of all and especially of Brn. Waggoner and Jones. Bro. Jones, I think, was not present. He then took the arm of Bro Smith, and both went forward. Bro. Smith thus made a start; but, although Bro. Prescott opened the way, he did not improve the opportunity. All he said was, "The matter comes home to me; it means me."*7LtMs, Ms 3, 1891, par. 4*

Friday night I spoke with much power before the people. The Lord's Spirit was working. I wrote out some things to Eld. Smith, very plain things, but thought I would wait a little before giving it to him.*7LtMs, Ms 3, 1891, par. 5*

Sabbath I spoke in the forenoon from *Matthew 11:16-27*. I made a pointed application of these words, and the arrows from the Lord's quiver struck to the heart.*7LtMs, Ms 3, 1891, par. 6*

Sunday Elder Smith came to me, and we had lengthy talk. I was encouraged to see that he did not brace against me, and I withheld nothing from him, as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Bro. Smith read the matter I had written to him, and he made a straightforward confession to Prof. Bell, who was present, of the manner in which he had treated him. Then he commenced with Minneapolis and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy.*7LtMs, Ms 3, 1891, par. 7*

Bro. Rupert then confessed quite fully, and this was a very solemn meeting indeed. I knew the Lord was in our midst. As we separated, Bro. Smith took my hand, and said, "Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time, if the Lord will pardon me. I will not repeat the history of the past three years." Bless the Lord, O, my soul! Bless His holy name! My return was indeed the Lord's doing, and as soon as I reached home, the affliction left my heart and has not

returned since.*7LtMs, Ms 3, 1891, par. 8*

On the morrow, Sabbath, I go out of the city about fourteen miles to speak to a company newly raised up. Some important accessions to the cause of God have been made which greatly disturbed the church members; and Canright's cousin living in the place stirred up the people to send for Canright. He came, but did no harm; he only strengthened the ones who had embraced the truth and made more bitter those who were [in] opposition. Canright's own brother, who has been a backslider for years, embraced the truth and is now firm and decided. May the Lord bless him and make the believers more firm.*7LtMs, Ms 3, 1891, par. 9*

Ms 4, 1891

Character Building

Battle Creek, Michigan

January 9, 1891

Formerly Undated Ms 50. Portions of this manuscript are published in *MRmnt 109*. ⁺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.

The Lord will bless those who are acting their part in the great web of humanity to uplift, to release, to break, every yoke. Here we are each to be connected to all, and the whole to God. The Lord has His destined order of arrangements in His great plan, from the highest angel down to finite and sinful mortals; yet each are so closely related as parts of a great whole that not a single one can become detached and independent. Each one must fill his proper place according to his own ability, and diverse are the operations of the gifts of God, yet Jesus, the Center, the Source of all life, and of all power, pervades the whole.⁷*LtMs, Ms 4, 1891, par. 1*

Each member of the human family is pledged to promote the happiness of all, thus rendering each one a necessity to the welfare of the other. God purposes to train us to humble dependence upon Him who is all-sufficient, to the imitation of His own order of goodness, and to make the hand and heart of every worker in His great whole a consecrated channel through which His love shall flow to others. Our own happiness consists in making others happy. He who approaches nearest to the character of Jesus Christ will be advancing towards the perfection of Christian character.⁷*LtMs, Ms 4, 1891, par. 2*

By looking toward Jesus, the author and finisher of our faith, we become charmed with His excellency and are drawn upwards in thought, increasing in moral power through assimilation to the divine image. O, if man had only answered the plan of God there would have been continual advancement toward the copy of

heaven. Every word uttered, every action performed, draws, or sets in operation a train of influence that will be felt all along the line, transmitting a vital, moral, spiritual power. If the souls for whom Christ died realized the value of every action and word, how little there would be of vain talk, how little indulgence of flattery, how little jesting and joking! We would live a solemn life, influencing others for good and not for evil. *7LtMs, Ms 4, 1891, par. 3*

There is an atmosphere which surrounds the soul that is constantly felt by others either for good or evil, and this influence is affecting the characters of all with whom we associate. "No man liveth to himself." [*Romans 14:7.*] If the Lord is God, then let us follow Him, not afar off, but close beside Him. Then we shall engage in character building to some purpose, growing up into Christ, our living Head, continually brightening and conforming to the image of God. *7LtMs, Ms 4, 1891, par. 4*

Satan, with associate rebellious angels, having swerved from his allegiance to the Lord God, the only Potentate, was driven from Heaven, and the holy angels who became disloyal and untrue help him as he seeks to conform all things to his image and to infuse his own nature into individuals. Stimulated with hatred against God's holy law, he approaches man, seeking to gain his attention that he may misrepresent and falsify God. His hellish plots would efface from our world the image of the Divine, and stamp his own hateful, apostate image on the human soul. He could not employ force, but [with] the attention and the will given to him, he can act upon minds. When Satan dissolved relationship with the universe, and the Son of God in particular, he became altogether selfish, and ceasing to be a universal good, he became a universal evil. *7LtMs, Ms 4, 1891, par. 5*

We must reach a higher standard; the highest influences in all the universe should be embodied in all our works. This is the influence of the Comforter emanating from God. The heart of infinite love has discharged its power on the heart of the world. The plan of redemption is the divine economy of God, making man a living agency to press out the evil, and to urge the good to take its place. That our influence on each other shall not be destructive, the Holy Spirit is placed at our command to work its sanctifying, refining,

elevating, divine influence upon heart and character, and bring that influence into the service of God as His chosen, prepared instrumentality to overcome evil, and restore man to God.*7LtMs, Ms 4, 1891, par. 6*

When I see what we may be and what we may become through Jesus Christ, my whole heart is filled with uncontrollable longings to be imbued with the Spirit of Jesus Christ. "None of self, and all of thee." Why are our efforts so few and so feeble? Why do we not by living faith grasp the hand of infinite power? The greatest obstacles may be surmounted, impossibilities become changed to possibilities through faith, and the greatest obstacles become our greatest triumphs. "If I be lifted up from the earth I will draw all men unto me."*7LtMs, Ms 4, 1891, par. 7*

In the world where God should be is Satan's throne, but Christ says, There shall stand My throne where now is Satan's seat. Will we individually place ourselves in harmony with God? Shall evil influences form a confederacy against good? Shall all good form a strong power to oppose evil? God has a work for each and all to do. O, the riches of the fulness of the grace of God! Instead of the Lord Jesus moving farther from us on account of our guilt, He came nearer, in the fulness of the Godhead bodily. He exalted humanity; by taking upon Himself humanity, and becoming as one of us, He demonstrated to our senses how deep and abundantly God can love.*7LtMs, Ms 4, 1891, par. 8*

The Saviour suffered to bring to us salvation, and when He presents His character for us to copy, His mind rules our minds, even our thoughts are to be brought into captivity to Jesus Christ. Our God turned His whole divine self into a sacrifice. O, what depths of humiliation! No line can fathom it! O, what love, what matchless love, is exhibited in the lifting up of Jesus upon the shameful cross! And all for a world which refused to live unto God was this exhibition of self-denial for fallen man! O, amazing spectacle of a living God who gave Himself to save a perishing world!*7LtMs, Ms 4, 1891, par. 9*

John calls upon the world to behold such love which is known because of the cross uplifted. The richness of His gifts, the

vastness of His design, is beyond calculation and will be displayed for ages without end. O, that those who profess to know God did know Him whom to know is life and peace and immortal glory. To know Jesus Christ is to have a knowledge of the Infinite One. All the sanctified human influences are to be enlisted on the Lord's side. *7LtMs, Ms 4, 1891, par. 10*

What is earthly renown, what is earthly riches, what is a name here, compared with the glory that shall be revealed in us? The Lord saw that truth, intellectual, moral, and spiritual, is invested by the God of truth with a power and far-reaching influence corresponding to its peculiar nature and importance. Then how it dishonors God for any of us to claim to be His children <to work at cross purposes with God>. And how it dishonors the truth for us to walk in our <own> ways, doing our own works. We want to work the works of God. *7LtMs, Ms 4, 1891, par. 11*

I will say to the praise of God that I never saw such beauty and loveliness in the truth as today. We cannot see the beauty of the truth if we are continually neglecting our obligations to meet the mind of the Spirit of God. How feeble the efforts we make for the eternal world! The eyes of all the heavenly intelligences are fastened upon us to see how much we appreciate the gift of the Son of God and all excellent things with Him for our benefit. Will not this view of the amazing love of Jesus stimulate every soul to copy the model? Here in this world is to be fought the grand struggle, good against evil, and evil against good, of heaven against hell, and hell against heaven. The cross of Calvary is our only hope; through Christ every power will be vanquished and shall we not strive earnestly to know the plan of the conflict? *7LtMs, Ms 4, 1891, par. 12*

When we reached Battle Creek, we learned that the previous Sabbath there had been a wonderful work done. I send you these few items which are to me great comfort and relief. First I will say [that] on this tour of three months the Lord has wonderfully blessed me. I have spoken fifty-five times and have written three hundred pages. Praise the Lord, O, my soul, praise the Lord! The Lord it is who has strengthened and blessed me and upheld me by His spirit. What a work is before us! *7LtMs, Ms 4, 1891, par. 13*

We must be ever moving forward, onward, and upward, never to become common and cheap and low. [We are] bought with a price, and O, what a price! "Thy kingdom come, thy will be done on earth as it is done in heaven!" [*Matthew 6:10.*] What a request is this, what possibilities and probabilities do these words comprehend. The Lord Jesus would open before His believing ones the prospect of continual progression and improvement. Infused with His Holy Spirit we may reach the highest standard.*7LtMs, Ms 4, 1891, par. 14*

"I in them, and them in me, that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them as thou has loved me." [*John 17:23.*] What statement could be made to comprehend more than this prayer takes in? We see what God is prepared to do for us; and we are to despair of nothing—hope and believe in everything that will give the human agency efficiency through Christ Jesus only, for we are dependent upon the agency of God. We are commanded to do unto others as we would that they would do unto us. He lays <before us> the position we <should> occupy toward the world, and our relative duty toward the world, as His ordained agencies to represent Christ and to impress them with a sense of their accountability to God.*7LtMs, Ms 4, 1891, par. 15*

We are, through faith and the righteousness and efficiency of Jesus Christ, to reach the throne of God, praying that earthly influences may become divine. Our means of doing good are never exhausted since it is our privilege to draw upon Jesus Christ and call to our assistance unseen heavenly intelligences. We may co-operate with Christ, and if we ask Him to do this He will cooperate and set in motion the divine agencies in our behalf in doing His work.*7LtMs, Ms 4, 1891, par. 16*

In doing our duty in the fear of God we are not alone. We must seek to the best of our powers to create in others a disposition to employ to their utmost all the capabilities and powers lent them of God to do His work, not for self glory, but that God may be glorified. Self must be hidden in Jesus, and the light of the world revealed.*7LtMs, Ms 4, 1891, par. 17*

Ms 5, 1891

Sermon/Thoughts on *Isaiah 58*

Pine Creek, Michigan

January 10, 1891

Portions of this manuscript are published in *Ev 244; 1BC 1095; CTr 86; 5MR 34-35*. ⁺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.

Isaiah 58:1. “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” [*Verses 1-7.*]7LtMs, Ms 5, 1891, par. 1

Now we can see what the Lord delights in their doing.7LtMs, Ms 5, 1891, par. 2

“Then shall thy light break forth as the morning.” [*Verse 8.*] Well, this is what we wanted to know, Where we can find the light? It will

break forth as the morning! What is it that will give us the light? By getting out from ourselves and seeing what good we can do for others that are around us. We may feel that it is too great a task upon us, but in doing good to others it reacts back upon us, and if we comfort others with the comfort wherewith we are comforted, the blessing will come back to us. And how? “Ye are laborers together with God.” [1 *Corinthians* 3:9.] *7LtMs, Ms 5, 1891, par. 3*

You see, we are drawing in the same line with Jehovah, and all of the heavenly intelligences are interested in the work going on here in this earth. If there had not been that interest, none of us could be saved. And notwithstanding man transgressed God’s holy law, Jesus Christ steps forward and says, I will die that they may have life; I will take the penalty of the law upon Myself, and give man another trial. Now, while this is granted, it is our time to work. Not merely the ministers, but every soul who claims to know God and Jesus Christ are under obligation to God. How? Why, He has bought us by the infinite price of His own blood, therefore we are to be engaged in laboring for fallen humanity. *7LtMs, Ms 5, 1891, par. 4*

We are not here in this world to glorify and amuse ourselves; we are not here to be butterflies, but we are bought of Christ and every power of the mind and intellect, yes, every power of the being has been purchased by the Son of God to be employed by the Master. “Ye are laborers together with God.” [*Verse 9.*] Do you want any higher business? Do you want any greater honor? Do you want any better pay? Ah, say they, I don’t see as I am getting any pay for it. That is what they are saying here in Malachi. *7LtMs, Ms 5, 1891, par. 5*

But is this the way to talk? No, indeed! We want to catch sight of the heavenly attraction. We want to see the glory and attraction there is for those who seek for glory and heavenly honor and immortal life—a life that measures with the life of God. And what more? An inheritance which fadeth not away reserved in heaven for you. Is there anyone here who has had his expectations fade away? Are there any here who have had their plans vanish? Are there any here who know what it is to lose earthly possessions? But the possessions granted by God “fadeth not away, reserved in heaven

for you.” [1 Peter 1:4.] *7LtMs, Ms 5, 1891, par. 6*

Jacob in his dream saw the ladder, the base of which rested upon the earth and the topmost round reaching into the highest heaven while the angels of God were ascending and descending upon this mystic Ladder, and when he awoke he said, “Surely the Lord is in this place, and I knew it not.” [*Genesis 28:16.*] Thus it is with us. If our eyes could be opened, we would see the angels of God all around us, and the evil angels are here also trying to destroy us, but the good angels are pressing them back. *7LtMs, Ms 5, 1891, par. 7*

Jacob thought to gain a right to the birthright through deception, but he found himself disappointed. He thought he had lost everything, his connection with God, his home, and all; and there he was a disappointed fugitive. But what did God do? He looked upon him in his hopeless condition, He saw his disappointment, and He saw there was material there that would render back glory to God. No sooner does He see his condition than He presents the mystic ladder which represents who? Jesus Christ. And here is a man who had lost all connection with God, and the God of heaven looks upon him and consents that Christ shall bridge the gulf which sin has made. We might have looked and said, I long for heaven but how can I reach it? I see no way. That is what Jacob thought, and so God shows him the vision of the ladder, and that ladder connects earth with heaven, with Jesus Christ. A man can climb it, for the base rests upon the earth, and the top-most round reaches into heaven. Then he climbs right away from the customs, practices, and fashions of earth right towards heaven, and the light and glory of God is upon every round of this mystic ladder, and man climbs upon who? Jesus Christ. Clings to what? Jesus Christ. Made one with whom? Jesus Christ. There he is holding to the ladder, climbing the ladder round by round, and it is his work to get every one to come. *7LtMs, Ms 5, 1891, par. 8*

Now we find that the battlements can be reached and that God is above the ladder and is waiting with arms outstretched to help every soul that will come into the everlasting kingdom of our God. Praise His holy name! Ye inhabitants of the earth, praise Him! And why? Because through Jesus Christ, whose long human arm

encircles the race while with His divine arm He grasps the throne of the Almighty, the gulf is bridged with His own body; and this atom of a world which was separated from the continent of heaven by sin and became an island, is again reinstated, because Christ bridged the gulf—Christ has bridged it!*7LtMs, Ms 5, 1891, par. 9*

Here is a soul in danger; well, God stands ready to help that soul. All the heavenly angels will be sent to assist that soul. There are those who still wait for the messenger of God to come to their assistance, but if they could only appreciate it they could be kept from evil as God kept the children of Israel in the wilderness. They did not appreciate the fact that God was protecting them from the fiery serpents that were all around them, but when God withdrew His protection and they were bitten by these serpents, then it was that they could understand it and acknowledged God. But did God leave them when they were bitten? No, His hand was stretched forth to save them. There was a brazen serpent made and raised up on a pole, and those who were bitten could look at that and were healed.*7LtMs, Ms 5, 1891, par. 10*

But they must look if they would live. So it is with us, it is our work to look to Jesus Christ and live. But Satan has instituted everything that he can to keep man from looking. To look to Jesus upon the cross of Calvary is to live. Everything has been done by Satan to divert our attention away from Christ and away from Heaven that we shall not look. Now we want to look to Jesus Christ upon the cross, and in looking to Him we live. It is the very work the enemy is doing constantly to intercept our view, that we shall not see a lifted up Saviour, that we shall not discern One who has Himself been lifted upon the cross, that we cannot behold Him. But we must not let anything intercept our view. We want to have bright and clear views of Jesus Christ. Here we see the very work we are to do. There is to be a people to take their stand for God, to love and obey Him.*7LtMs, Ms 5, 1891, par. 11*

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” [*Isaiah 58:1.*] Oh, then, there are sins in the house of Jacob! There are transgressions among the professed people of God! Well, what is it? “Yet they seek me daily, and delight to know my ways, as a

nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinance of justice; they take delight in approaching unto God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labors. Behold ye fast for strife and debate, and to smite with the fist of wickedness: Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?*7LtMs, Ms 5, 1891, par. 12*

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*7LtMs, Ms 5, 1891, par. 13*

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.*7LtMs, Ms 5, 1891, par. 14*

“Then shalt thou call, and the Lord shall answer.” [*Verses 2-9.*] He will answer, What will you have? What shall I do for you? “thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.” [*Verses 9, 10.*] That is just what we want—we want light as the noonday. We want the cloud that comes from the world rolled back, and we want the revealings of God to us. “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.” [*Verse 11.*]*7LtMs, Ms 5, 1891, par. 15*

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” [Verse 12.] “And they that shall be of thee,” now mark these words, “shall build the old waste places.” What is that? Why, somebody has been trampling on the law of God. They that shall be of thee shall build the old waste places. What next? They shall raise up the foundations of many generations; and they shall be called, what? The repairer of the breach, The restorer of paths to dwell in. What is that? It is the everlasting law of Jehovah, and it was the transgression of that [law] that brought the fall of man. *7LtMs, Ms 5, 1891, par. 16*

Here it says, “And if thou draw out thy soul to the hungry.” [Verse 10.] What is this hungering? If there is not a hungering, a starving for the word of God, tell me? Then he says, “Then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 10, 11.] Why, in living connection with the God of heaven we are drawing our support from the heavenly fountain. *7LtMs, Ms 5, 1891, par. 17*

“And they that be of thee shall build.” Oh, there is something to build! “And they that be of thee shall build the old waste places, thou shalt raise up the foundation of many generations.” [Verse 12.] What is that? It is the law of Jehovah. They have been broken down, and somebody must build them up! “And they shall be called the repairer of the breach,” what breach? In the law of God. It has been trampled under foot of man, and it must be built up. Do you suppose God will see His work all spoiled and not be lashed into a fury about it? Why, He will set everything in heaven to work to accomplish His purpose. *7LtMs, Ms 5, 1891, par. 18*

And they shall be called the repairer of the breach. Who has made a breach? Why, Satan, and he has been teaching that Christ came to abolish the law. But what did he come to do? To magnify it and make it honorable. And they shall be called the repairer of the breach. Who has been making a breach? The man of sin. He has said the fourth commandment was changed. But Christ came to

make up the breach.*7LtMs, Ms 5, 1891, par. 19*

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” [*Verses 13, 14.*]*7LtMs, Ms 5, 1891, par. 20*

Well now, where is the breach made? In the law of God. Who has been making it? The man of sin. Now, shall we follow him or shall we follow those who are making it up? There are some who are making it up. They have picked out that commandment which says that God made the world in six days and rested on the seventh, and [they] say it doesn't make any difference which day you keep. But we have decided that it is best to be among the obedient. But there has been a breach made, and who is going to help to make up the breach? We call upon you in the name of the Lord God of heaven and ask you to help make it up. We are not afraid to stand before the whole world and ask you to help make up that breach that has been made in the law of the Lord God, Jehovah.*7LtMs, Ms 5, 1891, par. 21*

We have not come here at this time to tell you it makes no difference whether you keep the law of God or not. It makes every difference, and we want to be obedient to the law of Jehovah, and we want to be in that position, raising up, what? The foundation of many generations. Who has broken it down? The man of sin. And we don't want to be upon his side, but among those who are repairers of the breach which has been made in the law of Jehovah. This is the foundation of heaven and earth, and we will be loyal and true to it if we are loyal and true to the God of heaven.*7LtMs, Ms 5, 1891, par. 22*

The law of Jehovah is the foundation of many generations, and we want to be found the repairers of the breach which the man of sin has made. What was the breach made in? The law of God. And what are we to lift up? The law of Jehovah, which is the foundation

of many generations. This is our work, and if you can tell of a better work for us to engage in which will honor God more, we will take that work, but we intend to be loyal to the God of heaven. We expect the truth will meet with disfavor, but is it best for us to obey God or to listen to man?*7LtMs, Ms 5, 1891, par. 23*

We have decided that it is best to listen to God and raise up the foundation of many generations. And what is it? The law of God! Lift it up; and we calculate to do it as long as God gives us breath. But in lifting it up we find it doesn't agree with everybody; but the question is, On whose side are you? Are you on the side of God, the side of those who are going to be repairers of the breach, the restorers of paths to dwell in, or on the side of those who are tearing it down?*7LtMs, Ms 5, 1891, par. 24*

We have chosen to be true, because it is best every time, and if we are in a minority here below, we are on the side of God, and God is a majority every time. Let me be in harmony with the heavenly host, then let the enemy throw out his bitterness and wrath as he ever has done. I will be loyal and true to God's commandments. But if there are those who want to go in the other way and risk it, we don't want to risk it. We have decided not to be transgressors of God's law. We have decided to obey and live, and there is no power that can interpose between us and the God of heaven. We have decided to keep His law as the apple of the eye. Is the eye tender? We know it is; we know there cannot be a speck that gets into the eye without it pains the whole body, and we want to be just as loyal to the Lord as we would preserve the eye.*7LtMs, Ms 5, 1891, par. 25*

I have been in this work for the last forty-five years, and I have been doing—what? Raising up the foundation of many generations. “Thou shalt be called the repairer of the breach.” [*Verse 12.*] What breach? There has been made a breach in the law of God, the fourth commandment dropped right out, makes no difference what day you keep! It does make every difference! And we have decided to keep His law as the apple of our eye. We keep our eyes carefully, and we want them to see as God sees, and we want to work in the line God works. How long have we been engaged in this work? Many, many years and we have been trying to raise up the

foundation of many generations. *7LtMs, Ms 5, 1891, par. 26*

“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.” [Verses 12, 13.] All the men in creation may say the Sabbath is of no account; shall we believe them, or God? We have decided to believe God. I have been engaged in this work for the last forty-five years, what doing? Making up the breach. Who has made a breach? The man of sin. Now, men may raise up all the combativeness they please, but the commandments of God are the commandments of God still. *7LtMs, Ms 5, 1891, par. 27*

We have decided to keep God’s commandments and live, and His law as the apple of our eye. Let men rail out against the law of God, and trample His commandment-keeping people under their feet. Can they do it? It is impossible. God has His measurement of character, and it is those who obey Him that live and those who keep His law as the apple of their eye that He preserves. Now if we want to preserve the apple of the eye, you see how careful we are of it, and that law is to be preserved as the apple of the eye. *7LtMs, Ms 5, 1891, par. 28*

“If thou turn away thy foot from the Sabbath.” [Verse 13.] Then God has a Sabbath. What day is it? The one He rested upon in the beginning after He had worked six days. There is no other. “And call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways (breaking the Sabbath), nor finding thine own pleasure, nor speaking thine own words.” [Verse 13.] Then shalt thou act mournful and sorrowful? No indeed. “Then shalt thou delight thyself in the Lord.” [Verse 14.] Well it must be now, right here in this world, right here in the conflict, and we will be kept as the apple of His eye right here. *7LtMs, Ms 5, 1891, par. 29*

“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.” [Verse 14.] There it is. We take the words from God. We will let men do their work, but our work will be to keep the commandments of God, stand upon this eternal basis, and raise up the foundation of many generations. We are to keep His commandments and live, and His law as the apple of the eye,

notwithstanding Satan is arrayed against it.⁷*LtMs, Ms 5, 1891, par. 30*

I know God is on our side, and the angels are on our side. We have ten thousand times ten thousand, and thousands of thousands of angels that are engaged in this work to help to make up the breach. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day" [*Verse 13*], that is God's day, the one He instituted in Eden. Now we calculate to worship God upon His holy day, and we thank God it is our privilege to help to make up the breach. Who will unite with us? We are not ashamed of the work. We commenced this work in the name of the Lord God of Israel, and we will not be ashamed of it. "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." [*Verse 14.*]⁷*LtMs, Ms 5, 1891, par. 31*

Ms 6, 1891

Our Duty to the Colored People

Battle Creek, Michigan

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There has been much perplexity as to how our laborers in the South shall deal with the "color line." It has been a question to some how far to concede to the prevailing prejudice against the colored people. The Lord has given us light concerning all such matters. There are principles laid down in His Word that should guide us in dealing with these perplexing questions. The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of His ministry He declared His mission: "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.*]⁷*LtMs, Ms 6, 1891, par. 1*

The Redeemer of the world was of humble parentage. He, the Majesty of heaven, the King of glory, humbled Himself to accept humanity, and then He chose a life of poverty and toil. "For our sakes he became poor, that we through his poverty might be rich." [*2 Corinthians 8:9.*] When one came saying, "I will follow thee whithersoever thou goest," Jesus answered him, "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 8:19, 20.*] He, the Majesty of heaven, depended upon the generosity of His followers.⁷*LtMs, Ms 6, 1891, par. 2*

Jesus did not seek the admiration or applause of the world. He commanded no army, He ruled no earthly kingdom. He passed by the wealthy and honored of the world. He did not associate with the leaders of the nation. He dwelt among the lowly of the earth. To all

appearance He was merely a humble man, with few friends. Thus He sought to correct the world's false standard of judging the value of men. He showed that they are not to be estimated by their outward appearance. Their moral worth is not determined by their worldly possessions, their real estate or bank stock. It is the humble, contrite heart that God values. With Him there is no respect of persons. The attributes that He prizes most are purity and love, and these are possessed only by the Christian.⁷*LtMs, Ms 6, 1891, par. 3*

Jesus did not choose His disciples from the learned lawyers, the rulers, the scribes, and Pharisees. He passed them by because they felt whole, as many feel in this age, and prided themselves on their learning and position. They were fixed in their traditions and superstitions, teaching for doctrines the commandments of men. He who could read all hearts chose poor fishermen who were willing to be taught. He gave them no promise of large salary or worldly honor, but told them they should be partakers with Him in His sufferings. Jesus, while in this world, ate with publicans and sinners and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, to lift them up from their low habits and manners. In all this He set us an example that we should follow in His steps.⁷*LtMs, Ms 6, 1891, par. 4*

Those who have a religious experience that opens their hearts to Jesus will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which was lost. They will not, in Pharisaical pride and haughtiness, withdraw themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." [*Romans 1:14.*]⁷*LtMs, Ms 6, 1891, par. 5*

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward, or die a coward, leaving my work undone. I must follow my Master's

footsteps. It has become fashionable to look down upon the poor and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy, tenderness, and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teachings!*7LtMs, Ms 6, 1891, par. 6*

While in St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: "All ye are brethren." [*Matthew 23:8.*] The Spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth, there are colored brethren who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children. Those who have spoken harshly to them, or have despised them, have despised the purchase of the blood of Christ; and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor that they themselves are capable of.*7LtMs, Ms 6, 1891, par. 7*

The color of the skin does not determine character in the heavenly courts. "If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; ... seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [*1 Peter 1:17-22.*] "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor

uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.” [*Colossians 3:9-12.*]7LtMs, Ms 6, 1891, par. 8

“Who,” says Paul, “maketh thee to differ?” [*1 Corinthians 4:7.*] The God of the white man is the God of the black man, and the Lord declares that His love for the least of His children exceeds that of a mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity—how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing care for him. The love bestowed upon him is strong and deep—a love such is not given to beauty, talent, or any other natural gift. As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness, as if to shield him from the world’s rude touch? “Can a mother forget her sucking child? Yea, they may forget, yet I will not forget thee.” [*Isaiah 49:15.*]7LtMs, Ms 6, 1891, par. 9

O, what impartial love the Lord Jesus gives to those who love Him! The Lord’s eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and difficulties that lie in their path, should yet with a cheerful spirit accept their life, as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors.7LtMs, Ms 6, 1891, par. 10

The parable of Dives, the rich man, and Lazarus, the beggar who feared God, is presented before the world as a lesson to all, both rich and poor, as long as time shall last. Dives is represented as lifting up his eyes in hell, being in torment, and seeing Abraham afar off and Lazarus in his bosom, “he cried and said, Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus, evil things; but

now he is comforted and thou art tormented.” [Luke 16:24, 25.]7LtMs, Ms 6, 1891, par. 11

When the sinner is converted, he receives the Holy Spirit, that makes him a child of God and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe in Him, His cleansing blood is applied to them. The black man’s name is written in the book of life beside the white man’s. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man.7LtMs, Ms 6, 1891, par. 12

If a red man, a Chinese, or an African gives his heart to God in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humble African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” [Matthew 25:34.] Arranged on the right and left of the throne of God are the long columns of the heavenly host, who touch the golden harps, and songs of welcome and praise to God and the Lamb ring through the heavenly courts. “He that hath an ear to hear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” [Revelation 2:7.]7LtMs, Ms 6, 1891, par. 13

Among what are called the higher classes, there is a demand for a form of Christianity suited to their fine tastes. But this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom He hath sent. The heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, He put a stern rebuke upon those who attach so much importance to color or caste and refuse to be

satisfied with such a type of Christianity as Christ accepts.*7LtMs, Ms 6, 1891, par. 14*

The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice, pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ.*7LtMs, Ms 6, 1891, par. 15*

I call upon every church in our land to look well to your own souls. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [*2 Corinthians 13:5*.] God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not lose sight of this fact: that unless you put on Christ, and His Spirit dwells in you, you are slaves of sin and of Satan. Many who claim to be children of God are children of the wicked one and have all his passions, all his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise any one whom Christ has purchased with His own blood.*7LtMs, Ms 6, 1891, par. 16*

Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart and they become one with Christ, they will have the same spirit that He had. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God. If Jesus is abiding in our hearts, we cannot despise the colored man. He is journeying to the same heaven, who has the same Saviour abiding in his heart. When these unchristian prejudices are broken down, more earnest effort will be put forth to do missionary work among the colored race.*7LtMs, Ms 6, 1891, par. 17*

When the Hebrew people were suffering cruel oppression under the hand of their taskmasters, the Lord looked upon them, and He called Israel His son. He bade Moses go to Pharaoh with the

message, "Israel is my son, even my firstborn. And I will say unto thee, Let my son go that he may serve me." [*Exodus 4:22, 23.*] The Lord did not wait until His people went forth and stood in triumph on the shores of the Red Sea before He called Israel His son, but while they were under oppression, degraded, down-trodden, suffering all that the power and the invention of the Egyptians could impose to make their lives bitter and destroy them, then God undertakes their cause, and declares to Pharaoh, "Israel is my son, even my firstborn."*7LtMs, Ms 6, 1891, par. 18*

What thoughts and feelings did the message arouse in Pharaoh? "This people, my slaves, those whom the lowest of my people despise, the God of such a people I care not for, neither will I let Israel go." But the Word of the Lord will not return unto Him void; it will accomplish the thing whereunto it is sent. The Lord speaks in no uncertain manner. He says, "Let my son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy firstborn." [*Verse 23.*]*7LtMs, Ms 6, 1891, par. 19*

God cares no less for the souls of the African race that might be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the laws of marriage, breaking up the family relation, tearing wife from husband and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up. The truth must be carried to them. They have souls to save as well as we.*7LtMs, Ms 6, 1891, par. 20*

At the General Conference of 1889, resolutions were presented in regard to the "color line." Such action is not called for. Let not man take the place of God, but stand aside in awe, and let God work upon human hearts, both white and black, in His own way. He will

adjust all these perplexing questions. We need not prescribe a definite plan of working. We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin.*7LtMs, Ms 6, 1891, par. 21*

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle and let those who accept the truth be educated to be Bible Christians, working according to Christ's order.*7LtMs, Ms 6, 1891, par. 22*

You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice.*7LtMs, Ms 6, 1891, par. 23*

Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.*7LtMs, Ms 6, 1891, par. 24*

There are able colored ministers who have embraced the truth. Some of these feel unwilling to devote themselves to work for their own race; they wish to preach to the white people. These men are making a great mistake. They should seek most earnestly to save their own race, and they will not by any means be excluded from the gatherings of the white people.*7LtMs, Ms 6, 1891, par. 25*

White men and women should be qualifying themselves to work

among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States, not merely picking out the favorable fields. God has children among the colored people all over the land. They need to be enlightened. There are unpromising ones, it is true, but you will find similar degradation among the white people; but even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practices will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man; He marks the surroundings and sees how these have formed the character, and He pities these souls.*7LtMs, Ms 6, 1891, par. 26*

Is it not time for us to live so fully in the light of God's countenance that we, who receive so many favors and blessings from Him, may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the customs and practices of the world? Should it not be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the Spirit of Christ, showing that we are one brotherhood?*7LtMs, Ms 6, 1891, par. 27*

Those who have been favored with opportunities of education and culture, who have had every advantage of religious influence, will be expected of God to possess pure and holy characters in accordance with the gifts bestowed. But have they rightly improved their advantages? We know they have not. Let these privileged ones make the most of their blessings and realize that they are thus placed under greater obligation to labor for the good of others.*7LtMs, Ms 6, 1891, par. 28*

God will accept many more workers from the humble talks of life if they will fully consecrate themselves to His service. Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God and learn of Him,

many can, without this, do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the conferences for support. Let those who can do so give their time and what ability they have; let them be messengers of God's grace, their hearts throbbing in unison with Christ's great heart of love, their ears open to hear the Macedonian cry.*7LtMs, Ms 6, 1891, par. 29*

The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways, as they can, without being salaried. There is altogether too much dependence on machinery, on mechanical working. Machinery is good in its place, but do not allow it to become too complicated. I tell you that in many cases it has retarded the work and kept out laborers who in their line could have accomplished far more than has been done by the minister who depends on sermonizing more than on ministry. Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." [*Romans 13:14.*] Work in any capacity, work where God leads you, in the line best suited to your talents and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power and adaptability to the work.*7LtMs, Ms 6, 1891, par. 30*

You must have grace and the love of God in order to succeed. The strength and spirituality of the people of God are manifest by the distinctness of the line of demarkation which separates them from the world. The people of the world are characterized by love for earthly things; they act selfishly, regardless of the principles which Christ has set forth in His life.*7LtMs, Ms 6, 1891, par. 31*

Christians will manifest the self-sacrificing spirit of Christ in their work, in connection with every branch of the cause. They will do this heartily, not by halves. They will not study their own aggrandizement nor manifest respect of persons. They will not, cannot, live in luxury and self-indulgence, while there are suffering ones around them. They cannot by their practice sanction any phase of oppression or injustice to the least child of humanity. They are to be like Christ; to relinquish all selfish delights, all unholy

passions, all that love of applause which is the food of the world. They will be willing to be humble and unknown, and to sacrifice even life itself for Christ's sake. By a well-ordered life and godly conversation they will condemn the folly, the impenitence, the idolatry, the iniquitous practices of the world.*7LtMs, Ms 6, 1891, par. 32*

The converting power of God must work a transformation of character in many who claim to believe the present truth or they cannot fulfill the purpose of God. They are hearers but not doers of the Word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, "You have given yourselves to me, and I give you to the world. I am the light of the world; I present you to the world as my representatives." As Christ in the fullest sense represents the Father, so are we to represent Christ. Let none of those who name the name of Christ be cowards in His cause. For Christ's sake stand as if looking within the open portals of the city of God.*7LtMs, Ms 6, 1891, par. 33*

Ms 7, 1891

Christian Service in the Living Church

Petoskey, Michigan

June 10, 1891

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What are God's plans and purposes concerning us? Christ, the world's Redeemer, was God in human flesh. He was the Majesty of heaven, the King of glory. He was the greatest Teacher the world ever knew. Tender, compassionate, sympathetic, ever considerate for others, He represented the character of God, and was constantly engaged in service for God. And as Jesus was in human nature, so God means His followers to be. When we rise above this earthly atmosphere, and look into the face of Jesus Christ, we see God revealed in His character.*7LtMs, Ms 7, 1891, par. 1*

Christ was meek and lowly. When He was reviled, He reviled not again. But He was very severe when sin and deception and hypocrisy were manifested by the scribes and Pharisees. From His lips came the most terrible denunciations against the pretended piety with which they covered up their hypocrisy, their unjust dealing, and their inhumanity to their fellow men.*7LtMs, Ms 7, 1891, par. 2*

The meek and lowly One read the sentiments of every heart. He is a perfect Saviour. On special occasions, when He saw the deceptions which, by Satan's suggestions, were leading men from light and truth into darkness, when He saw men under Satan's dictation, fighting against Omnipotence, divinity flashed through humanity, and as a judge, He pronounced the condemnation of the wrong-doers. The light of His divinity flashed about Him, and many of the people who heard His words, believed. There was no guile on His lips, and the words He spoke came to pass in the terrible

judgments which fell upon the Jewish nation. *7LtMs, Ms 7, 1891, par. 3*

“Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he that settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity, therefore his taste remained in him, and his scent is not changed. Therefore, behold the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.” [*Jeremiah 48:10-12.*] “And it shall come to pass at that time that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. ... The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.” [*Zephaniah 1:12-14.*] “Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.” [*Judges 5:23.*]*7LtMs, Ms 7, 1891, par. 4*

This description of Moab represents the churches that have become like Moab. They have not stood at their post of duty as faithful sentinels. They have not co-operated with the heavenly intelligences by exercising their God-given ability to do the will of God, pressing back the powers of darkness and using every power God has given them to advance truth and righteousness in our world. They have a knowledge of the truth, but they have not practiced what they know. The pastors and elders have not advanced in zeal, and the churches are dead spiritually. They are as salt without the virtue, the saving properties, which salt is supposed to have. This cold and lifeless state is contagious. *7LtMs, Ms 7, 1891, par. 5*

The officers of the churches, the presidents of conferences, are in need of being converted. O how much a revival is needed in the churches. Variance exists; many hearts are filled with envy, evil surmisings, and evil thinking. Evil speaking is heard. The Lord is ashamed to call the members of such churches brethren. *7LtMs, Ms 7, 1891, par. 6*

The churches that have not life in themselves, that have lost their spiritual discernment, call for ministers to come to their help, to bring them the breath of life. But the ministers have other work to do. They must carry the message of truth to those who know it not. Those ministers who hover about the churches, who have not a clear cut message, which, like a sharp, two-edged sword, cuts both ways, will do the churches harm. They will not work for the salvation of souls that are in great peril because they know not the truth, and they will die spiritually themselves and trouble and discourage those who try to help them. *7LtMs, Ms 7, 1891, par. 7*

The churches are to be taught to have root in themselves. They are not to depend, like helpless children, upon some one else as a prop; they are to stand in God, obtaining an experience for themselves by exercising their God-given ability. Unless they strive earnestly to co-operate with God, they will make shipwreck of the faith. Carry the truth to your neighbors, to those within your reach. Feel a burden for souls. God will bless self-denying, self-sacrificing workers. But the churches which are helpless, which show no spiritual growth, need to be dealt with severely, as indolent, slothful servants. *7LtMs, Ms 7, 1891, par. 8*

There is to be no contention in the church of God. Contention kills spiritual life; all strife dishonors the faith and misrepresents Christ. By their unconsecrated course of action, many put Christ to an open shame before His enemies. Let the members of the churches where contention is heard be converted, and then they will do well to move to churches where they will be more inclined to respect authority. When the individual members of a church study the Bible, and humble their stubborn hearts before God, seeking most earnestly to know and obey the voice of God which speaks to them through His Word, there will be much less gossiping and far more silence, far more earnest praying to God. There will be more self-examination. *7LtMs, Ms 7, 1891, par. 9*

“Examine yourselves,” writes the apostle, “whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” [*2 Corinthians 13:5.*] This self-examination is not exercised as it ought to be. Now is our golden opportunity of probation. We are living in the presence

of the heavenly angels, in the presence of God, and whatever may be the circumstances surrounding us, we are not to murmur or complain, or to swear. You may start back at this statement, but much swearing is done in the hearts of men and women who dare not utter words of cursing. This swearing is expressed by their actions just as verily as it could be by words. Because something arises to cross their track, they are violent in spirit, and seem to think that their own way is not to be interfered with. There is need to guard well our thoughts and actions; for every person is forming a character, either after the pattern Christ Jesus, or after the pattern of Satan. Every person is fitting either for the mansions which Jesus has gone to prepare, or for the wrath of God, which will surely come upon all the children of disobedience. *7LtMs, Ms 7, 1891, par. 10*

There is need of decided measures being taken on this point. The development of selfishness, pride, ambition, and strife, among the chosen twelve, called forth an impressive lesson <from> Jesus. The strife among them sprang from the fact that they did not comprehend the nature of Christ's kingdom. By removing this ignorance, by telling them the nature of the kingdom of Christ, their strife might have been quelled; but even after they had received the fullest knowledge, <the strife> might have sprung up again from sources which would bring disaster to the church after Christ had departed. *7LtMs, Ms 7, 1891, par. 11*

For this reason Christ gave instruction of solemn import, full and impressive. After calling the twelve, and asking them what they had disputed about by the way, He said to them, If, through selfish, ambitious motives, any man seeks to be first or greatest, he shall be last. The very spirit that created the ambition to desire the highest place, reveals in his character these attributes which will make him the lowest. If any man will be first in My kingdom, first in goodness, in usefulness, in honor, let him esteem others better than himself; let him be willing to be the servant of all, prepared to take any place and to make any sacrifice, any self-denial in order to be a strength and a blessing to others. Christ called a little child, and set him in their midst, 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." [*Matthew 18:2, 3.*] You are striving about places and position and self-exaltation. Remember that pride and

selfishness and selfish ambition will grieve the Holy Spirit, and leave the soul strengthless. *7LtMs, Ms 7, 1891, par. 12*

“Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of the Lord leadeth thee to repentance? But after thy hardened and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: 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 soul of man that doeth evil, of the Jew first, and also of 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 2:4-11.*]*7LtMs, Ms 7, 1891, par. 13*

Many love to preach, but they have very little experience in ministering. Search the Scriptures with the families you visit. Christ’s work was to put believers in possession of every essential truth, that by searching, they might discover other precious gems. We need to search in the lessons of Christ for the true meaning of His words; for it remains to be discovered. As we do this, the new aspect of some truths will be seen; we shall see the far-reaching compass of others, and the connection of some with others. Thus we shall find a harmonious whole. We must put our minds to the task of searching, with humble, holy, determined purpose, and with much prayer. The diligent seeker will receive his reward. *7LtMs, Ms 7, 1891, par. 14*

It is not preaching alone that must be done. Far less preaching is needed. More time should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little. *7LtMs, Ms 7, 1891, par. 15*

But it is very difficult to impress the minds of our ministering brethren with the idea that sermons alone cannot do the work that is needed for our churches. Personal efforts are wanted; they are

essential for the prosperity of individuals and churches. In speaking, we must act intelligently, remembering that the minds of our hearers cannot retain or appropriate one-half of the discourses that are given. Few minds can take in so much matter. Yet without giving the minds of the people time to digest that which they have heard, too often plans are laid for another discourse to follow closely upon the one already given. What time have the people to digest the preceding discourse? If they grasp the ideas of the latter discourse, but a small portion of the former is retained.*7LtMs, Ms 7, 1891, par. 16*

I have been shown that we lose a large share of the discourses given, because so many are crowded in one after the other. The object for which our camp meetings are appointed is that they may be a spiritual benefit to the people. When a discourse is given, precious seed is sown. But if personal efforts are not made to prepare the soil for that seed, it does not take root in the heart. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost.*7LtMs, Ms 7, 1891, par. 17*

Sufficient wisdom has not been exercised in making our camp meetings seasons of real, spiritual blessing to all the believers and unbelievers who may attend. Many come to the meeting with hearts full of murmuring and complaining! Those who indulge in this murmuring must be led to see, through the work of the Holy Spirit, that it is an offence in the sight of God. They must be led to feel self-reproach because they have allowed the enemy to have power over their mind and judgment. Complaining must be turned to repentance, uncertainty and despondency to the earnest inquiry, "How shall I become true in faith?" Thus they become doers of the Word of God.*7LtMs, Ms 7, 1891, par. 18*

Every discourse of any real value needs to be followed by a class meeting (shall I call it?) or a Bible reading. Here the points which have been presented should be applied; questions should be asked, and right ideas inculcated.*7LtMs, Ms 7, 1891, par. 19*

Close application should be given to the work of bringing the church into working order. The members should plan and counsel together among themselves, believing that God will teach them as well as

the president of the General Conference. They are to tax their own minds, instead of calling overburdened men from distant <parts of the field> to help them out of their difficulties. Seek God. Christ has invited you to ask wisdom of Him, not from human minds. The difficulties in the churches can be settled by the members if they will practice the Word of God. If they refuse to do this, all the ministers in the world cannot help them. *7LtMs, Ms 7, 1891, par. 20*

To those who claim to be Christians, I would say, Go to work, and set things in order according to the principles of the Word of God. Yield up your stubborn will, your own ideas. Come into union with Christ. Those who have been entrusted with responsibilities in connection with the church are the very ones who need to set an example of humility. Humbleness of mind will have a wonderful effect in melting hearts. *7LtMs, Ms 7, 1891, par. 21*

The converting power of God must come into the churches. Those who are self-willed must die to self and seek, with the love of God in their hearts, to remove the evils they have created. They need to show that they hear the voice of God speaking to them. When they make the Scriptures their study, with a determination to practice right principles, their hearts will be subdued. They will receive the reproof and warnings of the Word of God and will seek to correct their own wrong traits of character. When this work is done, the burdens carried by the president of the General Conference will be greatly lessened. Healthy, growing churches will be seen. Every church will possess order. *7LtMs, Ms 7, 1891, par. 22*

It is the duty of every one who is a worker in the cause <of God,> by the wisdom given of God, to maintain order in the churches, <be they> large or small. The members are to be fruit-bearing branches of the living Vine, laborers together with God. With joy the heavenly angels will behold their good order, and the Lord will hear the prayers that ascend to His throne. These prayers will be as sharp sickles, going forth with the men who proclaim the truth in the harvest field. *7LtMs, Ms 7, 1891, par. 23*

The success of these faithful, working, growing churches may provoke the hostility of the world; but the highest intelligences, even holy angels, will preside in their councils and in their assemblies.

These angels are full of activity; they work to set things in order in the churches, that the light of truth may shine <from [them]> to their world. The churches are the light of the world, and they are to work with the church in heaven, both co-operating to hold up Christ as the only hope of the world. *7LtMs, Ms 7, 1891, par. 24*

The words of Malachi are applicable to a large number of our churches, not only in Michigan, but in other states. They are certainly robbing God by their lax service. The question is asked, "Will a man rob God?" But as though such a thing could not be possible, they say, "Wherein have we robbed thee?" God answers, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. 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 3:8-10.*] Here the Lord challenges us to test and prove Him by a faithful discharge of the duty we owe to Him. *7LtMs, Ms 7, 1891, par. 25*

Michigan has a standing account against her in the books of heaven, and the other states are equally delinquent. One and another are becoming dissatisfied, and saying, I will not longer pay my tithe, for I have no confidence in the way things are managed at the heart of the work. But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petition for things to be adjusted and set in order; but do not withdraw from the work of God and prove unfaithful because others are not doing right. *7LtMs, Ms 7, 1891, par. 26*

We need more and more of God's Holy Spirit, that when men in responsible positions do not manifest heavenly wisdom, we may realize that there is the more need for our decided help. And those who have entered into other men's labors, and who need experience, should call to their aid men who have had a decided interest in building up our institutions with their means and their influence. Always, in every enterprise, Elder James White called in such men for counsel. He never went ahead to devise and plan without laying before these men, such as Brn. Root, Weeks, Fargo,

Howe, Day, Palmer, and others, what he purposed to do. He wanted their judgment. None that could be reached were left out of their counsels, and the voice of all these men was as one, and their acting as one.⁷*LtMs, Ms 7, 1891, par. 27*

Those who have withheld their tithes and offerings are robbing God. If every one would come up to their duty and fulfil God's claim, the treasury would not be empty. It is not men to whom you present your gifts and offerings. These belong to God, and He calls upon you to present them to Him. Will my brethren be faithful in this matter, and give back to the Lord His own?⁷*LtMs, Ms 7, 1891, par. 28*

In robbing God, you rob yourselves of the rich blessings God is waiting to bestow upon you. If the churches in the Michigan Conference, and in every other conference, would closely connect with God through Jesus Christ, they would be the light <bearers> of the earth, even the light of the world. The spirit of self-denial, of a willingness to lift the cross and bear it after the Master, would be manifested. There would be a divine vitality felt in every state where churches are established; and all who attended these churches would breathe the breath of life, the truth and the love of the atmosphere of heaven. All coldness, barrenness, and drought, would be removed; vitality and the fragrance of love and true godliness, which is like the verdure in the garden of God, would be seen and felt.⁷*LtMs, Ms 7, 1891, par. 29*

In the *fifteenth chapter of John* the false and the real membership of the church is represented. Many who have united with the church have never joined themselves heart and soul to Jesus Christ. In the striking symbol of the vine and the branches, the Lord Jesus gives the characteristics of the true and the false child of God. [The] true branch, grafted into the living vine, imbibes nourishment from the parent stalk, and bears rich clusters of genuine fruit. "It is my Father's good pleasure," said Christ, "that ye bear much fruit." [Verse 8.] This is the evidence to the world that you are not only hearers, but doers of the Word. The branch proves that it is a part of the vine by the nature and abundance of the fruit it produces.⁷*LtMs, Ms 7, 1891, par. 30*

Christ presented the branch which bears no fruit. “As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” [*Verses 4-6.*] *7LtMs, Ms 7, 1891, par. 31*

The want of genuine faith, the want of fruit-bearing properties, is the ruin of many. Having no real, vital connection with the vine, not receiving the sap and nourishment which circulates through the parent stalk, they are fruitless. A profession of the truth brings together many names as members of the church, but this does not constitute them children of God. There is a union with the church which avails nothing with God. The branch which does not draw its sustenance from Christ is represented as being unable to bear fruit. So the members of the church may be known as faithless, hearers and not doers, because the right quality of fruit is not seen in their lives. Their future is mapped out in this symbol—a final separation from Christ, a ruin as complete as that represented by the dead branch of the vine which is cast into the fire. *7LtMs, Ms 7, 1891, par. 32*

This symbol is to be presented, with all the weight of its instruction, in our churches. Not only is the sad portion of the symbol to be presented, but the advantages and necessity of a vital union with Christ must be dwelt on with power, and with the Spirit of God. This union means entire dependence by living faith upon Jesus Christ, and what symbol, so simple, and yet so striking, could be used to show the necessity of constant dependence upon Jesus Christ, as the connection of the branch with the vine. *7LtMs, Ms 7, 1891, par. 33*

The vine stalk draws its nourishment from the root, and communicates it to the branch. Such is the relation of the true believer to Jesus Christ. By His Holy Spirit, Christ calls forth faith in Him as a personal Saviour. The result of this faith is seen in the fruit which is borne, revealing that the soul is in constant communion with Jesus Christ. On our part there must be a faith which holds fast

to Christ. In this way we constantly receive of His grace and in our turn impart it to others. The whole universe of heaven acknowledges this connection, and our petitions are accepted through Jesus Christ. His grace is given us in large measure; our sins are placed to His account as our substitute and surety. *7LtMs, Ms 7, 1891, par. 34*

As the sap and nourishment of the vine is carried to every truly united branch, so Christ's righteousness is imputed to us. "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." [2 *Corinthians* 5:21.] We become one with Christ as He is one with the Father, and to all intents and purposes we are accepted in the Beloved. Jesus Christ is not ashamed to call us brethren. *7LtMs, Ms 7, 1891, par. 35*

Notice the fruit of such a vital union. "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 we shall ask anything in my name, I will do it." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [*John* 14:12, 13, 21, 23.] *7LtMs, Ms 7, 1891, par. 36*

If any one in the church is jealous and faultfinding, a tale bearer or a gossip, by his words and by his course of action he sows seeds of dissension which reveal decidedly that he is not a branch of the true vine. In his work he is manifesting the attributes of Satan. "By their fruits ye shall know them." "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." [*Matthew* 7:20, 16-19.] There are members of churches who are distressingly active, but their interest is of such a character as to stir up strife. They are not peacemakers, but busybodies, meddling with other men's matters. *7LtMs, Ms 7, 1891, par. 37*

“The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries, either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descended not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” [*James 3:8-17.*]*7LtMs, Ms 7, 1891, par. 38*

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” [*James 4:1-4.*] “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of God, and he shall lift you up.” [*Verses 7-10.*]*7LtMs, Ms 7, 1891, par. 39*

You are not to think that you can lift up and build up yourselves by tearing down your brethren, making them appear the worst you can, while you set forth your own virtues in contrast with him. You may think that your indignation against some supposed wrong in your brother will lead others to appreciate your virtues; but the Word of God declares, “Speak not evil one of another, brethren.” [*Verse 11.*] These words of inspiration have <had> too little weight with many

whose names stand registered on the church books.*7LtMs, Ms 7, 1891, par. 40*

As agents for Jesus Christ, men are to be laborers together with God. Why then are so many acting as did Meroz—doing nothing—while those sitting in darkness receive no light, no help from those who claim to be children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God, and the faith of Jesus. Christ is saying to these idlers in the market place, “Go work today in my vineyard.” [*Matthew 21:28.*] Angels who minister to those who shall be heirs of salvation are saying to every true saint, There is work for you to do. “Go, stand and speak ... to the people the words of this life.” [*Acts 5:20.*] If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. If they did no more, they could diffuse the knowledge which they already have, and present Jesus as the only mediator.*7LtMs, Ms 7, 1891, par. 41*

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? And how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. O how <they> rejoiced when they saw that through the work of Christ the world was brought back into favor and position with God and again connected with heaven, to be benefited with all the treasures of light and knowledge emanating therefrom; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ.*7LtMs, Ms 7, 1891, par. 42*

Christ’s church on earth is to be an agent for Him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God’s order, and doing the work He has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and the knowledge of God and Jesus Christ whom He has sent, is borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings.*7LtMs, Ms 7, 1891, par. 43*

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent you are to gather other agencies and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible. *7LtMs, Ms 7, 1891, par. 44*

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over the souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly, for they know that your eternal welfare depends upon the use you make of your entrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption. *7LtMs, Ms 7, 1891, par. 45*

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results. I inquire, How can any one be silent when they know what the Lord Jesus expects from every human being? I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you and rose again. Each angel has his own mission and is at his post, ready to co-operate with you and by combining divine power with human effort make of none effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places. *7LtMs, Ms 7, 1891, par. 46*

The Lord calls for the churches in Michigan to arouse and go to

work. If you would take up your assigned work with true piety and devotion, you would be agents for Christ, active and zealous in doing His work. But if you do not put all your energies into this work, through inaction you will become weak and spiritless, the sport of Satan's temptations. The time that you neglect or refuse to give to God, you will use to criticize and pick flaws, and to create disturbances in the church. You will be a coworker with Satan. You will refuse the chastening and reproofs of the Lord, the pruning of the husbandman that you may bring forth much fruit, and taking your case in your own hands, you will work after your own wisdom. *7LtMs, Ms 7, 1891, par. 47*

When this course is pursued, the cloud of heavenly witnesses look upon you with grieved amazement and register your work in the books of heaven: Clouds without water; cisterns which hold no water; dead branches, which must be removed and bound up in bundles ready to be burned. *7LtMs, Ms 7, 1891, par. 48*

God calls upon you through His humble ambassador to obey the words of Christ, and to be all that God has purposed you shall be. He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Through the mediation of faithful workers, by their right course of action, a practical influence is reflected, and in this work all the holy influences of heaven, and the sanctified influences of earth are to be combined. *7LtMs, Ms 7, 1891, par. 49*

There is a great work to be done in Michigan, and there are but few to undertake the work, because God's people are at ease in Zion. Some do not wish to be disturbed. Unconsecrated and unholy, they know not the time of their visitation. They do not want to see or sense the necessities for this time. Michigan is far behind what she might be and is neglecting her work for the Master. *7LtMs, Ms 7, 1891, par. 50*

The meaning of the words, "I am made a minister," is too little comprehended. [*Colossians 1:25.*] Those who preach the Word of life to others should be weighted with the Spirit of Christ, as was Paul. If the minister goes to his work light-loaded, if he carries no burden for the people, he shows that he has mistaken his calling.

He has not that spirit of intercession and consecration to God that would enable him to receive light from God. Those who work for God must feed upon Christ, for spiritually they are built up from what they eat. If Christ is formed within, the hope of glory, they have wisdom from God, not only to eat of Christ, but to feed the flock of God in due season, giving to every man his portion. By such, the flock of God will be fed from the Word of God, which is Spirit and Life.*7LtMs, Ms 7, 1891, par. 51*

But if the man who claims to have a burden to preach has not been sanctified through the truth he preaches, he will not help those for whom he labors. The question, whether his past course is censurable, or whether he has made crooked paths for his feet, should be brought home to his soul. If he has fallen under temptation, if he has dissembled, if he has engaged with the thief, or committed robbery in business deal, let him seek the Lord with all humility of mind, <and make restoration.>*7LtMs, Ms 7, 1891, par. 52*

We form a part of the great web of humanity, and a mutual influence passes from one to another, not only in the church, but the family in heaven and the family on earth blend, in order that Christ may become a power in the world. All the jewels of truth given to patriarchs and prophets which have been accumulating from age to age, and from generation to generation, are to be gathered up as hereditary trusts. The sacred influences of present and past generations make a strong and powerful agency for God, able to stand, not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. God's people of today have all the privileges and opportunities of former generations <and increased light> to make them more powerful in the work of God than the people of preceding generations have been. These advantages demand corresponding returns. In harmony with our heavenly treasures are to be our efforts to open the way before others.*7LtMs, Ms 7, 1891, par. 53*

The Lord is at hand. Heavenly intelligences united with sanctified influences of earth are to proclaim the third angel's message and <sound> the warning, The end of all things is at hand. "For yet a little while, and he that will come shall come, and will not tarry."

[*Hebrews 10:37.*] A people are to be prepared to stand in the day of the Lord, and having done all, to stand. Those who crowd together in cities and villages are making a serious mistake. Those who thus neglect to extend their influence by circulating wider and wider, reaching to the uttermost parts of the world, are neglecting to stand at their post of duty. *7LtMs, Ms 7, 1891, par. 54*

Every soul who claims to know God and Jesus Christ whom He has sent should seek to do his utmost for the enlargement of His kingdom, praying, "Thy kingdom come; thy will be done on earth as it is in heaven;" "for thine is the kingdom, the power, and the glory, forever. Amen," and working in harmony with their prayer. [*Matthew 6:10, 13.*] Faith works by love and purifies the soul. We read of the early disciples, "The whole multitude of them that believed were of one heart and one mind." [*Acts 4:32.*] The Spirit of Christ pervaded the whole as a vitalizing current. "And God which knoweth the heart bare them witness, giving them the Holy Ghost, even as he did unto us." [*Acts 15:8.*] *7LtMs, Ms 7, 1891, par. 55*

In His prayer for His disciples shortly before His ascension, Christ said, "Neither pray I for these alone; but for them also that 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." [*John 17:20, 21.*] O that these blessed words may be written by the finger of God upon every heart. It is positively essential that every individual labor earnestly for the fulfilment of this prayer. Christ's words plainly specify the importance of this oneness and how much is involved in the matter of their unity, "That the world may believe that thou hast sent me." Satan will make masterly efforts to cast his hellish shadow between Christ and our souls; and are not Christ's words of sufficient force to make us realize that the members of the church should put from them, as brethren, everything that would have the least tendency to disunion and discord and strife? It is Satan's own planned scheme to make the Christian world dishonor Christ instead of honoring Him. *7LtMs, Ms 7, 1891, par. 56*

"Ye are my witnesses, saith the Lord." [*Isaiah 43:10.*] "Ye are the light of the world. A city that is set on an hill cannot be hid." [*Matthew 5:14.*] God has given His people great light, and He

expects them to walk in the light, to move under the direct influence of the light, and to repeat over and over, as did Paul, God's miraculous leadings in the past. The prophets have prophesied of this time in which we live. They spoke of future events, and we have the benefit of their enlightenment. "Not unto themselves, but unto us did they minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." [1 Peter 1:12.] *7LtMs, Ms 7, 1891, par. 57*

The light of truth is not given us to hide. Our experience in the faith is to be communicated to those who are in darkness. Our work is to magnify Christ <and not ourselves> and to represent His character to the world. As we do this work, we shall become charged with a fresh power direct from God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] "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 all these things I delight, saith the Lord." [Jeremiah 9:23, 24.] *7LtMs, Ms 7, 1891, par. 58*

When there is an entire surrender to God in every church, there will be new conversions daily. Every Christian will see in his brother the image of Christ. The members of the churches will read in each others countenances benevolence, and brotherly love. One interest will predominant—to be as Christ was one with the Father; one subject of emulation will swallow up everything else—who will the most closely resemble Christ and present to perishing souls the truth as it is in Jesus? Then the church will wear the credentials of Christ. *7LtMs, Ms 7, 1891, par. 59*

"I will be as the dew unto Israel: and he shall grow up as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more

with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.” [*Hosea 14:5-9.*] “Blessed is everyone that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. ... The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.” [*Psalm 128:1-5.*]⁷*LtMs, Ms 7, 1891, par. 60*

Ms 8, 1891

Sermon/The Great Sacrifice Made for Us

Harbor Heights, Michigan

July 24, 1891

This manuscript is published in entirety in *9MR 51-55*. +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.

Today as I have been writing upon the *Life of Christ*, my heart has been all subdued and broken by the thought of the great and infinite sacrifice made in our behalf. I thought what more could God say to us, in pledging His word as to what He will do than what He has said. I have thought there is nothing more, no greater assurance, that could be made of what God's purposes giving us, than that manifested in giving His Son.⁷*LtMs, Ms 8, 1891, par. 1*

Who can doubt that the Father is perfectly willing to accept us and to refine us, to keep us, to give us heavenly wisdom, to give us of His light? Was not Christ the Word? Was not He the light? Was not He the light of men? And did not He come into the world that He might penetrate the clouds of darkness that covered the earth? "Darkness covered the earth, and gross darkness the people." [*Isaiah 60:2*.] Now what more could God do than to roll back the cloud, and to break that spell of Satan by which he would chain our minds to earth and earthly things, and to bring the glorious prospect of immortality, than He has done? What more could He do, I say, than He has done?⁷*LtMs, Ms 8, 1891, par. 2*

As I was hurrying around to get things closed up in order to come into this meeting, I felt—although I was in a hurry, and my head tired, and I was somewhat perplexed—I felt a great peace upon me. Now, brethren, I would not give that peace for all the praise and all the honor and all the glory that there is in this world; because I appreciate every ray of light, and every impression of the Spirit of God. O, I appreciate the connection; I want to keep this connection.

I do not want the connection broken between my soul and my God. I want the communication open between God and my soul, and then I can say indeed, "It is well, it is well, with my soul."*7LtMs, Ms 8, 1891, par. 3*

But I have to venture something; of course I do; I have to venture and venture by faith upon the loving promises of God, believing that they will be verified to me. Christ ventured a great deal when He came here to stand upon the battle field, when He came here clothed with humanity, standing as our surety, as our substitute, that He would overcome in our behalf, that we might be overcomers in His strength and by His merits. Well, now, it seems such a venture that He made for us. And cannot we venture something for Him? Cannot we say, I will go unto my Saviour, and if I perish, I perish; I will perish at His feet. Then let us make a venture. Make a surrender to God. Let self be broken all to pieces.*7LtMs, Ms 8, 1891, par. 4*

I want self to die, but it is a constant fight for me every day of my life, that the enemy shall not obtain the advantage and weaken my faith so that I shall not claim the promises of God and believe. Believe what? That He will keep that which I have committed unto His care against that day. But the enemy will come in and loom up the trials that will come and that I will have to bear, and will try in every way to overcome me, that he may triumph; but then I say, I will trust my heavenly Father. Why should not I trust Him? Does not He want me to be saved? Why not look to Calvary? Does not He want you to be saved?*7LtMs, Ms 8, 1891, par. 5*

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

and in this sacred place made sacred by His presence, for He has revealed Himself unto us since we have been here to take up the tokens of God. Gather up the precious rays of light, and yet grasp for more.*7LtMs, Ms 8, 1891, par. 6*

If any man thirst, let him come and drink, and drink again, and continue drinking. If any thirst, come and drink. Why stand back from the fountain? Why not come to the fullness of Christ. He has put into our hands the key which will open the storehouse where are the immortal treasures. Shall we not take of His love and drink in of His fullness? God grant that we shall have an experimental knowledge of what it is to be Christ's and Christ ours. Let self die, and break all to pieces, and let Jesus put His armor upon us and put His mold and superscription upon us.*7LtMs, Ms 8, 1891, par. 7*

Now, there are those who may have been hardhearted, and they may have been foolish in their inclination and desire and indulgence of self. Their thoughts may have been wandering and their words light and trifling, notwithstanding the injunction is to be holy in all conversation. "What manner of persons ought ye to be in all holy conversation and godliness." [2 *Peter 3:11.*] "In all holy conversation" signifies that in all matters we are to be holy, and that means wholly the Lord's. Make no reserve. Therefore all that I have and all that I do and all that I say is to be as a God-bought subject to Jesus Christ.*7LtMs, Ms 8, 1891, par. 8*

The redemption money has been paid as the price of my soul; and instead of being the slave of Satan, I am to be indeed the child of God. I am His servant. Then shall we not every one of us draw in even cords with Christ? Shall we not yoke up with Him? Shall we not bear our end of the yoke? Christ had trod the wine press alone, and of the people there was none with Him. Now shall we show, after He has demonstrated that He died for us, that He rose and ascended to heaven to be our Advocate, that we will yoke up with Christ? That we will take His yoke, lift His burden, and carry on the very work that He carried on when He was here on the earth.*7LtMs, Ms 8, 1891, par. 9*

God help us to understand our privileges and opportunities. If we do not, we will go away from this place without the sweet impressions

God is ready to make upon our hearts. They will lose their influence upon us. You want, here, to make an entire surrender to God. Do not leave this ground until you know that Jesus Christ is yours. And begin early. Do not wait until the close of the meeting, because you want all the blessing that will come as the result of an entire surrender and falling upon the Rock and being broken.*7LtMs, Ms 8, 1891, par. 10*

Then let us begin at the very beginning to manifest that faith which takes hold of the promises of God. Then your testimonies will be of what the Lord has done for you right here upon this ridge overlooking the waters that He has made with His hand. Right here I surrender myself to God, and He blesses me. He has converted me, and I believe that His blessing will rest upon me every step that I advance toward Zion.*7LtMs, Ms 8, 1891, par. 11*

Let us begin, then, right here. Do not let pride or anything else come in to lead us from Christ. Let us be determined that we will be the Lord's; and every night and every morning turn a new leaf, and the record in the heavenly courts will be of character, O so much cleaner, so much purer, so much more satisfactory to the universe of heaven, so much more pleasing to Him who died for us—that here are souls who are gaining victory over Satan, every step of the way.*7LtMs, Ms 8, 1891, par. 12*

Ms 8a, 1891

Sermon/The Proper Way to Deal With Students in Our Schools

Harbor Heights, Michigan

July 21, 1891

This manuscript is published in entirety in *9MR 55-64*.

[*Luke 19:1-6* read.] *7LtMs, Ms 8a, 1891, par. 1*

Brethren, our standard is altogether too low. We have had the precious gems, precious treasures upon earth, which have been unfolded, and we have seen the beauty and the glory of the truth, but we have made it a sort of common thing. *7LtMs, Ms 8a, 1891, par. 2*

Christ presents many phases of character to God's people, and yet He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4*.] What is the matter? The gold the truth bids [you] seek, the gold of love and faith, is dropped out of the character, and now you must come back. *7LtMs, Ms 8a, 1891, par. 3*

"Thy gentleness hath made me great." [*Psalms 18:35*.] The gentleness, forbearance, longsuffering, mercy, and patience have greater power than you imagine. God wants us to cultivate that side of the question. If justice and its twin sister mercy do not stand together, it is a terrible thing. You want the world and whatever you are connected with. ... *7LtMs, Ms 8a, 1891, par. 4*

You need not be afraid of manifesting weakness of character in being too merciful. I will risk everyone of you, that you will not be too merciful, too compassionate, or too sympathetic for the erring. What we want is the Spirit of Christ interwoven into our everyday experience. You want it when you rise in the morning, you want it at noon, and you want it at night. You want it continually, so that it shall be an abiding principle as with Daniel—the abiding principle of fearing God let the consequence be what it may. *7LtMs, Ms 8a, 1891, par. 5*

Now we want to understand that there is something more to our work than we have given to it, and we want to understand that the essential work must begin with our own individual selves, our own hearts. We must know the influence of the Spirit of God on the human heart, on the human affections. Do not you remember that when Christ was teaching there came one saying, "Thy mother and thy brethren stand without, desiring to speak with thee." And Christ, looking around upon His disciples that were receiving His words of life, read the interest in their eager countenances and said to the messengers, "Behold my mother and my brethren" are they that "do the will of my Father." *Matthew 12:47-50*. They are the ones that are His mother and His brethren. They are the ones that are more closely related to Him than any ties of relationship. *7LtMs, Ms 8a, 1891, par. 6*

We are a selfish set of beings. To those who are not related to us the milk of human kindness is seldom given. There is abundance of overflowing love manifested to those who are related to us; but to others, just as near and dear to the heart of Infinite Love, there is a coldness, uncourteousness, and selfish withholding of that love that flowed forth in such large measure to the special favorites and relatives. Who are my mother and my brother and my sister? Every soul striving to do the will of God is to be treated as our own relative. We do not do so. We are God's children. God is not pleased with this favoritism. It is my husband who is perfect, my children are perfect, and myself is perfect. That is with many about the sum total of their religious experience: they act it out. *7LtMs, Ms 8a, 1891, par. 7*

You look upon some and say how foolish they are. Had we not better have the compassion of Jesus Christ at all times and in all places and in everything in our dealings with children and youth who have not our experience? I have felt upon this point a most wonderful responsibility, as case after case has been presented before me, in different schools and in different places, where for years back has been the mismanagement of this one; and then I have looked to see where he would come out, and he came out as the servant of the devil. Where might he have come out? As a child and servant of Jesus Christ. Who is responsible for that man's disposition? *7LtMs, Ms 8a, 1891, par. 8*

I have sat in school with a pupil sitting by my side when the master sent a ruler to hit that student upon the head; but it hit me and gave me a wonderful wound. I rose from my seat and left the room. When I left the school house and was on the way home, he ran after me and said, “Ellen, I made a mistake; won’t you forgive me?” *7LtMs, Ms 8a, 1891, par. 9*

Said I, “Certainly I will; but where is the mistake?” *7LtMs, Ms 8a, 1891, par. 10*

“I did not mean to hit you.” *7LtMs, Ms 8a, 1891, par. 11*

“But,” said I, “it is a mistake that you should hit anybody. I would just as soon have this gash in my forehead as to have another injured.” *7LtMs, Ms 8a, 1891, par. 12*

It is the spirit in the man. You may have teachers in the school who have never felt the controlling power of the Spirit of God over every action of their lives. They may take the students and shake them, full of passion, for this act will never be unless the teacher has lost his self-control and is full of angry feelings. Do the students have any more love for such a teacher? *7LtMs, Ms 8a, 1891, par. 13*

Any teacher, I don’t care who he is, unless he can make the students think that he loves them, cannot have any influence over them for good, no matter how well educated, how intellectual, or how refined he may be. What shall we do? Put away the iron that is in your souls, these satanic attributes that bear such fruit, whatever it may cost you—even if it cost you your right arm, as Christ said when talking to His disciples. “At the same time came the disciples unto Jesus” to be converted. They were following Christ, learning of Christ. “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” *Matthew 18:1-6*. What is the matter? There are many who do not put themselves in the place of the child. They do not see that in bruising that child they are bruising their own soul more, because they are destroying his manhood. What God wants is that we should seek and save that which is lost. *7LtMs, Ms 8a, 1891, par. 14*

He says, Whosoever shall humble himself. How hard it is! It is like severing an arm. But whatever spirit there is in us that prompts to

harshness and arbitrary action, however dear that spirit is to us or however much we want to cherish it, that spirit must die. That spirit must go out of our hearts and go out of the church, and the spirit of love and tenderness and forbearance come in. No matter what sort of an education you have had in your life or howsoever stern it may have been, you must become as a little child; and in mind and spirit you must put yourself on a level with that little child, that you may be a proper instructor. You must understand that its trials are greater to it than yours are to you. You must know that when God would have you correct a child you must never lay hold of the child suddenly and shake it as a terrier does a rat. No; but take it alone and pray with it and talk with it instead of forcing your will upon it. Show it the will of Christ. And if you do not bind that child to your own heart before you get through, you will have an entirely different experience than I have had.⁷*LtMs, Ms 8a, 1891, par. 15*

You want to be where you can deal with human minds just as tenderly as Christ has dealt with you. If you should have Christ deal with you as some teachers have dealt with students in the schools, you would be indignant. You are not perfect as many of you may think you are, but not one of you is, in the sight of God. And if you want Christ to forgive your sins, you must be kind to those whom Satan is seeking to lead under his dark banner. "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck. ... If thy hand or thy foot offend thee, cut them off." *Matthew 18:5-10*. No matter how dear your way is, how grandly you look upon your ideas and plans, the question is, Are you going to come to God's ideas and God's plans and ways? Unless you are, you are under the condemnation of God today and ought to be converted.⁷*LtMs, Ms 8a, 1891, par. 16*

We see one going astray. What are we going to do? Cut him off from us and leave him in the hands of Satan? Or are we going to bring him into the hands of Christ where we can pray for him and lead and guide him? Is that what we are going to do? Build up the barriers between God and the soul? No, that is the devil's work, and we don't want to do his work; we want to do Christ's work, the work of the Spirit. "If so be that he find it." It does not say that He will

always find it. “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” *Matthew 18:13, 14.* *7LtMs, Ms 8a, 1891, par. 17*

I know something of what I am talking [about]. The objectionable characters are the very ones who are sick. They need your help, and for these very ones you should put forth extra effort. Do not cut the knot of difficulty in sending them where the devil wants them, but bring them with the cords of love just where Christ did. Christ said in regard to Zacchaeus and He came to save that which was lost, that which was hopeless in the eyes of others. The Pharisees found fault with Him because He was so tender and merciful towards others, but here Christ has shown what He would do. *7LtMs, Ms 8a, 1891, par. 18*

What we want is to melt our hard hearts in pieces before God. All this harshness—because I am in position of a teacher I must rule, and you must come right to my ideas and under my control—that is not the way at all. It is not the way to present before them. The right way is to do as He exhorts parents, Bring them up in the nurture and admonition of the Lord. How is that? We sit down and read to them from the Bible [saying,] I don’t want to speak to you my words, but let God speak to you. Let God speak to them out of His Word; read to them with such tenderness that the tears are in your voice. That is what you want to do. *7LtMs, Ms 8a, 1891, par. 19*

The devil is seeking them; and what is the reason? Their souls are precious in the sight of God. There is a dignity and coldness in ourselves so that we cannot place ourselves in a position where we can feel for them. One who has sinned is humiliated in his [own] sight on account of it. But suppose that you crowd the humiliation in strong pressure upon the one who has done wrong, then what? You drive him to desperation, you discourage him; and how is it with a discouraged youth or adult? They become stubborn, unyielding, difficult. O that the Spirit and power of Christ may come into our midst, and that every teacher and everyone who has a part to act in the work may let the softening influence of the Holy Spirit into their hearts. *7LtMs, Ms 8a, 1891, par. 20*

If God has ever spoken by me, there must be a higher standard in

every one of our schools in this respect. That standard is to be reached by working in Christ and in Christ's way. To be meek and lowly of heart, then comes rest, rest in the hardest kind of conflict. Why? Because you have true religion—meekness and lowliness. *7LtMs, Ms 8a, 1891, par. 21*

Now let me tell you from what God has shown me: We need the message to the Laodicean church. You have left your first love, and there is hardness and coldness and want of sympathy, except for the favorite few. That will never answer in the world. We are to seek and save that which is lost. We must have the Spirit of the true Helper, the Spirit of Christ. *7LtMs, Ms 8a, 1891, par. 22*

Ministers have been presented to me with their course of action and their character before they were converted, the hardest and most incorrigible, the most unbending, the most stubborn, and yet every one of these traits of character was what they needed in the work of God. We don't want to kill that; they needed it in order to fill important positions of trust in the cause of God. There must be a transformation of character; the leaven must work in the human heart until every action is in conformity to the will of God and they are sanctified, then they are the most valuable. It is these very kind of individuals that God can use in the different branches of His work. *7LtMs, Ms 8a, 1891, par. 23*

There are different phases of character needed in the work of God. All that it needs is conversion. "A new heart will I give you." [*Ezekiel 36:26.*] Seek them, save them, and bring them to Christ. Let His love be poured into their hearts; let in the light of the Sun of Righteousness. Teachers in our schools, have you received it? You may walk in the light as Christ is in the light, every one of you. Have you received the baptism of the Holy Ghost? This is the question that was asked some who were workers in the time of the apostles, and they said, "We have not so much as heard whether there be any Holy Ghost." *Acts 19:2.* This is true of some of the workers today. They have not so much as heard of the Holy Ghost. *7LtMs, Ms 8a, 1891, par. 24*

Now suppose that right here in our school we should be fitted for the work. God gave Moses a special work for which he was to have

a special preparation. Moses thought that he was to do that work by force and by might, and he went and slew one who was fighting with an Israelite and hid him in the sand. He thought the Israelites ought to know that he was the one who should deliver Israel, and he was going to begin the work in a hurry; but the Lord takes that man Moses, seeing that he is not ready for the work, and sends him for forty years to act as a keeper of sheep, to go into the rocks in the mountains, in the desert, and there hunt with all patience for the stray sheep; and then the Lord reveals Himself in the bush to him as the “I AM” and bids him go and deliver the children of Israel. He has the education now, but it took him forty years to learn to be a tender, patient, loving, faithful shepherd. *7LtMs, Ms 8a, 1891, par. 25*

Striplings will come into the school, and if they see a child that has not the experience they think it ought to have they don't stop to plead with that one, they don't remember how it was with them in their childhood—if one came upon them like a storm, how it braced them in that very evil that ought to be corrected. Some go at these children as if they had no heart, feeling, conscience, or reason, and by their course of action stir up the worst passions of the human heart. *7LtMs, Ms 8a, 1891, par. 26*

There are those who are the most precious laborers in the cause today who in their childhood were not the easiest to manage, whom you could praise. No; they seemed to be full of mischief. And what were they to do to help them? Let the Sun of Righteousness into your own soul and diffuse it among them. I never found that it converted a child to shake it or to strike it in passion. I never found that it had any right influence upon it. I would a great deal rather you would strike the body than the mind, but both are degrading in their tendencies. *7LtMs, Ms 8a, 1891, par. 27*

What we want is the right kind of education in our schools. We are reformers. We are the ones who are to be continually improving in our spirit and practices. We are talking of the righteousness of Christ, the mercy that is in the law because Christ is there. We are telling: “Mercy and truth are met together; righteousness and peace have kissed each other.” *Psalms 85:10*. Why not carry this out in your practice in school? *7LtMs, Ms 8a, 1891, par. 28*

What we want is to be Bible Christians. And God has opened to me what stands in the way of the conversion of youth and children—their parents do not treat them aright. It is too much indulgence and too much passion. Now when they come into the schools shall they have the same kind of treatment by those who think what they don't know is not worth knowing? They know it all when they have scarcely learned the first lessons in the alphabet of self-control and how to deal with human minds. There is something to learn. God help us to come right to the cross to see the royal Sufferer upon the cross and why He suffers. It is to save souls, to bring sons and daughters to God. He gave Himself to save the world. He says, "Love one another, as I have loved you." *John 15:12.7LtMs, Ms 8a, 1891, par. 29*

It is the iron in the character which has nearly destroyed the influence of some in our institutions; and it will be the ruin of our educational institutions unless the teachers connect in meekness and humbleness of mind with Christ and seek to work in Christ's lines. Let this be the occasion for our receiving the Holy Ghost; and when every one of us seeks for the baptism of the Holy Ghost, it will come. Let us seek it with the whole heart. But you need not be in meeting all the time. You can go away by yourselves and earnestly seek God in secret prayer. Cut off the right arm or the right hand rather than offend one of these little ones. Get along with one-half of the things that you think are essential to make you successful in the work, if need be, and then have the baptism of the Holy Ghost, and you can diffuse light to those around you.*7LtMs, Ms 8a, 1891, par. 30*

Let us seek God together. I want His Spirit. I long after Him. "As the hart panteth after the water brooks, so panteth my soul after ... the living God." *Psalms 42:1, 2*. I want, brethren and sisters, that we should come right to the cross and seek Christ and His love, mercy, and compassion and see how He values the human soul. You can never measure it except as you come to the cross. And because every soul is not cast upon the same mold as yours, that is no reason that they are not worth anything. God has a work for every one of them; and we want to work for souls, to labor for them as those who must give an account, that in the judgment they shall not come to us and say, "You did not show any of the mercy and love

and tenderness of Christ to me. If you had, it would have broken my heart.” We want our hearts to be broken; they are altogether too hard. Let them break, and let Christ put His hold and His superscription upon the soul. Then what shall we see? We shall see the mighty revealings of the Spirit of God as on the day of Pentecost; then we shall be able to move others, to move the youth in the school; but in whatever branch of the work you are engaged, you can go singing all the way to Zion. Not that you will not have any characters around you hard to deal with—you will have them—but you can deal with them so much the more easily because Christ is your Helper, because Christ is with you, and you are laborers together with God.*7LtMs, Ms 8a, 1891, par. 31*

Ms 8b, 1891

Sermon/Talk to the Teachers

Harbor Heights, Michigan

July 27, 1891

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Jeremiah 9:23-24. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."*7LtMs, Ms 8b, 1891, par. 1*

[The reporter was unavoidably delayed from being at the first part of this meeting.]*7LtMs, Ms 8b, 1891, par. 2*

[The students] received an education from the great fountain of wisdom and knowledge. What for? That they might impart wisdom and knowledge to others. That they might be in the presence of God and devote their capabilities and powers to God, not give them as a contribution to the devil. But this has been done in certain cases, and in case after case that has been presented before me.*7LtMs, Ms 8b, 1891, par. 3*

I have been reading, since I spoke here last, the warnings given to some who went to receive a medical education. They might receive that education without losing their spirituality if they were every day under the converting influence of the Spirit of God.*7LtMs, Ms 8b, 1891, par. 4*

What does conversion mean? Some think, when I say that they must be converted, "Why, don't you think that I must know something about religion?" As if, because they knew something about religion, they did not need to be converted daily. But we ought every day, every one of us, to be converted.*7LtMs, Ms 8b,*

1891, par. 5

I may take a vessel every morning, and convert it to a certain use. I may convert it to holding a certain article of food that I wish to put in it. And just so the Lord takes every Christian and converts him every day as He wills to do His work for that day. We have but one day at a time in which to be converted to the Master's use. And during that one day we want to spend our abilities and our capabilities to the glory of God, that He may make us vessels of honor. We are not to act as though we had many years of life and that there is no need to be so very much in earnest about what one does.*7LtMs, Ms 8b, 1891, par. 6*

It would be perfectly safe for our youth to enter the colleges of our land, if they were converted every day; but if they feel at liberty to be off guard one day, that very day Satan is ready with his snares, and they are overcome and led to walk in false paths—*forbidden paths—paths that the Lord has not cast up.**7LtMs, Ms 8b, 1891, par. 7*

Now shall professed Christians refuse to associate with the unconverted and seek to have no communication with them? No, they are to be with them in the world and not of the world. They are not to partake of their spirit and practice the ways of the worldling. They are to mold and not be molded. They are to have their hearts open to their customs and practices. Their associations are to be for the purpose of drawing others to Christ. This makes them workers together with God.*7LtMs, Ms 8b, 1891, par. 8*

Here is the danger of our youth. The attractions in these institutions are such, and their teaching so intermixed with error and sophistry, that they cannot discern the poison of sentiment mingled with the useful and precious. There is such an undercurrent, and it works in such a manner that many do not perceive it. But it is constantly at work. Certain ideas are constantly advanced by the professors, and repeated over and over, and at last the mind begins to assimilate and conform to these ideas.*7LtMs, Ms 8b, 1891, par. 9*

Just so when infidel authors are studied. These men have sharp intellects, and their sharp ideas are presented, and the mind of the student is influenced by them. They are pleased with their brilliance.

But where did those men obtain their powers of intellect? Where did they get their sharpness? From the fountain of all knowledge. But they have prostituted their powers; they have given them as a contribution to the devil. And don't you think the devil is smart? Many are traveling in the devil's tracks by reading infidel authors. Satan is a sharp being and they fall in love with his learning and smartness. *7LtMs, Ms 8b, 1891, par. 10*

When I was coming from California, there was an infidel Jew on the same car. He was engaging in conversation with those present on the subject of the Bible and Christianity. He would talk to one and then to another. He would present Christ and the Christian religion in such a manner, in such a ridiculous light, as to create a laugh; and those present could not withstand his ridicule, and they would begin to retreat. Then he would have a triumph, and he was triumphing all over the car. Finally he came and sat down by me. He saw I had a Bible in my hand; and he began to talk about the Bible and religion and said religion was like jugglery business; it was like sorcery. I did not say a word, but let him talk on. The people were listening intently to see what I would say, and he talked, and talked and talked, until I thought he had about exhausted himself. *7LtMs, Ms 8b, 1891, par. 11*

Then I said to him, "This is eternal life, that ye might know God and Jesus Christ whom He hath sent." [*John 17:3.*] Then I spoke to him of my own experience. Said I, "You call religion sorcery, jugglery, and all these things; but we have 'a sure word of prophecy whereunto ye do well to take heed.'" [*2 Peter 1:19.*]" *7LtMs, Ms 8b, 1891, par. 12*

I could make them all hear in the car, and so I did. He then put in some remark, but an answer came to my mind. He said, "Have you ever studied such and such an author?" Said I, "I have not." Said he, "There! there! you don't know!" I said, "I don't want to know. I have no time to read such trash. I want to carry the knowledge I get from these authors over to the other side; but as for your authors, where did they get their power to think? Where did they get anything of sharpness worthy of retaining? They got it from the God of heaven. But they have prostituted their powers." *7LtMs, Ms 8b, 1891, par. 13*

“Now,” said I, “Jesus Christ saw the condition of the Jewish nation, and He came that He might unearth the hidden treasures; there we can sink the shaft and bring up the rich ore, the jewels of truth; and, it is all rich. And those things you get from your authors that are worth anything, you get from Him. It is not anything new. Christ gave it to the patriarchs and prophets, and it is these precious gems of truth, and this gospel, which you abhor and detest, that was preached to Adam in Eden.” He finally hemmed and hawed and spat, and turned himself in his seat; but he didn’t say a word. And then there was a greater uproar in the car than before. The people were laughing at him, and saying that he was put down by a woman, but he did not say a word. He just got up and went out.⁷*LtMs, Ms 8b, 1891, par. 14*

Now, I want to say right here, you may go to these infidel authors to get bright thoughts, but I don’t want to go there; I would rather go to the snow of Lebanon. Let me go to any other place than to infidel authors. Why? Because mingled with it all is a serious malady. The cunning of Satan is there. Was he not the covering cherub in the Eden of God? And was he not cast out of heaven because, as it was said of him, “thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness?” [*Ezekiel 28:17.*] Then cannot he mingle some of his sophistry with truth so as to fascinate and captivate the human mind? Of course he can. He is a smart general, and, therefore, no man can handle him. And for that very reason, God sent His Son into the world to stand here on the field of battle and present the great original truths, to take men from the bands of error, to rescue them, to reform them. Christ presented these principles of truth, arranged in the order of the gospel, that they might serve the very purpose for which they were given to man.⁷*LtMs, Ms 8b, 1891, par. 15*

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

mortals. If you study them with sincerity, the angels of God are around you as you study, to minister to you, to give to your understanding the precious truths of God.*7LtMs, Ms 8b, 1891, par. 16*

Many think themselves wonderfully wise in understanding the sentiments of infidel writers, but they will find that they are building upon a sandy foundation. They are not building upon the solid Rock. The storm of persecution, the storm of trial, comes and sweeps that foundation away; and they have nothing upon which to stand. What we want is to rivet our souls to the Eternal Rock. We don't want our students to feel themselves so smart that they think they know everything worth knowing. We have not yet begun to know the Bible. You have your mind upon this, that, and the other, and it is filled with so much that is of no importance that the very truth that will make you wise unto salvation you know scarcely anything about. What we want is to become strong men and women.*7LtMs, Ms 8b, 1891, par. 17*

Brother Hutchins was at one time riding in Vermont, and he met a lawyer. "Well," said the lawyer, "I understand that you are a Seventh-day Adventist." "Yes." "Well," said he, "you are nothing but little men." "Yes, we know that," said Brother Hutchins, "but we are handling mighty subjects. It is by the study of these mighty subjects that we are trying to get truth before the people." This is what we want—the mighty subjects that will make men wise unto salvation.*7LtMs, Ms 8b, 1891, par. 18*

Just as soon as you begin to think you are big men, and that you are so large that you can comprehend and pick out all that is precious in infidel authors, and leave out all that is vile, then you are wise above that which is written. You cannot do this. The devil is right by your side, and the evil angels are there. The devil is a great deal smarter than you are, and you cannot see what he is driving at. He will so cunningly interweave his sentiments with the thoughts of these writers, so that it will be impossible to distinguish the error which they contain. He regards this circumstance as his opportunity. These very things may insinuate themselves into your mind and character, and God pronounces you a fool. That is just how it is. If you want to be counted a fool in God's sight, it is very

easy for you to do it; but if you want to be counted a wise man in God's eyes, come right to the cross of Calvary and get the inspiration that comes from it, and your name will be written as a wise man who built his house upon the rock, and the storms came and the winds blew upon that house, and it fell not, because it was founded upon a rock.*7LtMs, Ms 8b, 1891, par. 19*

It requires considerable effort to climb hills, to get upon the rock. And so we find that it will require the exercise of all our abilities, of every spiritual nerve and muscle, to get upon the Living Rock, the Saviour of mankind. It will require all our mental and spiritual powers to understand the Word of God, to understand the incarnation of Christ, to understand the great plan of redemption. The mind may faint beneath the effort, and yet there is an infinity beyond. You have only then touched the surface.*7LtMs, Ms 8b, 1891, par. 20*

What we want is the Bible. We want to know the truth on every point. There are many who think they know it who do not know anything about it, because they do not practice it. A man may stand upon the shore and see another swim, and he may think he knows exactly how to make the motions, but let him try it and he finds that he does not know. Just so it is in the spiritual life. You may think you know all about it, but you don't know anything unless you have a living experience in the things of God, because God has not spoken to your soul. You are not furnished unto all good works.*7LtMs, Ms 8b, 1891, par. 21*

You are not half as wise as you thought you were. You have not half the knowledge that you thought you had. There is a knowledge that we do not want, a knowledge you cannot take with you to the other side. What we want is a knowledge that will strengthen the intellect, and make us better men and women—knowledge that will build us up in Jesus Christ, our living Head. We are to be members of the living body of Christ—He our Head, and we growing in grace. There is where our Prince comes in.*7LtMs, Ms 8b, 1891, par. 22*

Paul went to Athens, and there he met eloquence with eloquence, logic with logic, oratory with oratory. There he showed his ability and smartness. And what was the effect? Afterwards he said, "I

determined not to know anything among you, save Jesus Christ, and him crucified.” [1 *Corinthians* 2:2.] There is no time for anything else but that during our short lifetime. *7LtMs, Ms 8b, 1891, par. 23*

When you are in the battle, who is with you in the army?—all the heavenly intelligences. Who else is with you?—the Captain of your salvation. Who else is with you?—Him that said, “The fear of the Lord is the beginning of wisdom.” [*Psalms* 111:10.] *7LtMs, Ms 8b, 1891, par. 24*

Christ was the greatest teacher that the world ever knew. I am willing to be in His school. I am willing to learn from His lips. I am willing to learn from Him that lesson which will make me great in the eyes of the Lord. And what is that? “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light.” [*Matthew* 11:28-30.] Now Jesus, I submit myself to Thy teaching. *7LtMs, Ms 8b, 1891, par. 25*

I am willing to be taught by Him who created the heavens and the earth, who made the lofty trees, the spears of grass, and every shrub. I am willing to be taught of Him that set the stars in their order in the heavens, and appointed the sun and the moon to do their work. I can drink at that fountain. I do not need to go to infidel authors, but to God. I want to know God and the power of His grace. I will make no boast of knowledge. Those who know not God, even while they look upon His works, say there is no God. The fool hath said that in his heart. Shall we go to such men for knowledge from whom Christ is hidden, when the very things they ought to know, they do not know? God help us that while we shall have to communicate more or less with those who have no knowledge of the truth, we may be so grounded and rooted in the truth that nothing can move us. We are to bear rich clusters every day. Why? Because we are converted every day. *7LtMs, Ms 8b, 1891, par. 26*

Just as surely as you are converted every day, you will be fruitbearing branches—branches full of rich clusters of fruit. And what kind of fruit? The fruits of the Spirit, which are love, joy, peace,

long-suffering, gentleness, kindness, meekness, faith, temperance, and godliness. These are the clusters which grow on that tree. If every one of us is converted, if we remain in connection with the Vine stock every day, we shall bear the fruits of His character. *7LtMs, Ms 8b, 1891, par. 27*

What we need is, not to boast of our smartness, for this is what keeps us from humbling the heart before God and seeking Him as little children. It is this that brings us into a position where we cannot put ourselves under God and in subjection to His laws. May God help us that we may have a conversion every day of our lives. Those who do this will find that the intellect is strengthened by Him who created it. The mind will grow in the right channel and will be fitting up for heaven. God is trying you now, here, to see how much you think of Him, to see how much you think of His government, to see how much you think of His purposes. God is trying you to see how much you think of the sacrifices He has made in order that souls might be won to Jesus Christ and placed under His blood-stained banner. *7LtMs, Ms 8b, 1891, par. 28*

I have tested the promises of God. I have proved them. I have proved them in circumstances of trial and peril and persecution. This is what the Lord will do with us if we will but let Him work. We want the simplicity of true godliness. Read again *Jeremiah 9:23-24*. May God help us to come right into that position where no gem of light need come to us from impure channels, mingled with the remains of evil and heresies and those things that lead in paths which God has not cast up. Rather, we may have the light that comes direct from the throne of God, which will lead us in paths of righteousness, of holiness, of purity and godliness. *7LtMs, Ms 8b, 1891, par. 29*

Ms 8c, 1891

Relationship of Institutional Workers

Harbor Heights, Michigan

July 26, 1891

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A spirit of independence has been coming into our institutions, and many feel that they are not amenable to anyone. The lessons of the Lord Jesus are not deemed worthy of acceptance as rules for the practical duties of life. Many have created a standard of their own, and are satisfied to walk in sparks of their own kindling. Christ says, "Without me ye can do nothing." [*John 15:5*.] Then would it not be better to walk in the footsteps of Jesus? *7LtMs, Ms 8c, 1891, par. 1*

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's design is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus, the author and finisher of our faith, for the bestowal of the blessing. *7LtMs, Ms 8c, 1891, par. 2*

This is the one thing that is needed at the Health Retreat. If the workers there only knew their need, their cry would ascend with ceaseless importunity that they might have the Spirit of God to rest

upon them. They would see nothing but danger in walking in the sparks of their own kindling. Devising and planning without the Lord to plan with you is to be ensnared by the enemy. Let every soul seek the Lord.*7LtMs, Ms 8c, 1891, par. 3*

Jesus has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] It is in proportion to our appreciation of the necessity and value of spiritual things that we seek for their attainment. "Without me ye can do nothing," says Jesus [*John 15:5*], and yet many think that man can do very much in his own finite strength and wisdom. Satan is ready to offer his counsel that he may win souls in the game of life. When men do not feel the need of counseling with their brethren, something is wrong; they trust to their [own] wisdom. It is essential that brethren should counsel together. This I have been compelled to urge for the last forty-five years. Again and again the instruction has been repeated that those who are engaged in important work in the cause of God should not walk in their own ideas, but counsel together. They may regard their plans as without a flaw, but other minds may be enlightened on some points where they cannot see or may take heed to suggestions and counsels of those who see not the truth. The Lord may have plans of a different order, not after the plans of finite man.*7LtMs, Ms 8c, 1891, par. 4*

The Lord has not endowed one man with all the qualifications essential to accomplish the work in our institutions. One man may be strong in one direction and weak on other points, and Satan understands how to take advantage of that weak point; and another may be strong in another direction, each making up for the deficiency of his brother. Let no man think himself sufficient of himself, with breadth of mind enough to carry the weighty responsibilities of running such institutions as the publishing house, the college, or the health institutions. Among a multitude of counselors there is safety.*7LtMs, Ms 8c, 1891, par. 5*

It is essential that men in responsible positions in any branch of the work of God take advantage of religious ordinances and the means of grace to obtain all the counsels of heaven they can. Special efforts should be made by those in the medical profession to place themselves in the channel of light because they are continually

exposed to a variety of temptations. *7LtMs, Ms 8c, 1891, par. 6*

Physicians are deprived of many opportunities to attend important meetings where they might obtain a better understanding of the working of the cause of God. But they can do far better than they do if they will devise and plan with determined purpose. They do not hear the statistics of the work, they lose the direct appeals that are made to the heart, that they may recognize the voice of God in entreaty, in warnings, in testimonies of His Spirit that they may be assured that the Captain of their salvation is leading His people. They lose sight of the importance and force of spiritual truths and fail to reach a position of exalted faith. Those who are in this position need wise counselors who shall alternate in attending the religious meetings for the benefit of the churches. Imbued with the Spirit of God, they may catch the holy inspiration and rehearse the messages of warning, and keep fresh in mind the providences of God, while they live lives of purity and faith and gladness of spirit. *7LtMs, Ms 8c, 1891, par. 7*

The Lord is at work in a variety of ways to bind His people together. Through heavenly and human agencies He is at work that His professed followers may all become partakers of the Divine nature, that His church may be brought up to the highest standard of Christian excellence. God has made the line of demarkation between the church and the world very distinct, and He designs that it shall be discerned and practiced. The Lord Jesus has not spoken at random when He says there can be no union between Christ and Belial [*2 Corinthians 6:15*], and yet there is danger that the worldly element will be permitted, as it has already done, to have a molding influence at the Health Retreat. If this is permitted an element will be encouraged and developed that will be full of the subtilty of Satan, and the more intelligent the irreligious workers, the more and greater is the evil to those who are associated with them. *7LtMs, Ms 8c, 1891, par. 8*

The Lord is seeking by the working of His power and grace to bring His people into a condition where eternal principles may live in their hearts, where indelible impressions may be made upon the souls, so that as Satan comes with his specious temptations as an angel of light, he may be overcome. His sophistry, his deceptions, his

policy will work constantly for the subverting of souls, that he may be able to obliterate the marks of Christian discipleship from the servants of God and draw them into confederacy with those whom he leads and commands, the enemies of Christ and the truth. We need to be thoroughly awakened from the spiritual paralysis that has come upon us. We have, many of us, lost our first love; and we love not our brethren because we have been breathing the malaria of the world. *7LtMs, Ms 8c, 1891, par. 9*

You may say at the Health Retreat there is no danger of this at all; but I tell you there is danger. This work is continually going on. If souls are not overcome, if their feet do not go into strange paths, it is because they have their eyes anointed clearly to discern the wiles of the enemy and have their lives hid with Christ in God, and a new, supernatural, divine life is linked with theirs. Those who are one with Christ do not boast of their wisdom or their capabilities, for they feel their inefficiency and weakness, and this leads them to hunger and thirst after righteousness. They trust in One mighty to save to the uttermost all that come unto Him and put their trust in Him. The value of the fellowship of those who love and serve God, the benefits of their counsel, will not, cannot be discerned by those who are mingling their interests with those who care not for the Lord or His truth. By beholding, men become changed; and those who mingle with the world find the world more to their natural taste than do those who love and fear God, who seek to conform their lives to His requirements. But Jesus has said concerning those who do His will, "I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not; for it was founded upon a rock." [*Matthew 7:24, 25.*]*7LtMs, Ms 8c, 1891, par. 10*

Again He says, "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 [not deception]; whom the world cannot receive, because it seeth him not [Jesus, the author of truth], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." [*John 14:15-17.*] What is the work of the Comforter? "And when he is come, he will"—praise, flatter, exalt? No;—"he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not

on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." [John 16:8-14.] *7LtMs, Ms 8c, 1891, par. 11*

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear! The Jews had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one felt that he was under obligation to stand in his lot and place; for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that [it was] at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged? Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the Health Retreat, for each one of you is entrusted with a sacred responsibility, that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker, else he that watcheth keepeth his watch in vain. *7LtMs, Ms 8c, 1891, par. 12*

Let every one do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given you. This you may do, for the foundation of life has been opened for you, and

principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy. Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let every one stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfilment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin. *7LtMs, Ms 8c, 1891, par. 13*

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace. *7LtMs, Ms 8c, 1891, par. 14*

Every element of your nature is to be dedicated to God; lay not one attribute upon the altar of Satan. There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be sanctified and fitted for His service. Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished

redound to the glory of God; it belongs to Him. The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted.*7LtMs, Ms 8c, 1891, par. 15*

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine, for the development of these very traits of character would unfit them for the mansions above. The Lord places men under test and trial that the dross may be separated from the gold; but He forces none. He does not bind with fetters and cords and barriers, for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit.*7LtMs, Ms 8c, 1891, par. 16*

The Lord purifies the heart very much as we air a room. We do not close the doors and windows and throw in some purifying substance; but we open the doors and throw wide the windows and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." [*John 3:21.*] The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God.*7LtMs, Ms 8c, 1891, par. 17*

Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the faculties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing, for a Christian is one whom the Lord, the God of hosts, can work through that He may keep the way of the Lord in the earth, and make manifest His will to men.*7LtMs, Ms 8c, 1891, par. 18*

Ms 9, 1891

Sermon/Make Proper Use of Talents

Battle Creek, Michigan

August 22, 1891

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Matthew 25:14-16. Oh, there is trading to be done by every one of us. If God has given us talents, it is that we may trade with them; that we may put them out at usury, that we may make the very best use of every capability, of every power, that God has given us. *Verses 17-24*. When he said he knew the Lord, it was very evident that he did not know Him. Few can say, I know the Lord. Many proclaim that they know all about the will of God, all the knowledge that they should have of Him; but they do not have it. If they did know, they would never say that they did; because it would place them in such contrast with the God of heaven that they would feel that they did not know anything. "I knew thee that thou art a hard man" [*Verse 24*], shows that he did not know anything about God. He was afraid, and so will every one be who charges God with being a hard man. *7LtMs, Ms 9, 1891, par. 1*

When we see God in His character as it is, we will see a God of goodness, as He proclaimed Himself to Moses, a God of compassion, one that forgiveth transgressions and sins, and that will by no means clear the guilty. He was afraid of God. What was he afraid about? [He was] afraid to lay his endowments at the feet of the Master. He laid them at the feet of the enemy by hiding his talents in the earth; but he was afraid to lay them at the feet of Him who purchased them with His own blood. *Verses 25-29.7LtMs, Ms 9, 1891, par. 2*

Those who have not obtained a knowledge of God, and those that have not faith and trust in Him, are the ones who will not venture anything. Those who will take the powers that God has given them to see that they can gather to themselves some earthly gain, and that too, notwithstanding the calls on every side, from all parts of

the world which is in darkness and sin, and notwithstanding God has said, "Ye are the light of the world" [*Matthew 5:14*],—every one that pursues such a course cannot commit that to Jesus Christ which He has purchased with His own blood. Thus the very capabilities, the very talents, that he had here will be taken away. He loses them. They dwindle away. *7LtMs, Ms 9, 1891, par. 3*

Whence cometh our power of reasoning? Who gave it to us? Who has given us intellect? Who has given us tact, thought, sharpness to devise, plan, and execute? Did it spring from ourselves? Who gave Daniel wisdom? It was the God of heaven. He gave him understanding. To whom, then, are we responsible? To the God of heaven. Well, then, can we depend on the Lord when we watch on the right hand and when we watch on the left hand, and in His strength we can follow in the footsteps of Jesus, who said, "I came to seek and to save that which was lost." [*Luke 19:10.*] *7LtMs, Ms 9, 1891, par. 4*

This is our work. And it is the most solemn work ever given to mortals. And when we take hold of this work intelligently, when we take hold of it consecrated to God, all that we have and are, then we will begin to exercise all the ability and tact and power that God has given us, with an eye single to His glory. We will not, then, be studying how to make the best account of our ability and talent in glorifying and pleasing ourselves. There is a greater work than this. *7LtMs, Ms 9, 1891, par. 5*

The Master requires more of us than this. Here is a world lying in wickedness, and He does not ask of you anything that He has not given you an example of in His own life. He left the royal courts of heaven, clothed His divinity with humanity, became a man of sorrows, a man acquainted with grief. *7LtMs, Ms 9, 1891, par. 6*

If you are trying to find an easy way to go through this world that you shall not suffer any cross, any temptation, any loss, just think of Jesus. He left the glory that He had with the Father before the world was and came to our world to walk among the children of men. He was the only one that could save us. He was the only one that could work out for us the glorious deliverance from the power and thralldom of Satan. He was the only one that could place us on

vantage ground. How? Through any goodness of our own? No. Through His own merits; through His own righteousness. He has bought us. He has ransomed us. He bought our reason. He purchased our intellect; He purchased our souls; He purchased every power, every ability that God has given to man, that we should use that ability to the glory of the Master that has bought us, that we might engage in His work with all the powers of our being. He stands first. I stand less, in a subordinate position. Self cannot be regarded as supreme.*7LtMs, Ms 9, 1891, par. 7*

The solemn, sacred work of God rests upon us. We want to gather every ray of light that comes from the throne of glory. We want knowledge; we want wisdom; we want to put to use every entrusted endowment received from our Heavenly Father. Then our knowledge increases. Use what you have, and you will receive more; but if you do not use what you have, you will lose even what you did have, as well as that which you might gain. Our Heavenly Father has committed to us talents, and we are to use them. Every one must work. There is not one excused. There is no excuse. There is not a soul that has professed the name of Jesus Christ that has any excuse for shunning [the] responsibility that is required of him in this age and time. As we approach the close of this earth's history, our responsibilities press heavier upon us, and there is a necessity for every one to work.*7LtMs, Ms 9, 1891, par. 8*

Here in Battle Creek is a large church, and they keep crowding into it. Suppose every one of you who professes to have tasted of the powers of the world to come, and who professes to believe the Bible, should let your light shine. "Ye are," says Christ, "the light of the world." [*Matthew 5:14.*] Is Battle Creek the world? No, only a small portion of it. But you can let your light shine to the very utmost where you are. If you are compelled to remain here, let it shine. But not only here; there are places all around us where we can let our light shine.*7LtMs, Ms 9, 1891, par. 9*

This parable of the householder and the talents follows another parable—the parable of the ten virgins. Five of them were wise, and five of them were foolish. It speaks of the foolish taking their lamps, but having no oil in them. How is it with us? Many of us profess to believe the Scriptures; but will that save us? No; the devils believe

and tremble, but they have not the right kind of faith. The man with one talent hid it in the earth. What for: To center upon himself all his capabilities; [all his] thought and burden must be placed upon his poor self. That was what made him afraid.*7LtMs, Ms 9, 1891, par. 10*

Many often come and say, O, that you could only tell me how I shall know that I am accepted of God! What answer can I give? What advice can I give? I can only say, Do not think anything about your feelings, that is no criterion; but just go to work; taking up the burdens lying next to you, consider that you are laborers together with God. Ye are God's husbandry; ye are God's building, and the work for you to do is to let God build you. You cannot build yourself. You can not cleanse yourself from a single spot or stain of sin. Ye are God's building. He has built you. Just take hold of the power of God, and you will build for time and for eternity.*7LtMs, Ms 9, 1891, par. 11*

You must have a molding influence upon those around you. It is your business, before God, to study how you can bring the solid timbers into your character. You want to cultivate a right disposition? You cannot have a fractious, fretting, miserable temper, and yet be building for eternity. God cannot have you in His kingdom unless you have the grace that comes from Christ, that you may be building character every day.*7LtMs, Ms 9, 1891, par. 12*

Why were five wise and five foolish? What does this parable teach? It follows another parable of our Saviour, recorded in the *24th chapter of Matthew*, commencing with the *42nd verse*. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"*7LtMs, Ms 9, 1891, par. 13*

What is our work? We must diffuse light. We have to eat and work.

What are we to eat? “Except ye eat my flesh,” said Christ, “and drink my blood, ye cannot enter the kingdom of heaven.” [*John 6:54.*] But again, He says, The flesh profiteth nothing; but My words, they are spirit, they are life. [*Verse 63.*] It is not enough to have merely an assenting faith. “Yes, yes, I believe this; I believe the Bible.” But what are you doing with it? Are you practicing it? Unless you practice the sayings of Christ, it will do you no good. You are just like that man who took his talent and buried it in the earth. He did nothing. It is for us to practice the truth God has given us, the rich jewels, the precious ore, and we are not to feel that we have it all, but sink the shaft deeper and deeper, that it may bring up the precious gold; every ray of light that we have, let it be dispensed to others. *7LtMs, Ms 9, 1891, par. 14*

Why was the caution given that “in such an hour as ye think not the Son of man cometh”? [*Matthew 24:44.*] The people have been, in their finite minds, hunting up the reckoning that will bring the period of Christ’s coming almost to a certainty and a definite time set for that event. But did He come? No; and we did not expect that He would. No one knows the time, and therefore the caution is, “Watch.” [*Verse 42.*] What is the matter? You get your mind fixed on a definite point of time, and what are you doing? What influence does it have upon you? You are led to neglect the very duties of the day. It is the very little, small duties, that appear small to you at the present time, that you omit although they are of great importance. That is the reason the matter is left in uncertainty. *7LtMs, Ms 9, 1891, par. 15*

God wants you to be ready today. It is only today that is yours. Tomorrow is not yours at all. When tomorrow comes, if God spares your life for tomorrow, you have the day before you. What then? Don’t think of next week or next month, but what shall I do today? Difficulties will rush into your mind, but it is to have submission for the day. Then when the evils come, the grace of God will help you to bear them. If you do this, you will see that nine-tenths of all your difficulties will disappear. *7LtMs, Ms 9, 1891, par. 16*

This poor man that hid his talent in the earth, expecting that he would thus preserve it, lost all he had. Why? Because he did not do as the Lord told him; he did not trade. Every one of us is to make

the very best use of our talent here, because we are to bring the gems of truth into our character. Here is the simple truth. I have learned the truth of the Bible; I have learned the preciousness of the promise; I have learned what it means to be justified by faith; I have learned what the righteousness of Christ means: it is very precious; it is the precious gems of truth that we are to appreciate. What are we going to do with them? Are we going to bury up all there is of us in business matters in the earth? No; there is something better than that. What is it? Put it out to the exchangers.*7LtMs, Ms 9, 1891, par. 17*

Do I see the danger of my brethren and sisters making everything of the world? Shall I not tell them of it? What shall I do?—just as Christ did. He came to the world because men had lost eternity out of their reckoning. And, oh, how many have lost it out of their reckoning now! Eternity was eclipsed to them. They made a world of an atom, and an atom of the world. But Christ came and took the world by the hand and placed it in its proper position. He does not despise the world, for He made it. He was the Creator of the world; but He takes it and places it in a position of subordination.*7LtMs, Ms 9, 1891, par. 18*

If you can, glorify His name; if you can, honor the God of Heaven who created the heavens and the earth. That is your first business. It is to put every ray of light, and every jot of influence that you have, on the Lord's side. You are not to gather any glory to yourself whatsoever. Stand in rank and file, and be ready, when the call is made, to answer, Here am I, Lord. The hand is up, ready for action, ready to take the work God has given me to do. This is the every-day business of our lifetime.*7LtMs, Ms 9, 1891, par. 19*

The one-talent man has a work to do, and God will not excuse you from using it. If you bury up all there is of you in the world, God will call you to account. If all your influence and ability is to plan and devise how you can make money, how you can lay up treasure on the earth, you will have taken away from you even that which you have. Even your very ability. And He can take away all that you have, in more senses than one, for He states that there shall be a gathering that scattereth, and a scattering that increaseth.*7LtMs, Ms 9, 1891, par. 20*

We want to understand our proper relation to God; we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures or of symbols or of types, know with any definiteness in regard to the very period of the Lord's coming. What shall we know? We are to study the signs, which show that He is at the door. Well, you say, I have expected it, and I have waited a long time, and the Master has not come yet; and this long time of waiting makes me think that He is not coming.*7LtMs, Ms 9, 1891, par. 21*

Just so those foolish virgins began to think. They did not have any supply of grace to enable them to stand the test or trial. Yes, it takes time, and God knew it. And He takes time to test us and to prove us, to see who has the real, genuine righteousness of Christ. And He will test us to see if we can bear with patience, waiting and watching, and working as well. We may be waiting, but not in idle expectancy, saying, I will not plant that tree because the Lord is coming; I will not do this work in building a meetinghouse for the people to assemble to worship God because the Lord is coming. No; if the Lord is coming, we want to work with the more diligence to uphold and to gather the Lord's sheep and to bring them into the fold.*7LtMs, Ms 9, 1891, par. 22*

We want our colleges. Why? Because we want to bring the students out of the world that they may leave its practices, its customs, its superstitions, and its policy; and that they may be educated as to what truth is. It means something to bring practical religion into the life. There are so many who profess godliness, and yet you cannot distinguish by their dress, by their appearance, by their conversation, by their deportment, or by any of their actions that there is any difference between them and the world.*7LtMs, Ms 9, 1891, par. 23*

We are to represent Jesus Christ. We are to look at His character, at His life of self-denial, patience, kindness, [and] forbearance. He ate with publicans and sinners, not that He might partake of their luxuries or their amusement, or of their feasting, but that He might diffuse the precious gems of truth, [and] scatter these gems as He was sitting at their table. And those precious jewels of truth which

fell from His lips would remain in their hearts. And although they might not yield at once to the influences of the Spirit of God, they would be affected by them and finally yield to them. Why? Because He is drawing them all the time.*7LtMs, Ms 9, 1891, par. 24*

Christ is drawing every soul in this congregation, and if you do not come to Him it is because sin lies at your own door. What are we to do? Have Jesus Christ with us every hour and every minute. You are to have an eye single to the glory of God, and not one moment for trifling conversation. There must be no guile in your mouth; there must be no joking or trifling; and yet you can be the most cheerful and happy people in all the world, because Christ is bound up in your life, and your life is bound up in the life of Jesus Christ. Why, then, should we not be happy, connected with the Redeemer of the world, connected with the God of heaven?*7LtMs, Ms 9, 1891, par. 25*

All the heavenly intelligences are your witnesses, and you are a spectacle to the world, to angels and to men. We want, then, a religion that saves every moment, saves from ourselves. We are not to look here to see how we feel. We are not to glorify ourselves, because we have nothing to glory in. All that we have [is] entrusted to us that we may bless all with whom we associate. [Is it] a poor widow? Try to comfort and encourage her. Is it one in poverty, man or woman? Try to speak a comforting word. Do as Christ did—diffuse light. Let the word of kindness be upon your lips. Be courteous. Try in every way to represent the love and tenderness and compassion of Jesus Christ. We ought, every soul, to live by the day. Let us seek to understand our Bibles just for today. And when we come to the types, let us trace in them all that God has given us, that we may understand them.*7LtMs, Ms 9, 1891, par. 26*

But when your finite minds are seeking to settle upon some definite point at which Christ will come, beware, be careful! Why? Because if you set a time, that time will pass. We know that time will pass. And when that time passes, there will be a shaking always. “There!” you say, “there! there must be an error. I thought I was perfectly right; I thought the Spirit of God was moving upon me. I thought I saw great light; but now I cannot tell where I am.” No, we must live by the moment; and every moment we are to watch. How does any

one of us know when the hour will come for our probation to close and our work be done, and we can lay our armor off? How can we know? How can we tell? We cannot tell. *7LtMs, Ms 9, 1891, par. 27*

We know that those who go out from their homes, frequently never return again. Therefore, when you arise in the morning, rise with the praise of God upon your lips; and when you go out to your work, go with a prayer to God for help. If you have a large amount of work to do don't you see that then you have a large amount of praying to do as well? And if you have a press of financial responsibilities, then you are to seek the throne of grace with greater earnestness, saying, "I will not let thee go except thou bless me," just as did Jacob, praying to the Mighty One. [*Genesis 32:26.*] As you feel after God, He takes your hand, and lays it in His own. *7LtMs, Ms 9, 1891, par. 28*

We want daily religion. We want to manifest a zeal which we have not yet manifested. We do not need to get up an excitement or an emotion, as in regard to a special, definite time for the Lord to come. No, we have truth enough that will prepare us for the time; but we do not want to go to sleep. We want the oil of grace, and we want that righteousness of Jesus Christ; we are not safe an hour without it. What if you should, for one day, be careless or indifferent? The souls with whom you are associating are watching you, because you are a spectacle to the world, to angels, and to men; and they say, There! I don't see that he acts any differently from what I do; he is just as full of amusement and lightness and trifling, and I don't see any difference between us. I guess I am safe. And thus they neglect their souls. *7LtMs, Ms 9, 1891, par. 29*

Let us remember that every one of us will be judged according to the light which God has given us. We are accountable for the light which shines upon our pathway for today. Has God given us light and knowledge? If He has, then we should impart it to others. How? Your very deportment, your very character, is to show that we have a religion that corresponds with our profession of faith. If you do not act in accordance with your profession, if you are light and frivolous and worldly, if you love money, and if you are burying your talent in the earth, all you can expect is to fare just as did that unfaithful servant. *7LtMs, Ms 9, 1891, par. 30*

Will the Master say, "Good and faithful," when you are not? when you are only self-centered? [*Matthew 25:21.*] The world requires at least that your light shall shine, that you shall be a living stone in the building that you may reveal the light that is in you to others, that you shall show that the truth means something to you, that it sanctifies the heart, that it is brought into the inner temple, that it is not left in the outer court. You do not take off your religion as a cloak, neither can you thus put it on.*7LtMs, Ms 9, 1891, par. 31*

The Lord is coming; I believe it with all my heart, and I am going to work just as diligently, and need to work, all the time, every day, just as though I knew it was the last. Shall we not work on that plan? There are thousands who are tarrying, backslidden from God, exerting an influence on the enemy's side. Can you afford it? Can you allow your time to pass, and you not lifting up your voice and proclaiming, "Behold the Lamb of God, which taketh away the sins of the world"? [*John 1:29.*]*7LtMs, Ms 9, 1891, par. 32*

What are you doing? Are you beholding Him? Are your eyes riveted upon Him? If you are beholding Him, you are being made like Him. If the enemy is interposing his hellish shadow between your soul and your God, you are able to remove that shadow because you have divine assistance. What we want is to look and live. Look in faith, and there will be a power that will come into your life, interwoven into your experience, and the invitation of every one will be, "Come and hear what the Lord has done for me. He died to redeem me. He is coming to take me to Himself; and I am living for the future, the immortal life. I am taking eternity into my reckoning; and I reckon that the trials and afflictions and persecutions of this time are not worthy to be compared with the glory which shall be revealed in us."*7LtMs, Ms 9, 1891, par. 33*

Paul took eternity into his reckoning, and he declares that those light afflictions which are but for a moment here, work for us a far more exceeding and eternal weight of glory. [*2 Corinthians 4:17.*] Then how can the light afflictions of this life so absorb our attention, our life, and our affections? We are looking beyond time; we are looking to eternity. We are trying to live in such a way that Christ can say, Well done, good and faithful servant. Let us live, every one of us, in that way.*7LtMs, Ms 9, 1891, par. 34*

We may make mistakes; we may err; but God will not leave us in error. "If we sin we have an advocate with the Father, Jesus Christ the Righteous." [1 John 2:1.] There is hope for us; we are prisoners of hope. Let us grasp the rich promises of God. The garden of God is full of rich promises. Oh let us gather them; let us take them home; let us show that we believe in God. Let us take Him at His word; let not one of us be found distrusting God or doubting Him. *7LtMs, Ms 9, 1891, par. 35*

Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday, every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up. You do not, at one bound, reach perfection; sanctification is the work of a lifetime. Trials come today. Do I throw myself like a spoiled child? I have seen professed Christians act in just that way; they throw themselves, desperately. They are desperate. They talk desperately; they act desperately. They are just like spoiled children. In that case they get no reward. They come out of the trial on the devil's side. *7LtMs, Ms 9, 1891, par. 36*

When the trials come, look to Jesus. And in the help He gives, we can say we are more than conquerors through Him that hath loved us. And then when the next trial comes, we know how to endure it. We do not fall in it. But we know that He gave us the victory; and we will go to God. We will not be afraid of Him, afraid that we will offend Him. We will not take anything that is His and use it for ourselves. Of His own He has freely given. That is the spirit that we are to have. *7LtMs, Ms 9, 1891, par. 37*

And let me tell you that just as sure as you begin to live on excitement, on the emotions, on this kind of religion, you will be just like a dead dry stick. You will be worthless if you are not a branch of the living Vine, drawing sap and nourishment from it every day. The branch that is grafted into the vine is nourished by the sap which flows through the parent stock, and the branch receives that nutriment each day. If you receive nutriment, you will bear fruit every day. What is the reason some do not bear fruit in words to the glory of God? What is the reason you do not speak of heaven and heavenly things? Is not heaven worth talking about? Are not eternal realities worth dwelling upon? Oh, then, let us talk of Jesus. Let us

talk of heaven and heavenly things. Let our minds take in something of the greatness of the plan of redemption, and let us make the most of our God-given responsibilities.*7LtMs, Ms 9, 1891, par. 38*

Let us bear in mind the parable of the virgins. Only five had oil in their lamps; the others had the lamps, the knowledge, the light, everything except the oil of grace to use in their lamps. Therefore, their lamps were going out. Let us, then, have the oil of grace, the righteousness of Jesus Christ. Let us depend upon God every hour, and then we shall not come up belated when He takes with Him those that have oil in their vessels, that we will enter in to the marriage supper and not be left without in the darkness and in the gloom and despair of midnight—in hopelessness.*7LtMs, Ms 9, 1891, par. 39*

We want to take into consideration that we are to watch. Christ told you to watch. Will you do it? Will you watch today, that you may have your mind in a devotional frame until the very close of the Sabbath? Will you watch tomorrow when engaging in your business transactions? Will you say, “Religion is religion, and business is business”? Let me tell you that none of your business bears the seal and superscription of the Lord God of heaven unless religion is in it, unless Christ is in it, unless honesty marks it, unless you stand in a position where you can do justice and judgment to every soul that is connected with you in your work.*7LtMs, Ms 9, 1891, par. 40*

Remember that the eye of the Infinite One is upon you and upon every word you utter; and He knows the very spirit you bear. This is religion. And if you carry any other spirit in your business, then let me tell you, you need to be converted; you need to repent before God that you have lost a day, that you have hurt your soul, that you have acted as a Christian ought not to act. Ye are My witnesses, saith the Lord [*Isaiah 43:10*]; therefore we are to represent Jesus Christ every day of our life. And God will help us in this matter. When our Saviour shall come in the clouds of heaven we know not; we know not the day; we know not the hour; we know not the time; therefore, every moment is to be spent as though it might be our last. We are to do work for time and eternity.*7LtMs, Ms 9, 1891, par. 41*

Who of you have talents and are not using them to the glory of God? Whom has God entrusted with the treasures of His word? Who has the precious jewels of truth and their hearts fraught with the love and emotions of the Spirit of God, as the Spirit has prompted their hearts to respond to the truth? What are you doing with your talents? What are you doing for the Master? He requires all there is of you. May God grant that you may give it to Him. *7LtMs, Ms 9, 1891, par. 42*

I want heaven. I want it even if it must be at the loss of all things else. I have seen the King in His beauty; I have beheld His matchless charms. I have seen the treasures of His Word. I have seen that which has uplifted my soul in faith and confidence and hope and courage. And oh, I want to understand the Master better. I want to be following on to know the Lord, that I may know His goings forth are prepared as the morning, and that I may grow up in grace, into Christ my living Head. *7LtMs, Ms 9, 1891, par. 43*

What kind of record will the books of heaven reveal of our daily life? How many have been trifling in dress and appearance? And lightness and trifling characterize their minds? What a representation of Jesus! What a misrepresentation! They are a cross signboard; they say, I am a Christian; but they do not represent Christ. We have great need of humbling our hearts before God. It is an individual work. *7LtMs, Ms 9, 1891, par. 44*

Every man has his talents. Only those who put them to use double their talents. If you can use that one talent to bring one soul to heaven, that soul will bring another, and that another, and thus it is like throwing a pebble into the lake: there is a small circle, and it widens, and widens, until it reaches the shore. *7LtMs, Ms 9, 1891, par. 45*

Put your talent out to the exchangers; work with your talents for those around you, and you can bring souls to the Master. But wait and watch and pray. Be not surfeited and drunken with the cares of this life so that that day come upon you as a thief, and you are not ready. Be not like the foolish virgins. You want grace today. You want to know that you have a living connection with God today; and every day you want to know that your connection with God is

complete. *7LtMs, Ms 9, 1891, par. 46*

I remember in 1843 a man and his wife by the name of Martin who expected the Lord to come in 1844, and they were waiting and watching. And every day they would pray to God, [and] before they would bid each other good-night they would say, It may be the Lord will come when we are asleep, and we want to be ready. The husband would ask his wife if he had said a word during the day that she had thought was not in accordance with the truth and the faith which they professed; and then she would ask him the same question. Then they would bow before the Lord and ask Him if they had sinned in thought or word or action, and if so, that He would forgive that transgression. Now we want just such simplicity as this. *7LtMs, Ms 9, 1891, par. 47*

You want to be like little children, hanging upon the merits of a crucified and risen Saviour, and then you will be fortified. How? The angels of God will be around you as a wall of fire; the righteousness of Christ, which you claim, goes before you, and the glory of God is your rereward. God sanctify our tongues; God sanctify our thoughts; God sanctify our minds that we may dwell upon heavenly themes: and then that we may impart that knowledge and light to others. There is great advancement for us, and do not stop here. May God help you to make the most of your responsibilities. *7LtMs, Ms 9, 1891, par. 48*

Ms 10, 1891

Sermon/Thoughts on *John 3*

Harbor Heights, Michigan

August 2, 1891

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John 3:14-19. "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 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. 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." *7LtMs, Ms 10, 1891, par. 1*

When we have a promise that is so rich and so full as this that I have read to you, I inquire, What excuse have any of us for unbelief? What excuse have you to say, I don't think the Lord hears my prayer? I wish I could believe I was a Christian, or I wish I could have the evidence that I was a child of God. Feelings are very changeable, but here are the precious words of eternal life. What is evidence? Is it a flight of feeling? Is it an emotion of the heart that gives you the evidence that you are a child of God? But here is the precious Word of eternal life and it gives us the assurance that we may lay hold on the hope set before us in the gospel by living faith. *7LtMs, Ms 10, 1891, par. 2*

We may reach up to Jesus Christ, who is our advocate in the heavenly courts. We need a friend at court. We have been sinning,

been disobedient, been transgressors, and it is of the highest consequence to us that we have a friend at court to plead our cases to the Father. He says, If I be lifted up I will draw all men unto Me. Well, will all be drawn? Christ draws, but will they respond to the drawing? Will they come? The invitation here in Revelation is this: "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 of the water of life freely." [*Revelation 22:17.*] *7LtMs, Ms 10, 1891, par. 3*

It is not only the minister that is to say "come," but "let him that heareth say, come." Then you must hear to a purpose, and as you hear the message, you begin to talk it and you say, "come." The coming to you is everything. And as you see that you may come, the privilege is so large, so undeserving, that you feel that you want everybody to have the same privilege with yourself, so that we are laborers together with God. That is our work. God says, Come, the Spirit says, Come, the bride says, Come, and whosoever heareth says, Come. Oh that more will, with <their consistent godly life and with> the words of their lips say, Come. What does it do? It takes in the whole purpose of the mind. It takes in your action. It is not only by precept, but by example, that you carry the living example with you that heaven is worth something, that Christianity is worth striving for. *7LtMs, Ms 10, 1891, par. 4*

We are to watch. Christ said, Watch <unto prayer.> [*1 Peter 4:7.*] He does not deceive any of us; He takes us to an eminence, shows us the confederacy of evil and the strength of the powers of darkness that are arrayed against all who would have faith in Jesus Christ, and <tells us to count the cost, but He does more for us,> He does not leave us there <without still further encouragement.> He does not show us trials and conflicts and leave us without help <to fight the battles.> But He tells us that God has His angels that minister unto those who shall be heirs of salvation. [*Hebrews 1:14.*] Round about His throne are thousands and thousands <and ten times ten thousands> of angels. What is their work? It is to do the bidding of Jesus Christ their Master. And what do they do? They tell you that Christ chose you, that heavenly angels are with you, and they remain with you. *7LtMs, Ms 10, 1891, par. 5*

You can have but little strength to war against principalities and powers and spiritual wickedness in high places, but here is One who points you to the help heaven sent, that [for] every soul however strong or weak you may be—here is the help that comes to every soul from heaven—that in this conflict they may be victors. That is why Christ was lifted up, “For 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.*] Now we have the example.⁷*LtMs, Ms 10, 1891, par. 6*

We say we do believe that Jesus Christ died, but is He your personal Saviour? Here is the faith part of it. Is He your personal Saviour? Do you grasp Him by the living hand of faith? Do you reach out your hand to Him and say, as did Peter, “Save, Lord, or I perish”? [*Matthew 14:30.*] He will save you. You remember there the disciples were toiling with the ship; and they gave up all hope of reaching the land. While in their dread peril they see One coming toward them, stepping on the foam-crest billows as He would on solid earth, and they were afraid and said, It is a spirit; but Christ says, “It is I, be not afraid.” [*Verse 27.*]⁷*LtMs, Ms 10, 1891, par. 7*

Oh, <how much> “It is I,” means. <It means> everything to us when we are in trouble or perplexities. Can you not hear His voice? Can you not hear Him saying, “It is I, be not afraid”? Well, He is addressing Himself to us. Whatever your weakness or trial, Christ <is near you.> [He] says, It is I, be not afraid. The <disciples> were glad and welcomed Him into the ship, but Peter said, “Bid me come to you on the water;” and He said, “Come.” [*Verses 28, 29.*] As He came to Jesus, as long as he fixed his eyes upon Jesus he could walk. But then he looked down upon the billows, and saw them rolling <and beating about him,> and he saw right there that there was but little hope, for just as soon as he looked down he began to sink; and he threw up his arms to Jesus and said, Save, Lord, or I perish. [*Verse 30.*]⁷*LtMs, Ms 10, 1891, par. 8*

Did ever anyone lift their hands to Jesus and say, “Save, Lord, or I perish,” and He pass them by? Never, never. He is a Jesus that hears the faintest cry. We need [none] of us faint or cry or be discouraged. We need not faint [when] like Peter, we may look to the darkness and trials around us. Why don't we look to Jesus? I

ask you, Have you not got your eye off from Jesus and looking at the trials and troubles until you become conformed to the same image? There is the trouble. You forget you have a Helper. Now as soon as he cried to Jesus, He helped him. Why, where is your faith? He did not have faith to look right at Jesus.*7LtMs, Ms 10, 1891, par. 9*

By beholding we become changed. Our unbelief is exchanged for living faith, and we reflect His divine image, and we grow more and more into the likeness of Jesus Christ. The Lord took the hand of Peter and he was saved. And thus we have a Saviour; and in every trial we are to trust in the Lord God of Israel and He will be our Helper.*7LtMs, Ms 10, 1891, par. 10*

You remember there was one who was a paralytic; he could not get to Jesus, and he [had] heard He was the mighty Healer. So his friends said, We will take you to Jesus that you can get into His presence. They inspired the man with hope, and the man by responding, inspired them with hope. But there was a crowd about the house, and it was a dense crowd that always followed Jesus, and they hung upon His words. As they approached the house they could not get through to Jesus. The suggestion was made that they open the roof and let the afflicted man down so he could see Jesus and Jesus could see him; and they did so, and let him down just where Jesus was; and there the pitiful, suffering [one] cast his eyes upon the only hope there was for him. So He wants us to do, whatever our condition. He wants us to consider we are hopeless unless we trust in the merits of a crucified and risen Saviour.*7LtMs, Ms 10, 1891, par. 11*

Jesus knew how to help that soul, and He said, Thy sins be forgiven thee. The burden of his sins weighed upon his soul, and his case had been pronounced hopeless, but, "Thy sins be forgiven thee." The Pharisees took up the point, Who is this that forgives sins? But Jesus read their hearts like an open book, and He said, Why is it easier to heal this man or to say thy sins be forgiven thee? He said there was no difference, but that you may know that the Son of man has power to forgive sins, He said, Take up thy bed and walk. [*Matthew 9:2-6.*]*7LtMs, Ms 10, 1891, par. 12*

Now what if he [the paralytic] had just remained there and said, You just let me have evidence that I am healed and I will take up my bed very quickly and walk. He did not wait for that. No; he believed the word of the One who had spoken to him. And the joy that came into his heart, as the peace of Christ came into his soul! He fastened his faith upon Christ, and he at once had power which he exercised, and he took up his bed and walked. And there was great rejoicing; and they said, We have not seen anything like this before! The great power of God was there; the man was healed. There was God glorified.*7LtMs, Ms 10, 1891, par. 13*

But suppose we are in a condition of helplessness in regard to faith, and say, When you give me evidence, I will believe; but until then I cannot believe. Is that the way you talk? Is that the way you talk to your family? O, how we dishonor God. He says, They that believe on Me shall not perish but have eternal life. Have you faith? Do you believe Christ? Is He your personal Saviour? Is He cleansing you from sin because He is able? Do you believe it? Is He your Saviour, One who can save to the uttermost, who died on the cross for you? I believe it; and in the strength of the faith He has given me, I have been enabled to travel since I was seventeen years old. I have proved Him, and I have tested Him, and I know that He never fails me; He has never done it yet.*7LtMs, Ms 10, 1891, par. 14*

I was but a child, and I had no voice to utter a sound; yet it was God's will that I should give the message to the people. My father said, Ellen, if God wants you to go—as the physicians have said your case is hopeless—if God says, "Go," someone will come right to the door, and the way will be opened. My brother-in-law came to the door and took me and my sister, and then began my labors and my travels from place to place. I must move forth in faith, and for more than five minutes I stood; then everything broke away, and I spoke to them for two hours with a voice clear and full, and the moment I had ceased speaking my voice was gone. And thus I traveled for three months and then the voice was given to me, and I have had it ever since. From that time, I have been traveling. I believe in God, and He has never failed me.*7LtMs, Ms 10, 1891, par. 15*

I want you to believe in Him, and I want you to have the consolation

wherewith I am comforted in believing Jesus Christ as a present Saviour and Helper, and One that can save to the uttermost. The condition does not exist in our worthiness or unworthiness; but the condition is that we believe God, and then, in that belief, take hold of the arm of Infinite Power. We cannot make ourselves perfect; but we should place ourselves under the bright beams of the Sun of Righteousness, welcome them, and believe we have them, and we will say, It is for me Christ died. He died that I might have them, and I will not be deprived of one of these blessings; but I will have the help that the children of God seek for. Then you keep urging your case. How? What does that mean when it says, "Fight the good fight of faith"? [1 Timothy 6:12.] The enemy will come up with all his rays of darkness and unbelief and will endeavor to get you off of the right path. *7LtMs, Ms 10, 1891, par. 16*

When you sit down at the dining table in our boarding tent, it is all-important that you keep your words clean and pure, and not of that common, low, cheap sort of chit-chat, if you expect the Holy Spirit to come into your midst as you assemble together. Our Saviour dined with publicans and sinners, and He was not tainted or corrupted in the least by the society or conversation around Him; but He was all the time sowing the seed of life, in words that would take root in the soil of the heart. *7LtMs, Ms 10, 1891, par. 17*

Now, if Christ is abiding in the soul, there come forth from the treasurehouse of the heart good things; if Christ is not abiding there, there is a satisfaction in the cheap, low, and frivolous jesting and joking which is a hindrance to you spiritually, because the angels of God cannot be with you; and you do not bring forth [from] the treasures of the heart such [things] that the angels of God can be with you and you can make impressions upon the minds of those who are around you. Christ is ready to diffuse light, and we must be ready, in our turn, to reflect that light. We must be ready to gather every jewel that comes from Jesus, and when we speak, let the jewels drop from the lips; then there will be nothing like commonness or cheapness in our conversation. We are children of the heavenly King, and therefore we are to be partakers with Christ of His sufferings, that we may be partakers with Him of His glory. *7LtMs, Ms 10, 1891, par. 18*

And when we see that our influence is to follow [us], we want that influence guarded by sacred sentinels, that that influence shall not scatter in thought away from Christ. If we are members of the royal family, we want that every act of our lives shall show forth the praises of Him who hath called us out of darkness into His marvelous light. There is power for us if we will have it. There is grace for us if we will appreciate it. The Holy Spirit is waiting our demand if we will only demand it with that intensity of purpose which is proportionate to the value of the object we are in pursuit of. We want to know how it is with our souls. Can we say, "It is well, it is well with my soul," because "I can read my title clear in mansions in the skies"? *7LtMs, Ms 10, 1891, par. 19*

I have a pledge—it is from Him that made the world. Jesus Christ was sent into the world, and He took upon Himself our nature, so that we need not say, He does not know what temptations I have to meet. "Tempted in all points like as we are, yet without sin," He stands as our Exemplar. [*Hebrews 4:15.*] While we are associating in the world we will see injustice. One may complain saying, I am not treated as I ought to be; there is favoritism everywhere. I see it; but what difference is it how I am treated, so long as I have a chance for my soul? While you are thinking thus, I want you to remember He was tempted in all points like as I am. And He says He will succor those who are tempted. [*Hebrews 2:18.*] Just praise God. Let love come right into your heart, and let it swell forth in praise. *7LtMs, Ms 10, 1891, par. 20*

If you have Jesus, who had divinity and humanity combined in Him and erected the cross midway between divinity and humanity, thus drawing the sinner to the cross so that when the Father comes with that retinue of angels and sees that cross, He says, "It is enough; I accept the sacrifice." "I accept it"—what does that mean? Sinner, You may come. Come right along with your load of sin; come right along with your burdens; come right along with your griefs. *7LtMs, Ms 10, 1891, par. 21*

When the sinner comes, and looks at the cross, he says, Oh, it was there that Jesus died for me. He did not die for me because I was righteous, but because I was a sinner, that He might impute unto me His righteousness, that He might take away my sin. Then

should not we be the happiest people in all the earth? I want to know why we do not hear the song of triumph and praise from human lips <as we once heard it.> I want to know why there is not a volume of <praise> ascending to God.*7LtMs, Ms 10, 1891, par. 22*

Do you think that you eat His flesh and drink His blood? He says, My flesh is meat indeed, and my blood is drink indeed. And when the disciples were offended because they could not understand it, He said, It is my word; that is spirit and that is life. [*John 6:55, 63.*] Then take the Word and eat it, and assimilate it, and digest it; take it, make it your own; it is your meat and your drink.*7LtMs, Ms 10, 1891, par. 23*

And when the devil comes up with that lot of nonsense for you to speak before others, of a low nature, of cheap, low talk, you just look into memory's hall and say, I have the promises of God; I will look at the richness of these promises; and then begin to hand forth something that Jesus has said, something a great deal brighter and more precious than can issue from you. It is something that comes from the fountain of life. "I will be in him a well of water." How? "Springing up into everlasting life." [*John 4:14.*] Oh there is truth springing from the heart that is nourished with the water of life, pure and refreshing, that will direct the thoughts of all around us to the Fountain head.*7LtMs, Ms 10, 1891, par. 24*

Oh that God may baptize us with His Spirit! Oh that we might, when associated together, not one of us give a cheap remark, not one give a remark that will draw out a laugh, as though he thought he were wonderfully smart. God does not call you smart; He calls you foolish. You do not know God and Jesus Christ. But if you know God and Jesus Christ, you will have remarks to make that will be as precious as gold. Has He not given us the precious pearls, and the precious jewels of truth? Will you not unearth them? Did He not come here for that purpose, that He might reinstate them in our heart? Was not the Comforter sent to bring to our remembrance the things we have forgotten? This is the work of the Comforter. Then what we want is the power of Christ in our hearts every moment.*7LtMs, Ms 10, 1891, par. 25*

We read, "Young men likewise exhort to be"—frivolous minded?

No, “sober minded.” Of course, if this calls on young men for sobriety, it certainly includes those of maturer age. Now it says, “But speak thou the things that 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, love their husbands, love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. 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 a contrary part may be ashamed, having no evil thing to say of you.”

Titus 2:1-8.7LtMs, Ms 10, 1891, par. 26

There is to be no foolishness in our life or course of action. We ought to be uplifting our souls to the Mighty One. What is the matter with us, that we do not show forth the praises of Him who hath called us out of darkness into His marvelous light? We are to be living epistles, known and read of all men. And the reason we are not is because we choose the cheap, and not the exalted, the high, the immortal, the eternal. Jesus wants us to exalt ourselves with the banner of Jesus Christ. We want to bear it with us always. We want to strengthen every soul in God. What would I give for a minister that goes into the desk and preaches a discourse with the solemn truths that we bear at this time, and then goes out and his conversation is light, trifling and narrow? His words carry no weight. He has not been sent by Jesus Christ. He does not know his mission or his work.*7LtMs, Ms 10, 1891, par. 27*

And instead of sitting down in the family and jesting and joking, the true minister will say, My brethren, I want to tell you what is truth. Sit down here with me. I want to talk the truth to you. You should preach less; teach the Bible in the family; read and explain. You can do more at the family circle than in all the sermonizing. We cannot speak but that His truth will fall from our lips, showing that we have His grace in our hearts. It will be understood by all that we are indeed walking with God; that we have talked with Him, and that we understand Him and the power of His grace. In all things show

yourselves a pattern of good works wherever you are.*7LtMs, Ms 10, 1891, par. 28*

I am sorry that [at] our meeting last night there were not more out. I am sorry because I wanted the truth to be represented in this place. I wanted that there should be character given to our work. Is there anything as important as to leave a right impression upon human minds? Have you your own pleasure, your own ways, your own inclinations uppermost in your minds? And are you trying to direct your ways according to your own ideas and desires? God pity you, if you cannot, when the roll is called, answer, Here am I; Lord, what wilt Thou have me to do? How shall I stand in that army as a faithful soldier of Jesus Christ?*7LtMs, Ms 10, 1891, par. 29*

I will read further, "Sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [*Verse 8.*] Wonderful, is it not? "No evil thing to say of you." You may preach weeks in a place to a people as dark as midnight, and unless you reach them through God, your efforts are in vain. We must reach the people through God. Brethren, let us elevate the standard. Let us put away every trifling word, and let our spirits be in harmony with the spirit of Jesus Christ. That is what we want.*7LtMs, Ms 10, 1891, par. 30*

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." [*Verses 11-15.*] But let every one that wants to follow after our Redeemer walk as He walked, speaking not as fools but as wise. The Lord God of heaven will put His seal and His superscription upon us, and the angels of God will be around about us.*7LtMs, Ms 10, 1891, par. 31*

But unless you encourage the society of the heavenly angels, there may be the most solemn discourse preached, but the very moment

you get out of the meeting, if you let yourself loose, you will reveal just what you are. You show whether the truth has been mingled “with faith in them that heard it” [*Hebrews 4:2*], or whether it has gone out like water from a leaky vessel. If the truth has taken hold of your soul it is for you to show it in your conversation. *7LtMs, Ms 10, 1891, par. 32*

Do you think, teachers and ministers, that you can reach the people by partaking of their foolishness and by linking with them to do as they do, to act as they act? I tell you, No. While you work together you can be, not going about with a long face, but cheerful, without jesting or joking. You can be elevating your soul by drinking in the waters of salvation. As your soul is refreshed you are refreshing all around you. There will be a word here and a word there just like apples of gold in pictures of silver. You will be building up your souls in Christ. *7LtMs, Ms 10, 1891, par. 33*

If you are seeking to make a display of dress, you are not acting in accordance with the mind of God. Clothe yourselves in modest apparel, with shamefacedness and sobriety. That does not mean that we should go with our eyes dropped down, so that we cannot look anyone in the face. No, but modest in your appearance, words, and dress. Your dress, however, will not recommend you to God one particle; but you hang out the colors and thus show to the world on whose side you are. We want to be a people who shall stand forth as representatives of Jesus Christ. Look at His life—a Man of sorrows and acquainted with grief; wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon Him, and with His stripes we are healed. May the Lord God of heaven put His Spirit upon us. *7LtMs, Ms 10, 1891, par. 34*

We want to cultivate charity. We may cultivate that love which Christ manifested—love for every soul for whom He died. But do not show in that affection, especially for the opposite sex, a lovesick sentimentalism. Do not, I beseech of you, reveal anything of this weakness and thus cause your good to be evil spoken of. No, that will not answer. You are to love as Christ loved—pure, holy, and undefiled. It is a love that is spotless, and you are to abstain from every appearance of evil. When we do that we shall carry a weight with us in our profession. Right here on this ground, in our

associations together, we should manifest this kind of love. *7LtMs, Ms 10, 1891, par. 35*

I remember that there was a class in the state of Maine who would get together and act like a parcel of children. They would laugh and joke and talk foolishness. They were ministers and laymen who professed the holy truth of God and to believe in Christ's soon coming. They would laugh and joke and say, "It is no time to flee when the wolves are not around." But, brethren and sisters, when we are together we should represent Christ to each other. We want a high estimation of each other. *7LtMs, Ms 10, 1891, par. 36*

We are sizing one another up, whether we know it or not. And if one utters a light or trifling word, and another catches it and carries it a little further, and another taking it up carries it a little further still, notwithstanding they may seem to be in harmony with the thought, and may laugh or smile, yet we are every one being sized up. And every one is being reckoned by the heavenly intelligences. That record is exactly in accordance with your actions. But not only this, you are sized up by those around you. They weigh the weight of your character and your sincerity. They weigh you in the scales of their judgment. Although they may unite with you, apparently, you will never stand as high in their opinions again, as devout Christians. *7LtMs, Ms 10, 1891, par. 37*

What we want is, while together, not to push one another down hill, but to help one another climb heavenward; help one another to get into the bright beams of the Sun of Righteousness, for God is above the ladder. The ladder is to climb; it is not to go back a single step, but to climb heavenward. Heaven is what we want, and we want to bring all we can right into our present life, our present enjoyment. And when we enjoy Christ and the fulness of His salvation, you will see countenances here that will speak; countenances here that will tell you that Christ is formed within, the hope of glory; that Christ is there; that His life is there; that His joy is there; that His peace is there. That is a person that I can counsel with. He will cite me to God and heaven. *7LtMs, Ms 10, 1891, par. 38*

I implore you not to choose the society of the frivolous and the cheap, but of such ones as that, that you may be uplifted by them. If

you do not uplift those with whom you associate, they will surely drag you down. God grant that we may have power divine and above ourselves, that will bring us off conquerors, and more than conquerors through Him that hath loved us.⁷*LtMs, Ms 10, 1891, par. 39*

Ms 11, 1891

Sermon/Remarks at the Michigan Conference Meeting

NP

September 3, 1891

This manuscript is published in entirety in *1SAT 162-170*. +^{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.

Everything connected with God's work is to teach; everything during camp meeting is to do good. It is to present this people before the world as standing refined with nicety of purpose, with wise plans, and for everything to be presented before them in such a way that it has a telling influence upon unbelievers. This people is a model people, and that is the way it ought to be. The truth is a sacred truth. Everything that is connected with the truth is to stand upon the highest elevation. Here are some things presented to me regarding our camp meetings, written about one year ago while I was at Petoskey, Michigan.*7LtMs, Ms 11, 1891, par. 1*

We are never to graduate in this Word [world?] until Jesus shall change us to the future life, and then we shall learn through all eternity. You are ever to be a learner if you are to be a teacher, presenting things new and old. We shall be continually discovering rich veins of precious ore in this Word. It is a priceless treasure for God's people. There is not a moment of time that we are to spend in indolence, but we are to be all the time having our hearts open for the Spirit of God to rest upon us.*7LtMs, Ms 11, 1891, par. 2*

You need, at camp meetings, to labor to teach in different lines as Christ did. Few sermons were preached by Christ. He was the great Teacher, and crowds gathered wherever He went to listen to His instruction, and He taught as one having authority, and knew that He was teaching the truth. He spake as never man spake.*7LtMs, Ms 11, 1891, par. 3*

Ministers must be educated to work after the divine model. Many of

you love to teach, but you have not taken up the work of teaching in the simplicity of the gospel of Christ. The people will listen to sermon after sermon which are often double the length they should be, and they can retain but few points of the discourse because their minds have been all the time on temporal, earthly things. Therefore they hear with such earthly thoughts that the truth of God does not make any impression. It does not reach to the very depths of the soul, and the plowshare of truth does not go deep enough. Then they go from the meeting and fall back where they were before. The sermons being often double the length they ought to be, the words lose their force upon the minds of the hearers. Other things come in to choke the seeds of truth. The truth of God must be made impressive point by point. It is for their eternal interest to know. So deeply must the seed of truth be planted that it will become firm and bear fruit to the glory of God. ...7LtMs, Ms 11, 1891, par. 4

Now when the truth is being presented, there are applications that need to be made, and appeals to press it right home for a decision, for an important decision. Who is there when this truth is being presented? Somebody besides you. The devil and his angels are there to catch away the seeds of truth. Are these all? Angels of God and Jesus Christ are on the ground. Then what? When you seek to impress the truth upon the heart, you will be a colaborer with Jesus Christ. ...7LtMs, Ms 11, 1891, par. 5

I want to tell you that God does not want us to go with a sad, morose countenance, gloomy and despondent. He does not want us to do any such thing. He wants us to look at the bright beams of the Sun of Righteousness, and catch these bright beams that they may shine in all the chambers of the mind, that they may shine in the soul temple, and therefore you can bring forth from the treasure house of the heart the precious things of God, for out of it are the issues of life. ...7LtMs, Ms 11, 1891, par. 6

[Periods indicate omissions, where Sister White read extracts relating to work in Michigan, which extracts were not reported.]7LtMs, Ms 11, 1891, par. 7

Now, brethren, I have read this much, but it is a small part of what I

have in reference to Michigan. I sat here last Monday while in your conference the resolution was discussed. [It was a resolution that the tithe of the Battle Creek Church which had been appropriated to the General Conference use, again be all given to the Michigan Conference from that time on.] I was too weak to open my lips at that time. I did not dare to do it. My heart was so weak and throbbing so painfully that I felt that it might be at the cost of my life if I attempted to speak, because I knew if I spoke that I would feel deeply over these points. As I went home and was adjusting some of my papers for Australia, I came across some messages which had been written, and I copied some of them.*7LtMs, Ms 11, 1891, par. 8*

I see that the principle, not the money value, that was presented at that time, before I left, was not in accordance with the light that God had given me. It will not help your case any. It will only place you where you will not do the very things that God means shall be done. I did not understand that when the matter was presented here, that it was the tithes from the Battle Creek Church, but that it included the whole of Michigan; but after I went home it presented itself clearly to my mind.*7LtMs, Ms 11, 1891, par. 9*

Now if that resolution is passed that you shall, in Michigan, keep all your tithes, it is the heaviest weight that you have ever brought upon Michigan, and you will realize it the coming year. If you want that weight to be lifted from your souls, you had better rescind the action taken on that resolution, and let it stand where it was. I know there is a deficiency in all Michigan. It has been presented to me again and again. They are folding their arms and saying, There is an abundance of tithes. Here is the Battle Creek Church which gives so much, they do not need my tithes; but I guess I will place my tithes here where they will serve self. There is not one-twentieth part being done that might be done.*7LtMs, Ms 11, 1891, par. 10*

This matter was presented before me in 1888, and I was bearing a message to the Michigan Conference something of the very import I am bearing to you now; but I never act upon these things immediately unless the Spirit of God urges me, and now I feel urged by the Spirit of God to say that there is not a more liberal-hearted people in the world than in Michigan. They do not want anybody to

help them out, but are selfish, covetous, and withholding from the cause and work of God.*7LtMs, Ms 11, 1891, par. 11*

When I understood how the matter was, I had not a single question about the matter in my mind. I tell you, brethren, that in the place of withholding, you ought to give more liberally, for fields are opening everywhere. Souls are coming into the truth, and many of them never heard a discourse. I wish you could hear the pitiful appeals they are making to me. They say, I want your books. I want *Patriarchs and Prophets*; I have no money to buy. I want *Volume 4*; I have no money to buy it. I want the *Testimonies*, but have nothing with which to purchase them. These appeals keep coming in continually. Can I forbear helping them? I have sent armfuls of books away without receiving a cent for them, because I know that they should have these things, and the truth of God is entering everywhere.*7LtMs, Ms 11, 1891, par. 12*

There are missions that must be supported. I remember when I was in Switzerland, how pressed they were for want of means. Ask a man how much he is receiving for his labor, and he says \$150 a year. He had five in his family and labored for that amount. Now that man was pressed for the necessaries of life. You would think you were starving if you were living on that much. You do not know how it is. I know how it is. It will do you good to tell you. One-half of the world do not know how the other half is living. While you have the comforts of life, you ought to do God's will in helping others.*7LtMs, Ms 11, 1891, par. 13*

When over in Oregon, Elder Loughborough made an appeal to the conference in Upper Columbia that they should donate to that conference. The conference needed it very much. The power of the Spirit of God circulated through that meeting. It was all light in the Lord, and they were so lifted up that they said they would do it. After that meeting passed, I do not know how it came in, whether somebody proposed it to them or not, but they said, We need all this money in our conference. I do not know who put it into their minds, but it worked just like leaven. All they needed was to make them think that they were really martyrs, and that more was required than they could give. These men were in a position of backsliding from God.*7LtMs, Ms 11, 1891, par. 14*

I went into Oregon, when my husband was stricken with paralysis, and bore my testimony, and the power of God rested upon me. Next year I went into Upper Columbia. There were all these men of wealth. Those who had the most were complaining the most. Here they were with all their complaints, when I stepped into the desk and asked what they were complaining about. I knew what they were complaining about, and said to Brother Miller, "You invested so much money in the cause. What did you do after you pledged this much? You went and talked your dissatisfaction, and God cut your crops down according to your withholding. According to this He has cut down your crops. We want to elevate this conference," said I, and turned around to Brother Van Horn and told him to put my name down in place of Brother Miller's. I will stand where he stands. I will be responsible for him. I called for another in the same way, and when I called for a third, they got ashamed and began to feel that they would not allow Sister White to pay their money. *7LtMs, Ms 11, 1891, par. 15*

Now, said I, Elder Van Horn told me how much money was paid by the General Conference to put the truth into Oregon; now tell me how much money Oregon has paid to the General Conference? It fell short something near \$1,000 of what the General Conference had purely invested for them to bring the truth to them. That was a showing they had not looked at. They were ashamed of this. The light of heaven has not shone upon some of them since that time. *7LtMs, Ms 11, 1891, par. 16*

It means something to trifle with God. Suppose God should stop letting His blessings come to us. True, Michigan may not have been able this year to pay some of her indebtedness to her ministers. What if they did carry it a year and did more to bring up the resources in general? This is the work to be done, and I tell you that if you expect the blessing of God to rest upon you, you must put into the treasury that which will support the interests of the cause in different places. Those who have been investing their means in order to bring the truth into the different places in Michigan will stand in the light of heaven as doing the very work they ought. *7LtMs, Ms 11, 1891, par. 17*

You do not want this matter to stand just where it is. It will be the

saddest experience in the life of those who have traveled over many places in Michigan; but do not let God's displeasure rest upon you. I do not believe that you mean it shall be so. I want to see this matter placed just where it was before. There is enough in Michigan to sustain every aggressive movement that shall be made in Michigan; but there are some who feel that if the cause can get along without it, they will invest it in their own special interests. God forbid that they should do this. Let us clear the king's highway. Let us make intelligent efforts to do everything in the sight of heaven we ought to do to bring His approbation and love upon us. I have more to bring before you, but I will say no more now.*7LtMs, Ms 11, 1891, par. 18*

[Later.] I could not understand that resolution when Elder Corliss read it, but I returned home, and the Spirit of the Lord impressing me, I know in myself that that was a mistake. Then reading this which I have presented to you, I copied it from that which I had written. It is not because the means of the Battle Creek Church go to the General Conference that you are in this condition. It lies right within yourselves. If you are for God, He will be for you, and if you set the work in order in the churches as it ought to be, and bring them up in finances as they ought to be, you would have a surplus in the treasury next year, and the amount that goes from the Battle Creek Church to the General Conference will go for the universal wants of the cause in different places where the work must be built up.*7LtMs, Ms 11, 1891, par. 19*

The Word of God has signified that people must be raised up to stand in the end. This matter, and much more I shall read you before I leave the ground, shows that there is an inward working right among yourselves and the churches that must take place, and then the finances will be brought up, if there is no robbery toward God. There is robbery toward God now. Now bring this up, let the conscience be touched, let God work upon your minds, and you will see salvation in your midst.*7LtMs, Ms 11, 1891, par. 20*

There are ministers who have not fed the flock of God. While their salaries have been paid, they are not men who are converted to God. There must be a weeding out of ministers; for they are not converted. We want to have the talent right in among us that has

worked up to be used in our conference. But if there is no spirituality to discern where that talent is, or to train and discipline it for the work, what then? Why, if there is talent in other fields, do not say, "We are going to furnish our own talent here in Michigan, and we do not want anybody to work in Michigan unless they are Michigan men." Who told you to prescribe for God? Who told you to say what men should be over you? This is contrary to all the light that God has given me. You have no right to pick and choose according to your plans. No, indeed. Ask God to send you the very men who will help you most, to send you the very men that are qualified to take and elevate and carry the churches in your place to a higher standard. That is what you are to do. When you do this, God will work with you. When we do this, He will lift what we are trying to lift. *7LtMs, Ms 11, 1891, par. 21*

If you are going to lay your mark how God is to work, He will work in an entirely different way from your mark. Every man must be in that position so that when he wants God the worst, he can get Him. We want God to teach us and lead us, and we should yield ourselves to Him as little children, to learn in His school. These strong minds, these iron wills, how they must break before Jesus Christ can pour His Spirit into their hearts! *7LtMs, Ms 11, 1891, par. 22*

What we want is to be empty of self. We want Jesus Christ to work in us and by us and through us, and then we shall see the salvation of God. You say, "I am going to take just the men that are in Michigan." Is that the way God works? Not at all. You say, "Lord, thou knowest just the men that will help us the most; give them to us, and we will accept them and uphold them." That is the way to do, and God will help you in doing it. *7LtMs, Ms 11, 1891, par. 23*

Ms 11a, 1891

Remarks/At Michigan Conf. Meeting

Formerly Undated Ms 2. Extracts from *Ms 11, 1891*.

Ms 12, 1891

The Needs of the Church in the Colonies

North Fitzroy, Melbourne, Victoria, Australia

December 28, 1891

Portions of this manuscript are published in *VSS 302-303, 314-315, 317; OHC 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.

At the seven o'clock meeting of the conference, the subject of the need of establishing a school in the Colonies was presented. W. C. White and Elder Tenney made appropriate remarks, and were listened to with deep interest. At the nine o'clock meeting I read important matter in regard to our schools and the work that should be done in them. Suddenly and unexpectedly to me the Spirit of the Lord came upon me, and I was moved to give a decided testimony concerning the spiritual condition of many who had taken their position upon the truth in the colonies. I spoke of how little was accomplished by many who were preaching the truth because of the want of the simplicity of true godliness, the need of consecration, and of daily conversion to God.⁷*LtMs, Ms 12, 1891, par. 1*

The work was presented to me as almost at a standstill. The spirit of jealousy and envy had been cherished by some of the workers in the office and by some of those who ministered in presenting the truth to others. I told the brethren that they were not prepared to have a school established among them until the converting power of God should be manifest in their midst. The spirit some had cherished would communicate itself to others, and leaven all the influence for good that could be exerted by the school. Until the spirit of envy and jealousy [is] banished from the heart, the Lord could not work to open the way for the establishment of a school or move upon those to whom He had entrusted means and ability to devote to the advancement of His work until there was an earnest seeking of God and humbling of the soul before Him. *Isaiah 57:14,*

15.7LtMs, Ms 12, 1891, par. 2

There must be an entire transformation of mind and character among those who are handling sacred things. There is a spirit of frivolity and lightness, manifesting itself in jesting and joking, among those in the office; and if others were brought in connection with these unhallowed influences, they would be demoralized. Should outsiders be brought into association with many of our workers, they would not suspect that they were Christians. The Lord can take no pleasure in those who profess His name when they dishonor Him and put Him to open shame by their un-Christlike deportment. Who would suspect that the mystery of redemption, the incarnation, the atonement, and the mediatorial work of Christ was the theme that occupied the minds and hearts of those who are engaged in the office. Their thoughts are not upon God, their tongues are employed in talking nonsense, in speaking foolishness. It is not possible that their thoughts are upon heaven and heavenly things.*7LtMs, Ms 12, 1891, par. 3*

Unless the truth we profess to believe sanctifies the heart, it proves but a savor of death unto death unto us who have light. Those who do not walk in the light, who do not yield to the claims of God's law, who are not sanctified through the truth, are condemned by the knowledge they have. That many have not been sanctified through it is manifested in the fact that the spirit of envy, of jealousy and suspicion has been working like leaven in their midst. All who believe the truth should cherish love one for another. For all ye are brethren; and there is no respect of persons with God.*7LtMs, Ms 12, 1891, par. 4*

The feeling has been cherished that the work of the American brethren was unnecessary and undesirable. It might not be thus; but the Lord has sent the American brethren to Australia and New Zealand in order that they might help the brethren in these lands by their mature experience in the methods of carrying forward His work successfully. The brethren here have thought that the helpers from America were in their way, for they desired to carry forward the work according to their own ideas and shape matters after their own designs and determined to leave the American workers out of their councils, although the Lord had sent these workers to unite with

them and to give the right mold to the work.⁷*LtMs, Ms 12, 1891, par. 5*

Those who have not worked in full consecration to God have lost much themselves and have not been able to communicate to the church correct principles of Christianity. Self has not been hid in Christ. Those who handle sacred things are not growing in grace and in the knowledge of the deep truths of the Word of God, attaining to the full stature of men and women in Christ Jesus. They fall short of the divine measure. Some have preached in the desk, but have failed to reach the people, because they have not had the sanctifying power of Christ in their own hearts. They have not come in personal contact with the people, and they have not been benefited as they might have been.⁷*LtMs, Ms 12, 1891, par. 6*

Not all have presented Christ as the great Center to whom all must come, realizing that He is the author and finisher of their redemption, their all in all. The result of their labor makes it manifest that they have not the deep personal experience they should have, but need deeper piety and unselfish devotion to the work. When they bring faith into their practical life, they will see clearly if they are a savor of life unto life. New habits are to be formed, and powerful human propensities are to be held at bay. They need to know God in order that they may rightly represent Him to others. The Saviour said, "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*]⁷*LtMs, Ms 12, 1891, par. 7*

I entreat of my brethren in Australia and New Zealand to walk humbly with God. Do not trust in yourself, but trust in Jesus Christ. The exaltation of self will result in the humbling of the human agent for the good of his soul. Those who have been entrusted with truths of infinite value have failed to have an appreciation of them proportionate to their importance. They have not felt the necessity of having the divine influence of the Holy Spirit abiding upon them, as the means whereby they may impress others with divine truth. Some have a superficial experience, for they have not been diligent students of the Scriptures, and therefore have not been able to bring from the storehouse things new and old. They have not prepared to feed the flock of God, giving to each one his portion of

meat in due season that all may grow in the knowledge of God, and Jesus Christ whom He has sent. *7LtMs, Ms 12, 1891, par. 8*

Merely to speak to beautiful things that please the ear and attract attention should not be our purpose. We are to present Christ and Him crucified, that souls who are dead in trespasses and sins may be alarmed and quickened. Those who seek to teach others need to be converted to Christ, they need to plead with God that He will imbue them with His Holy Spirit before they can lift up Christ as the sinner's only hope. Flowery speeches, pleasing tales, anecdotes and stories do not convict the sinner. Men listen to such words as they would listen to a pleasant song, and the laborers gather but few sheaves into the garner. The message the sinner should hear is, "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.*] And the truth will subdue and [make] tender the soul of the teacher because he feels its practical utility. *7LtMs, Ms 12, 1891, par. 9*

Those who would secure the good things of this world are obliged to toil, to make sacrifices, to endure conflicts. They often meet with disappointments. And can those who are seeking to secure the eternal substance, to obtain the precious boon of immortality, think that we need to make no sacrifices, no effort? We must have a refined, sanctified, purified ministry. The man of the world prides himself upon his ability to criticize, to detect objections to spiritual truths. He thinks that to question and to doubt is a mark of praiseworthy intelligence and exalted discrimination. *7LtMs, Ms 12, 1891, par. 10*

In the world we fully expect to meet those who will carry out the specious workings and devices of the enemy; but when those who claim to be children of God manifest the spirit of Satan, to become accusers, it brings deeper distress upon my soul, for we know that the enemy has succeeded in making them his agents to carry out his wicked designs. Working through their objectionable traits of character, he annoys and distresses and hinders those who are seeking to do the will of God. Who gives them commission to take this judgment and do this kind of work? It does not come from God. Then from whom does it come? Whence do they receive the ideas

that lead them to criticize and condemn others? If it is not from the spirit of Christ, it is from another spirit, even from him who is the original apostate and accuser of the brethren.*7LtMs, Ms 12, 1891, par. 11*

To those who are influenced by the enemy it is not agreeable to receive this statement: that the peace which passeth all understanding must be retained through continual conflict; that the rest of heaven, the mansions of bliss, must be secured by continual watchfulness against an evil-working foe. The ministers are certainly in discouragement. But in behalf of my heavenly Father and of Jesus Christ whom He has [sent], I would say that this discouragement has not come upon the ministering brethren because of any failure on the part of God or Jesus Christ, for They have made every provision that the servants of Christ shall have strength and power out of, and above, themselves.*7LtMs, Ms 12, 1891, par. 12*

Just prior to leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as much as to them, and yet how rarely is it presented to the people and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into the discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded, but that which is absolutely essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it and souls be converted to God, has largely been left out of ministerial effort.*7LtMs, Ms 12, 1891, par. 13*

The sure word of prophecy should be constantly presented as the foundation of the faith of Seventh-day Adventists. Daniel and Revelation should be studied and with it the saying, "Behold the Lamb of God that taketh away the sin of the world." [*John 1:29.*] But the subject of the promise of the Holy Spirit has been set aside as if some future time would be soon enough to give it consideration.

Other blessings and privileges have been set before the people until a desire has been awakened in the church for the attainment of the rich gifts of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God.*7LtMs, Ms 12, 1891, par. 14*

Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The people of God have accustomed themselves to think that they must rely on their own efforts, that little help is to be received from heaven, and the result is that they have little hope or strength for the work of overcoming. They have little light to communicate to other souls who are dying in error and darkness.*7LtMs, Ms 12, 1891, par. 15*

The church has long been contented with little of the blessing of God; they have not felt their need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual life has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work that the Lord would have them do. They are not able to present the great and glorious truths of God's Holy Word in the power of the Holy Spirit, which would convict and convert souls. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [*Psalm 126:6.*]*7LtMs, Ms 12, 1891, par. 16*

The world has received the idea from the attitude of the church that God's people are indeed a joyless people, that the service of God is unattractive, that the blessing of God is bestowed at severe cost to its receiver. By dwelling upon our trials and making much of difficulties, we misrepresent God and Jesus Christ whom He has sent; for the path to heaven is made unattractive by the gloom that gathers about the soul of the believer, and many turn away in disappointment from the service of Christ. But are those who thus

represent Christ believers? No, for believers rely upon the divine promise, and the Holy Spirit is a comforter as well as a reprove. Let all seek for truth as for hidden treasure. The Lord Jesus has measured the power of the human soul beforehand.*7LtMs, Ms 12, 1891, par. 17*

The Christian must begin at the foundation if he would build a strong, symmetrical character, if he would illustrate the divine by a consistent proportionate zeal for the truth, if he would be well-balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness as they are presented in the Bible, for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian will work in Christ's lines; he will combine tenderness of feeling with great firmness of purpose, with unswerving fidelity to God. He will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and a purpose that is unconquerable to make a correct representation of truth in his words, deportment, and character.*7LtMs, Ms 12, 1891, par. 18*

When the workers in the office are converted, they will be in Christ as new creatures. The Lord says, "A new heart will I give thee." [*Ezekiel 36:26.*] There are some who do not know what the salvation of the soul signifies. It is one thing to assent to a truth, and another thing to possess the truth as it is in Jesus. It is one thing to admire the grace of Christ; it is another thing to make that grace your own through faith in His name, and in spirit and person reflect the divine image and give unmistakable proofs that we are sons and daughters of God and can be regarded by heaven as workers together with Christ.*7LtMs, Ms 12, 1891, par. 19*

Among those who have embraced the truth in this country there are some in whom wonderful changes have been wrought, for they have been transformed in character. But in others it is difficult to discern any difference in character or manner of life. They profess to believe the truth, to be followers of Christ, and yet by their unconsecrated, unsanctified lives, they are a continual reproach to the cause of God. These will prate about sanctification and holiness. When there is a revival in the church, they mourn over

their unchristian lives and make wonderful resolutions; but they fail to carry them out, because their dependence is in self, and their goodness is as lasting as is the frost before the rays of the sun.*7LtMs, Ms 12, 1891, par. 20*

The standard of piety must be elevated in this country, and the necessity of a rich Christian experience and a deep heart work must be presented before those who have become members of the church, and especially those who labor in word and doctrine to save a world perishing in sin. If this is not done, the result will be that men with little spiritual discernment will be hurried into the field as teachers and preachers of the truth, when they have not learned in the school of Christ what it means to be meek and lowly in heart.*7LtMs, Ms 12, 1891, par. 21*

Some of the brethren look upon these who are not truly converted, and in their finite judgment they think them qualified to go out into the world to labor for the conversion of souls, when they know not what it means to be under the control of Christ. They do not behold Christ continually, but become self-sufficient and do not see the necessity of a depth of knowledge or experience. Their words are abundant, but the Holy Spirit of God is not in them. Their great want is the Holy Spirit. If they become converted, the Bible will be studied by them as a new revelation. They will explore the Word of God as a man explores a mine to find a lead containing the precious treasures. They will study with humble prayer in order to understand the depth of the meaning of Christ's words. How can one who teaches or preaches give to those whom he would instruct their meat in due season unless he has wisdom to impart the truth as it is in Jesus Christ? Let this be the language of your hearts, "Take from us what thou wilt, but withhold not thy Holy Spirit."*7LtMs, Ms 12, 1891, par. 22*

I feel deeply for this people. The Lord will work for them if they will but open the door of the heart to Jesus. If they will individually lay bare their souls before God and depart from all the pollution that is in the world through lust, they will have greater zeal in the work of God. Earnestness and soul hunger, not for their own righteousness, but for the righteousness of Christ, will characterize them. Feeling their need, they will resolve not to mar the work of God with their

own defects of character, and they will seek for the power from on high which must come upon them before they can present the truth as it is in Jesus in simplicity and truthfulness and humility. *7LtMs, Ms 12, 1891, par. 23*

In teaching the truth many reveal self. In their conversation they give expression to thoughts which savor of self, for they weigh in their own scale those better than themselves, and pronounce judgment upon them. They compare their own merits and ability with that of some other brother, and jealously regard the work of another. If some brother laborer is shown some mark of esteem, the one who is envious looks upon it as a personal wrong done to himself, for he looks upon himself as superior in many respects to the one who has been favored. Never will any one reach the perfection of Christian character who cherishes envious feelings in his heart. You may regard this as a little fault, but it is the little things that spoil piety, and mar the purity of the soul. *7LtMs, Ms 12, 1891, par. 24*

In New Zealand many who claim to believe the truth manifest their own spirit in its presentation. Self-esteem and self-sufficiency are so prominent that Christ is lost to view, and the terrible fact remains substantiated that many are standing before the world as witnesses for Christ who exalt self, who idolize their own ideas and ways, when their ways and devices are out of harmony with the work of God for this time. Jesus is hid behind poor, selfish humanity. The man appears with his defects glorified by him as perfection. *7LtMs, Ms 12, 1891, par. 25*

I have a message to you, my brethren in New Zealand, which I must bear to you either by pen or voice. You must die to self, be crucified to self, and become learners in the school of Christ. In words of tenderness the great Teacher invites you, saying, "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.*] When you learn this lesson, you will become true witnesses for Christ. But until you do learn this lesson, self with all its defects will appear, and Jesus will be kept in the back ground. *7LtMs, Ms 12, 1891, par. 26*

When you individually know that your work on earth is to go forth and live over again the life of Christ in meekness and lowliness of heart, then you will become qualified to be Christ's witnesses. Every one who would truly follow Christ will be filled with sorrow and repentance when he realizes that he has brought self to the front in the place of Jesus. He will mourn that he has not been revealing Christ by manifesting tender, pitying love. He will regret that he has not been full of mercy and good fruits, that he has boasted and talked much, but failed to manifest the divine character to the world.⁷*LtMs, Ms 12, 1891, par. 27*

Some have felt that they are "rich and increased in goods, and in need of nothing," when could they see as God sees they would acknowledge themselves poor, and blind, and miserable, and wretched. [*Revelation 3:17.*] To these the true Witness says, "I counsel thee to buy of me gold tried in the fire (which is faith and love), that thou mayest be rich; and white raiment (which is the righteousness of Christ), that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve (which is spiritual discernment) that thou mayest see."⁷*[Verse 18.] LtMs, Ms 12, 1891, par. 28*

Brethren, you are self-centered. You are filled with self-sufficiency. But when you are emptied of self, Jesus will come to your help and will give you His gentleness, His tenderness, His patience, His love. Then you can present the truth to your fellow men and lift up Jesus before them. You will work for Christ and lose all thoughts of self, becoming willing to suffer, to endure reproach and shame for His dear name; for this will be the aim and object of your life. Let no one who reads these words become discouraged, and say, "O, if this is my state, I may as well stop. If this is the measure, I can never be a true witness for Christ."⁷*LtMs, Ms 12, 1891, par. 29*

For your souls' sake I ask you to take the Word of God and search its pages as never before in order that you may know what it means to be Christlike. You need not be discouraged, for from the lips of Christ who died to save you, you have this promise, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses for me in Judea and in Jerusalem and in all Samaria and unto the uttermost parts of the earth."⁷*[Acts 1:8.] Mark*

it: You are to receive power from on high. Then put away all harshness, all denunciation of your brethren, all criticism, and be broken at the feet of your Lord. Let earnestness come into your hearts, and have fervent charity among yourselves. If you bite and devour one another, you will be consumed one of another. Harshness and unkindness is a curse in any home, and it is like a desolating hail in the church. It shuts Jesus out of the heart and out of the church. *7LtMs, Ms 12, 1891, par. 30*

Oh that I could speak to thousands. Come to Jesus. Do not wrap your Pharisaical garments about you, and say, I believe the truth; I am righteous. Rather, surrender your will which you have idolized, and let the will of God be done in you perfectly. When you all respond to the will of God, the prayer of Christ, that we all might be one as He is one with the Father, will be fulfilled. Press together. Do not make little wedges of slight differences of opinion, and drive them in to separate heart from heart, but see how you can love one another even as Christ has loved you. See how you can forgive those who trespass against you, even as you want your Father in heaven to forgive your trespasses. Then you can be definite in your requests; you can be bold in Christ, for Christ presents your requests to God with the heavenly credentials which are His own righteousness, and you can believe that Christ does hear, believe that He does bless, and say, "I am His, and He is mine." [*Song of Solomon 2:16.*] *7LtMs, Ms 12, 1891, par. 31*

Ms 13, 1891

Concerning the Publishing Work in Australia

North Fitzroy, Melbourne, Victoria, Australia

December 29, 1891

See variant *Ms 13a, 1891*. Portions of this manuscript are published in *AH 180, 279-280; 4Bio 26-27*. +^{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.

In connection with our publishing work in Australia there has been a combination of circumstances that have not resulted favorably to the interests of the work. Those who first came to labor in connection with the office were not fitted by proper training for the work. Brother Henry Scott was not the man for the place, and the mold which he gave to the work had a deleterious influence upon it. Brother Byron Belden, when he came to the office, was not fully prepared to carry forward his line of work. He needed a thorough education in order to stand in his position of trust. It was a very trying position for him, and he often became discouraged. Elder Tenney was not familiar with the different branches of the work, and he too has labored under a disadvantage.*7LtMs, Ms 13, 1891, par. 1*

If there had been in the office one qualified to educate the workers, the work would today have had an altogether different mold. But all through the office there has been a lack of men of experience, men who were masters of the situation. When difficulties arose and the work became entangled, there was no one of sufficient experience to straighten out the perplexities. Experiments have been made that have resulted in loss to the institution.*7LtMs, Ms 13, 1891, par. 2*

The general inefficiency among the workers has led to a most unfortunate result. The workers have been unwilling to take counsel of one another, feeling that this would lower their dignity. Pride has led them to depend upon their own imperfect knowledge, and the result has been a loss of time and material. The work has not come

forth from their hands in an acceptable condition. Thought and experience in the work are essential; but if there had been a brotherly, Christian harmony, many things might have been improved, and the workmen need not have labored at so great disadvantage. Those who possess the spirit of Christ will make every effort to aid their associates in becoming efficient, thorough workmen. But through selfish pride, the work of God in the Echo Office has labored under great embarrassment. *7LtMs, Ms 13, 1891, par. 3*

There has been much impulsive effort in attempting to set things in order. Rules and regulations have been made hastily and enforced with vigor for a while, then they were left to die a natural death. At times most stringent rules were made, that were really arbitrary exactions; their influence was not merciful or just, and after a time there would come a change, and they would fall into disuse. Such movements exert an influence unfavorable to all order and regulation. *7LtMs, Ms 13, 1891, par. 4*

The impulsive, spasmodic efforts to maintain discipline have excited a spirit of insubordination in the workers. Every one was ready to accuse others and question their work. Jealousy, suspicion, and accusing of others have pervaded the office. The Spirit of God has been grieved. Rules are not to be made hastily. All regulations should be carefully considered before being adopted. With the present condition of things in the Echo Office, there is no one connected with the institution, who, if appointed superintendent, would receive the respect essential for the performance of the duties of his position. *7LtMs, Ms 13, 1891, par. 5*

Brother Tenney does not possess the qualifications essential for a manager, and the present condition of things in the office is largely due to this fact. His management at home has not been wise. He has moved from impulse. Often his children would be unnoticed in doing things for which they needed to be wisely and kindly corrected; but when the father's mood changed, all unexpectedly to the children, they were treated with a severity that was not called for. Just so it has been in the management of the workers in the office. His course was fitful, according to his state of mind at the time. When consulted by those who were under him, he would, if he

felt like it, answer abruptly, if he answered at all; and very unpleasant feelings have arisen that proper forethought and self-control might have wholly prevented. *7LtMs, Ms 13, 1891, par. 6*

When things have moved hard, the friction might have been lessened by applying the oil of patience and grace. But the superintendent did not adapt himself to the situation and deal with mistakes in a manner calculated to inspire confidence. In presenting before all the workers the failures of individuals, he did not mend matters. When he knew where the wrong existed, he did not go frankly to the very one at fault and as a father talk kindly with him, with the purpose of helping him. Sometimes he has tried to help the workers, but not being familiar with the details of the work, he could not speak understandingly, and this too has made matters worse. An office involving so great responsibility requires a man who has a well-balanced organization, else his defects will be reproduced in those who are connected with him, and everything in the office will be demoralized. *7LtMs, Ms 13, 1891, par. 7*

Brother Tenney is not a financier. Here again is a great lack. His sympathies are easily aroused, and, in dealing with men, they lead him to decisions that will not bear investigation. He is naturally kind-hearted and moved by impulse; he acts unadvisedly. He forms plans hastily, and carries them out without bringing them before others for counsel. Brother Byron Belden has seen that Brother Tenney has failed as a manager. When Brother Tenney first came to the office, Byron tried to carry out the plans devised, but he saw that these plans were not always wise, and as he lost confidence in Brother Tenney's ability in this direction, he showed this in a way that injured the work instead of helping it. *7LtMs, Ms 13, 1891, par. 8*

Byron, my soul is pained on your account. You are easily provoked. When things go wrong and you are hurt, you show no respect for those who are in positions of trust. Even if, in your judgment, the course they have chosen is not the best, you should not make matters worse by arousing a spirit of insubordination. Keep your tongue under control; let it not utter the first word of discontent or fault-finding, for when the first word is uttered, a host will follow that are hot with passion. Do you make anything better by this? Do you exert a Christlike influence upon the minds of others so that your

words have weight with them? No, no. These things have made you a weak man and have greatly injured your influence. Things have been left at loose ends that ought to have been set in order, because your brethren did not want to stir up the explosive element in you. There must be a transformation of character in you. You must enter upon the work of overcoming, both at home and abroad.*7LtMs, Ms 13, 1891, par. 9*

Byron, my heart is drawn out to you and—in love and tenderness. You have permitted yourselves to speak to each other as you should not, for your happiness in the home life is at stake. You love each other, and should either be removed by death, the other would feel the loss greatly. You need to be converted. Let kind, tender words come from your lips; do not accuse or censure or manifest a lack of respect and tenderness for each other; for these things, if indulged, will become habit.*7LtMs, Ms 13, 1891, par. 10*

Christ has been misrepresented by the laborers in the office. When something arises that crosses the track of any of them, if words are spoken in an unchristian spirit, there has been prompt retaliation. Self-control is lost, and passion is indulged by those who should know better what belongs to a disciple of Christ. Bear in mind that if this is the work of God that you are handling, God and angels have supervision of it. O, did the workers realize that they were in the presence of Jesus, those burning words of passion, those threatening words, would not have been spoken. God heard them. Jesus your Redeemer heard them. All the angelic host heard them. You grieved the heart of Christ. You put Him to an open shame and brought yourself into condemnation, wounded your own soul, and cast a stumbling block in the way of others.*7LtMs, Ms 13, 1891, par. 11*

Remembering what is due to our Saviour as Christian professors, beware lest you lay a stone of stumbling in the way of any soul. While you may frown upon all that is unfair and unjust, remember that in the sight of God your own faults and errors may be far greater than the faults of the one whom you condemn. Do not cherish self-deception in this matter. Let those who claim to believe in Christ, who make the Word of God their study, fail not to apply its regulations to their own life and character. Do not once venture in

the slightest degree to overstep the restraints of that Word. Remember that by your words you are to be justified or condemned. God's Holy Word cannot be set aside, even in the least transaction, with any safety to the soul.*7LtMs, Ms 13, 1891, par. 12*

I must speak plainly. These words spoken in anger by the workers must cease. No one laboring in our institutions should be allowed to speak one disrespectful word to either high or low. If any continue the use of harsh, impatient language, they should be removed, whatever their position of trust; for all in the office are educators.*7LtMs, Ms 13, 1891, par. 13*

God has been dishonored in many ways. There cannot be a firm, steady, forward and upward movement, until all, individually, from the highest to the lowest, shall humble themselves and confess their sins. They need the Holy Spirit to touch their hearts, that they may see their defects of character.*7LtMs, Ms 13, 1891, par. 14*

I have been shown that there will need to be a thorough reorganization in the Echo Office; and amid the cares and perplexities that result from the errors of the past, the essential changes cannot be made without the special guidance of God. I know, for the matter has been presented to me in clear lines, that unless the converting power of God shall work upon their hearts, many will feel bruised and wounded. But when they humble themselves as little children, then they will see the necessity of unity, all standing shoulder to shoulder.*7LtMs, Ms 13, 1891, par. 15*

If we would but learn the wonderful lessons which Jesus sought to teach His disciples from a little child, how many things that now seem insurmountable difficulties would wholly disappear. When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" "Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven." [*Matthew 18:1-4.*]*7LtMs, Ms 13, 1891, par. 16*

Those who would see a better state of things in the office must not

now keep the errors and mistakes of the past before them, for the past, with its burden of record, has rolled into eternity. Begin now to act upon right principles. As Christian gentlemen, treat one another with respect and kindness.*7LtMs, Ms 13, 1891, par. 17*

Every worker should realize his personal responsibility. Say: "I am a Christian; I must obey the holy precepts of the law of God. I am a Christian; I cannot but do the works of Christ. I am not authorized to let one word of guile escape my lips. Never did Christ speak harsh, unbecoming words. Whatever men in positions of trust may do that seems altogether unjust and unreasonable, it is no excuse for me to retaliate and add a greater sin to the one already committed. That righteous One who measures character, weighing it in the golden scales of the sanctuary, will judge me by the fruit I bear."*7LtMs, Ms 13, 1891, par. 18*

The Lord has said, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." [*1 Peter 2:19-23.*]*7LtMs, Ms 13, 1891, par. 19*

Say to yourself, "I must watch, I must pray, not merely for my own soul's interest; there are souls connected with me whose welfare should constrain me to strict guardianship of myself. If I am careless of my words, if I show disrespect for those in authority, the leaven will spread. In order that the moral tone of the office may be raised, my influence, however small, is required. And I must grow in grace at home and wherever I may be, in order to give moral power to all my actions."*7LtMs, Ms 13, 1891, par. 20*

"At home I must guard my spirit, my actions, my words. I must give time to personal culture, to training and educating myself in right principles. I must be an example to others. I must meditate upon the Word of God night and day and bring it into my practical life. The

sword of the Spirit, which is the Word of God, is the only sword which I can safely use. I must honor all my brother workers, uttering only kind, peaceful words.”*7LtMs, Ms 13, 1891, par. 21*

In your associations at home, in your family, never forget what is due to one another as Christians. Let the husband respect the wife, and the wife honor the husband. Never forget what is due to your holy profession.*7LtMs, Ms 13, 1891, par. 22*

Brethren and sisters connected with the work in the Echo Office, these words were spoken to you by my Guide: “Enthroned Christ in the heart, and keep Him enthroned there, and you have strength to be more than conquerors through Him that loved you, and gave Himself for you. If all were conscious of the divine presence, if Jesus were the central object of their contemplation, their spirit would be softened and subdued, and they would represent Christ in spirit and action. These words are full of marrow and fatness: ‘Let us draw near with a true heart, in full assurance of faith.’ [*Hebrews 10:22.*] The love of Christ’s heart is to be poured into your heart by His blessed Spirit, and thus your daily life will reveal that you have been with Jesus and learned of Him.”*7LtMs, Ms 13, 1891, par. 23*

Ms 13a, 1891

Concerning the Publishing Work in Australia

North Fitzroy, Victoria, Australia

December 29, 1891

Variant of *Ms 13, 1891* with additional material. +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.

In connection with our publishing work in Australia, there has been a combination of circumstances that have resulted unfavorably to the interests and advantages of the work. Those who first came to labor in connection with the office had not an education to fit them to undertake such a work. Brother [Scott] is not the man for the place; and the mold that he gave to the work had a deleterious influence upon it. He shut himself altogether too much within himself. He did not broaden and make every effort to obtain a correct knowledge of the work and how best to carry it forward to obtain the best results.⁷*LtMs, Ms 13a, 1891, par. 1*

Brother [Belden], when he came to the office, was not fully educated to carry forward his line of work. He needed experience in order to stand in his position of trust. There was circulating through the office a spirit of selfishness to keep to themselves what they did know, as though their fellow workmen would gain some knowledge of how to do the work in which they were engaged <and supersede themselves.> It was a very trying position for Brother [Belden], and he often became discouraged. Had each workman tried to help his fellow workman, the work would have moved along much faster and been done more perfectly. They seemed to be afraid that their fellow workmen would obtain some knowledge which they possessed; therefore, this spirit of selfishness bound about the workers.⁷*LtMs, Ms 13a, 1891, par. 2*

Brother [Tenney] was not familiar with the different branches of the work, and he too labored under a disadvantage. Had there been in

the office one of experience, qualified to educate the workers, the work would today have altogether a different mold. Every worker should feel under obligation to God to impart all the light and experience he had himself obtained <[so] that if he should become ill or removed by death he knows he has done his best to faithfully educate others to fill his place.> But all through the office there has been a lack of frankness, of seeking to impart to others that knowledge and experience which they had obtained. One man who could have been master of the situation, who understood how to deal with human minds, would have been of the greatest advantage to the work they were called to do. But there were entanglements, and not one of sufficient experience and qualification of mind to straighten out the perplexities.*7LtMs, Ms 13a, 1891, par. 3*

There were experiments made in their ignorance which have resulted in loss to the institution. The general inefficiency in the business line was most unfortunate to the institution. The workers have been unwilling to seek counsel of one another. Pride held them from exposing their ignorance, feeling that this would be taken advantage of by their fellow workers and thus degrade them. Pride has led them to depend altogether too much upon their own imperfect devices, and the result has been a loss of time and <loss of> material in thus blundering in the work. The work has not come forth from their hands in an acceptable condition.*7LtMs, Ms 13a, 1891, par. 4*

Thought and experience might have been given to the work had there been unity, <no envy, no evil surmising,> in counseling together and harmonizing in their plans as to how the work should be done. There should have been a teachable spirit brought into the work. If they had had this, very many mistakes could have been avoided. If all had submitted to the Holy Spirit's working, determined to their best, each seeking to help his fellow workman, there would have been a brotherly, Christian harmony. <The office would have been a school to all. There would have been seasons of prayer together.> The angels of God would have been in their midst to strengthen the intellect, and the work would have been accomplished to much greater advantage <and in pleasantness.> The angels of God could do very little to help minds and hearts that were so filled with selfishness, envy, and jealousy.*7LtMs, Ms 13a,*

1891, par. 5

Brother M had peculiar traits of character that disqualified him for director over others. His impressions and feelings were not Christ-like; his principles were not in accordance with the holy principles of heaven; he did not keep self under control. There has been much impulsive effort made by Elder _____ in his efforts to set things in order. Rules and regulations have been hastily made and under unwise impulse enforced with vigor for a time, then as they became wearisome to himself and others they were left to die a natural death.*7LtMs, Ms 13a, 1891, par. 6*

At times most stringent rules were made exacting penalties in very little things that were really arbitrary exactions and should not so much as have been named among them. Their influence was not merciful or just. Reaction came and some change would be made and finally fall into disuse. Such movements exert an influence unfavorable to all order and really good rules.*7LtMs, Ms 13a, 1891, par. 7*

These impulsive, spasmodic efforts to maintain discipline excited a spirit of discontent and insubordination in the workers. One was ready to accuse his brother worker, and to question the work of others. Jealousy, suspicion, and accusing of others pervaded the office. The Spirit of God has been often grieved out of the office. Rules are not to be made hastily. All regulations should be considered carefully on the merciful side before being adopted.*7LtMs, Ms 13a, 1891, par. 8*

With the present condition of things in the Echo Office there is no one connected with the institution who is qualified to be appointed as superintendent who would receive the respect essential for the performance of the duties of his position.*7LtMs, Ms 13a, 1891, par. 9*

Brother M has some qualifications that are excellent, but he has traits of character that would be mingled with his service which would be decidedly objectionable. He needs a much closer connection with God, to have an humble and contrite heart, prepared to receive the molding influence of the Holy Spirit, before he can be a safe man to control the workmen under him. He has

need of obtaining a different kind of experience, an education that will fit him for branches of the work which he could carry forward if he felt his dependence upon God.⁷*LtMs, Ms 13a, 1891, par. 10*

He will not obtain that knowledge in his present position. There is no one whom he would respect or consider qualified to teach him. Could he be taken away from the Echo Office and his present associations and placed in a position where his surroundings and associations were of an entirely different character, he would, if he trusted in God and was humble and contrite in heart, obtain a mold of character which would make him teachable, and not take himself in his own hands as sufficient and capable of devising, planning, and executing large things.⁷*LtMs, Ms 13a, 1891, par. 11*

Under the divine influence of the Spirit of God alone can his character be fashioned, so that he will not have so strong and masterly a spirit as he is now developing. <Mercy and the love of God brought into his life would make him kind and conciliating.>⁷*LtMs, Ms 13a, 1891, par. 12*

The word of God to Brother M is, Let your soul be absorbed in studying and meditating upon the glorious truths of the Word of God. <Practice the words of Christ and you would become a merciful man.> Then you will have no leisure for erroneous imaginings, worldly scheming or selfish ambition, lusting for honor, <gain,> and position, and striving to be the greatest. You will be advancing in the knowledge of God, in the knowledge of business, and God will give you His blessing. Your likes and dislikes are very marked. You favor some with partiality; and others you disfavor and make it very hard for them. <God is not pleased with your traits of character.>⁷*LtMs, Ms 13a, 1891, par. 13*

Elder [Tenney] does not possess the qualifications essential for a manager, and the present condition of things in the office is largely due to this fact. His management at home has not been wise. He has moved from impulse. Often his children would be indulged, and unnoticed for doing things for which they needed to be wisely and kindly corrected. But when the father's mode changed, all unexpectedly to the children they were treated with a severity which was not called for.⁷*LtMs, Ms 13a, 1891, par. 14*

Just so has it been in the management of the office. His course has been fitful, according to his state of mind at the time. Then when consulted by those who were under him, he would answer them abruptly—if he answered at all. He was inclined to repel rather than to encourage their confidence. This left a cold, unpleasant impression upon heart and mind. These unpleasant feelings would not have occurred had he had proper control over his mind and words, <as a Christian should have.> Forethought would have smoothed matters and the helpers would have retained their confidence in him. *7LtMs, Ms 13a, 1891, par. 15*

When things moved hard the friction might have been lessened by applying the oil of patience and grace, but the superintendent did not adapt himself to the situation and deal with errors and mistakes in a manner calculated to inspire confidence in him. In presenting before all the workers the failures of individuals as though all were guilty, he did not mend matters. When he knew where the wrong existed, he did not open up frankly to the very one at fault and, as a father, talk kindly with him for the purpose of helping him; but he left a burden [of] condemning wrongs upon the whole fraternity that rested with one individual. <These mistakes are deleterious to the office and out of the office.> *7LtMs, Ms 13a, 1891, par. 16*

Sometimes he has had wisdom to help the workers. He could oft have helped them much more had he been familiar with the details of the work. He could not speak understandingly in advising and counseling, and this has made matters worse. Such an office of responsibility requires a man who has not a one-sided character, but an all-sided man, else his defects will be reproduced in those who are connected with him and a demoralized state of things will be the result. *7LtMs, Ms 13a, 1891, par. 17*

In regard to management, Brother M as director, would differ in some respects, but he would not be evenly balanced, for he would follow his impulse in self-sufficiency in his work. Greatly prejudiced by his likes and dislikes, his unsanctified opinions would make it very hard for those connected with him, for he is in danger of dealing unjustly and with partiality. He would make decisions that would not bear investigation and that he would not admit needed any. He would move on in his own independent judgment. *7LtMs,*

Christ has been misrepresented by the laborers in the office. When something arises that crosses the track of some of them, there has been oft prompt retaliation, self-control is lost, and passion is indulged by those who should know better what belongs to a disciple of Christ. If they would consider, "This is the work of God that I am handling; God and angels have charge of it; I must be humble and contrite," they would receive help from One who knows just what they need. If they would only realize that they were in the presence of Jesus, those burning words of passion, those heavy, threatening words, would not have been spoken and defiled their lips and souls. God heard them. Jesus our Redeemer heard them. And the angelic host heard them. They grieved the heart of Christ. You have put Him to an open shame, and brought yourselves into condemnation. You have cast a stumbling block in the way of others.⁷*LtMs, Ms 13a, 1891, par. 19*

Remembering what is due to our Saviour as Christian professors, beware lest you lay a stone of stumbling in the way of any soul. While you may refuse to do any unjust and unfair action, be sure and not feel yourself self-righteous and condemn those that are around you. Remember that in the sight of God your mistakes and faults may be greater than those of the one you condemn. Do not cherish self-deception in this matter. Let all those who claim to believe in Christ be brought into association with each other and make the Word of God their study, and fail not to apply the regulations God has given in His Word to their own life and character. Do not once venture in the slightest degree to overstep the restraints of that Word. Remember that by thy words thou shalt be justified, and by thy words thou shalt be condemned. God's Holy Word cannot be set aside with the least satisfaction to the soul. The Word has given us rules for the guidance of all business transactions in temporal and religious life and is to be implicitly obeyed. God's will is to become paramount and man's will is to be in subjection to God's will.⁷*LtMs, Ms 13a, 1891, par. 20*

I must speak plainly. Words spoken in anger by the workers must cease. No one laboring in our institutions should be allowed to speak disrespectful words to either high or low. If any, after being

properly reprov'd, continue the use of harsh, impatient language, they should be removed, whatever their position of trust, for all in the office are educators in good or evil.⁷*LtMs, Ms 13a, 1891, par. 21*

There is one law to be observed by everyone in positions of trust, as director, or as common workmen: to treat all respectfully. God has been dishonored in many ways. There cannot be a firm, steady, and upward movement until all individually, from the highest to the lowest, shall make it their business to walk humbly with God and confess their sins.⁷*LtMs, Ms 13a, 1891, par. 22*

They need the Holy Spirit to touch their hearts, that they may not be pharisaical, or lift their souls up in vanity, but through the grace of God shall discern their defects of character.⁷*LtMs, Ms 13a, 1891, par. 23*

I have been shown that there will need to be a thorough reorganizing in the Echo Office, and amid the cares and perplexities that result from the errors of the past, the essential changes cannot be made without the special guidance of God. I know this, for the matter has been presented to me in clear lines that unless the converting power of God shall work upon the hearts of all connected with the office many will feel bruised and wounded. But when the Holy Spirit shall work upon the heart, their self-sufficiency will be seen as it is, and they will become as teachable as a child. Then they will see the necessity of unity, all standing shoulder to shoulder as in perfect accord. If we would but learn the wonderful lessons which Jesus taught His disciples (*Matthew 16:1-7*), what a change there would be in our Christian characters. Many things that now appear as insurmountable difficulties would wholly disappear.⁷*LtMs, Ms 13a, 1891, par. 24*

When the disciples came to Jesus saying, Who is the greatest in the kingdom of heaven, 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. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven." [*Matthew 18:1-4.*] Those who would see a better state of things in the office

must not now brood over the errors of the past, but all help in love to strengthen each other to prevent errors in the future.⁷*LtMs, Ms 13a, 1891, par. 25*

The past with its burden of record has rolled into eternity. Begin now to act upon right principles, as Christian gentlemen treating one another with respect and kindness. Every worker should educate himself to realize his individual responsibility. He should say, I am a Christian. I must obey every word that proceedeth out of the mouth of God. I am a Christian to do justice and judgment by all who are associated with me. I am a Christian; therefore, I must have the mind of Christ. Every word and thought must be brought into captivity to Jesus Christ. Not one word of selfishness or of guile must escape my lips. Never did Christ speak harsh, unbecoming words. Whatever men in positions of trust may do that seems altogether unjust and unreasonable, it shall be no excuse for me to retaliate, for that would add a greater sin to the one already committed. That righteous One who measured, weighing it in the golden scales of the heavenly Sanctuary, will judge me not by my profession, but by the fruit I bear.⁷*LtMs, Ms 13a, 1891, par. 26*

The Lord has said, “this is thank-worthy if a man for conscience sake toward God endure grief, suffering wrongfully. For what glory is it is when ye be buffeted for your faults ye shall take it patiently; but if when ye do well and suffer for it and take it patiently, this is accepted of God, for even hereunto were ye called. Because Christ also suffered for us, leaving us an example that you should follow his steps, who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously.” [1 *Peter 2:19-23.*]⁷*LtMs, Ms 13a, 1891, par. 27*

Let every worker conscientiously strive to be Christlike. Say to yourself, I must watch, I must pray, I must sanctify myself that others also may be sanctified. I must be circumspect in words and in actions, not merely for my own soul’s interest, [for] there are souls connected with me whose welfare should constrain me to strict guardianship over myself. I shall be unto them a savor of life unto life or of death unto death. If I am reckless of my words, if I am careless of my spirit, I shall do harm to my own soul, and leave a

wrong example before those associated with me. I must show that I respect authority; if I sow the seeds of disaffection, suspicion, and jealousy, the leaven will spread.*7LtMs, Ms 13a, 1891, par. 28*

In order that the moral tone of the office be raised, my influence must be exercised to do my very best conscientiously in the fear of God. And I must grow in grace at home and wherever I may be in order to give a correct example and have moral power to advance the right. I must guard my own spirit and words in my home; I must give time to earnest prayer, that God would give me His power to exercise personal control of myself. I must train and educate myself in right principles, else I shall lead others astray. I must meditate upon the Word of God night and day, and bring its revealed principles into my practical life—the sword of the Spirit, which is the Word of God. “It is written” is the only sword which I am at liberty to use. I must honor all my brother workers, uttering only kind words which make for peace.*7LtMs, Ms 13a, 1891, par. 29*

The church militant, we must remember, is not the church triumphant. In your associations at home, in your family, never forget what is due to one another as Christians. Let the husband respect the wife, and the wife honor the husband. Never forget what is due to your holy profession. [As] a Christian in your home, you will carry the spirit of Christ with you in the office, carry the spirit of Christ with you in the church. The Holy angels of God will be in attendance, and a heavenly influence will go forth from you to strengthen and build up every religious interest.*7LtMs, Ms 13a, 1891, par. 30*

Brethren and sisters connected with the work in the Echo Office, these words I have written were spoken to you by my guide. Other instruction was given which I cannot write out at the present time. I entreat of you, for Christ’s sake, enthrone Christ in the heart; treat Him as an honored Guest, and you will have strength to be more than conquerors through Him that loved you and gave Himself for you. If all were conscious of the divine presence, if Jesus were the center object of their contemplation, their spirits would be softened and subdued, and they would represent Christ in spirit and action.*7LtMs, Ms 13a, 1891, par. 31*

These instructions given to you are full of marrow and fatness. Let us draw near with a true heart in full assurance of faith. This shows the distinction between a true heart and a false heart. The streams flowing from a false heart are tainted and corrupt. The love of Christ's heart is poured into your heart by His blessed Spirit, and thus your daily life will reveal that you have been with Jesus and learned of Him. *7LtMs, Ms 13a, 1891, par. 32*

Brother M is not a man who understands himself. He does not discern that he has a character that is not accustomed to be subordinate. If he understood his danger as a faithful sentinel, he would for his present and eternal good, guard his words and actions and spirit that they shall not offend, but be commended of God. He will be tempted to strive for supremacy, and this element will, if not seen and controlled, wrestle for more to command. He sees not the necessity of learning the first lessons essential to make a commander, which is to obey. *7LtMs, Ms 13a, 1891, par. 33*

My brother, if God should leave you to all the caprice of your natural heart and inclination, to urge on your own way, you cut off from your life a large portion of your ability which God has given you. You rob God of the talents lent you to use to God's glory and not to subvert to yourself. The natural temperament of character is to be in subjection to Jesus Christ. He can make that character a strength, a power, and an efficiency for good. The Bible is our guide Book. Study its pages for your soul's sake. The truth of the Word can only bless where it influences the entire man. Excluding its influences from the life practices, you cut the soul away from the blessings of God. It becomes all who are handling the work in any line in the Echo Office to watch unto prayer, to know themselves, and never to mar the work of God by their strong, masterly spirit. *1 Peter 5:6-9; James 3:13-18; James 1:23-27. 7LtMs, Ms 13a, 1891, par. 34*

The attributes which Christ appreciates most in man is charity out of a pure heart. This is the fruit borne upon the Christian tree. "Every one that loveth is born of God and knoweth God." [*1 John 4:7.*] The Lord Jesus has said, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one for another." [*John 13:34, 35.*]*7LtMs, Ms 13a, 1891, par. 35*

When enshrouded in the cloudy pillar He spake to the children of Israel through Moses: "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, or bear any grudge upon thy people, but thou shalt love thy neighbor as thyself. I am the Lord." [*Leviticus 19:17, 18.*] "These things I command you that ye love one another." [*John 15:17.*] *1 John 2:9-11; 4:17.7LtMs, Ms 13a, 1891, par. 36*

If you are Bible Christians, each will have as great an interest for his brother workman as for himself. The work of giving the bread of life to souls that are ready to perish should be all-absorbing, keeping the hearts of the workers kind and tender to one another. True Christian courtesy needs to be cultivated, the mind and heart must be educated and trained by deeds of thoughtful kindness to have an unselfish interest in every laborer in the work.*7LtMs, Ms 13a, 1891, par. 37*

Regard yourselves as missionaries, not among heathen, but among your own brethren. It requires a vast amount of time and labor to convince one soul in regard to the truth. How much money has been expended in efforts to turn men and women from sin to righteousness? And when souls are brought into the truth, what takes place in heaven? There is more joy in the presence of the angels over one sinner that repenteth than over ninety and nine just person who (think they) need no repentance. Think you that the ministering angels that watch over these souls are pleased to see how indifferently they are treated by those who claim to be Christians? Man's preference rules. Partiality is manifested. One is favored while another is treated harshly merely because of human feelings. This is sin the sight of God. This has been done <by you, Brother M.>*7LtMs, Ms 13a, 1891, par. 38*

The angels look with awe and amazement upon the mission of Christ to our world. They marvel at the love that moved Him to give Himself a sacrifice for the sins of the world. But how lightly do men regard the purchase of His blood. Man's likes and dislikes make it very hard for him to properly regard his fellow men, and souls are pushed and crowded onto Satan's battle ground because they do not realize that he is working through them to will and to do of his

good pleasure. *7LtMs, Ms 13a, 1891, par. 39*

We need to study the Bible diligently that we may learn the real value of man in the light of the cross of Calvary. Jesus said, "Take heed that ye despise not one of these little ones that believe in me; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and to save that which was lost." [*Matthew 18:10, 11.*]*7LtMs, Ms 13a, 1891, par. 40*

Christ will not uphold you in manifesting disrespect toward one soul for whom He paid the ransom of His own life. Expel that unkind thought that would frame itself into words and actions to do things to hurt and destroy souls. They are God's property. Give no place to envy, jealousy, or evil surmising. Let no unchristlike expression be registered in the books of heaven against you. If Jesus is abiding in you, angry feelings will have no place in the heart. You will look with rejoicing upon every soul that has accepted Christ, and you will manifest toward others the love that Christ has revealed to lost humanity. *7LtMs, Ms 13a, 1891, par. 41*

Study to show thyself approved unto God, workmen that need not to be ashamed. If you keep yourselves in the love of God, an influence will surround the soul which will be a savor of life unto life. You are to watch for souls as they that must give an account. Let there be no blundering work in dealing with human minds. These souls are to be molded and fashioned for the heavenly kingdom; the superscription of God is to be upon them. The powers and faculties of men are not to be destroyed, but to be developed, elevated, and ennobled. Let everyone who names the name of Christ be careful not to put his own human mold upon precious souls. They are the Lord's chosen ones; let the words spoken to them be carefully considered. All who have manifested passion or impatience should repent before God, for they have given an unworthy example to those who need their help, who need to be built up in the most holy faith. Whoever neglects to cultivate fervent piety that he may represent Christ, is working away from Christ and is not a laborer together with God. *7LtMs, Ms 13a, 1891, par. 42*

We must beware that our piety does not become narrow, bigoted,

and hard, as it surely will if we are wholly absorbed in our own interests. All that we do has an influence upon others, and wisely and mercifully are we commanded to care for the things of others, not to covet them, but to the end that others may prosper and grow in grace and in the knowledge of Jesus Christ. We should be ready to aid them in their advancement by imparting the knowledge we have gained. All the powers you have are given you of God, to be required of you again [with] improvements, by imparting to others.*7LtMs, Ms 13a, 1891, par. 43*

Those who are manifesting this spirit are representing Christ. Their interests and prayers reach far beyond self. They embrace the world. They themselves [are] connected with the work of God, continually receiving light to diffuse light, [and] are growing as they try to help others. God makes them to become familiar with the largest plans and the most stirring enterprises, and how can they but grow when they thus place themselves in the divine channel of light and blessing. Such ones receive wisdom from heaven. They become more and more identified with Christ in all His plans, and they themselves become living channels of light.*7LtMs, Ms 13a, 1891, par. 44*

You are in the institution which is to accomplish a work in enlightening the world much more than it has hitherto done. There is no chance for spiritual sloth or stagnation. They do not grow cold or backslide. They keep eternal realities in view. Selfish ambition, self-seeking, is rebuked by perpetual contact with the more absorbing interests, the more elevated aspirations, which belong to higher and holier activities. These souls are Christians, growing up to the full stature of men and women in Christ Jesus.*7LtMs, Ms 13a, 1891, par. 45*

If you are following Christ, there is in you a humble confidence Godward. As you stand beneath the cross of Calvary, you will have efficiency, you will have moral power, and the clearest spiritual perceptions. You will manifest vigor and steadiness of faith, for you endure as seeing Him who is invisible.*7LtMs, Ms 13a, 1891, par. 46*

Could you behold the character of your words and your spirit as they have been presented to me—the spirit so bitter, the words so

sharp and cutting—you would be filled with astonishment at yourselves, and you would not wonder that Christ is ashamed to call you brethren. Those who labor with most unselfish zeal to help others in the development of Christian character are most surely working out their own salvation. Self-denial and painstaking effort in behalf of others is not always easy or agreeable, but it is always productive of good fruits. “Ye are laborers together with God”; you enter into partnership with Him in a high and heavenly enterprise. [1 *Corinthians 3:9.*] *7LtMs, Ms 13a, 1891, par. 47*

Right words spoken in love and kindness will bring harmony of feeling and sentiment, [and] a blessing will surely be reflected upon the speaker. We cannot neglect Christian rules and principles in our associations with one another and be guiltless. Light from heaven is for us; it is abundant. If men will but open their eyes, they can see light, they can talk light and not darkness, can talk faith and hope and not discouragement and unbelief. Let no one ever weaken the hands of their brethren by sinning, by talking doubt and discouragement. Jesus lives and reigns. *7LtMs, Ms 13a, 1891, par. 48*

Wherever there is union with Christ there is love. Whatever other qualifications you possess, if love is not the abiding principle they profit nothing. To the Saviour’s question to Peter, “Lovest thou me?” you can respond as did Peter, “Lord, thou knowest all things, thou knowest that I love thee.” [*John 21:17.*] Then if you love Jesus, you will most assuredly love your brethren. You will wish them to be more holy, more righteous, and will put forth earnest endeavor to make them so. To uplift, to ennoble, to elevate—this is the work God has given each worker in the Echo Office. *7LtMs, Ms 13a, 1891, par. 49*

Ms 14, 1891

Instruction to Workers in the Oakland Office

Melbourne, Australia

December 23, 1891

This manuscript is published in entirety in *PH152 17-26*. +^{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.

I have been instructed by the Lord in regard to some things connected with the office of publication in Oakland, California. I saw that financial embarrassment was causing distress of mind and having a tendency to weaken the courage of those who bear heavy responsibilities. Many prayers are offered that God will work in giving prosperity to the office. I saw that God will work when the workers will co-operate with Him. When the souls of the workers are knit close with Christ, the power of God will be manifest among them. There has been a decided lack of faith.⁷*LtMs, Ms 14, 1891, par. 1*

The large number of hands in the office make it necessary to take in a large amount of work in order to keep them employed. Thus, in printing for other parties an objectionable class of publications is introduced into the office. My guide inquired of one who was occupying a responsible position, "How much do you receive in payment for this work?" The figures were placed before him. He said, "This is too small a sum. If you do business in this way, you meet with loss. But even should you receive a much larger sum, this class of literature would be published at great loss to the office, for the influence upon the workers is demoralizing. All the messages that God shall send them presenting the sacredness of the work are neutralized by your action in consenting to print such a class of matter."⁷*LtMs, Ms 14, 1891, par. 2*

The world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar

topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a Satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices portrayed more strictly in historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the Satanic practices of human beings are giving publicity to evil works. Those wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications, for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; He will scatter more than is accumulated.*7LtMs, Ms 14, 1891, par. 3*

There is another class of books, love stories and frivolous and exciting tales, that are a curse to everyone that reads them. And although the author may attach a good moral, and religious sentiments be woven all through these books, yet in most cases Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree [by] what it feeds upon. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled and loses its power to contemplate the great problems which relate to the mission and work of Christ and the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.*7LtMs, Ms 14, 1891, par. 4*

The youth must take heed what they read, as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon human minds and corrupting human

hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with feeble stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that captivate the imagination so that you think less of Jesus and dwell less upon His precious lessons. If you are a learner in His school, you will become like Him and will overcome the manifold temptations as He overcame them. What a joy has Jesus in placing the crown upon the heads of those whom His lips can pronounce "good and faithful servants." [*Matthew 25:23.*] They have resisted the blandishments of vice. They are victors. *7LtMs, Ms 14, 1891, par. 5*

I charge you who are responsible men in the publishing office: work diligently to bring in a different order of things. Cease to publish literature which is a temptation to the workers, many of whom are weak and easily led into forbidden paths. The office should be regarded as a school for the education of the workers. There is need of personal effort for their uplifting in all that constitutes a noble character. The minds of many of the youth are already sown with the seeds of evil that are ready to spring into life and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated. *7LtMs, Ms 14, 1891, par. 6*

The superintendent of the publishing house is a watchman, to guard its interests. In order that he may do this, he must not have various other responsibilities placed upon him. Brethren, you should lighten the burdens that Bro. Jones is carrying outside of the office. He is only a mortal man, and if he does his duty fully in the office, he has all that one man can possibly attend to. Without faithful supervision from him, some things will not receive the attention that they should have and will go sadly wrong. Be careful how you place work upon him relative to the burdens of the church. He should have one to stand by his side who is reliable, devoted, and God-fearing, that nothing connected with the office may be neglected. But men have

been placed in charge of the work at the office who act more as overseers than as interested, unselfish workers. If there were fewer overseers and more faithful doers of the work, there would be a marked improvement in the managing force in the office. If Bro. Jones has for his co-workers more overseers, who shun work, choosing to tell others what to do, he might better stand alone. *7LtMs, Ms 14, 1891, par. 7*

By a godly example, those who occupy responsible positions can maintain the elevated character of the office. Not to do this is to incur guilt, to be unfaithful stewards, blameworthy before the heavenly intelligences who are waiting to co-operate with the human agencies in order to save souls. Christians are to shine as lights amid the moral darkness of the world. They are to be representatives of Christ, patterns for all who come within the sphere of their influence. They are exhorted to fidelity, and to the highest attainments of piety. The Word of God is plain upon this point. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." [*Philippians 2:14-16.*] In our own lives we should present to the world an illustration of the holy character of the truth which we profess to believe. This has not been done by many who are connected with the office. An indolent man occupying a position of trust in our institutions will make upon many minds an impression unfavorable to the truth; "by their fruits ye shall know them." [*Matthew 7:20.*] The lights of the world are so to shine that men, by seeing their good works, may be led to glorify our Father who is in heaven. How terrible it is for any who hear His name to give to the world, through a defective character, a distorted image of Christ. They are constantly stumbling blocks. *7LtMs, Ms 14, 1891, par. 8*

The way of every one is dark or light, and it is easy to settle the question who are letting their light shine by good works. Our profession of faith proclaims the theory of the truth, but it is our practical piety that holds forth the Word of Life. The Word of God presents a system of practical truths that are to have a decided bearing upon life and character. If men are not transformed, ennobled, sanctified, if they do not make it manifest that they love

purity and holiness, they are not representing Christ.*7LtMs, Ms 14, 1891, par. 9*

There are those engaged in the work in the office who have no living connection with Christ. Arguments, exhortations, reproofs, correction in righteousness, every consideration urging them to reach a higher standard, is treated with cool indifference or with silent contempt and persistent resistance. They know nothing of heart consecration. They are satisfied. Their minds have become so debased by their own course that they have no disposition to change. They have no love for any one but themselves. Shall this state of things continue?*7LtMs, Ms 14, 1891, par. 10*

In order to relieve the office from financial embarrassment, there must be in some respects a different course pursued. In the effort to secure outside patronage, prices have been set so low that the work brings no profit to the office. Those who flatter themselves that there is a gain have failed to keep a strict account of every out go. This has been the way things have been going for too many years. If work is brought in, let it be understood that there is to be no cutting down prices for the sake of securing the job. Maintain the dignity of the office. Take only such work as will give a margin of profit.*7LtMs, Ms 14, 1891, par. 11*

It would have been far better if the enlargement of the publishing house had been delayed and the work had been conducted on a more limited scale until the providence of God, which discerns the work in all its bearings, should open the way to make these improvements without contracting heavy debts and paying interest. These things must be considered. The warning that the Lord sends must be heeded.*7LtMs, Ms 14, 1891, par. 12*

It is true that the publishing house has furnished means to support branches of the work in different fields and has aided in carrying other enterprises. This is well. None too much has to be done. The Lord sees all. But [according to] the light He has given me, every effort should be made to stand free from debt. This heavy indebtedness is eating into the vitals of the publishing house.*7LtMs, Ms 14, 1891, par. 13*

Now, if all will go to work unselfishly, with an eye single to the glory

of God, humbling their hearts and repenting of their sins, God will work in their behalf. Souls will be converted, and the piety and devotion of the workers will be felt by unbelievers. The only security against failure is to be found in entire surrender to God, daily seeking His counsel, in all things keeping the light burning, and daily reflecting its bright rays to others. Let a work of reformation, deep and thorough, take place in the office. Let there be seen a work of self-sacrifice. Expend your means carefully. Cultivate economy. Do not act toward Christ as though you believed the wicked accusations of the unfaithful servant, "I know thee, that thou art an austere man, reaping where thou hast not sown, and gathering where thou has not strewed." [*Matthew 25:24.*] As you look to the cross of Calvary, inquire, "How can I work for the Master?" Do not calculate how little you can do to reach the very lowest standard, but arouse to grasp the fullness that there is in Christ, that you may do much for Him. *7LtMs, Ms 14, 1891, par. 14*

Workers who are not diligent and faithful do incalculable harm. They are setting an example for others. There are those in the office who are rendering whole-hearted, cheerful service; but will the leaven not affect them? Shall the office be left without some sincere examples of Christian fidelity? When men claiming to be representatives of Christ reveal that they are unconverted, their characters degraded, gross, selfish, impure, they should be separated from the office, for their moral powers are so perverted and weakened that they cannot be trusted. I know not what I can say to arouse them. Will these sentinels that are sleeping at their post arouse from their deathlike slumber and come under the vitalizing influence of the Spirit of God? Will they continue to betray sacred trusts, or will they become missionaries for the Master? *7LtMs, Ms 14, 1891, par. 15*

There are those connected with the office whose hearts are bound up with the work. They see many things that are not as they should be, but know not what course to pursue to correct the evil. They are pained to see many who profess the truth go astray. To all these the Lord sends reproofs and warnings. The straight and narrow way that leads to life and the glorious reward is pointed out; and the perfect standard of Christian character is held up before them. Although some are so estranged from God that they do not

recognize His voice, though a strange infatuation leads them in their perversity of heart to strive against the manifestations of the Spirit of God, let not those who are striving earnestly to do the work and will of God become discouraged. Let each work earnestly, prayerfully, holding his torch in his hand, shedding light upon willing and unwilling eyes. Having their orders from heaven, they are to be true and faithful, in all things representing the compassion of Christ.*7LtMs, Ms 14, 1891, par. 16*

The consistent religious life, the holy conversation, the unswerving integrity in all business deals, the active benevolent spirit, the godly example, are the mediums through which light is conveyed to the world, and conviction takes hold upon the hearts and consciences of unbelievers. The Lord will work through His human agents if they will co-operate with Him. I must close this matter here if it goes on the next steamer. May the Lord bless you all with wisdom and grace and His peace.*7LtMs, Ms 14, 1891, par. 17*

Ms 15, 1891

Diary

Refiled as *Ms 51a, 1893*.

Ms 16, 1891

Our Duty to the Colored People

Duplicate of *Ms 6, 1891*.

Ms 17, 1891

Relation of Husbands and Wives

NP

1891

This manuscript is published in entirety in *21MR 213-218*.

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is at the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” [*Ephesians 5:22-27.*] *7LtMs, Ms 17, 1891, par. 1*

The Lord would have the wife render respect unto her husband; but always as it is fit in the Lord. In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ, while her husband illustrates what a man may become who yields himself to the control of Satan. When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal and had protected the flocks and the shepherds of this man from all depredation while in Carmel. In a time of need, David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good and refusing to share his abundance with his neighbors. *7LtMs, Ms 17, 1891, par. 2*

No message could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the messenger returned with this insolent taunt, David’s indignation was aroused, and he determined to have speedy revenge. One of the young men in the employ of Nabal, fearing that evil results would follow Nabal’s

insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband and was a woman of great discretion. He set forth the true character of Nabal and he presented the difficulties to her, saying, "Now therefore know and consider what thou wilt do, for evil is determined against our master, and against all his household; for he is such a son of Belial, that a man cannot speak to him." [*1 Samuel 25:17.*]*7LtMs, Ms 17, 1891, par. 3*

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife and therefore in subjection to him and must do as he should dictate. She knew that the evil message must be counteracted immediately, and, without his consent, she gathered together such stores as she thought best to conciliate the wrath of David, for she knew he was determined to avenge himself for the insult he had received. She knew also that Nabal was so set and determined in his way that he would never consent to receive her counsel or act upon her plan. She herself brought to David the things that Nabal had refused to give and bound herself to David's cause for his own good.*7LtMs, Ms 17, 1891, par. 4*

Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character. In the most taunting manner Nabal had sent the insulting message to David, accusing him of being a runaway slave. Abigail met David with respect, showing him honor and deference, and pleaded her cause eloquently and successfully. While not excusing her husband's insolence, she still pleaded for his life. She also revealed the fact that she was not only a discrete woman, but a godly woman, acquainted with the works and ways of God in David. She stated her firm faith in the fact that David was the anointed of the Lord and that his life was in her hands with God; but she did not hide the humiliating evidence that Nabal was, as his name indicated, a man of folly, who treated all with the same insolent selfishness with which he had treated David.*7LtMs, Ms 17, 1891,*

par. 5

Abigail's manner and conciliatory gifts softened the spirit of David. He declared that it had been his intention to destroy Nabal and his household, but that now he would refrain from vengeance, for he believed that she had been sent by the Lord to prevent him from doing so great an evil. [*Verses 32-34.*] He promised that her request should be ever remembered, even when he should sit as ruler over Israel, and he would never seek retaliation for the insult of Nabal. *7LtMs, Ms 17, 1891, par. 6*

Although Nabal had refused the needy company of David and his men, yet that very night he made an extravagant feast for himself and his riotous friends and indulged in eating and drinking till he sunk in drunken stupor. The next day after the effects of his drunken debauch had somewhat passed away, his wife told him of how near he had been to death, and of how the calamity had been averted. [*Verse 37.*] As he listened, he realized what a course of evil would have resulted but for Abigail's discretion, and terror filled his heart. Palsied with horror, he sat down and never recovered from the shock. *7LtMs, Ms 17, 1891, par. 7*

From this history, we can see that there are circumstances under which it is proper for a woman to act promptly and independently, moving with decision in the way she knows to be the way of the Lord. The wife is to stand by the side of the husband as his equal, sharing all the responsibilities of life, rendering due respect to him who has selected her for his lifelong companion. "For the husband is the head of the wife, even as Christ is the head of the church, and He (referring to Christ) is the Saviour of the body," or church. [*Ephesians 5:23.*] Christ's rule is one of wisdom and love, and when husbands fulfil their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife's subjection will only result in rest and benefit, for he will require from her only that which will result in good and in the same way that Christ requires submission from the church. *7LtMs, Ms 17, 1891, par. 8*

The Lord Jesus does not rule His church like a task master. He said

to His followers, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I call you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you that you should go out and bring forth much fruit and that your fruit should remain: that whatsoever ye should ask of the Father in My name, He may give it you. These things I command you that ye love one another." [*John 15:15-17.*] "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." [*Verse 12.*] "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." [*Ephesians 5:28.*]*7LtMs, Ms 17, 1891, par. 9*

Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy. If they fulfil the words of Christ their love will not be of a base, earthly, sensual character that will lead to the destruction of their own bodies and bring upon their wives debility and disease. They will not indulge in the gratification of base passions, while ringing in the ears of their wives that they must be subject to the husband in everything. When the husband has the nobility of character, purity of heart, elevation of mind that every true Christian must possess, it will be made manifest in the marriage relation. If he has the mind of Christ he will not be a destroyer of the body, but will be full of tender love, seeking to reach the highest standard in Christ. He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle.*7LtMs, Ms 17, 1891, par. 10*

If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself loveable. The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything.*7LtMs, Ms 17, 1891, par. 11*

But it was not the design of God that the husband should have

control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ, that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife and that she must submit to him in everything, for he is not the Lord, he is not the husband in the true significance of the term. If the wife should have the same mold of character as her husband, woe be to the children; the whole family would be a blot upon the earth. Instead of being a houseband, to bind the family together, into the unity that is symbolized by the unity of Christ and the church, he will break every tie of affection, and the members of the family will be scattered, filled with bitterness and hatred one toward another.*7LtMs, Ms 17, 1891, par. 12*

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?*7LtMs, Ms 17, 1891, par. 13*

Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary, study as to his own position in the family circle. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." [*Verses 25, 26.*] Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit.*7LtMs, Ms 17, 1891, par. 14*

Let husbands devote some time to the study of the Word of God, receiving that Word which convinces of sin, and let them become doers of the command of their Lord. The Bible says, "Seeing ye have purified your souls in obeying the truth, through the spirit unto unfeigned love of the brethren, see that ye love one another with a

pure heart, fervently; being born again, not of corruptible things, but of incorruptible seed, by the Word of God, which liveth and abideth forever.” [1 Peter 1:22, 23.] *7LtMs, Ms 17, 1891, par. 15*

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ and become purified, refined, and fit to be the lord of his household. All wicked passions must be overcome, and the love which Christ has exercised toward His church must be symbolized in the family circle. Husbands who are husbands in deed and in truth will do those things which make for peace. The fruit of Christian love will be seen in the courtesy, in the holy tender affection that is manifested in the home. They will comfort and encourage, sympathizing with wives and children in times of sorrow. They will seek to keep their minds peaceful, elevated, and uplifted, that they may be perfect in character. *7LtMs, Ms 17, 1891, par. 16*

How opposite from the course which Christ has marked out is the course of those who open the battlefield of Satan within their homes, provoking their wives and children to wrath by the manifestation of a narrow, contemptible, Nabal-like spirit. When a man is domineering, it causes his wife to wish that she had never entered the marriage relation, but when married life is what it should be, it is a representation of the life in heaven. “So men ought to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church.” [*Ephesians 5:28, 29.*] Thus it is that the wife is represented in her union with her husband. “Nevertheless, let every one of you in particular so love his wife as himself, and the wife see that she reverence her husband.” [*Verse 33.*] *7LtMs, Ms 17, 1891, par. 17*

How could there be unhappy families if all were doers of the word and not hearers only? The Lord does not require that which is impossible, but all are to live by every word that proceedeth out of the mouth of God, and those who do this will honor their Redeemer in their married life. The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work; but women are not to be valued by the

amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood," and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work.*7LtMs, Ms 17, 1891, par. 18*

When children are born to parents who have practical godliness, they will not be troubled as to how to educate them to meet the world's standard, but their question will be, "How shall we order the education of our children to please the Lord?" They will search the living oracles that they may understand the way of the Lord and lead their children to Christ. They will teach them the precepts of Christ and train them to be workers together with God, saying, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." [*Psalm 144:12.*]*7LtMs, Ms 17, 1891, par. 19*

This polishing work especially devolves upon the mother, and this is true missionary work. The first work essential to be done is in the home circle. Those who do not have a disposition to deny self, to humble self, to be yielding and submissive, even as a little child, are not in sympathy with Christ and do not know Him by an experimental knowledge.*7LtMs, Ms 17, 1891, par. 20*

In answer to the question, Who shall be greatest in the kingdom of heaven, Jesus called a little child unto Him, and said, "Verily I say unto you, except ye become 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 whosoever shall receive such a little child in My name receiveth Me. But whosoever shall offend one of these little ones which believeth in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." [*Matthew 18:1-6.*] The first work to be done in a Christian home is to see that the Spirit of Christ abides there, that every member of the household may be able to take his cross and follow where Jesus leads the way.*7LtMs, Ms 17, 1891, par. 21*

Ms 18, 1891

Relation of Children and Parents

NP

1891

Portions of this manuscript are published in *AH 177-178, 360-363; CG 237-238; ML 200.*

The condition of children who do not respect the counsel of their parents is one that fills me with fear and distress; for God requires that respect and even honor should be given by children to their parents. The fulfilment of every precept of the law will be followed by the promised blessing; but with every transgression will come the threatened retribution upon the transgressor. The fifth commandment, if kept by children, will bring a blessing upon them; if disobeyed, will bring a curse. God has commanded, "Honor thy father and thy mother." [*Exodus 20:12.*]7LtMs, Ms 18, 1891, par. 1

Is it a commandment keeper, a Christian daughter, who will say, "I hate my father or my mother?" Christ has said, "He that hateth his brother is a murderer" [*1 John 3:15*], and what can be said of a child who hates the mother who gave him or her birth? The character of this evil has been presented before me in such a light that human words seem weak to express its hateful character. How especially dreadful is the thought of a child turning in hatred upon a mother who has become old and feeble, upon whom has come those infirmities of disposition attendant upon second childhood. How patiently, how tenderly, should children bear with such a mother! Tender words which will not irritate the spirit should be spoken. A true Christian will never be unkind, never under any circumstances be neglectful of his father or mother, but will heed the command, "Honor thy father and thy mother." [*Exodus 20:12.*] God has said, "Thou shalt rise up before the hoary head, and honor the face of the old man." [*Leviticus 19:32.*]7LtMs, Ms 18, 1891, par. 2

The obligation resting upon children to honor their parents is of life-long duration. If the parents are feeble, and old the affection and attention of the children should be bestowed in proportion to the

need of father and mother. Nobly, decidedly, the children should shape their course of action even if it requires self-denial, so that every thought of anxiety and perplexity may be removed from the minds of the parents. *7LtMs, Ms 18, 1891, par. 3*

While children are under obligation to do honor to their parents, parents are required to train up their children in the way of the Lord. Some children are naturally more obstinate than others and will not yield to discipline, and in consequence they make themselves very unattractive and disagreeable. If the mother has not wisdom to deal with this phase of character, a most unhappy state of affairs will follow; for such children will have their own way to their own destruction. But how terrible for a child to cherish a spirit of obstinacy, not only in childhood, but in more mature years, and because of a lack of agreement in childhood, nourish bitterness and unkindness in manhood and womanhood toward the mother who failed to bring her children under restraint. *7LtMs, Ms 18, 1891, par. 4*

When parents permit a child to show them disrespect in childhood, allowing them to speak pettishly and even harshly, there will be a dreadful harvest to be reaped in after years. When parents fail to require prompt and perfect obedience in their children, they fail to lay the right foundation of character in their little ones. They prepare their children to dishonor them when they are old and bring sorrow to their hearts when they are nearing the grave, unless the grace of Christ changes the hearts and transforms the characters of their children. Said one of her mother, "I always hated my mother, and my mother hated me." These words stand registered in the books of heaven to be opened and revealed in the day of judgment when every one shall be rewarded according to his works. *7LtMs, Ms 18, 1891, par. 5*

If children think that they were treated with severity in their childhood, will it help them to grow in grace and in the knowledge of Christ, will it make them reflect His image to cherish a spirit of retaliation and revenge against their parents, especially when they are old and feeble? Will not the very helplessness of the parents plead for the children's love? Will not the necessities of the aged father and mother call forth the noble feelings of the heart, and

through the grace of Christ, shall not the parents be treated with kind attention and respect by their offspring? O let not the heart be made as adamant as steel against father and mother! How can a daughter professing the name of Christ cherish hatred against her mother, especially if that mother is sick and old? Let kindness and love, the sweetest fruits of Christian life, find a place in the heart of children toward their parents. *7LtMs, Ms 18, 1891, par. 6*

Let those composing the family circle pray that God will sanctify their tongues, their ears, their eyes, and every member of their body. When brought into contact with evil, it is not necessary to be overcome of evil. Christ has made it possible for the character to be fragrant with good. If we are Christians we shall grow up into the character of Christ. Each day we will advance in heavenly knowledge, attaining more and more unto the full stature of men and women in Jesus. How many dishonor Christ and misrepresent His character in the home circle! How many do not manifest patience, forbearance, forgiveness, and true love! Many have their likes and dislikes and feel at liberty to manifest their own perverse disposition rather than to reveal the will, the works, the character of Christ. *7LtMs, Ms 18, 1891, par. 7*

The life of Jesus is full of kindness and love. Are we growing into His divine nature? It was kindness and love that linked earth with heaven; and for your soul's sake you should cultivate a compassionate disposition, a tender heart, which will ever be touched with the feebleness of human woe. Do not think it is an evidence of weakness to be compassionate, gentle, easy to be entreated, not to do wrong, but to do right. *7LtMs, Ms 18, 1891, par. 8*

Children should be educated to love and care tenderly for father and mother. Care for them, children, yourselves, for no other hand can do the little acts of kindness with the acceptance that you can do them. Improve your precious opportunity to scatter seeds of kindness. You are in a school where heavenly agencies are ready to co-operate with you. Your looks are to reveal true Christlikeness in your heart. Your words are to come from the treasure of the soul, words of comfort and encouragement and hope for your afflicted father and mother. They will not long require your favors. *7LtMs, Ms*

18, 1891, par. 9

Children, let your parents, infirm and unable to care for themselves, find their last days filled with contentment, peace, and love. For Christ's sake let them go down to the grave receiving from you only words of kindness, love, mercy, and forgiveness. You desire the Lord to love and pity and forgive you, and to make all your bed in your sickness, and will you not treat others as you would wish to be treated yourself?⁷*LtMs, Ms 18, 1891, par. 10*

“Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is also perfect.” [*Matthew 5:43-48.*]⁷*LtMs, Ms 18, 1891, par. 11*

Who speaks these words?—it is Jesus, the One who gave His life for the world. Those who have departed from the commandments of God and are impatient, fretful, sour, fractious in spirit, and unkind to husband, wife, children, or parents, need to be converted or they will never see the kingdom of heaven. They need the forgiving spirit of Jesus that, through the merits of the blood of Christ, their sins may be blotted out, and that by His grace their characters may be transformed and made fit for the society of the heavenly family.⁷*LtMs, Ms 18, 1891, par. 12*

“Thou shalt love thy neighbor as thyself” [*Leviticus 19:18*], and our neighbor is any one with whom we are brought in contact. The Christian life is an earnest, practical life; and true, pure, undefiled religion is bound up with the Christian who lives the life of obedience to all of God's commandments. This kind of religion is essential to human happiness. The Christian is not to be deficient in any grace of character, but all the graces are to be combined to

form the image and character of Him who is the perfect pattern. If one grace is wanting, it must be supplied. One broken link in the chain makes the chain worthless. *7LtMs, Ms 18, 1891, par. 13*

The religion of Christ will lead us to do all the good possible to both high and low, rich and poor, happy and oppressed. But especially will it lead to the manifestation of kindness in our own family. It will be manifest by acts of courtesy and love to father and mother, husband, wife and child. We are to look to Jesus, to catch His spirit, to live in the light of His goodness and love, and to reflect His glory upon others. No harsh, rough word is to be spoken, no impatience is to be manifested, no spirit of recrimination is to be indulged. To say that we are children of God when we are not doers of the words of Christ is to deny our own profession. As Christians we must fight the good fight of faith and practice the holy religion of Jesus. Faith works by love and purifies the soul. *7LtMs, Ms 18, 1891, par. 14*

Ms 19, 1891

Our Publishing Houses

Battle Creek, Michigan

March 3, 1891

See also *Ms 19a, 1891* and *Ms 42, 1891*. Portions of this manuscript are published in *PM 70*; *3MR 193-194*; *13 Crisis Years*.

‡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.

I attended the ministerial council and made some important remarks in regard to the necessity of the ministerial school, and the importance of ministers spending some time in obtaining a drill in Bible study which would qualify them to do better work. Thus they would place themselves in the most favorable position to obtain a knowledge of God and His Son Jesus Christ, whom to know aright is life eternal, and would obtain a knowledge of how to work. This is necessary because there has been so much counterworking in our midst that the churches have received very confusing theories in regard to the truth for this time. It is essential that our ministers speak the same things in our churches and give the trumpets no uncertain sound. Our ministers need first to be converted to the truth. Then they can go forth everywhere, bearing the message of truth for this time. *7LtMs, Ms 19, 1891, par. 1*

Teachers of Bible truth need not to be ever learning and never coming to the knowledge of the truth in regard to justification by faith and the imputed righteousness of Christ. As soon as the truth is grasped and the Holy Spirit's power impresses the image of Christ on the soul, tarry not, go forth proclaiming everywhere, as did the apostles, the Word of Life. Teaching, you will be taught by the Holy Spirit. *7LtMs, Ms 19, 1891, par. 2*

March 7

I spoke with much freedom to the congregation assembled in the Tabernacle. I could not forbear speaking the words the Lord had

given me in regard to our different institutions and the necessity of men who fear God being connected with these institutions. I presented before those present the sacred responsibilities connected with the office of publication, telling them that those who accept those responsibilities should be men of faith, men of piety and deep experience. Jestings and joking should not be sanctioned in the Office, neither should harshness or sourness be shown to those employed or those seeking counsel.*7LtMs, Ms 19, 1891, par. 3*

There are those who do not discern the sacredness of the work who will surely bring in principles that are not correct. They will work to secure wages and then think their duty is done. They will bring in a selfish, grasping spirit, which will result in robbery of God. Strange fire will be mingled with the sacred fire. Others will catch this spirit, for the plague spot of selfishness is as contagious as the leprosy.*7LtMs, Ms 19, 1891, par. 4*

Just as long as you conduct the business connected with the cause and work of God according to the Word of God, according to the specific directions given by Him to give to all Israel, the Lord will be your shield, your guide, your buckler, and your exceeding great reward. But blindness, in part, has happened unto Israel. A heavy cloud is now hanging over the publishing institution and the General Conference Association.*7LtMs, Ms 19, 1891, par. 5*

The words, "Be not slothful in business," encourage active energy. But by the words following, a strong guard is placed about this injunction. The apostle continues, "Fervent in spirit, serving the Lord." [*Romans 12:11.*] Self is not to be served. God is to be the supreme counsellor and manager in the publishing institution. His honor is ever to be kept in view.*7LtMs, Ms 19, 1891, par. 6*

There can be no sinless swerving from the way of the Lord. Perplexities will arise. Religion will be erased from the souls of some of the workers. Selfish plans will be laid, and engagements entered into, that will blot out the principles which God has specified should rule in every department of this institution. Voices will be heard making resolutions and propositions which are not wise, which come from unsanctified, unholy human minds. These will be

accepted. In many hearts the truth of God will cease to be a living, all-pervading, sanctifying principle. High-toned integrity will be supplanted by selfishness and a desire to lord it over others.*7LtMs, Ms 19, 1891, par. 7*

[Sunday], March 8

I awakened in the morning with a decided impression that I should go into the ministers' meeting and bear the message which the Lord had given me in Salamanca, New York, when on our three months' tour.*7LtMs, Ms 19, 1891, par. 8*

I went into the meeting, and in the demonstration of the Spirit and the power of God, I bore the testimony given me. I told those present that the Lord had opened before me many things. In the night season my Guide said, "Follow me." I went into a council meeting where zeal and earnestness were manifested, but not according to knowledge. One of those present held up the *Sentinel*, and with his hand across the paper, said, "This must come out." He made remarks entirely contrary to the principles of our faith.*7LtMs, Ms 19, 1891, par. 9*

This message made a deep impression on all present. Brother Ballenger arose and said, "I was in that council meeting, which [was] held last night until a late hour. Sister White has described it accurately. The very words she says she heard spoken were spoken. I was on the wrong side of the question, and I now take my position on the right side." This confession was made with many tears.*7LtMs, Ms 19, 1891, par. 10*

My soul is exceedingly troubled. The publishing institutions are receiving a mold that is not after the similitude of God. I am listening to words from the lips of my Guide. Every business transaction is receiving the inspection of God. Every movement now made should be charged with the highest sense of responsibility. High-toned integrity should be practiced between man and man. All business transactions may be of the purest equity, for God has made every provision that they should be. But they are not.*7LtMs, Ms 19, 1891, par. 11*

Let God be kept ever before you. Let Him be recognized in every

transaction that takes place between man and his fellow man. Keep the way of the Lord, to do justice and judgment. If you are ready to hear and to do the words of Christ, if you are much upon your knees in humble prayer, saying from the heart, "Thou, God, seest me" [*Genesis 16:13*], great evils will be averted. I beg of you for Christ's sake to take heed to these words. Then the soul will be fortified with heavenly principles. *7LtMs, Ms 19, 1891, par. 12*

Ms 19a, 1891

Diary

Battle Creek, Michigan

March 7, 1891

See also *Ms 19, 1891* and *Ms 42, 1891*. Portions of this manuscript are published in *3Bio 479-480*.

March 7

I spoke to the congregation assembled in the tabernacle with much freedom. I could not forbear expressing the words that the Lord gave me in regard to our different institutions, and the necessity of responsible men who fear God being connected with these institutions. I felt deeply as I presented before them the responsibilities connected with the office of publication, and that those who accept these responsibilities should be men of faith, humble, men of piety and deep experience.*7LtMs, Ms 19a, 1891, par. 1*

Jesting and joking should not be sanctioned in the office, neither should there be any harshness in speech, or sourness be shown the ones employed or those seeking counsel.*7LtMs, Ms 19a, 1891, par. 2*

There are those who do not discern the sacredness of the work and who will surely bring in principles that are not correct. They will work to secure higher wages and think their duty is done. They will bring into the office a selfish, grasping spirit, and there will be robbery of God. The strange fire will be mingled with the sacred. Others will catch this spirit, for the plague spots of selfishness which mean robbery toward God are as contagious as the leprosy. Blindness in part has happened to Israel.*7LtMs, Ms 19a, 1891, par. 3*

Just as long as you will conduct the business in connection with the cause and work of God, according to the Word of God and after His specific directions, the Lord will be your shield, your guide, your buckler, and your exceeding great reward.*7LtMs, Ms 19a, 1891,*

par. 4

A heavy cloud is now hanging over the publishing institution and the General Conference Association. Be not slothful in business, encourage active energy. But there is a strong guard placed about this injunction, “fervent in spirit,”—“serving the Lord.” [*Romans 12:11.*] Self is not to be served. God is to be the supreme Counselor and manager in this publishing institution, which if desired will extend to the General Conference. The honor of God is to be kept. *7LtMs, Ms 19a, 1891, par. 5*

There can be no sinless swerving from the way of the Lord. Perplexities will arise, religion will be erased from the soul of some workers, selfish plans will be laid. They will be deceived, and move blindly. Engagements will be entered into that will blot out the principles that God has specified should exist in every department of this institution. Voices will be heard in resolutions and propositions that are not wise, coming from human minds that are not sanctified, and these will be accepted. In many hearts the truth of God will cease to be a living, all-pervading sanctified principle. High toned integrity will be supplanted by increased selfishness, and lording it over others. *7LtMs, Ms 19a, 1891, par. 6*

March 8

I awakened in the morning with a decided impression that I should go into the ministers’ meeting, and bear the message which the Lord had given me at Salamanca, N.Y. in our three months’ tour. I went into the meeting and bore the testimony given me of God in the demonstration of the Spirit and power of God. I told them the Lord had opened before me many things. *7LtMs, Ms 19a, 1891, par.*

7

In the night season my Guide said, “Follow Me.” I was taken to a council of men, where a zeal and an earnestness were manifested, but not according to knowledge. One held up the *Sentinel*, and with his hand across the page said, “This must come out,” and then made remarks entirely contrary to the principles of our faith. The particulars of this are given in my diary of 1890. The message given

made a deep impression on all those present. *7LtMs, Ms 19a, 1891, par. 8*

Brother Ballenger, deeply affected arose and said, "I was in that council meeting which was held last night until a late hour, and Sister White has described it accurately. The very words she says she heard spoken were spoken last night. I was on the wrong side of the question, and now take my position on the right side." His testimony was well wet down with tears and humble confession. *7LtMs, Ms 19a, 1891, par. 9*

I was greatly astonished. I thought that this meeting had been held at the time it was presented to me. *7LtMs, Ms 19a, 1891, par. 10*

My soul is exceeding troubled. The publishing institutions are receiving a mold that is not after the similitude of God. I am listening to words from the lips of my guide. Every moment now should be charged with the highest sense of responsibility. High toned integrity between man and his fellow man should be practiced. Every business transaction is receiving the inspection of God, and it may be of the purest equity, for God has made every provision that it should be thus. But it is not thus. *7LtMs, Ms 19a, 1891, par. 11*

Let God be kept ever before you, and let Him be recognized in every transaction that takes place between man and his fellow man. Keep the way of the Lord, to do justice and judgment. If you are much upon your knees in humble prayer, saying from the heart, "Thou God seest me" [*Genesis 16:13*]; if you are ready to hear and to do the words of Christ, great evils will be averted, the soul will be fortified with heavenly principles. *7LtMs, Ms 19a, 1891, par. 12*

Satan is working up plans and methods that will take away from believers religious liberty, freedom of conscience to do the will and works of God. Man will lord it over his fellow man. The rebuke of God will surely come upon your actions. *7LtMs, Ms 19a, 1891, par. 13*

Ms 20, 1891

Diary. Meeting Held in Melbourne

Melbourne, Australia

December 28-29, 1891

Portions of this manuscript are published in *1SM 156-157*; *MRmnt 116*. +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.

Dec. 28, 1891

After addressing the people, I returned to my temporary home and tried to write. But I was called off to see a sister who has been in the truth for some years. We conversed for about two hours. Soon after she left, Brother Foster was introduced. He is an intelligent man, and, I should judge, one who could do a good work if sanctified by the Spirit of God. I spent an hour in conversation with this brother who was very anxious to know whether it was his duty to preach. I could not tell him this. I laid down general principles and pointed him to Jesus, who said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith; for he that wavereth is like a wave of the sea, driven with the wind and tossed," sometimes believing, then doubting, then grasping by faith, then yielding to discouragement. "Let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." [*James 1:5-8.*]*7LtMs, Ms 20, 1891, par. 1*

This brother had become discouraged and was on the point of letting everything go. But after our talk together, he was like a new man. The straight testimony I bore did him great good. He was obliged to return home that day, but the next day he came back, to remain as long as he could at the meetings.*7LtMs, Ms 20, 1891, par. 2*

In the evening I attended a meeting of the ministers, held in the Echo Office, and for half an hour talked to them plainly and

decidedly, calling them by name and telling them that the Lord had shown me their danger. This was a precious season. Brother [Curtis] made a most heartbroken confession. He humbled himself as a little child. Weeping aloud, he confessed that he had not had the Spirit of the Lord with him in his preaching. He was greatly discouraged, and did not feel that he should receive credentials. Brother [Hare] also confessed that he could see no success attending his labors, and that he has been envious and jealous of Elder [Daniells]. *7LtMs, Ms 20, 1891, par. 3*

Brother [Steed] and Elder [Tenney] made humble confessions, and then we bowed before the Lord and had a precious season of prayer. The Lord did indeed bless us. The brethren confessed to one another and fell on one another's necks, weeping and asking forgiveness. We were together for about three hours, while Brother [Starr] was speaking to the congregation in the room above. The Lord is at work, and we praise His holy name. *7LtMs, Ms 20, 1891, par. 4*

I have the same decided testimony to bear in Australia that I had in America. I see no more chance here than there was there to lay the burden off. I long to see this self-righteous spirit, which prevails everywhere, blown to the four winds. I know that the Lord has been with us in the meetings we have held. If I had not confidence that the Lord would work here, I would not remain longer than the sailing of the next boat. I want to be at work in America, and when they say, Come, we want your help, I shall feel it my duty to go. *7LtMs, Ms 20, 1891, par. 5*

Dec. 29

I attended the morning meeting, and bore my testimony in regard to faith, pleading with all present to believe the promises of God as they read. "Ask, and ye shall receive;" He says; "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." [*Matthew 7:7, 8.*] I presented this Scripture to them, dwelling especially on the following verse, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good things (or the Holy

Spirit) to them that ask him?" [*Matthew 7:11; Luke 11:13.*] These gifts are freely given to us by God's own glory and virtue. *7LtMs, Ms 20, 1891, par. 6*

O how weak is our faith, that we do not avail ourselves of the rich, glorious promises of God. It is God's nature to bestow His gifts upon us. All-wise and all-powerful, He will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to Him by endearing language, that we may have courage and confidence. We are won to Him by the disclosure of the tenderest sympathy which flows from His heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. 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.*] *7LtMs, Ms 20, 1891, par. 7*

I attended the nine o'clock meeting, and again addressed the people. The hall was filled. I was led to speak in regard to the work in Australia. I told them that the instruction the Lord had given me for them was that envy, jealousy, evil surmising, and unsanctified independence was withholding good from many of them. This spirit had been manifested in the Echo Office. Traits of character had been developed there that had prevented the Lord from blessing them. Pride of heart and unsanctified ambition had come in, leading them to carry out their individual ideas and opinions. *7LtMs, Ms 20, 1891, par. 8*

Some in responsible positions are ignorant of the best methods of conducting a publishing establishment so that it will be for the upbuilding and success of the cause. But they are offended if advised in regard to their work. Counsel only makes them more determined to follow out their own ideas and independent judgment, irrespective of the opinions and judgment of those whom the Lord designed to be a help to them. With this spirit the Lord cannot harmonize. God designs that we shall learn from one another, without envy, without jealousy, without evil surmising. Unsanctified independence placed men where God cannot work with them. These things grieve the Holy Spirit. *7LtMs, Ms 20, 1891, par. 9*

Many blunders have been made which might have been avoided if each worker had possessed the grace of humility and the teachable spirit of Christ. The Echo Office should not have been located where it is, but in its location the workers did not prayerfully seek wisdom from God as they should have done. Patience was not manifested. They did not consult together in brotherly kindness. A mistake difficult to remedy has been made because the workers did not, in kindness and harmony and with the Spirit of Christ, reason together candidly. They lacked the far-seeing wisdom which God would have given them if they had, in faith, committed the matter to Him. *7LtMs, Ms 20, 1891, par. 10*

Holy, beneficent actions, done from the highest motives of love and gratitude to God for the gift of Christ, constitute the highest development of Christian character. When our actions are controlled by the wisdom that comes alone from God, we testify to the world that our profession of faith in the truth is not spurious and hypocritical, but genuine. "By their fruits ye shall know them." [*Matthew 7:20.*] The truth should control life and character. Soul, body, and spirit are to be consecrated to God. We are not to follow impulse but principle in handling the sacred work of God. We should make the Word of God our guide, carefully searching its pages in every enterprise connected with His work. We are to have a "Thus saith the Lord" for our plans and methods. *7LtMs, Ms 20, 1891, par. 11*

In the fear of God weed out all pride and selfishness, that the work of God may not bear the impress of unsanctified, un-Christlike character. Those who connect with the cause of God should bring into their work the meekness and lowliness of Christ. They should labor as though they recognized the fact that the work is indeed the Lord's and not to be controlled by their finite judgment. When each worker has given himself to the Lord, let him at every point look for light and instruction from the Lord, to see what service he can render that will be most acceptable to Him. Let him study where and how he can work to do the most good and best please the Master. *7LtMs, Ms 20, 1891, par. 12*

Let those who have striven to please and glorify self, to have the highest place, be assured that their supposed wisdom will in the

end prove to be foolishness. The workers need to weigh matters calmly and patiently, working together, for one man's finite judgment will fail to make proper estimates as regards the expenditure of means. Some are not discreet and would incur debts that might be avoided. Others exercise a caution that savors of unbelief. By taking advantage of circumstances we may at times invest means to such advantage that the work of God will be strengthened and upbuilt, and yet keep strictly to right principles.*7LtMs, Ms 20, 1891, par. 13*

The object to be kept ever before the minds of the workers is, How can we please Him who died for us? The salvation of the souls of men and women is to be our highest interest. To do a work which will save souls is the reason for which the Echo Office was built. It is to be the means of making known the truth which the Lord has made known to us. The old waste places are to be built, the breaches are to be repaired, the foundations of many generations are to be raised.*7LtMs, Ms 20, 1891, par. 14*

Everyone who joins the church takes upon him the responsibility of serving God to the best of his ability. The heart needs to be cleansed from all selfishness. If the little things were more closely guarded, less would be spent in self-gratification, and far more would be brought to the Lord's treasury as the fruit of self-denial and self-sacrifice. In our behalf Jesus lived on this earth a life of self-sacrifice, and this life we should seek to imitate. Each one, whatever may be his trade, should seek to obtain something to invest in the bank of heaven, that the Lord's treasury may not be empty.*7LtMs, Ms 20, 1891, par. 15*

Many are fearfully lacking in a comprehension of their duty as Christians. The glory of the gospel is not in lowering the standard of God's requirements and presenting an easier way whereby we may be saved, but in having God's way unfolded and firmly established in all its divine beauty and spirituality, liberty and completeness of blessing.*7LtMs, Ms 20, 1891, par. 16*

Anciently, believers were saved by faith in the Saviour, who was typified by sacrifices and offerings. From time to time the Sun of Righteousness was revealed to them, and their faith waxed strong.

When the fullness of time was come, God sent His Son to the earth. 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.*] He desires to purify unto Himself a peculiar people, zealous of good works. He needs workers who are growing in capability. *7LtMs, Ms 20, 1891, par. 17*

All must look to Him for guidance. The path He has marked out for us grows clearer and brighter as we advance to the perfect day. But the feet will sometimes slip, even though the path is safe. We must hold fast to the hand that was nailed to the cross. It can hold us up so that our feet will not slide. Christ will hold our hand more firmly than we can possibly hold His. *7LtMs, Ms 20, 1891, par. 18*

Dec. 30

Again I bore a decided testimony in the early morning meeting and at nine a.m. Many are far behind in the Christian life. They do not walk in the light as Christ is in the light. If traditionary sentiments and practices had less weight with them, if they had a more earnest determination to be what Christ died to make it possible for them to be, they would break away from habits that hinder spiritual advancement and would wear Christ's yoke and lift His burdens. There are so many who do not follow the light. Our faith must be something more than it now is. It must grasp the Word of God as meaning something to us. We must make a personal application of the principles of His Word. This is necessary for the purification of the soul and the quickening of the conscience. *7LtMs, Ms 20, 1891, par. 19*

Do we believe the Word of God just as it reads? Where is our unselfish missionary spirit? Time is passing. All around you souls are perishing in their sins, and yet you are contending to do things in your own way, according to your independent judgment. You are becoming inefficient, unfitted to be trusted with responsibilities, because you refuse to be learners, feeling fully capable of teaching others. *7LtMs, Ms 20, 1891, par. 20*

The work is the Lord's and He has sent you men who, because of their greater experience, can teach you. But you feel sufficient of yourselves. You feel that the brethren from America are standing in

your way. The American brethren have not all been so consecrated and sanctified that they could give a right mold to the work; but what manner of spirit have you been cherishing? What kind of a mold have you been giving to the work? Have you realized that the work is not yours, but the Lord's? He must preside.*7LtMs, Ms 20, 1891, par. 21*

The time in which work can be done is short, and He does not consult your ideas. You and the brethren from America must go to the Lord with contrite hearts, humbling self at every step, and inquiring, "Lord, what wilt thou have me to do in this missionary field?" There must be no loss of temper. No harsh words must be spoken by any of you. You must lay aside your criticism and practice self-control, or your influence will injure others. Closely examine your own hearts, to see whether you are in the faith. Individual sanctification is greatly needed.*7LtMs, Ms 20, 1891, par. 22*

Time is passing, and the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is, full of grace and truth, are being lost. God requires you to be calm and patient, kind in all your words, your life fragrant with the influence of Christ's righteousness. A corrupt tree cannot bear good fruit. Christ must abide in your hearts, and you must abide in Christ, if you would be overcomers. You have no time to lose. As we near the end we must be more earnest, more intense; our interest in the souls for whom Christ died must be deeper.*7LtMs, Ms 20, 1891, par. 23*

That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do, but through the grace of Christ you can redeem the time. You may redouble your exertions. Wherever Christ's cause has a claim, work as best you can. Inquire not, "Lord, what shall this man do?" for Christ would warn you as He did Peter, "What is that to thee; follow thou me." [*John 21:21, 22.*] Keep your own souls in the love of God, and then wherever you are, you will see work to be done for Christ. You are individually responsible to God for all the good you can do. He wants all there is of you. Work as in the sight of the heavenly universe, holy hearts giving vigor to industrious hands.*7LtMs, Ms*

20, 1891, par. 24

Brethren, watch and wait and work, looking for the day of Christ's appearing. Cherish love for God and for each other. Press together. Read the Bible with a determination to understand its precepts. "The entrance of thy word giveth light; it giveth understanding to the simple." [*Psalm 119:130.*]7LtMs, Ms 20, 1891, par. 25

I have been shown some things in regard to Brother and Sister [Hare]. Both have become exalted, and they exalt each other. Unless Brother [Hare] humbles himself, his work will not benefit the cause of God. He will not gather in souls. He soars among the heavens, attempting to explain the wonders of God in sun, moon, and stars. This pleases the ears of his hearers, but it does not bring souls under the conviction of the Holy Spirit. It does not lead them to inquire, "What must I do to be saved?"7LtMs, Ms 20, 1891, par. 26

Brother [Hare's] manner of preaching must change. Daily he must feel the converting power of God, else his ministry will be of no avail. He does not minister. He soars above the simplicity of the work. He flatters himself that he is giving the people the food they need, but this is a mistake. They need the bread of life and the water of salvation. Brother [Hare] should dwell upon practical godliness, heart-holiness, in his preaching. It is not essential for salvation to know about the starry heavens. God can take care of that. But men and women must know what they must do to be saved, or they will lose eternal life.7LtMs, Ms 20, 1891, par. 27

Sister [Hare] does not keep her soul in the love of God. She cannot help her husband and should not, with her child, travel with him, for her influence does not correctly represent the principles of truth. Self is prominent. Christ is not abiding in her heart by faith.7LtMs, Ms 20, 1891, par. 28

Dec. 31

I attended the early morning meeting and the meeting at nine o'clock. These are days of special work, and the place of worship is filled. A deep interest is manifested by those who have come in from abroad. We greatly desire to see the Spirit of the Lord poured

out upon the ministers and their wives. Brother and Sister [Hare] need to feel the converting power of God.*7LtMs, Ms 20, 1891, par. 29*

As Christ's ambassadors, it is the duty of Brother [Hare] to turn his attention away from some lines of work which have engaged his time, and study more earnestly the life and example of the Saviour and the manner of His teaching. Christ is the greatest educator the world has ever known. He met the people just where they were. He preached only few sermons, but He went about doing good. His was a grand work. His great heart of love was ever touched by human woe, and He helped the people just where they were.*7LtMs, Ms 20, 1891, par. 30*

Brother and Sister [Hare] need to study the life and mission of Christ. Brother [Hare] has received a mold which makes him a pleasing speaker, but he puts the crib too high for the sheep and lambs. They cannot receive nourishment. Under his instruction the people cannot gain a deeper knowledge of Christ.*7LtMs, Ms 20, 1891, par. 31*

I long to see souls becoming imbued with the Spirit of God at this meeting. If the ministers do not drink deeply of the water of life, how can they minister to other souls? The outlook for Australia, with the workers at present in the vineyard, is certainly not the most encouraging.*7LtMs, Ms 20, 1891, par. 32*

Elder [Curtis] is satisfied with preaching occasionally. He does not minister to the flock. He neglects visiting and praying with families. Thus he gives evidence that he is not a laborer together with God. The places where he labors will not be helped, but damaged, by his labor. He takes upon himself work that God does not require at his hands. It is his duty to feed the flock of God, to watch for souls as one that must give an account. Has he done this work? No; he has hated it. He cannot do the work of a faithful shepherd and devote so large a share of his time to his own business. God's work demands faithful, earnest, whole-souled, patient, long suffering labor.*7LtMs, Ms 20, 1891, par. 33*

Eld. [Curtis] has failed of doing this work. Weighed in the balances and found wanting, is registered against his name in the book of

heaven. He must change entirely his plan of work or else engage in other business, for the cause of God must not suffer because of his deficiency; souls must not be lost because of his unfaithful service. Some will never recover from the effects of the example and training received from him.*7LtMs, Ms 20, 1891, par. 34*

I look at the work of Brother and Sister [Hare] with sadness. Brother [Hare's] labors greatly lack the influence of the Spirit of Christ. Self is exalted when it should be left in the shade. Brother [Hare] presents the truth in a one-sided way. He is carrying forward the work after his own ideas and is walking in the light of the sparks of his own kindling. The love of God must glow in his heart, so that he can with readiness dwell upon Christ and Him crucified. The people are perishing for the bread of heaven, but the door of science is opened to them. They are given food they do not need.*7LtMs, Ms 20, 1891, par. 35*

Christ, the great Teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit. What great things He predicted for the church because of this endowment! Yet what subject is less dwelt upon now? What promise is less fulfilled? An occasional discourse is given upon the Holy Spirit, and then the subject is left for after-consideration.*7LtMs, Ms 20, 1891, par. 36*

Brother and Sister [Hare], you must be converted anew. You are not abiding in Christ. Do not rest satisfied with just enough of the Spirit to save you from the sleep of death. Arouse, my dear brother and sister, arouse for Christ's sake, and drink of the water of life, which is provided with an abundance proportionate to its vast resource.*7LtMs, Ms 20, 1891, par. 37*

By resting content with small blessings you have gone far to disqualify yourself for receiving the Spirit in its unlimited fullness. You need conversion. Daily blessed of heaven, you can be a blessing to others. Self-abasement will give you [a] distinct view of Christ and of your own littleness. Your conversion to the Spirit is as much a necessity as your conversion to God by repentance and your acceptance of Christ as the author of redemption. You must realize the need of the divine influence in your labors, or your work

will be woefully deficient and your influence greatly limited. *7LtMs, Ms 20, 1891, par. 38*

Ms 21, 1891

Diary. Christ Our Righteousness

Battle Creek, Michigan

February 27, 1891

This manuscript is published in entirety in *9MR 293-302*.

I have attended the closing meeting of the ministerial Bible School—a school composed of conference delegates and those who have been attending the ministerial institute. At this meeting several were called upon to say something. Remarks appropriate for the occasion were made by Elders Olsen, Waggoner, Prescott, and Smith; also by Elder Haskell, who has been mercifully preserved during his tour around the world.*7LtMs, Ms 21, 1891, par. 1*

I spoke in regard to matters that were deeply impressing my mind. I referred to the fear that had been expressed by some who were not members of the ministerial institute, and who had not been present at all the Bible classes of the school, a fear that there was danger of carrying the subject of justification by faith altogether too far and of not dwelling enough on the law.*7LtMs, Ms 21, 1891, par. 2*

Judging from the meetings that I had been privileged to attend, I could see no cause for alarm; and so I felt called upon to say that this fear was cherished by those who had not heard all the precious lessons given, and that therefore they were not warranted in coming to such a conclusion. None of the members of the class who had been studying the Word to learn “What saith the Scriptures?” entertained any such fear. The Bible, and the Bible alone, has been the subject of investigation in this school. Every lesson has been based, not on the ideas and the opinions of men, but on a plain “Thus said the Lord.”*7LtMs, Ms 21, 1891, par. 3*

Many remarks have been made to the effect that in our camp meetings the speakers have dwelt upon the law, the law, and not on Jesus. This statement is not strictly true, but have not the people had some reason for making these remarks? Have not there stood in the desk, as mouthpieces for God, men who had not a genuine

experience in heavenly things, men who had not received the righteousness of Christ Jesus?⁷*LtMs, Ms 21, 1891, par. 4*

Many of our ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. Not having themselves partaken of the living bread from heaven, their testimony was destitute of nourishment, destitute of the saving blood of Jesus Christ, which cleanseth from all sin. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which, in itself, was acceptable in God's sight. Very good, indeed, was the fruit; but the virtue of the offering, the blood of Christ, represented by the blood of the slain lamb, was lacking. So it is in Christless sermons. Men are not pricked in the heart; they do not inquire, "What shall I do to be saved?"⁷*LtMs, Ms 21, 1891, par. 5*

In His sacrificial character, Christ reveals Himself as the Bread of Life. "Whoso eateth My flesh," He declared to His disciples, "and drinketh My blood, hath eternal life." [*John 6:54.*] Why is not He presented to the people as the living Bread?—because He is not abiding in the hearts of many of those who think it their duty to preach the law. Christ is left out of their sermonizing, and from east to west, from north to south, the church has been starving for the Bread of Life.⁷*LtMs, Ms 21, 1891, par. 6*

Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. Our ministers should ever be able to direct men and women to Christ, to the One who Himself declared, "I am the Bread of Life." [*Verse 35.*] Let those who minister to the spiritual necessities of the people, read to them the words of Christ: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh, which I will give for the life of the world." [*Verse 51.*]⁷*LtMs, Ms 21, 1891, par. 7*

The Jews, unable to understand this declaration, "strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." [*Verses 52, 53.*]⁷*LtMs, Ms 21, 1891, par. 8*

Often there are delivered to the people discourses destitute of the Bread of life, the food essential for spiritual growth. Those who have been appropriating for themselves the Bread of life, will be able to break it to others. *7LtMs, Ms 21, 1891, par. 9*

Christ further declares: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." [*Verses 54-56.*] These words are very similar to those He used in representing Himself as the Vine, and His followers as the branches: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." [*John 15:4, 5.*]*7LtMs, Ms 21, 1891, par. 10*

How can our people be better helped than by being given the Bread of life? And this bread is God's Word; for Christ has said: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." [*John 6:63.*]*7LtMs, Ms 21, 1891, par. 11*

The law and the gospel, revealed in the Word, are to be preached to the people, for the law and the gospel, blended, will convict of sin. God's law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom "dwelleth all the fullness of the Godhead bodily." [*Colossians 2:9.*] The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced. *7LtMs, Ms 21, 1891, par. 12*

Over the spiritual eyes of altogether too many there has been hanging a veil. Many have been teaching the binding claims of God's law, but have not been able to see to the end of that which was abolished. They have not seen that Jesus Christ is the glory of the law. The bright beams of the Sun of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say with one of old, "Open Thou mine eyes,

that I may behold wondrous things out of Thy law.” [*Psalm 119:18.*]7LtMs, Ms 21, 1891, par. 13

Many of our brethren and sisters do not discern the wondrous things that are to be seen in God’s law. They have not beheld that which was revealed to Moses when he prayed, “I beseech Thee, show me Thy glory.” [*Exodus 33:18.*] To Moses was revealed God’s character. “The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [*Exodus 34:5-7.*]7LtMs, Ms 21, 1891, par. 14

The apostle John, in his first epistle, gives the definition of sin. He declares: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [*1 John 3:4.*]7LtMs, Ms 21, 1891, par. 15

To Moses, the character of God was revealed as His glory. In like manner, we behold the glory of Christ by beholding His character. Paul says: “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (from character to character), even as by the Spirit of the Lord.” [*2 Corinthians 3:18.*]7LtMs, Ms 21, 1891, par. 16

Why, then, is there manifested in the church so great a lack of love, of true, elevated, sanctified, ennobling sympathy, of tender pity and loving forbearance? It is because Christ is not constantly brought before the people. His attributes of character are not brought into the practical life. Men and women are not eating of the bread that cometh down from heaven.7LtMs, Ms 21, 1891, par. 17

I have felt very sad as I have seen ministers walking and working in the light of the sparks of their own kindling; ministers who were not obtaining spiritual nourishment from Christ, the Bread of life. Their own souls were as destitute of the heavenly manna as the hills of Gilboa were destitute of dew and rain. In their hearts Christ was not an abiding Presence. How could they speak intelligently of Him whom they had never known by experimental knowledge?7LtMs,

Ms 21, 1891, par. 18

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians—a question that many have not fully understood before taking a wrong position—the church has sustained a sad loss.⁷*LtMs, Ms 21, 1891, par. 19*

The spiritual condition of the church, generally, is represented by the words of the True Witness: “Nevertheless,” said the One who loves the souls for whom He has died, “I have somewhat against thee, because thou hast left thy first love.” [*Revelation 2:4.*] The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Verse 5.*]⁷*LtMs, Ms 21, 1891, par. 20*

Have not many in this ministerial school seen their mistake of not abiding in Christ? Cannot they have the privilege of repenting and of doing their first works? Who shall condemn this work of repentance, of confession, of baptism? If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first works that they must do?⁷*LtMs, Ms 21, 1891, par. 21*

When precious rays of light from the Sun of Righteousness have shone upon our pathway, some have opened wide the door of the heart, welcoming the heaven-sent light into the chambers of the soul. They receive the words of Christ Jesus gladly. Others have needed the divine anointing to improve their spiritual eyesight, in order that they may distinguish the light of truth from the darkness of error. Because of their blindness, they have lost an experience that would have been more precious to them than silver and gold. Some, I fear, will never recover that which they have lost.⁷*LtMs, Ms 21, 1891, par. 22*

When strong-minded men once set their will against God’s will, it is not easy for them to admit that they have erred in judgment. It is

very difficult for such men to come fully into the light by honestly confessing their sins, for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light. *7LtMs, Ms 21, 1891, par. 23*

So long had the Jews refused to walk in the light of truth that they rejected their Saviour. Jesus said of the Jews: “Ye will not come to Me, that ye might have life.” [*John 5:40.*] He, the Light of life, came to enlighten every man that comes into the world, so that no man need walk in darkness. The light of truth is constantly shining, but many men and women comprehend it not. And why?—because selfishness, egotism, pride blinds their spiritual eyesight. Standing between them and the true light, is the idol of their own opinion. They can see very readily that which they wish to see. Saith the True Witness: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” [*Revelation 2:7.*] “The secret of the Lord is with them that fear Him.” [*Psalms 25:14.*] *7LtMs, Ms 21, 1891, par. 24*

My brethren in the ministry, we need Jesus every moment. To lose His love from our hearts means much. Yet He Himself says: “I have somewhat against thee, because thou hast left thy first love.” [*Revelation 2:4.*] There is danger of presenting the truth in such a way that the intellect is exalted, leaving the souls of the hearers unsatisfied. A correct theory of the truth may be presented, and yet there may not be manifested the warmth of affection that the God of truth requires every one of His messengers to cherish and manifest. *7LtMs, Ms 21, 1891, par. 25*

The religion of many is very much like an icicle—freezingly cold. The hearts of not a few are still unmelted, unsubdued. They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of

iron—a master stern, inflexible, all-powerful, devoid of the sweet, melting love and tender compassion of Christ. Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ. *7LtMs, Ms 21, 1891, par. 26*

True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word and render praise to God from the heart. Above the outward adorning they regard the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile. In the lives of many more ministers there should be revealed the eternal verity of the kingdom of God. Those who practice the truth in daily life are represented as trees of righteousness, bearing the fruits of the Spirit. *7LtMs, Ms 21, 1891, par. 27*

Genuine religion is based upon a belief in the Scriptures. God's Word is to be believed without question. No part of it is to be cut and carved to fit certain theories. Men are not to exalt human wisdom by sitting in judgment upon God's Word. The Bible was written by holy men of old, as they were moved upon by the Holy Spirit; and this Book contains all that we know for certain and all that we can ever hope to learn in regard to God and Christ, unless, like Paul, we are taken to the third heaven to hear "unspeakable words, which it is not lawful for a man to utter." [*2 Corinthians 12:4.*] This revelation to the apostle did not spoil his humility. *7LtMs, Ms 21, 1891, par. 28*

The life of a Christian is a life regulated by the Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God's Word is a living, active principle, for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [*Romans 10:10.*] By faith man believes that he receives the righteousness of Christ. *7LtMs, Ms 21, 1891, par. 29*

Faith, in itself, is an act of the mind. Jesus Himself is the Author and the Finisher of our faith. He gave His life for us; and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ's blood was shed to remit our sins. *7LtMs, Ms 21, 1891, par. 30*

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world. *7LtMs, Ms 21, 1891, par. 31*

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory. *7LtMs, Ms 21, 1891, par. 32*

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God. *7LtMs, Ms 21, 1891, par. 33*

The sinner may err, but he is not cast off without mercy. His only

hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.*7LtMs, Ms 21, 1891, par. 34*

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.*7LtMs, Ms 21, 1891, par. 35*

David was pardoned of his transgression because he humbled his heart before God in repentance and contrition of soul and believed that God's promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. In the rapture of the assurance of forgiveness, he exclaimed, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." [*Psalm 32:1, 2.*] The blessing comes because of pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer. Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great Medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith.*7LtMs, Ms 21, 1891, par. 36*

Ms 22, 1891

Diary [Mar. 7-8]

Refiled as *Ms 19a, 1891*.

Ms 23, 1891

Diary, March 1891

Battle Creek, Michigan

March 12-19, 1891

Portions of this manuscript are published in *PM 213*; *18MR 380*; *5Bio 227-229*. †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.

Battle Creek, Michigan, Thursday, March 12, 1891. Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D.C., combining a church, a mission home, and a reading room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise.⁷*LtMs, Ms 23, 1891, par. 1*

When we were in Washington City during the week of prayer, I had made a similar suggestion to Elder Washburn. I could see no better way of obtaining a standing in the capital of the United States, than to build a meetinghouse there. The brethren of the Washington City Church are poor; and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain, but large and well-ventilated, building will require a considerable sum of money.⁷*LtMs, Ms 23, 1891, par. 2*

Elder Rice and his wife next came in to see me. We had a long interview in regard to the Mt. Vernon Sanitarium, whether it is advisable to try to utilize this property as a sanitarium or let it go into the hands of those who hold a mortgage against it. I did not feel clear to decide this question.⁷*LtMs, Ms 23, 1891, par. 3*

Elder Olsen was the next one to call on me. We had a long council over the question of what can be done for our publishing house in

Battle Creek. The selfish, un-Christlike spirit pervading the publishing house is revealed by a certain kind of loud, boisterous talking and unsanctified zeal in council-meetings. Very few are the words that Christ loves to hear. The spirit of those present is not refined and expressive of the Spirit of Christ. Many bold propositions and loud-voiced speeches are made.*7LtMs, Ms 23, 1891, par. 4*

Business is carried forward in a spirit of combativeness. The actions taken by those in positions of responsibility are not inspired of God, but are in accordance with man's wisdom and will work injury to their fellow-men. While they make an effort not to be slothful in business, they forget to be fervent in spirit, serving the Lord; and their souls become more and more dry and sapless, as withered branches of the vine. Religion and business are becoming divorced. Worldly, selfish plans are coming in. Those who should seek to be inspired by God are content to act in accordance with man's wisdom.*7LtMs, Ms 23, 1891, par. 5*

Many who know not what spirit they are of are ready to reach out their hands to grasp and gather in that which they have not earned. Many are under condemnation because of the grave sin of selfishness which is leavening the institution. One confederates with another. "You stand by me, and I will stand by you," they say to each other. Thus they lead others into false paths, bringing in the strange fire that God has positively forbidden to be used in His work. With some, serving the Lord has but little place. They think they have no time to pray.*7LtMs, Ms 23, 1891, par. 6*

Friday, March 13, 1891

I again attended the morning meeting, bearing a decided testimony and reading a number of pages relating to matters similar to those I presented Wednesday morning. The Lord is indeed giving me close and cutting testimonies to bear to His people. I have no rest in spirit day nor night. Constantly I am passing through scenes of that which will be in the future as the result of the present and future actions of men in high positions of responsibility.*7LtMs, Ms 23, 1891, par. 7*

And what will be the result of their course of action? The mouth of God's Messenger spoke words most solemn and significant: "Since

you assumed most important responsibilities, you have not before God been increasing in humility and in tender love for the souls for whom Christ has died. Had you been a doer of the Word, you would have heard and obeyed Christ's 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.*] *7LtMs, Ms 23, 1891, par. 8*

"In your council-meetings you are forgetting that your words are written in a book and that the results of these words will be seen in the future works they produce. Sooner or later your own propositions will surely react upon yourselves. This I declare to you in the name of the Lord. You know not what manner of spirit you are of. The Lord is present at your council-meetings and witnesses all your transactions. You are either serving Him with pure, unadulterated love, or else you are sinning against Him in everything you do. *7LtMs, Ms 23, 1891, par. 9*

"There is a dead fly in the ointment. Let not those who serve in connection with the sacred work of God forget that He is associated with you in the publishing house, and in the general management of His cause. My brethren, remember that He witnesses all your transactions. Remember that the heavenly universe hears every selfish, avaricious, unjust proposition (and many are now being made). *7LtMs, Ms 23, 1891, par. 10*

"The God of truth observes every act of injustice which you commit by making decisions that have a tendency, in any degree, to cripple the influence of usefulness of one of His human agencies. He will not look with approbation upon the least deviation from righteous principles in plans and methods. He will not sanction the least departure from kindness and unselfishness. He will punish every violation of the laws of truth and righteousness." *7LtMs, Ms 23, 1891, par. 11*

Doth not God see? I am instructed to tell you that God sees our every act; and He records in His books every departure from Heavenly principles. He detects every underhanded confederacy to benefit self under pretense of serving the cause of God. He will

blow upon every dollar thus gained and covetously appropriated. It shall not benefit the receiver, for God will blow upon it. *7LtMs, Ms 23, 1891, par. 12*

Every act of fraud and deceit is detected by the Eye that never slumbers or sleeps. Fraudulent, deceptive plans and methods of working, which will exalt self by the selfish appropriation of means, will not be allowed to go unpunished. God will call to an account the men whose disposition it is to depress and to look with indifference upon these who do their work in simplicity and with faithfulness. All these things are written as with a pen of iron and with lead in a rock, there to live. *7LtMs, Ms 23, 1891, par. 13*

Many other words of a similar character were spoken. I will write these out later. *7LtMs, Ms 23, 1891, par. 14*

Sabbath, March 14, 1891

I spoke in the Battle Creek Tabernacle, from the *first chapter of Acts*, on Christ's commission to His disciples. Again I had a pointed testimony to bear to the great congregation. The brethren and sisters listened with apparently intense interest. But while I talked, my heart was heavily burdened. *7LtMs, Ms 23, 1891, par. 15*

The Lord laid upon me the burden of writing out the instruction that He has given me, instruction that was to come before the people without delay. The men connected with the publishing house who have taken upon themselves the responsibility of doing a work that is not honorable, just, and in accordance with the will of God, will pass through a hard, painful experience. They will reap that which they have sown. The working out of the methods and principles they are following at present will bear bitter fruit. They do not discern the results of their present course of action. Blinded by Satan's sophistry, they cannot see afar off. The Lord declares that they shall feel His displeasure. If they walk contrary to Him, He will walk contrary to them. God will work at cross-purposes with those who work at cross-purposes with Him, until they see their sins and are converted, or else until they are cut off from His people. *7LtMs, Ms 23, 1891, par. 16*

In the future there will be manifested the same blindness that is now

manifested in regard to the publication of important matter. Men will go over the same ground that is now being gone over. The principles underlying the plans being followed are faulty. When a book comes from the press to fill a certain want in the world, the interests of that book must be guarded by the men who have received pay for publishing it, even if the matter contained in the book is not of sufficient importance to demand a large circulation without delay.*7LtMs, Ms 23, 1891, par. 17*

I have been shown some things that will be done in the future. One man will prepare a book for publication, and after it is in circulation, some one else will think that he can publish a book similar in appearance and covering nearly the same ground as the first book placed on the market. The writer of this second book will use different words, but will treat of the same subjects that are treated of in the other book. Thus two different books will be in existence when one would have been all-sufficient. There will be instances when even before the author writes the book that he contemplates publishing, some one else will write on the very same subjects, in order to forestall the one who has expressed his purpose to write on certain subjects. The second book published diminishes the sale of the first one, and he who takes advantage of his neighbor in this way does not treat him fairly. His book largely takes the place and the patronage of the first book in the field. He has worked contrary to the principles of righteousness, for he has robbed his neighbor.*7LtMs, Ms 23, 1891, par. 18*

Sunday, March 15, 1891

I attended the morning ministers' meeting. The blessing of the Lord came upon me, and I spoke in the demonstration of the Spirit of God and with power. There are those who are working out a great circle. The Lord has given Christ to the world for ministry. Merely to preach the Word is not ministry. The Lord desires His ministering servants to occupy a place worthy of the highest consideration.*7LtMs, Ms 23, 1891, par. 19*

In the mind of God, the ministry of men and women existed before the world was created. He determined that His ministers should have a perfect exemplification of Himself and His purposes. No

human career could do this work; so God gave Christ in humanity to work out His ideal of what humanity may become through entire obedience to His will and way. God's character was revealed in the life of His Son. Christ not only held a theory of genuine ministry, but in His humanity He wrought out an illustration of the ministry that God approves. Perfection has marked out every feature of true ministry. Christ, the Son of the living God, did not live unto Himself, but unto God.*7LtMs, Ms 23, 1891, par. 20*

The Lord specified what the office of publication should be. The same unselfish principles that actuated those who brought the institution into existence, if maintained, would result in God's honoring the office before all the world. He would sustain it in power.*7LtMs, Ms 23, 1891, par. 21*

Monday, March 16, 1891

I attended the morning meeting, and spoke on faith. If men and women had the faith that works by love and purifies the soul from every species of selfishness, they would not crowd into Battle Creek, where, having nothing special to do, they lose their spiritual vitality and their love for God. Instead, they would seek homes among those who are in darkness, those who have not so much as heard that there is a third angel's message to be given to the world. The negligent ones, who will continue to leave undone the work that they should do, will be weighed in the balances of the heavenly sanctuary and pronounced wanting.*7LtMs, Ms 23, 1891, par. 22*

Tuesday, March 17, 1891

I gave a discourse today, speaking for an hour and a half in regard to missionary work in Battle Creek and the necessity of doing missionary work in other cities, towns, and villages. The Lord's standard must be uplifted in cities where the truth has never yet been really presented. I tried to present before the people a great work which is to be done and which heretofore has been left undone. Many of those who should be engaged in this work are devising plans and methods to serve their own selfish interests.*7LtMs, Ms 23, 1891, par. 23*

A failure to do the work that God desires to have done will bring condemnation upon the selfish ones who neglect their God-given work in order to plan and devise contrary to God's way. Time is short. Difficulties will increase because of these finite plannings. The conflict will come between those who keep the Sabbath of the fourth commandment and those who keep the spurious Sabbath. Who is prepared for this issue? Many of the people of God, negligent and asleep, are planning and working in darkness. *7LtMs, Ms 23, 1891, par. 24*

Wednesday, March 18, 1891

I spoke words of encouragement to those assembled in the ministers' meeting. *7LtMs, Ms 23, 1891, par. 25*

I then went into the east vestry of the Tabernacle, and spoke to those assembled in regard to faith, dwelling particularly upon *Colossians 3:10-16*. *7LtMs, Ms 23, 1891, par. 26*

Thursday, March 19, 1891

Again I attended the early morning meeting. The Lord gave me a decided testimony to bear to the people, on faith and works. I tried to point out to them that at the present time there is great danger of taking false positions. Satan is ever ready to imbue us with his wisdom. I told the brethren how little of God they had in their councils. Satan, if he could, would make cavilers and skeptics of us all. I fear that some poor souls will become confused and walk in darkness in consequence of the words and example of unconsecrated men. *7LtMs, Ms 23, 1891, par. 27*

A man whose heart has not been changed by a genuine religious experience in the things of God cannot discern spiritual matters and should not undertake to guide and direct God's servants. Satan will try to make men believe that the messages from God's throne are forgeries. At the same time, he will endeavor to lead them to accept as truth the lies that he has forged. *7LtMs, Ms 23, 1891, par. 28*

The men in leading positions in the office of publication do not respect either the messenger or the messages graciously given them of God. They have talked over their devisings together.

Brother [Church] was a man who needed the wise counsel and help of men whose influence and example were good. He needed to learn to cultivate altogether a different spirit from the spirit he has manifested, before being connected with the men with whom he has worked. *7LtMs, Ms 23, 1891, par. 29*

It is not safe for men who have so little of the Spirit of Christ, so little divine enlightenment, to hold positions where they themselves, through temptation, may become tempters to lead into false paths those with whom they are associated. *7LtMs, Ms 23, 1891, par. 30*

Christ said concerning His Father, "If any man will do His will, he shall know of the doctrine." [*John 7:17.*] We should bear no more tame testimonies in Battle Creek. Matters have gone too far for this. The times and the surrounding perils require something fresh from God. The only safety there is for any of us is to have implicit, childlike faith in God's Word, and a teachable, submissive spirit. We need discernment to know when God cometh. We need to perceive Him in our assemblies, as the life and the soul of all that is true and good and enduring. Let us follow the counsels of heaven. *7LtMs, Ms 23, 1891, par. 31*

Day after day God is speaking to His people in the testimonies that He sends: but these testimonies are nothing to those who hear, unless understood. There are stout hearts of opposition who endeavor to beat back the Spirit of God. If men of trust cannot recognize in the testimonies the voice of God speaking to their hearts in accents that admit of no questioning, no resistance, no appeal, if they refuse to hearken, even if the Sword of the Spirit cuts them to the quick, they will be guided by another spirit. *7LtMs, Ms 23, 1891, par. 32*

Men entrusted with positions of responsibility, when sitting in council-meetings and deliberating as committeemen, must bear in mind that if the One mighty in counsel is not welcomed in their meetings, there is present one who will work with a will to suggest unwise plans, and they will not have discernment to perceive the speciousness of the arguments presented and will move in accordance with unjust, unwise principles. *7LtMs, Ms 23, 1891, par.*

33

I can but have freshly brought to my mind the view of the time when Satan, standing in a high position in heaven, began with crafty reasoning to induce the loyal angels to assent to his theories and accept them as truth. In his interviews with other angels, after succeeding in finding sympathizers, he arranged his arguments and presented them as if they were sentiments that had originated in the minds of those whom he first led astray. *7LtMs, Ms 23, 1891, par. 34*

Today Satan works as he has always worked in the past. Unless the men in the office of publication who know so little of the deep movings of the Spirit of God shall lay aside their self-confidence, their self-will, their natural stubbornness—a stubbornness that has been greatly strengthened by constant resistance of the Spirit of God, constant rejection of light, constant determination to walk in accordance with their own wisdom—they will have a bitter harvest to garner. They do not see this harvest now. *7LtMs, Ms 23, 1891, par. 35*

Not only in words are we to acknowledge God's authority, but in very deed and truth we are to bow meekly before Him as our Guide, the Lord of our life. We are to empty the heart of self-confidence, self-esteem, selfish ambition, in order that, cleansed from self, we may be filled with the treasures of Infinite wisdom and knowledge. When God speaks, let all His creatures listen, believe, and obey. *7LtMs, Ms 23, 1891, par. 36*

O how many are ready to resist anything and everything that does not suit their ideas or please finite self! When testimonies are given them by the Lord, they are very eager to grasp anything that they think they can interpret to uphold their own opinions: and they make the most of these expressions. They treat sacred things lightly, bringing truth down to a level with that which is common. God cannot but be grieved by the unchristian course pursued by them in their business dealing and in their association with others, even their fellow brethren. *7LtMs, Ms 23, 1891, par. 37*

When some one attempts to correct and set right these unsanctified workers, they condescend to sarcasm and criticism. If there is brought into the office a man whose faith in God and in the testimonies of His Spirit is strong, a man whose principles are

sound and straightforward, the workers whose hearts are filled with selfishness do not have the courage to acknowledge that they are not walking in the counsel of God, but they do far worse than this: they take no account of the man of principle, except to criticize him and make it very hard for him. They call his principles “strait-jacketed” and speak triflingly, jesting and joking over these matters. Their minds filled with foolish thoughts, they speak foolish words, as the humor prompts them, and create an atmosphere that the heavenly angels can not tolerate. The good angels are compelled to leave such men to their corrupt imaginings.⁷*LtMs, Ms 23, 1891, par. 38*

I am pained to the heart. Blindness in part hath happened unto Israel. Men in high places are to be distrusted and feared, lest they be led astray by the enemy, and lest they shall lead astray other souls. I fear lest they shall seek to hurt and destroy, if possible, those whom they cannot control. Inspiration represents such men as biting and devouring one another. Into their management will be woven partiality, favoritism, hypocrisy, and bribery. Strange fire will be offered to God in the place of the fire of His own kindling. Diligence, integrity, and godliness must be combined in God's service.⁷*LtMs, Ms 23, 1891, par. 39*

Ms 24, 1891

Diary Extracts

Battle Creek, Michigan

1890-1891 [Typed February 1903]

This manuscript is published in entirety in *19MR 239-261*. +^{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.

Circulation of *Great Controversy*, [*Spirit of Prophecy*] Volume 4.

Battle Creek, Michigan, January 1, 1891. I have many perplexing thoughts and bear a heavy burden. Why do not our men of responsibility in the Review and Herald Office feel the burden of circulating *Volume 4* of *The Spirit of Prophecy* more thoroughly among our own people and among the people of the world? In the preparation of this book, competent workers were employed and much money was invested, in order that the volume might come before the world in the best style possible. *7LtMs, Ms 24, 1891, par. 1*

How could the men who have been managing the sale of our books neglect for two years to do anything to push the sale of *Volume 4*? The Lord impressed me to write this book in order that without delay it might be circulated in every part of the world, because the warnings it contains are necessary for preparing a people to stand in the day of the Lord. But men of trust have allowed this book to fall "dead" from the press. Nothing that I have said or written to them, nothing that I have spoken in public, has changed the order of things. *7LtMs, Ms 24, 1891, par. 2*

My soul is still burdened with the importance of circulating this book. A grievous wrong has been done. Although nothing special has been openly spoken against *Volume 4* of *The Spirit of Prophecy*, this book has to a great degree been displaced by another book, which has kept from the world the light God has given. *Volume 4*

was dropped, and the book entitled *Bible Readings* was recommended by those in charge of the circulation of our literature. *Bible Readings* has been constantly kept before the minds of our people, by illustrations and notices in our papers and by commendations in public gatherings. Every incident that could be used in favor of *Bible Readings*, has been presented to our people. *7LtMs, Ms 24, 1891, par. 3*

Prediction of Disasters in 1890 (Written about January 1, 1890.)

There are soul-destroying superstitions in our world in 1890. When Christ shall come the second time, the whole world will be represented by two classes, the just and the unjust, the righteous and the unrighteous. Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens. *7LtMs, Ms 24, 1891, par. 4*

I expect that during the year 1890 there will be great mortality. There will be crimes greater than any now on record. There will be weeping and lamentation and woe. During the past year, 1889, there has been brought to us almost daily the news of disasters by sea and by land—unusually destructive fires; earthquakes burying cities and villages with their inhabitants; railway accidents most terrible; tornadoes and floods that destroyed an immense amount of property, including the terrible Johnstown and Williamsport floods, which destroyed more than two thousand lives. *7LtMs, Ms 24, 1891, par. 5*

The disasters of the past year in America have caused hearts to tremble, and similar disasters have fallen upon other countries. Already sprinklings from the vials of God's wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain. *7LtMs, Ms 24, 1891, par. 6*

God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life

affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out. Diphtheria, raging to a limited extent, is gathering its harvest of precious little ones, and seems to be almost uncontrollable.*7LtMs, Ms 24, 1891, par. 7*

These things are the result of drops from the vials of God's wrath being sprinkled on the earth, and are but faint representations of what will be in the near future. Earthquakes in various places have been felt, but these disturbances have been very limited. This year we may expect to have more. During the year that has just closed, whole cities have become nearly extinct. Thousands of people have been buried in the bowels of the earth. Premonitory convulsions have been felt in many places, giving warning of what may come as a surprise when the earth shakes and opens.*7LtMs, Ms 24, 1891, par. 8*

Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken, for the end of all things is at hand.*7LtMs, Ms 24, 1891, par. 9*

Satan's Efforts to Destroy the Sabbath Memorial of the Creation.

All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found?*7LtMs, Ms 24, 1891, par. 10*

Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law, and lead others to break it. They endeavor so to frame the laws of nations that men shall

show their loyalty to earthly governments by trampling upon the laws of God's kingdom. *7LtMs, Ms 24, 1891, par. 11*

Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast importance. The enemy is planning to ensnare the world. *7LtMs, Ms 24, 1891, par. 12*

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the Papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: *7LtMs, Ms 24, 1891, par. 13*

“The merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” [*Revelation 18:3-7.*] *7LtMs, Ms 24, 1891, par. 14*

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” [*Revelation 17:13, 14.*] *7LtMs, Ms 24, 1891, par. 15*

“These have one mind.” There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. “And shall give their power and strength unto the beast.” Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism. *7LtMs, Ms 24, 1891, par. 16*

In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.⁷*LtMs, Ms 24, 1891, par. 17*

Satan tempted Christ with bribes, promising that if He would worship him, He should have the kingdoms of the world. The enemy well knew that if the Saviour should worship him, the kingdoms of the world could never become the kingdoms of our God and of His Son, Christ Jesus. Likewise, in the last great issue between Christ's followers and the powers of darkness, Satan offers his bribes to men and women. Some sell themselves for naught, for what shall it profit a man, if he gain the whole world, and lose his own soul?⁷*LtMs, Ms 24, 1891, par. 18*

In the place of the bribes he offered Christ, Satan comes to God's people in this age of the world with the laws of nations in his hands, declaring: "I now have matters arranged. You must worship me, or else your rights of protection from the world will be withdrawn from you."⁷*LtMs, Ms 24, 1891, par. 19*

By many, the Sabbath of the fourth commandment is made void, being treated as a thing of naught, while the spurious Sabbath, the child of the papacy, is exalted. In the place of God's laws are elevated the laws of the man of sin—laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians. Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor.⁷*LtMs, Ms 24, 1891, par. 20*

Alike in heaven and on the earth Satan has always claimed homage from Christ. That which he had failed to gain in heaven he was determined to gain on the earth, from the human family. But Christ came to this earth as a man, here to meet and overcome the enemy. And when Satan presented a bribe to induce the Saviour to worship him, the Son of God repulsed him and came out of the

conflict victoriously. This victory was won for us. We, too, may repulse the enemy at every step.*7LtMs, Ms 24, 1891, par. 21*

The Sabbath of the fourth commandment, sanctified by God, was given to man as the memorial of the creation of the world and all things therein. Ever since the institution of the Sabbath in Eden, Satan has made a determined effort to destroy this memorial, and in its stead to institute a spurious sabbath, in order that the memorial of God's great and wonderful works might be lost from the mind and there be brought about a worldwide apostasy against God's law. He well knows that by leading men and women to disregard the fourth commandment, he has placed them on his side of the controversy, for God says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." [*James 2:10.*]*7LtMs, Ms 24, 1891, par. 22*

Paul writes: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [*2 Thessalonians 2:3-12.*]*7LtMs, Ms 24, 1891, par. 23*

In Revelation we read concerning Satan: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in

the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by 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.”
[Revelation 13:13-17.]7LtMs, Ms 24, 1891, par. 24

“And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” *[Revelation 14:1-5.]7LtMs, Ms 24, 1891, par. 25*

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the 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. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”
[Revelation 16:13-15.]7LtMs, Ms 24, 1891, par. 26

“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 fornication, 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. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” [*Revelation 19:1-9.*]*7LtMs, Ms 24, 1891, par. 27*

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” [*Verses 19, 20.*]*7LtMs, Ms 24, 1891, par. 28*

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.*7LtMs, Ms 24, 1891, par. 29*

“And whosoever was not found written in the book of life was cast into the lake of fire.” [*Revelation 20:12-15.*]*7LtMs, Ms 24, 1891, par. 30*

Among professed Christians there are idolaters, men and women who are not sealed by God. Many have subverted the Christian

faith into idolatry, giving to a man-made institution the glory and honor that God requires for His Sabbath day, and compelling others to worship this idol. Such ones will surely be visited with God's retributive judgments, which are to be poured out without mixture of mercy upon the unrepentant despisers of God's law.*7LtMs, Ms 24, 1891, par. 31*

Triumphant Through Christ (Undated)

Never has there been a time when man has been so responsible to God as he is at the present hour. Never has there been a time when man's position has been so critical as it is now. All things in nature and in the world at large are charged with intense earnestness. Satan, in co-operation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated, for the days of apostasy will be ended.*7LtMs, Ms 24, 1891, par. 32*

In Zechariah we read: "And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing 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? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and said unto those that stood before him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."*7LtMs, Ms 24, 1891, par. 33*

"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among

these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." [*Zechariah 3:1-10.*]7LtMs, Ms 24, 1891, par. 34

The garments of the church of Christ, soiled with sin, are removed, and Christ places upon His faithful, obedient children their coronation robes. "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ... There shall be no night there." [*Revelation 21:4, 25.*]7LtMs, Ms 24, 1891, par. 35

These words are true and faithful, and will surely be fulfilled.7LtMs, Ms 24, 1891, par. 36

Love of the Things That Are in the World.

Excessive love and devotion to that which in itself is lawful, proves the ruination of thousands upon thousands of souls. To matters of minor importance is often given the strength of intellect that should be wholly devoted to God. We need always to be guarded against carrying to excess that which, rightly used, is lawful. Many, many souls are lost by engaging in those things which, properly managed, are harmless, but which, perverted and misapplied, become sinful and demoralizing.7LtMs, Ms 24, 1891, par. 37

Christ has given a parable in regard to the manner in which men and women receive the gospel invitation. "A certain man," He said, "made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.7LtMs, Ms 24, 1891, par. 38

“The first said unto Him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.” [*Luke 14:16-18.*] In putting his property before service for Christ, this man exalted a matter of minor importance above that which was of far greater importance. *7LtMs, Ms 24, 1891, par. 39*

“And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.” [*Verse 19.*] This man represents those whose minds are so completely engrossed in caring for their earthly possessions, that they cannot appreciate the goodness and mercy of Christ in conferring upon them the honor of being invited guests at the great supper. *7LtMs, Ms 24, 1891, par. 40*

“And another said, I have married a wife, and therefore I cannot come.” [*Verse 20.*] The sin of this man was not in marrying, but in marrying one who divorced his mind from the higher and more important interests of life. Never should a man allow wife and home to draw his thoughts away from Christ, or to lead him to refuse to accept the gracious invitations of the gospel. *7LtMs, Ms 24, 1891, par. 41*

As it was in the days of Noah, so shall it be also in the days when the Son of man shall be revealed. One of the most marked features of the earth’s inhabitants in the days of Noah was their intense worldliness. They made eating and drinking, buying and selling, marrying and giving in marriage, the supreme objects of life. It is not sinful, but the fulfillment of a duty, to eat and drink, if that which is lawful is not carried to excess. And in the days of Noah it was lawful to marry. God Himself instituted marriage when He gave Eve to Adam. *7LtMs, Ms 24, 1891, par. 42*

All God’s laws are marvelously adapted to meet the nature of man. The sin of the antediluvians was in perverting that which in itself was lawful. They corrupted God’s gifts by using them to minister to their selfish desires. The indulgence of appetite and base passion made their imaginations altogether corrupt. The antediluvians were slaves of Satan, led and controlled by him. They worshipped selfish indulgence—eating, drinking, merry-making—and resorted to acts of violence and crime if their desires and passions were interfered

with. *7LtMs, Ms 24, 1891, par. 43*

In the days of Noah the overwhelming majority was opposed to the truth and enamored with a tissue of falsehoods. The land was filled with violence. War, crime, murder was the order of the day. Just so will it be before Christ's second coming. The great multitude will be without Christ and without hope. *7LtMs, Ms 24, 1891, par. 44*

Christ is coming soon. Satan knows that time is short and that he has but a little while longer in which to work. He will not rest at ease, as many professed Christians are doing, but will continue to work with intensity. *7LtMs, Ms 24, 1891, par. 45*

It cannot be said that the majority of those who claim to be Christians are truly spiritual-minded. As true today, as when uttered by the lips of the Great Teacher, are the words: "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.*] "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [*Matthew 7:13, 14.*]*7LtMs, Ms 24, 1891, par. 46*

The Work in the Southern Field.

There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked. But inexperienced young men and young women should not be asked to go to this field as laborers. There are married men and women of experience who can settle in the large Southern cities to work for the white people, as well as the colored people. The unpromising condition of the field should not deter any one from laboring there. *7LtMs, Ms 24, 1891, par. 47*

Special literature should be prepared expressly for the Southern field. Publishing is to be done in the South, to prepare the style of books essential for this field. Talent is being [developed] and will continue to be developed, that will be the means, through God, of

bringing into the truth souls ready to die. It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land because of the prejudice existing against the colored people.*7LtMs, Ms 24, 1891, par. 48*

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. Oh, how great is the need for means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such mission calls for our sympathy and for our means, that facilities may be provided to make the work successful. Separate sanitariums for both races should be established.*7LtMs, Ms 24, 1891, par. 49*

Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people.*7LtMs, Ms 24, 1891, par. 50*

The Work of Training Medical Missionaries. (Undated.)

There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service.*7LtMs, Ms 24, 1891, par. 51*

A Call for True Men.

March 28, 1891

Again I write on the subject of practical godliness. God calls for men—for those who in His sight will be true. Reforms must be brought about in the churches. There is now great need of

reinstating in the hearts of men and women an old-time reverence for the ten commandments. Through obedience to these commandments, humanity is to be sanctified, that the results of skepticism shall not be strengthened, but that the foundation of our faith shall be made manifest and all the precepts of God's holy law enforced. The realization of individual responsibility is to be awakened. Men are to remember that in order to be regarded as men by the Lord, their course of action must be just, pure, and true. *7LtMs, Ms 24, 1891, par. 52*

“From Everlasting to Everlasting, Thou Art God.”

February 7, 1891

“Canst thou by searching find out God?” [*Job 11:7.*] “In the beginning God created the heaven and the earth.” [*Genesis 1:1.*] The Lord existed before He purposed to create the world. He is “from everlasting.” “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.” [*Psalm 90:2.*]*7LtMs, Ms 24, 1891, par. 53*

“For I lift up My hand to heaven, and say, I live forever. If I whet My glittering sword, and Mine hand take hold on judgment; I will render vengeance to Mine enemies, and will reward them that hate Me.” [*Deuteronomy 32:40, 41.*]*7LtMs, Ms 24, 1891, par. 54*

“Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures.” [*James 1:17, 18.*]*7LtMs, Ms 24, 1891, par. 55*

Gratitude for Imparted Strength.

February 9, 1891

Spoke in the ministers' meeting. Was very weak, but the Lord strengthened me by the power of His Spirit. His rich grace made my heart glad in Him.*7LtMs, Ms 24, 1891, par. 56*

The Personality of God. (About 1891.)

When I see a congregation, I consider how many of those sitting before me have minds endowed with capabilities that will enable them to live lives of activity and usefulness.*7LtMs, Ms 24, 1891, par. 57*

Exalted powers are within the reach of every one. Under God's supervision, a man may have an uncorrupted, sanctified, elevated, ennobled mind. Through the grace of Christ, man's mind is qualified to love and glorify God, the Creator.*7LtMs, Ms 24, 1891, par. 58*

The Lord Jesus came to our world to represent the Father. He represented God, not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character—adorned with the beauty of divine loveliness. And of those who are thus transformed in character it is said, "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." [*Hebrews 11:16.*]*7LtMs, Ms 24, 1891, par. 59*

True Science.

March 1891

Man, originally created in God's image, lost the divine likeness by committing sin, which is the transgression of the law.*7LtMs, Ms 24, 1891, par. 60*

Great boasts are made in regard to the powers of physical science. It is claimed that through science the very elements can be captivated and made to obey and serve man. Men employ the powerful energies of nature and attempt to do wondrous things.*7LtMs, Ms 24, 1891, par. 61*

By those who make the Scriptures their constant study, true natural science is far better understood than it is by many so-called learned men. Science, as revealed in Holy Writ, flashes light upon many hidden things in God's Word. The science of the Bible is pure, undefiled religion; it is the science of true godliness. And obedience to God in all schemes of human benevolence—practical activity—is the science of salvation. The gospel is “the power of God unto salvation to every one that believeth.” [*Romans 1:16.*]*7LtMs, Ms 24, 1891, par. 62*

Bible knowledge, practiced, is true godliness, and is profitable to all men. It brings every one into new relations with God. It turns man's mind from the earth heavenward and makes the repentant sinner a new creature in Christ Jesus. The transforming grace of God leads men to take upon themselves the yoke of Christ and to become “laborers together with God.” [*1 Corinthians 3:9.*] Thus through grace man becomes one with the Father and gives to the world unmistakable evidence of what the truth can do in sanctifying the receiver. Enlightened by daily partaking of the Word, man becomes a spectacle to the unfallen worlds, to angels, and to his fellow men.*7LtMs, Ms 24, 1891, par. 63*

“Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” [*Matthew 7:24.*] The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. “If ye love Me, keep My commandments.” [*John 14:15.*] The Sabbath of the fourth commandment “is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” [*Exodus 31:13.*]*7LtMs, Ms 24, 1891, par. 64*

Let the inquiry be, “What is truth?” [*John 18:38.*] The darkness of error and superstition and falsehood has covered the earth, and

gross darkness the people. *7LtMs, Ms 24, 1891, par. 65*

The Causes of the Jewish Rejection of Christ.

March 1891

It has been demonstrated that man by searching cannot find out God. The most learned men in the days of Christ,—philosophers, legislators, priests,—in all their pride and superiority, could not interpret God’s character. They could not discern spiritual things. The ancient pages of the oracles of the gods were turned over and over again, but did not give the wise men any help in solving the problem. *7LtMs, Ms 24, 1891, par. 66*

When, in the fullness of time, Christ came to our world, it was darkened and marred by the curse of apostasy and spiritual wickedness. The Jews had wrapped themselves about with the dark mantle of unbelief. They kept not the commandments of God, but regarded as of more importance their own traditions. “In vain do they worship Me,” the Saviour declared, “teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ... Full well ye reject the commandment of God, that ye may keep your own tradition.” [*Mark 7:7-9.*] And at another time He said, “Ye do err, not knowing the Scriptures, nor the power of God.” [*Matthew 22:29.*] *7LtMs, Ms 24, 1891, par. 67*

Those whom He addressed regarded themselves as exalted above all other peoples. To them, they proudly boasted, had been committed the oracles of God. The earth was languishing for a teacher sent from God; but when He came just as the living Oracles specified He would come, the priests and the instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. Unaccustomed to accept God’s Word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible that its

pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men. *7LtMs, Ms 24, 1891, par. 68*

The Jewish nation had reached a critical time in its history. Much was at stake. Would human ignorance give way? Would there be a thirsting for a deeper knowledge of God? Would this thirst develop into a longing for spiritual drink, as the thirst of David developed into a longing for water from the well of Bethlehem? Would the Jews turn from the influence of false teachers, which had perverted their senses, and call upon God for divine instruction? *7LtMs, Ms 24, 1891, par. 69*

Many were sitting in the shadow of death, waiting for the Sun of Righteousness to break forth upon them. And when Christ came as a human being, a flood of light was shed upon the world. Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God and had guided the people aright by giving to them a true interpretation of the truths of the Word. But so long had the leaders misapplied the Scriptures that the people were misled by falsehoods. It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth. *7LtMs, Ms 24, 1891, par. 70*

The Jews, as a nation, refused to accept Christ. They turned from the only One who could have saved them from eternal ruin. A similar condition of things exists in the so-called Christian world today. Men who claim to understand the Scriptures are rejecting God's law, and are exerting a strong, determined influence against it. They make the keeping of God's commandments a matter of condemnation. What is the result? Look at the course of the youth growing up around us. *7LtMs, Ms 24, 1891, par. 71*

The Men in Positions of Trust in Our Institutions.

January 30, 1891

Battle Creek, Michigan

My days now are filled with weariness and painful weakness.*7LtMs, Ms 24, 1891, par. 72*

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and regard to the general interests of the cause. Many things need to be corrected in our institutions. O that there might be manifested a greater spirit of consecration and devotion to the work! The Lord Jesus Christ should be abiding in the hearts of all the men to whom have been entrusted the management of these important instrumentalities.*7LtMs, Ms 24, 1891, par. 73*

But some of these who are appointed to stand in positions of trust soon begin to feel that they have no time to devote to religious services. They absent themselves from meetings, and, as it were, lay off their spiritual garments. They do not assemble as active workers in the cause of God and by association with one another, in meetings for prayer and praise, come near to the worshipers above, around the throne of God. They do not keep their lamps trimmed and burning, and consequently they reflect but feebly the light and glory of God.*7LtMs, Ms 24, 1891, par. 74*

To a large number, the Sabbath is merely a cessation of physical labor, not a sweet foretaste of the Sabbath above. Religion has degenerated into a form. The Lord is dishonored. The spiritual temperature runs very low. Many have a name to live, and are dead. The message to the Laodicean church is applicable to all the church members today who are in a lukewarm condition spiritually.*7LtMs, Ms 24, 1891, par. 75*

In order to save our souls, shall we place the Lord under the necessity of taking away the snares that endanger us? Is this the way for us to be triumphant overcomers? There is a more excellent way for us, as Christ's soldiers, to overcome. "This is the victory that overcometh the world, even our faith." [1 John 5:4.]*7LtMs, Ms 24, 1891, par. 76*

What influence for good can unconsecrated managers have on those over whom they are placed? The heads of departments in our publishing house should be men who love and fear God, men who increase in knowledge as they learn of Christ, the source of all

knowledge. Unless those in responsible positions daily and hourly consecrate themselves to God, they are not safe men, for otherwise they may accept Satan's suggestions as from God, and thus unfit themselves to distinguish with spiritually-anointed eyes the pure from the corrupt, the sacred from the common. Better, far better, to be stripped of all our possessions, and to be poor, than to fall short of attaining eternal life.*7LtMs, Ms 24, 1891, par. 77*

Those who are self-seeking will not be blessed. But when men accept positions in the office, a place that God has appointed to be a great center of light and wisdom and purity, there is much need that they should often engage in earnest prayer, for there is much work to be done. They should not neglect spiritual and eternal things; for thus they would be separating themselves from the Source of all light and strength. If they undertake to do their work intelligently, realizing that it is God's work, the language of their hearts will be, "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life." [*John 6:68.*]*7LtMs, Ms 24, 1891, par. 78*

Men may advise—and their advice may be good—but Jesus alone can be unto us wisdom, sanctification, and righteousness. The more that business perplexities press upon the soul, the greater is the need of every worker's availing himself of the privileges and opportunities God offers for obtaining spiritual strength.*7LtMs, Ms 24, 1891, par. 79*

The managers in our institutions should be earnest men of prayer, men who possess self-control, and who cling to Jesus, enjoying His perpetual presence. This is their privilege. Their joy may be constantly full. By precept and by example they should be training themselves and educating others for the society of the pure and holy intelligences. Such men are God's noblemen. Such men, like Daniel, practice strict temperance in all things. They are not only men of business, but men of prayer, having power to prevail with God. Such men are missionaries in the highest sense of the term. They gather about them those who bring holy angels into the midst of the workers, and not influences that taint the very atmosphere they breathe.*7LtMs, Ms 24, 1891, par. 80*

The men placed in positions of trust in the office cannot bear the

manifold responsibilities and perform the necessary duties from day to day, unless they seek God as constantly and as earnestly as did Daniel, who, next to the king, stood in the highest position in the court of Babylon. To those who ask in faith, the Lord will grant wisdom to do His work acceptably. *7LtMs, Ms 24, 1891, par. 81*

Those who are connected with the Lord's cause should bear their responsibilities in the fear and love of God, looking constantly to Jesus and all the time doing their work with an eye single to His glory, enquiring at every step, "Is this the way of the Lord." Then their devotion will steadily increase, and they will constantly grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Shall any one pursue a course that would provoke the Lord to cut away from him the objects that interpose between God and His service? *7LtMs, Ms 24, 1891, par. 82*

By beholding Christ we become changed. If the mind dwells upon temporal things constantly, these things become all-absorbing, affecting the character, so that God's glory is lost sight of and forgotten. The opportunities that are within reach for them to become conversant with heavenly things are overlooked. Spiritual life dies. The Lord says of these workers, "They are joined to their idols. Let them alone." [*Hosea 4:17.*] *7LtMs, Ms 24, 1891, par. 83*

Those who are placed in positions of responsibility should empty their hearts of all selfishness and seek to learn in humility and childlike simplicity what the will of the Lord is concerning them. If they fail of placing their trust wholly in God, little by little they find themselves developing an irreligious mold of character and cherishing wrong tendencies that are rapidly gaining in strength. Their spiritual condition seriously affects their work. It is necessary for men constantly to seek God with all their hearts, in order that they may perform their duties aright. But devotion to right principles has come to be regarded by many as being somewhat "old-fashioned" and unnecessary. It seems that a new order of things has been coming in and that the time has passed when men in responsibility should realize that without Christ they can do nothing. By many, Christ is not thought to be a necessity. *7LtMs, Ms 24, 1891, par. 84*

“By their fruits ye shall know them.” [*Matthew 7:20.*] The fruit of the past few years is testifying to the character of the work of unconsecrated men in God’s service. Everything in our publishing house that savors of worldly policy, worldly customs, worldly plans, will prove a snare. The high and holy character that should always be maintained in our institutions is never to be lowered to meet the minds of human beings. *7LtMs, Ms 24, 1891, par. 85*

God desires those who are connected with any branch of His work to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are, and change the order of things. Pray first, before taking up the work of the day. Do not go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord’s hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel. *7LtMs, Ms 24, 1891, par. 86*

The impress of God’s character is to be upon the workers throughout every department. If they seek for heavenly wisdom, God’s promise is sure. He will grant wisdom in answer to sincere prayer. My brethren, strive most earnestly to examine every motive that leads to action. Put no confidence in your own finite judgment. Constantly look unto Jesus, the author and the finisher of your faith. In Him is completeness; with His co-operation you can do God’s work acceptably. Apart from Him, you can do nothing after Heaven’s order. Mere human wisdom always reveals its deficiency. While those who refuse to co-operate with Christ may flatter themselves that everything is in order, they will soon learn that without Christ’s aid there is always incompleteness and imperfection. In the office you need the hand of Christ set more decidedly to the work in every department. You need to be under

the supervision of Him whose power is invincible.*7LtMs, Ms 24, 1891, par. 87*

Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force any one to believe. In the sermon on the mount, He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to command truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. He touched the heart, and awakened the sympathies. What could He have presented more pathetic than the parable of the prodigal son returning to his father's home? What scene could He have portrayed that is more touching than the story of the father who, seeing his son afar off, ran to meet him and rejoiced that he who had been thought dead was indeed alive? And who could have taught truth with more tact than did Jesus at the house of Simon? Simon admitted that Christ must love most him whom He forgave most. O wonderful, wonderful Teacher!*7LtMs, Ms 24, 1891, par. 88*

God calls upon those who are handling sacred things, to remember Nadab and Abihu, who disregarded His command to use only the sacred fire in His service. Through indulgence of appetite, their minds were confused, and they handled the common fire instead of the sacred. I testify in the name of the Lord God of Israel that His sacred work is not to be defiled by workers who mingle common fire with their service in business lines. My brethren, if you heed this entreaty, if you bring permanently into your work the pure, holy principles of heaven, then the great power of God will be your wisdom.*7LtMs, Ms 24, 1891, par. 89*

The Dangers and Results of Following Worldly Policies. (Undated.)

The truth is the truth, but men do not treat it as such in our Office of Publication. There will be in the Office men who will lead into strange paths those whose minds are not firmly established in the principles of present truth. These unconsecrated men will set up false waymarks, and will walk in false paths, because they lack clear discernment. They will manifest a burning desire to confederate, to form rings among themselves in order to sustain one another in the wrong principles they advocate. They will voice one another's words. *7LtMs, Ms 24, 1891, par. 90*

My Instructor slowly and solemnly spoke the following words: "Form a confederacy; to whom they shall say, 'Form a confederacy;' and they shall be broken in pieces." Three times were these words spoken. "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 naught; speak the word, and it shall not stand; for God is with us." [*Isaiah 8:9, 10.*] *7LtMs, Ms 24, 1891, par. 91*

Those who connect with the Office of Publication should be men of sterling principle, men who will look to God daily, men who have learned thoroughly the fact that eternal vigilance is their only means of safety. If those who will be chosen to connect with the Office, choose to confederate with others to do the works that are now being done there, they will lose their integrity. Whoever dares to seek counsel of God and to put not his trust in the pretended purity and false piety of some of the workers now in the Office will find it exceedingly difficult to maintain right principles; but the only safe course for any to pursue is to work in accordance with gospel principles and to allow nothing to swerve him from them. *7LtMs, Ms 24, 1891, par. 92*

Reconversions must take place, else many of those in positions of responsibility can no longer be trusted. Some have no realization of the spiritual fall they sustained when they left their first love. It is not of the least value with God for a man in a responsible position to give a mere assent to truth. It is truth in the heart that He values. Concerning those who claim to be in His service, He inquires, "Is the truth in their hearts? Are they sanctified through the truth? If not,

how can they withstand the subtle temptations that Satan conceals beneath the gloss of an outward semblance to right principles?" *7LtMs, Ms 24, 1891, par. 93*

Men of determined purpose and strong willpower have brought perverted principles into the institution. The precepts and example of ungodly men have created a malarious atmosphere about their souls that will make them sick unto death, spoiled for the Lord's service. God bears with all this pretense at serving Him and still mercifully offers to these men opportunity for repentance and reformation. *7LtMs, Ms 24, 1891, par. 94*

Ms 25, 1891

A Risen Saviour

NP

1891

This manuscript is published in entirety in *18MR 54-56*.

What Christ died to begin in redeeming man, He will carry out. Let us consider [that] we have not a Saviour dead in Joseph's new tomb, but a living Saviour; and all who will comply with the conditions prescribed and lay hold upon the help provided, will be overcomers. "Wherefore take unto yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [*Ephesians 6:13.*]7LtMs, Ms 25, 1891, par. 1

We must not talk and think and magnify the power of Satan, but talk of the confidence we have in Jesus Christ. Let the love, the inexpressible love, of Jesus so be presented in our own minds and cherished that we can communicate it to the other minds, and clear away all their distrust, and lay hold of the riches of the grace of Christ, and we "are complete in him." [*Colossians 2:10.*] He has arisen, and over the rent sepulchre of Joseph He proclaims, "I am the resurrection and the life." [*John 11:25.*]7LtMs, Ms 25, 1891, par. 2

It was to make an inroad on the territory of Satan and dispute his usurped authority and reclaim the kingdom unto Himself that Christ died. With the shout of a monarch, who has clothed himself with zeal as a cloak, will He fight His antagonist, the prince of darkness, and win back the kingdom Satan claims as his own rightful dominion. And Christ will receive and pardon every rebel who returns to His allegiance, as a trophy of the might and glory of this wonderful plan of redemption. Light, light! We will talk light and not darkness any more. If you talk darkness, you will have darkness; if you talk light, you will have light.7LtMs, Ms 25, 1891, par. 3

This meeting bore the imprint of heaven. We were anxious to present, and to leave on every soul, [the truth] that feeling [is] no

criterion of our advancement in spirituality. The Word of God must be studied and practiced, and it will be a solid rock under [our] feet. Some words were spoken by the inexperienced ones. They expected that Sister White would tell all of them of their faults, and in a manner that would strike terror to their souls. I told them that I had such a work to do as the Lord gave me. Some individual cases had been presented before them; but my work was to deal in general principles. I wish I could give more particulars, but my time is narrowing down to a point.*7LtMs, Ms 25, 1891, par. 4*

We have earnest work to do for the Master. I am so sorry that any of our people should sustain Dr. Burke by giving him their patronage. [They] should not place themselves in connection with any man that has pursued the course that he has done, whatever may be his calling or apparent success, for in thus doing, they make themselves serve with his sins, and the Lord is not pleased with their course of action. The Lord's Spirit has been grieved by the unstable course pursued by some of those who profess to believe the truth. Is Dr. Burke on the Lord's side or on the enemy's side? Is he working in harmony with the heavenly intelligences, is he laborer together with God? No! No!*7LtMs, Ms 25, 1891, par. 5*

When our people have so little discernment that they will strengthen the hands of him who lies and continues to do evil, they make themselves accountable for his evil course. God is not with him. In the judgment some things will be seen that men do not now discern; then will they be ashamed [for] linking up with such influences. [When] any one has a burden of God in love to his soul to try to recover him from the snare of Satan, then they may do this, and God will give them grace that they will not [endanger] their souls. But when men and women will take the side of those who are working against the truth, the Lord will not keep them.*7LtMs, Ms 25, 1891, par. 6*

Those who walk through the world trampling upon the laws of God and righteousness, and [those who] link up and associate with them, will be partakers with their evil doings. Some will fabricate reasons for welcoming them, as inclination to cover their course of action; but it is not a necessity that God creates. Come out from among them, and be separate, and touch not the unclean, and I will

be a Father to you and ye shall be My sons and daughters, saith the Lord Almighty. There is caution to be exercised. Now we cannot come into willing association and intercourse with the workers of evil unless we catch their spirit. They may appear as an angel of light and deceive the very elect; but none need in this particular to be deceived. *7LtMs, Ms 25, 1891, par. 7*

The words of Paul are appropriate in this case: "Have no fellowship with the unfruitful works of darkness." [*Ephesians 5:11.*] *7LtMs, Ms 25, 1891, par. 8*

Ms 25a, 1891

The Publishing Work

NP

1891

Portions of this manuscript are published in *2SM 191-194*; *OHC 116*; *1MR 263-264*. + 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.

The publishing institution was arranged under the special supervision of God; but the history of the children of Israel is being repeated—they forsook God’s ways and followed their own wisdom. Men in responsible positions are entrusted with the molding and fashioning of a great work after Christ’s order. They need to take heed that nothing shall interpose between their souls and God, and thus lose sight of God’s will and way. By so doing they will introduce ways which will lead men to affiliate with the world. *7LtMs, Ms 25a, 1891, par. 1*

The Lord would have Bro. _____ receive from Him an education and training, that in his position of trust he may not mar the sacred work of God. He is handling a most important work; he is in connection with sacred things. If he seeks wisdom of God, he will become transformed in character. He will grow in efficiency if he keeps ever before him the way of the Lord to do justice and judgment. He has lost much in not consecrating himself fully to God in his own home life. He needs, in his family, to keep in touch with the Lord Jesus Christ. He needs to hold himself under the very best and holiest influences, that the good in his character shall become prominent. But he has been turning his face away from God. The enemy began his work in so subtle a manner that it did not appear to be the work of the enemy. *7LtMs, Ms 25a, 1891, par. 2*

In Satan’s masterly working with the human mind, his true character is scarcely discerned, for he clothes himself as an angel of light. But his suggestions, if followed, result in bearing fruit of a very

dangerous quality. Its appearance, to the finite judgment, is flattering as a higher form of good; but it is the deceiving power of the enemy, the working of the mystery of iniquity. "By their fruits ye shall know them." [*Matthew 7:20.*] *7LtMs, Ms 25a, 1891, par. 3*

It is not safe, Bro. _____, for you to separate yourself from the means of grace. Will you leave the work of the Lord to accept a tempting bribe? Shall worldly calculations come in and fill your mind, absorb your thoughts, until you have separated yourself from God? You have started a course of action which will influence others to work in a wrong direction to obtain higher wages. *7LtMs, Ms 25a, 1891, par. 4*

Said the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [*Galatians 6:14.*] You may glory in the cross of Jesus Christ. Its efficacy, its saving power, is without a parallel. The scenes of Calvary are never for a moment to lose their force upon the human mind. Your only safety lies in contemplating them with a determined purpose. *7LtMs, Ms 25a, 1891, par. 5*

It is time for you to consider what you individually discern in this cross of Calvary. Do you behold <Jesus> as one in whom your hope of eternal life is centered? In Him dwelleth all the fulness of the godhead bodily: yet He is dying in agony upon the cross. Read in this infinite sacrifice the evidence, and measure the love of God for man. Behold in this testimony to the world God's abhorrence for duplicity and sin. From the manger to Calvary, <the Saviour's> life was continual self-denial, self-sacrifice, and humiliation. What was this for? He for our sake became poor, that we, through His poverty, might be made rich. Rich in earthly treasure? in houses and in lands? No, Christ had in view the eternal inheritance. *7LtMs, Ms 25a, 1891, par. 6*

Not only in the future life, but in the present also, the richest blessings are promised to those who are obedient and faithful to God's commands. *7LtMs, Ms 25a, 1891, par. 7*

Jesus gave Himself that He might bring life and immortality to light. Eternal life in the kingdom of Heaven! What human mind can comprehend it? What imagination can lay hold upon it? It is a grand

subject for contemplation. Jesus gave His life for you; what are you giving to Him? Are you denying self? Are you lifting the cross and bearing it, following Jesus through evil as well as through good report? Are you keeping the great Pattern in view? When God gave His Son to our world, He gave with Him all the treasures of heaven. Every man through faith has a right to these treasures; they will qualify him for usefulness and duty to the glory of God.*7LtMs, Ms 25a, 1891, par. 8*

As long as the cross of Christ is kept in view, there will be a divine impulse to render to God body, soul, and spirit. As men partake of the spiritual, they will discern the evil working of the enemy; they will avoid his snares. Men who have no depth of Christian experience, when brought into contact with influences deleterious and dark as the plottings of Satan always are, make none with whom they associate better or holier.*7LtMs, Ms 25a, 1891, par. 9*

The case of _____ has been as leaven introduced into the publishing house, to create a state of things which is not after God's order. Satan sees that his device takes well. He will pursue this line of working, that God's institutions, which should take the lead in self-denial and self-sacrifice, should be leavened with the same spirit that led Lot to choose Sodom as his home. Sodom, with all its wealth, all its attractions, all its loveliness, did not make Lot richer; the fire consumed all his gains, and he went out empty-handed. Notwithstanding the light that God has given them, they are turning from the plain words of counsel from the Lord, and are doing according to human imaginations and desires. They selfishly, avariciously take all they can get for their labor, gathering in from any source without regard to justice. They have not the mercy and the love of God.*7LtMs, Ms 25a, 1891, par. 10*

This spirit cultivated is the same spirit manifested by Judas. He firmly set himself not to be changed in his course of action by the lessons and example of Christ. Light was coming in to him in every lesson, but he did not heed it. These men, with the light God has been giving them for years, know that their course is not in harmony with His plans. No excuse which they can render will stand the test of the judgment.*7LtMs, Ms 25a, 1891, par. 11*

The Lord has presented before me that Bro. _____ is in a dangerous position. He is separating from God. His mind is wholly absorbed in earthly enterprises, while the heavenly has scarcely a thought. The Lord is soon to come in the clouds of heaven with power and great glory to take to Himself those who are laborers together with Him. No others will enter the pearly gates of the city of God. The gospel of Jesus Christ is a new and quickening power. The heart must be cleansed and rid of its idols.*7LtMs, Ms 25a, 1891, par. 12*

The publishing work has been founded in sacrifice; it has been maintained by the special providence of God. We started it in great poverty. We had scarcely enough to eat and wear. When potatoes were scarce, and we had to pay a high price for them, we supplied their place with turnips. Six dollars per week was all we received for the first years of our labor. We had a large family; but we brought our expenses within our means. We could not purchase all that we desired: we had to bind about our wants. But we were determined that the world should have the light of present truth; and spirit, soul, and body were interwoven with the work. We worked early and late, without rest, without the stimulus of wages.*7LtMs, Ms 25a, 1891, par. 13*

My husband and myself consecrated ourselves to God to be guided by His Holy Spirit in connection with the office. I was assured that if we lost our first love, Jesus would not, could not, bless us with His counsel, that if we took upon us responsibilities in our own strength, and exercised our own judgment, we should be left to our own wisdom, which is foolishness. We were to work in God, to keep all our spiritual faculties alive, to keep ourselves under the steady, invigorating beams of the Sun of Righteousness, for Christ has said, "Without me ye can do nothing." [*John 15:5*].*7LtMs, Ms 25a, 1891, par. 14*

And God was with us. As prosperity attended the publishing work, the wages were increased, as they should be. While [I was] in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, This will not work; <it will be necessary for some to> receive higher wages than this. <But>

double this amount should not be awarded to any man connected with the office, for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to the few is the world's plan; <while others, in every way as deserving, receive far less. This is not justice.>7LtMs, Ms 25a, 1891, par. 15

The Lord will have faithful men who love and fear Him connected with every school, every printing office, health institution and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven. "All ye are brethren." [Matthew 23:8.]7LtMs, Ms 25a, 1891, par. 16

A few should not demand large wages, <and such wages> should not be presented as an inducement to secure ability and talents. This is placing things on a worldly principle. The increase of wages brings with it a corresponding increase of selfishness, pride, display, self-gratification and needless extravagance, that the people who do their utmost to pay their tithes and present their offerings to God do not have. Poverty is seen in all their borders. The Lord loves the one just as much as the other, with the exception that the self-sacrificing, humble, contrite souls who love God and strive to serve Him are ever kept nearer to the great heart of infinite love than the man who feels at liberty to have all the good things of this life.7LtMs, Ms 25a, 1891, par. 17

I have had many testimonies in regard to the point that we are not to copy the world's standard. We are not to indulge our inclination to <grasp all we can possibly obtain, to> spend our means in dress and luxuries of life as do the worldlings. It makes us not one jot happier to live to please ourselves. The unnecessary outlay of means is robbing the treasury of God; and some one has to supply the deficiency. The facilities for building up the kingdom of Christ in this world are greatly limited because men rob God in tithes and offerings.7LtMs, Ms 25a, 1891, par. 18

Let not the idea prevail for a moment that a man's power to command high wages is a measure of his value in the sight of God as a worker. In the eyes of the world a man's value is estimated by

“How much is he worth <in property?>” But heaven’s books register his worth in proportion to the good he has accomplished with the means he has had entrusted to him. In the fear and love of God, with his talents wholly sanctified to advance the glory of God, man can and will show his true value. Only when the reward is given to every man as his work shall be estimated in the judgment, can it be known how much he has sent before him to heaven. *7LtMs, Ms 25a, 1891, par. 19*

For years my testimony has been borne against the meager sum paid to some of our ministers. Inquire, <search> into the books, and you will find that there has been very close dealing with some of our ministers. The auditing committee need to <understand their business and> have the mind of Christ. There are some men of narrow minds on this committee, men who have not a true idea of the self-denial and self-sacrifice required of the minister of God. They have no true estimate of what it means to leave home, wife and children, and become missionaries for God, to labor for souls as they that must give an account. A true minister of God will turn his whole life into a sacrifice. *7LtMs, Ms 25a, 1891, par. 20*

While at Salamanca, New York, in November 1890, there were presented to me many things. I was shown that there was coming into the office a spirit that God did not approve. While some accept large wages, there are others who have labored at their post faithfully for years who receive very much less. I have been repeatedly shown that God’s order is not to be broken down and the missionary spirit extinguished. *7LtMs, Ms 25a, 1891, par. 21*

Many say, I feel quite relieved when I know that Sister White is in Battle Creek. She knows how the work ought to be, for the Lord has been making known His will to her for many years. We have in the past been much worried lest after Elder White’s removal from the work, men should be placed in important positions who had no experience in the rise and progress of the work, and who are ignorant of the ways and means that God has used in building up our institutions. These would bring in a selfish, worldly spirit that would mold the work and workers, and cause God to turn His face from His people. *7LtMs, Ms 25a, 1891, par. 22*

Some feel that there should not be the slightest misgivings, for if the Lord sees things taking a wrong course, He will give testimonies through Sister White. But I have had questions asked me in regard to the wages paid our workers of which I have had no knowledge. I know there are those who practice much self-denial to pay their tithes and make offerings to the cause of God.*7LtMs, Ms 25a, 1891, par. 23*

Those who stand at the head of the work should take such a course that they can unblushingly say, Come, let us act mutually in this work which was commenced in a sacrifice, and is supported by a continual self-denial. The people should not excel those who stand at the head of our institutions in practicing economy, and binding about their wants. It is those men who receive high wages who make very little offerings to the cause. Let the people who strain every nerve and muscle to lay by their tithes have a knowledge of the large wages paid to the workers in the office, and their confidence and faith will be shaken. When you call for donations, there will be no response.*7LtMs, Ms 25a, 1891, par. 24*

There are some persons who have never brought retrenchment and self-denial into their daily lives. These have dishonored God, injured themselves, and uprooted the confidence of God's people in them. Through their unsanctified influence all the ministry is misjudged. When the auditing committee are of that class of men who know by experience something of what it means to deny self, to pinch and economize, they will solemnly consider every case. The minister is worthy of his hire; and if he puts in his time to the best of his ability, his wages are just as much earned as those of the man who is a carpenter, a blacksmith, or a school teacher. If he is a man in whom you have not confidence to do the work required of a shepherd of the flock, then tell him that you are not satisfied with his work and why; but just so long as he gives his time as an accepted minister, pay him his wages. God will hold such to account for withholding from His servants their dues.*7LtMs, Ms 25a, 1891, par. 25*

Is it just and well-pleasing to God to have a portion do all the self-denial, all the self-sacrificing, that those who enter into other men's labors should reap bountifully of that upon which they have bestowed no labor? Some accept large wages, while others who

have labored faithfully at their post for years receive very much less. I have been repeatedly shown that God's order is not to be broken down, and the missionary spirit extinguished. *7LtMs, Ms 25a, 1891, par. 26*

Money-getting is the reward of a certain class of ability. But who gave these talents? It was God: and He gave them to be used for His glory. The same infinite One who gave Jesus Christ to our world, "Who for our sakes became poor that we, through his poverty, might be made rich." [2 *Corinthians 8:9*.] Then what is the position of the follower of Christ? "He that will come after me, let him deny himself, and take up his cross daily, and follow me, so shall he be my disciple." [See *Luke 9:23*.] Who are following Christ? Who are His true and loyal workers? Those who have the anointing of the Holy Spirit are alone safe to handle sacred things. We are embraced in the promise, "For the promise is unto you and to your children, and all that are afar off, even as many as the Lord our God shall call." [*Acts 2:39*.] With David they may say, "I put the Lord always before my face: he is on my right hand, I shall not be moved." [*Psalms 16:8; Acts 2:25*.] *7LtMs, Ms 25a, 1891, par. 27*

I have been shown that men, if they assume responsibilities in connection with the work of God in any of our institutions, cannot be safe unless they realize <the> holy, character <of the work.> It is not then the time to cease your piety, your devotion. You need to humble your soul in contrition before God <every day,> and serve Him with heart and strength. It is then you need to place yourself in the channel of light. It is not a wise thing for a general going into battle to throw away his weapons of warfare. If there is a time when men need to preserve their connection with God, it is when increased responsibilities are resting upon them. It is important that they be armed and equipped with, not a little part of the armor, but with the whole armor of God. Every piece is essential. *7LtMs, Ms 25a, 1891, par. 28*

Every man upon whom is placed responsibility should be of sterling integrity: who will not be bought or sold. Satan will offer the temptation: "All this will I give you if you will do this or that." [*Matthew 4:9*.] But Christ has said, "What shall it profit a man if he gain the whole world and lose his own soul?" "He that saveth his life

shall lose it; and he that shall lose his life for my sake shall find it” (or secure it unto life eternal). [*Mark 8:36, 35.*] The Lord help us to remember that we must all stand before the judgment seat of God, and render an account. Jesus has revealed to us the Father, manifested Him so clearly that in looking upon Christ we look upon the Father. We see God in the simple, loving life of Christ. Thus the human agent is to represent the character of Christ. *7LtMs, Ms 25a, 1891, par. 29*

The Lord wants men at the head of His work who will not be bribed or forced. When the army of Gideon was <divided,> it was those only who were intent on the one great object before them, that could go to the battle and triumph with Gideon. Those who do not feel that they can do this, should not be held to their positions. It is no cause for wonder that there will be connected with our institutions and work those who are unworthy. But these are to be tested and proved. “By their fruits ye shall know them.” [*Matthew 7:20.*] I have seen that there has been, and will continue to be, those among our workers who do not feel their need of Jesus at every step. They think they cannot take time to pray and attend meetings. They have so much to do they cannot find time to keep their souls in the love of God. When this is the case, Satan is on the ground to supply the vacuum and create <vain> imaginations. Thus the soul is led to plan and devise without the Master Worker. *7LtMs, Ms 25a, 1891, par. 30*

The Lord wants wise, God-fearing men who possess Christlike characters, men who will remember that Christ is their example, and who trust in and depend upon the Lord for guidance. He wants men who see the work in its greatness, and who understand the principles that have been interwoven in it from its rise, men who will come to the front in a case of emergency. God will not have a forced service. He will not have a worldly order of things come in to fashion and mold the work in altogether different lines from those He has been marking out for His people for the last forty years. The work must bear the character of its Originator. *7LtMs, Ms 25a, 1891, par. 31*

God wants men that keep His way, that do justice and judgment. To these He can be constantly imparting wisdom as He did to Daniel.

Men whom God is teaching and leading <will give> evidence <that they possess> the meekness and lowliness of Christ. Men are now in positions of trust who need the converting power of God upon them every day. Jesus longs to bestow upon them His transforming grace. *7LtMs, Ms 25a, 1891, par. 32*

“There are many devices in a man’s heart; nevertheless, the counsel of God, that shall stand.” [*Proverbs 19:21.*] “Commit thy way unto the Lord, and thy way shall be established.” The Lord wants to drain His ministers and workers of self, so that He can impart to them His Holy Spirit. They will never be successful, notwithstanding their highest qualifications of education and experience, unless they have an indwelling Saviour. They must first take a low place before God, and be imbued with His Spirit, if they would have an influence with their fellow men. Then right conduct is secured in all places and under all circumstances. They will not be selfish, impatient, and uncourteous; for when they act thus, they plainly say, I have not put the Lord always before me; I have not Jesus by my side; it is self I am serving today. Those <who abide in Christ> will have an experience of the highest value; they will be a blessing to others. Their earnest, whole-souled prayers will be heard, and light, Heaven’s light, will come to them. Such cannot but shine as lights in the world, reflecting to all with whom they associate the treasures of the future glory. *7LtMs, Ms 25a, 1891, par. 33*

Men may forget for a time that God has given light in reference to His work. God has designed that the testimonies shall hold their place in the work as a beacon light from heaven. Satan has made decided efforts to make of none effect the counsels of God through the testimonies. They have been lightly esteemed, disregarded, ignored; but they will still live to testify the right way, to reprove and correct those pursuing a wrong course of action. God will make Himself known in His work. When He works by His Holy Spirit through faithful men like Caleb, the careless and unbelieving are brought to repentance. Suspicion and alienation are gone; the faith is established. Faith and love bind heart to heart. *7LtMs, Ms 25a, 1891, par. 34*

The Lord is in need of faithful Calebs in every department in the

office—men who will not keep silence when they see things moving contrary to the purpose of God, even though their position may be at stake. Thus they may become laborers together with God, and heavenly angels will co-operate with them in this work. There is constant need of private communion with God. We must take in the Spirit of Christ if we would impart it to others. We cannot meet Satanic and human agencies combined unless we spend much time in intercourse with the Source of all Strength.*7LtMs, Ms 25a, 1891, par. 35*

There are times when we should get away from the sounds of earthly toil and human voices, and in retired places listen to the voice of Jesus. Thus we may taste of His love and imbibe His Spirit. Thus we <shall> learn to crucify self. This course of action may seem impossible to the human mind. I have not time, you may say. But when you consider the matter as it really is, you lose no time, for when you secure the power and grace that come alone from God, you do not accomplish the work. It is Jesus who is the real worker. “Without me,” says Christ, “ye can do nothing.” [*John 15:5.*] Yet how many attempt to do something in their own human wisdom. The finite judgment is foolishness. We need our Heavenly Counselor at every step.*7LtMs, Ms 25a, 1891, par. 36*

“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 that exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*] The Lord would not have us trust in human talent and qualifications. He would have us feel the importance of a living connection with Him, the reservoir of all power and glory.*7LtMs, Ms 25a, 1891, par. 37*

Reflection and earnest prayer will inspire to holy endeavor. The soul in communion with God will become one with Christ, as Christ is one with the Father. As this transformation of character takes place in the believer, he will be grieved to see the frivolity and unchristian course of others. As it is the nature of light to reveal marked contrast with darkness, so the lives of those who have the Spirit of God contrast with that of the unbeliever. The truth has a renovating

power in converting and transforming the character, that the church may be presented to God a glorious church, without spot or wrinkle, or any such thing.*7LtMs, Ms 25a, 1891, par. 38*

As the children of Israel were brought up from the land of Egypt to keep the law of God, so in these last days the Lord is separating from the churches and the world a peculiar people, zealous of good works. They are to be unlike any other people; the Lord is to be their acknowledged ruler. The words that God gave to Moses to speak to the children of Israel are appropriate to His people now to whom He has given great light. Read *Deuteronomy 7:8-9.7LtMs, Ms 25a, 1891, par. 39*

The love of Jesus in the soul will lead men to value every soul for whom Christ had died. The religion of Jesus Christ ignores both rank and caste, worldly honor and riches. It is character and devotedness of purpose that have high value with God. Angels of God are watching the development of character and weighing moral worth. God does not take side with the strong and earthly favored. Far from this; He allows no trampling upon the poor and needy and oppressed. He demands that everyone of His followers shall be men and women of tender sympathy and pitying tenderness.*7LtMs, Ms 25a, 1891, par. 40*

The poor, the unfortunate, the sick and the suffering are in the world to test the character of human beings. If the love of Christ is in the heart, His followers will be loved, in whatever position in life they may be. Living in daily communion with God, we shall learn to place God's estimate upon men; we shall learn to respect and honor those whom God respects and honors. *Isaiah 57:15; Psalm 51:16, 17; 138:6; Isaiah 66:2.* "But unto this man will I seek, even to him that is poor and of a contrite spirit, and trembleth at my word."*7LtMs, Ms 25a, 1891, par. 41*

"Finally, my brethren, be strong in the Lord and in the power of his might." [*Ephesians 6:10.*] Here is our efficiency. "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.*] Then let not man pursue a course where he will have less of Jesus Christ. If he is exalted to a position of responsibility and trust, he must reveal to the world that he has a

deeper piety, a more earnest faith, more zeal as a witness of the grace of Christ.⁷*LtMs, Ms 25a, 1891, par. 42*

Unless we have a constantly increasing growth in grace and the knowledge of our Lord and Saviour Jesus Christ, we are not fit for the work. "Put ye on the whole armor of God, that ye may be able to stand against the wiles of the devil." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day;" and having done all on your part to co-operate with God, to "stand." [*Ephesians 6:11-13.*] *V. 13-17.7LtMs, Ms 25a, 1891, par. 43*

Ms 26, 1891

The Orphans' Home

NP

1891

Formerly Undated Ms 80. Contains formerly Undated Ms 7a. This manuscript is published in entirety in *MMis 06/1891, 07/1891*.

We have long felt that there was among us great need of an orphans' home. We have seen the widowed mother with her fatherless children working far beyond her strength, in order to keep her little ones with her and prevent them from suffering for food and clothing. Many a mother has died from overexertion. And how little has been done by us as a people for this class! Have we not come far short of our duty? We are not doing as much as is done by other denominations, when in view of our faith, it is right that more should be expected of us than of others.⁷*LtMs, Ms 26, 1891, par. 1*

Those who have the good things of this life, were they unselfish, were they Christlike, would feel it a solemn duty to help these struggling ones in their time of perplexity, want and bereavement. The Lord has placed in the hands of His agents here upon earth sufficient [means] to help the needy, so that if each of His agents should work unselfishly, as Christ worked, none need suffer for the necessities of life, nor would any be left to hunger for words of tender sympathy. But selfishness and pride say, "Pass them by; if you attempt to help all who need help, you will have your hands full and your hearts full." Hearts full of what? Of the pitying love and tender human kindness and sympathy of Christ. Is not this fullness far more desirable than to have the heart full of self-love, self-caring, self-exaltation? Let the mind of Christ become your mind, and the works of Christ become your works, and then you will keep the fast that Isaiah describes:⁷*LtMs, Ms 26, 1891, par. 2*

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens?" [*Isaiah 58:6*.] Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by

sharing with them the good things that God has given you. Thus you will be doing the very work the Lord means for you to do. "Let the oppressed go free." Do not rest till you break every yoke. It is not possible for you to neglect this, and yet obey God.*7LtMs, Ms 26, 1891, par. 3*

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" [*Verse 7.*] How much of this hiding has been done! How many have closed the eyes and locked the door of the heart, lest a softening influence should prompt them to works of kindness and charity! The work of Christ never ceases. His tender love and goodness are inexhaustible; His mercy is over all the children of men.*7LtMs, Ms 26, 1891, par. 4*

The Lord Jesus means that you shall be blessed in imparting to His needy, suffering ones. He has made men His co-partners. "We are laborers together with God." [*1 Corinthians 3:9.*] Has not Christ, by both precept and example, plainly taught us what we should do? We are to work, imbued with His Spirit as we look to the cross, ready if He bids us, to leave all for His sake. He who lives to please himself is not a Christian. He has not been created anew in Christ Jesus.*7LtMs, Ms 26, 1891, par. 5*

Every hour, every moment is precious, charged with eternal responsibilities. The Christian no longer lives for selfish gratification, for vain display to create envy in others who are not as well situated as himself. He is God's agent to do God's work. No other being in the universe has the claim to him that Jesus has. He is a purchased possession. All his future existence is the Lord's; he has been bought by the costly price of the blood of the Lamb. He is to devote himself unreservedly to Christ; his thoughts, his words, and all his works are to be subject to the will of Christ.*7LtMs, Ms 26, 1891, par.*

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The world's Redeemer, the Householder, entrusts His goods to His own servants, but not for them to invest and use extravagantly for themselves. Money, possessions, intellect, are but lent us to be held as a precious trust for the service of Christ. Reason, ability,

knowledge, affection, property have been received from Jesus, <and are> to be used with wisdom to bring honor and glory to His name. In life and character the Christian is bound up with Christ in the plans of mercy for the great work of blessing humanity. His character is to be a reproduction of the character of Christ. The unselfish, self-sacrificing life of Jesus is to be copied by every soul who loves the Redeemer. *7LtMs, Ms 26, 1891, par. 7*

As union is strength, the Source of all power, of all goodness, mercy, and love, takes finite human beings into co-partnership with Himself for the purpose of combining His divine power with human agencies, to diffuse His influence and extend it far and near. And every believer in Christ is to stand as His worker, to do His bidding. Under the transforming influence of His grace, there will be a constant exercise of sympathy and forbearance; there will be a holy emulation to support the weak, to aid the suffering members of Christ's body. *7LtMs, Ms 26, 1891, par. 8*

When one is allied to Christ, a partaker of the divine nature, his interest is identified with that of all suffering humanity, and he is working in the same line with heavenly intelligences. There is no exalting of self and certain favored ones, and saying to others, "Sit here at my footstool." [*James 2:3.*] We must stand as God's <servants,> independent of the world, yet constantly shining as lights in the world, ever presenting, both in profession of faith and in the practice of good works, a representation of Christ. *7LtMs, Ms 26, 1891, par. 9*

The Christian's life will testify that he is governed by other laws than those which the world obeys—laws of a higher order than those which control the lovers of the world. Oneness with Christ enables men to wield an influence far above that of the renowned of this world. While copying the example of Christ, they have, through His grace, power to benefit the church and the community. Their influence is felt just in proportion to the distinctness of the line of demarcation which separates them in spirit and principle from the world. *7LtMs, Ms 26, 1891, par. 10*

As Christ's workers we have done much in a heartless, compulsory way. We want now to hide in Jesus and separate all selfishness

and vanity from our work. We should do nothing by halves. Entire consecration is required. Keep to the self-denying, self-sacrificing side of the line. Step not into the path of self-aggrandizement. Do not live a life of selfish indulgence. Let the line of demarcation between the church and the world be plain and distinct, so that it can be discerned by both men and angels.*7LtMs, Ms 26, 1891, par. 11*

The will of God our Creator is to be made manifest in us as Christians, not only in the name we bear, but in our life of self-denial. The world, who refuse to accept this Man Christ Jesus to reign over them, are enslaved by a tyrant, even Satan; but let Christians show that they are sons and daughters of the heavenly King. They are to give evidence that they [are] influenced and controlled by unselfish principles. All their purposes and pursuits should stand in distinct contrast to the <pride and> selfishness of the world.*7LtMs, Ms 26, 1891, par. 12*

The heart is ever inclined to the concerns and objects of the world; but we must hear and obey the voice of God. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [*2 Corinthians 6:17, 18.*] "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [*1 John 2:15.*] "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ... For ye are dead, and your life is hid with Christ in God." [*Colossians 3:1-3.*]*7LtMs, Ms 26, 1891, par. 13*

The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling your attention to a holier world than this. It is the medium of a constant communication with the world of light; constantly the mind is drawn away from the earthly to the heavenly, surveying the attractions [of] Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this world in their affections and their pursuits. They will be in the world, but not of the world, moving among men as pilgrims and strangers, seeking a better country, even a heavenly. And by their influence they will take others with

them. *7LtMs, Ms 26, 1891, par. 14*

I call your attention to the sure results of heeding the Lord's admonition to care for the afflicted: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Is not this what we all crave? Oh, there is health and peace in doing the will of our heavenly Father. "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [*Isaiah 58:8-11.*] *7LtMs, Ms 26, 1891, par. 15*

Let Christians now repent before God of their half-hearted work. Let <them regard> themselves as only threads in the great web of humanity and without delay redeem the time and represent to the world a pure, unselfish benevolence. Representing in character the attributes of Christ, they may carry forward to a glorious completion the work which He left them, of reconciling the world unto Himself. *7LtMs, Ms 26, 1891, par. 16*

Brethren and sisters, I ask you carefully to consider the matter which is now presented before you, in the proposal to erect an orphans' home. Think of the wants of the fatherless and motherless. We have long desired to see an enterprise set on foot for the care of these helpless ones. Dr. Kellogg has felt his heart stirred as he has witnessed the suffering of the orphans, and he has felt that something must be done, and done now. So far as it was in his power, he has made a home for the homeless. He and his good wife have at the present time a large family of children of different ages for whom they are caring. *7LtMs, Ms 26, 1891, par. 17*

A good move was made at the last General Conference in the presentation of the subject to our brethren assembled and in the decision that an orphans' home should be established. Now that an

impetus has been given to the work by those who realized the great need, let every one stand ready to act a part in helping it forward.*7LtMs, Ms 26, 1891, par. 18*

The Lord said to Peter, "Feed my lambs." [*John 21:15.*] This command is to us, and the orphans' home is to aid in its fulfillment. It is not designed in this enterprise merely to provide food and clothing for the homeless ones, but to place them under the care of teachers who love and fear God, and who will educate them in the knowledge of God and His Son.*7LtMs, Ms 26, 1891, par. 19*

Workers are needed here. The Lord Jesus Christ calls for men and women who are large-hearted, and inspired with enthusiasm at the cross of Calvary. The cause of humanity calls for those who are cultivated and self-sacrificing who will work as Christ worked. There is plenty of material in our ranks, persons who only wait to be called into active labor.*7LtMs, Ms 26, 1891, par. 20*

And there are many orphans who need our help. Take these children and present them to God as a fragrant offering. Ask His blessing upon them, and then mold and fashion them according to Christ's order. Will our people accept this holy trust? Because of <our> shallow piety and worldly ambition, <shall> those for whom Christ died <be left> to suffer, to go in wrong paths? Let there be serious thought on this matter.*7LtMs, Ms 26, 1891, par. 21*

Who are qualified and will offer themselves for a service that is commended of God? We want not novices, but workers who have the Word of God abiding in them, whose principles are drawn from the Bible, the expression of the divine wisdom. We want those who will teach as Jesus taught, in simplicity, for this will give solidity to the character of children and youth. We want teachers who will bring them up in the fear and admonition of the Lord, educating with kindness and love, leading on in the wisdom of God from strength to strength.*7LtMs, Ms 26, 1891, par. 22*

Teachers are needed who will not lead the children and youth into fashionable, artificial life, which with its false ideas of happiness and character, would press with cruel force the very life out of children. The eye is to be fixed, not on the world's maxims, but upon Jesus. Those who learn of Jesus can teach the way of the Lord. God's

Word is the rule of action, and the Lord will come very near to those who undertake this most important <solemn> work.*7LtMs, Ms 26, 1891, par. 23*

As the homeless and helpless ones are placed where they can obtain knowledge and happiness and virtue, and become sons and daughters of the heavenly King, they will be prepared to act a Christlike part in society. This is the vocation for which they are to be educated—in their turn to help the needy, to work for the orphans. Thus the good work will be perpetuated and extended. Is not all this missionary work in the highest sense? While the gospel is to be carried to those afar off, those also that are nigh should receive attention.*7LtMs, Ms 26, 1891, par. 24*

Another object to be had in view is to provide a place of rest for our ministers who through age or illness are unable to labor. This matter has been neglected. Our people have not felt, as they should, the necessity of making arrangements to care for the ministers who through labor in the cause of God become feeble and cannot longer bear the burden and heat of the day.*7LtMs, Ms 26, 1891, par. 25*

As we travel, we see generous provision made for the veterans who fought in the war for our country. These men bear the scars and life-long infirmities that tell of their perilous conflicts, their forced marches, their exposure to storms, their suffering in prison. And all these give them a just claim upon the nation they helped to save—a claim that is recognized and honored. But what provision have Seventh-day Adventists made for the soldiers of Christ? While we plead for a home for the orphans, we urge also that a ministers' home be provided. This matter has been referred to again and again, but no decided action has been taken in reference to it. As a people we should feel that we have a duty to do in this matter. Every church member should feel an interest in all that concerns our human brotherhood and our brotherhood in Christ. We are members one of another; if one member suffers, all the members suffer with him.*7LtMs, Ms 26, 1891, par. 26*

Our ministers who labor earnestly, forgetful of self, to win souls to Christ, and who sink down in the battle, wearied and ill, must not be

left to struggle through life in poverty or to feel that they are paupers. Often ministers are appointed to a field of labor <which they know is> detrimental to health; but they venture, hoping to be a help and blessing to the people, and not willing to shun trying places. After a time, they find their health failing, and they must have a change of climate, and even a change of work. Often this is tried without bringing relief; and now what are they to do? *7LtMs, Ms 26, 1891, par. 27*

With what pleasure and restful peace would the worn and weary laborer look to a quiet home where his just claim to its hospitality would be recognized! *7LtMs, Ms 26, 1891, par. 28*

“If there be among you a poor man of any of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother: but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. ... Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works and in all thou puttest thine hand unto.” [*Deuteronomy 15:7-10.*] *7LtMs, Ms 26, 1891, par. 29*

“If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take no usury of him, or increase: but fear thy God; that thy brother may live with thee.” [*Leviticus 25:35, 36.*] *7LtMs, Ms 26, 1891, par. 30*

The faithful laborers for God have for Christ’s sake given up worldly prospects, choosing poverty rather than pleasure or riches; and when they are no longer able to labor, and have not means for their own support, it is but just that their wants and the needs of those dependent on them should be provided for. When sickness or infirmity comes upon them, let not our ministers be burdened with the thought, “What will become of my wife and little ones, now that I can no longer supply their necessities?” *7LtMs, Ms 26, 1891, par. 31*

A fund should be raised especially for ministers who are unable to labor. We cannot be clear before God unless we make every reasonable effort in this matter without delay. *7LtMs, Ms 26, 1891,*

par. 32

There are among us some who will not see the necessity of this move, but their opposition should have no influence with us. We must not regard their complainings. Let those who purpose in their hearts to be right and do right, move steadily forward for the accomplishment of a <good> work, <one> which God requires to be done.*7LtMs, Ms 26, 1891, par. 33*

This is a work that calls for the co-operation of all. Money is needed for these enterprises. There are many who are at their ease, who have postponed the work of doing good with their substance, but shall it be so any longer? Shall we love money so well that we will bury it in the world? Already the orphans' home has been started. The ground has been purchased; and now the enterprise must not be left to languish.*7LtMs, Ms 26, 1891, par. 34*

The help of everyone is needed. The mites from every source are to be carefully treasured. The humble gift of the widow, the limited sum from the poorer class, is not, in the sight of God, inferior to the larger offerings. The Lord will add His blessing to the gift, making its errand of mercy fruitful in accordance with the wholehearted cheerfulness with which it was bestowed.*7LtMs, Ms 26, 1891, par. 35*

If the affluent give grudgingly, longing to have every dollar to invest in speculation or other worldly enterprises, they will receive no reward. We urge that the money usually invested for picture-taking shall now be put to a higher, holier use. Seek to reach all souls within the sphere of your influence. The ardor of youth is needed. The young should put away vanity, <and> restrict their wants. In your expenditure consider that it is God's money that you are handling and that you must render an account for its use.*7LtMs, Ms 26, 1891, par. 36*

The aged are losing their hold of this life. I appeal to them to make a right disposition of their Lord's goods. Give back to the Lord His own while you live. Remember that you are God's stewards, and be faithful to bring into His treasury the means entrusted to you. Do not fail to attend to this while you have your reason. As age comes upon us, it is our duty to make a disposition of our means to the

instrumentalities that God has established to make His truth and name a praise in the earth. This work has been greatly neglected, but it must now receive more attention.*7LtMs, Ms 26, 1891, par. 37*

Satan is using every device to divert the means so much needed away from the Lord who gave His own life for perishing souls. <There are many binding up the talent of means in worldly enterprises, in buildings, and the cause of God needs every dollar of this means to advance His truth and glorify His name.> I ask, Shall not these earthly treasures be sent beforehand to heaven, that we may lay up our treasure in bags that wax not old? I would <especially> urge the aged, who are soon to make a disposal of their means, to remember the wants of those who have ministered faithfully in word and doctrine.*7LtMs, Ms 26, 1891, par. 38*

Will my brethren arouse to a sense of their God-given responsibilities? Should health and life fail, place your means where it can be invested in the cause of God, and thus be put out to the exchangers and be constantly accumulating. As the light of truth is brought before others who receive it, and in their turn use their talents in God's cause, the work progresses, the talents increase. I call upon the church as a whole, and upon its individual members, to render to God His own entrusted capital <as faithful stewards> with interest. Thus you shall have treasure in heaven.*7LtMs, Ms 26, 1891, par. 39*

Let your hearts be true to Jesus. Although you may feel that you are the least of all saints, you are members of Christ's body, and through Him you are identified with all His human agencies and with the excellence and power of the heavenly intelligences. "None of us liveth to himself." [*Romans 14:7.*] To each is assigned a post of duty, not for his own narrow, selfish interests; the influence of each is to be a strength to all.*7LtMs, Ms 26, 1891, par. 40*

If we really believed that we were individually a spectacle to the world, to angels, and to men, we would as a church manifest a very different spirit from what we now do; we would be a living, working church. There are to be no silent partners; every member is to be a living stone in the building, catching the divine rays of light from the Sun of Righteousness and shining to the world. Each forms a vital

link in the chain which binds us to our fellow men. As we look aright to the cross of Calvary, every nerve of heart and brain will thrill in sympathy for the human misery in all parts of our world.*7LtMs, Ms 26, 1891, par. 41*

The worldly possessions which God has entrusted to His human agents are a source of great temptation. Many are overcome through the love of money, which is indeed the root of all evil. Money is worthless if hid in the earth, but put in active use it is the means of great good, and we thank God for it. But through Satan's temptations it is diverted into wrong channels, passing by the Lord's treasury, to minister to sin, to give power to evil, to strengthen selfishness and barricade the soul against all good. Should it have the power of speech, and tell its own story, we would have before us [a] history of intense interest, but burdened with a weight of woe that would cause us sorrow of soul.*7LtMs, Ms 26, 1891, par. 42*

What enterprises have been set on foot, what plans laid with Satan as counselor, in order to secure money! Covetousness has worshiped it. Life has been counted of but little value in comparison with it. Speculators have practiced every kind of deceit in order to obtain it. For its sake gambling halls have flourished, and the loss of ill-gotten gain has stirred men's passions and driven them to commit murder. Through the money devoted to the indulgence of sin, intemperance and vice have become widespread.*7LtMs, Ms 26, 1891, par. 43*

Many who claim to be Christians serve mammon faithfully. For the sake of gain the rich oppress the poor and thus give evidence of what they would do with that heavenly possession which Jesus died to make their own. Unfaithful in the use of this world's goods, they would make no better use of the eternal riches. There is a curse on all who close their eyes to the wants of the needy, who refuse to hear the cry of the hungry and shut the door of their selfish hearts to the needs of the cause of God. They sullenly, selfishly find a way to appropriate everything of their Lord's entrusted goods to their own use. The great opportunities for doing good they do not see, and do not want to be told of; but they will devote means to any purpose which will be an oblation to their own glory.*7LtMs, Ms 26, 1891, par. 44*

The true Christian appreciates money as entrusted to him to prove whether or not he shall be worthy to be an heir to eternal riches. He may not possess millions, but only a few thousands or even hundreds; nevertheless he is a steward for God. Before angels and men he is to prove that he realizes his responsibility. He will not waste his Lord's goods in speculation or in self-indulgence; but just as fast as the Lord shall indicate or open the way, he will lay up treasure in heaven. Economy, self-denial furnishes many in moderate circumstances with means for benevolence. It is the duty of the extravagant to learn of Christ, to walk humbly the self-denying path <which> the Majesty of heaven trod.*7LtMs, Ms 26, 1891, par. 45*

The Christian life is a <life> of self-denial; and when calls for help are made, it is the self-denying ones that respond. The Lord loveth a cheerful giver. The self-denial required to obtain means to invest in that which he values the most highly will be constantly developing in him habits and character which will make [him] safe in counsel, and will give him an influence for good over others.*7LtMs, Ms 26, 1891, par. 46*

The whole church is charged with a solemn responsibility in every branch of its operations. If its members follow Christ, they will deny the inclination for display, the love of dress, the love of elegant houses and furniture, that they may extend the cause of God far and near. They realize the wretchedness of sin, and the divine compassion of Christ in His infinite sacrifice for fallen man. Communion with Christ imparts to them tenderness of heart; there will be sympathy in their looks, in the tones of their voice, and earnestness of solicitude, love, and energy in their efforts, which will make them powerful through God to win souls to Christ.*7LtMs, Ms 26, 1891, par. 47*

The small streams of beneficence must be ever kept flowing into the treasury. God's providence is far ahead, moving onward much faster than our liberalities. The way for the advancement and upbuilding of the cause of God is blocked by selfishness, pride, covetousness, extravagance, and love of display. The Lord calls upon you who know the truth to make room, clear a space, where He 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.*]*7LtMs, Ms 26, 1891, par. 48*

There must be far greater humility, a much greater distinction from the world, else God will not accept you as Christians, whatever your position or the character of the work you are engaged in. Our work is not to acquire treasures and lay them up in the earth. The aim of every Christian instrumentality is to save the world, perishing in their sins. Every moment in the life of Christ, the great Exemplar, was devoted to this end. As long as there is a call for laborers in any part of the wide harvest field, as long as Satan works with untiring energy to destroy souls, the Christian has no time to be idle. The close of one work is only to make way for another of life character. We are to be constantly watching, praying, waiting for our Lord, and working with all diligence.*7LtMs, Ms 26, 1891, par. 49*

Every day is charged with momentous responsibilities, and we must work in God. “Without me,” says Christ, “ye can do nothing.” [*John 15:5.*]*7LtMs, Ms 26, 1891, par. 50*

Brethren and sisters, as this appeal in behalf of the needy comes to you I hope that you will respond. Let every member take a lively interest in this good work. Do not let Jesus be disappointed in you. The Word of God abounds with instruction as to how we should treat the widow and fatherless, and the needy, suffering poor. If all would do the work of the Master, the widow’s heart would sing for joy, and hungry little children would be fed, the destitute would be clothed, and those ready to perish would be revived.*7LtMs, Ms 26, 1891, par. 51*

And what a blessing would come to the workers. To many who are now indolent, selfish, and self-centered, it would be as life from the dead. There would be among us a revival of heavenly charity and wisdom and zeal.*7LtMs, Ms 26, 1891, par. 52*

The work before us may seem great, but, brethren, the heavenly intelligences are looking on, and when, imbued with zeal for Christ’s honor, we place ourselves in the channel of <God’s> providence, these heavenly messengers will impart to us a new spiritual power, so that we shall be able to combat difficulties and triumph over

obstacles. Let 1891 be signalized as a year in which was planned and begun a Godlike enterprise for <the relief of> suffering humanity.*7LtMs, Ms 26, 1891, par. 53*

Ms 27, 1891

Sermon/Work to Show Christ to the World

Greenville, Michigan

April 18, 1891

This manuscript is published in entirety in *2SAT 92-98*.

Text: "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. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." *Acts 1:8-11.7LtMs, Ms 27, 1891, par. 1*

These words of Jesus were spoken just before He ascended to heaven; and immediately after His ascension the disciples returned to Jerusalem from the mount called Olivet, and with a few others had a most wonderful meeting, as recorded in the verses following. A cloud of holy angels had escorted Jesus into the heavens, and the disciples returned with joy. Why were they so joyful? Not because Jesus had left them, but because of the promise to come again. Just a short time before He had told them that in His Father's house were many mansions and that He would go to prepare a place for them, and if He went, He would come again and receive them unto Himself, that where He was, there they might be also. This promise, renewed by the angels, gave great joy to the disciples.*7LtMs, Ms 27, 1891, par. 2*

We expect the same. Does it fill our hearts with hope and joy? If our friends go on a long journey, their promise of return gives us great joy. But here the Friend of all friends promises to come again. Are we pleased at His coming? We are to do just as the disciples did, meet together and be of one mind.*7LtMs, Ms 27, 1891, par. 3*

He said if He went away He would send “the Comforter,” and this Comforter “shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” *John 14:26*. And when the Holy Spirit should come upon them they would testify of Him. Human beings were to become partakers of the divine nature. But it is impossible to connect with heaven and communicate light to others while you are careless in words and actions. Truth has its work to do upon the heart and life. It sanctifies the receiver. *7LtMs, Ms 27, 1891, par. 4*

We hear much talk about faith. We want faith that amounts to something. What we need is faith that works. And how does it work? By love. And what does it do? It purifies, sanctifies, the soul. As we look to the cross erected on Calvary, love takes possession of the soul. It brings the will of man into subjection to God. “If ye love me, keep my commandments.” These words are from the lips of the divine Teacher, and He further promises, “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.” *John 14:15-18.7LtMs, Ms 27, 1891, par. 5*

Do you believe it? I do, and I believe it because I have the evidence in me, the sure promise of One who is Truth. I have no right to be comfortless in this world, for it needs light. Neither have you. All should be where they can lay hold of Him by living faith. When Christ was upon earth, the people flocked to Him and were comforted in His presence. After He ascended He fulfilled His promise. He sends the Comforter to be with every believing, obedient child, wherever they may be. We ought to be the most happy people in the world, because He is all in all to us. He has told us He would be a counselor, guide, strength, support and a tender, sympathizing friend. He is everything we need, the first, last, and best in everything. We want to praise Him in the morning, at noon, and at night, ever having the door of our hearts open and inviting Jesus to come and there abide. *John 14:23*. “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.” *7LtMs, Ms 27, 1891, par. 6*

We are glad to see so many here today; but how many present have brought the Comforter with them? Is Jesus shining forth in their life and character, and are their hearts filled with praise and thanksgiving? There is work for every one to do for Jesus. How many take into account the record of our works kept in the books in heaven? How many feel the responsibility of perishing souls? How many come into close connection with Jesus and sense the need of forming a perfect character after the likeness of Christ? This character is not to be dropped upon you by and by from heaven, but it is to be developed here. *7LtMs, Ms 27, 1891, par. 7*

Here we see ministers in the congregation; but how few, compared with the many who are without God and without hope in the world. The vast field takes in the whole world. When the Master went away He gave to every man his work. Not a soul of you present who believe in Jesus Christ has done his duty unless he labors most interestedly for the salvation of others, realizing the price paid for their souls. The present time is our day, our opportunity to work. We are not to live for self. It is of the highest consequence to us that we improve our opportunities and privileges to be honored as laborers together with God. Time is precious, and should be filled with earnest work, the worker constantly improving. *7LtMs, Ms 27, 1891, par. 8*

Jesus knew our danger. He tells us in (*John 15:16*), "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." He ordains that you individually shall bear fruit. *7LtMs, Ms 27, 1891, par. 9*

Some are satisfied to spend their whole time in laying upon the foundation hay, wood, and stubble, and what does it amount to? Nothing; their life-work is lost for time and lost to God for all eternity. If lost, our portion will be with unbelievers and hypocrites. There will be no reward for a mere profession of faith. *1 Corinthians 3:9-14*. The fruit which remains will be as gold and silver. Fires cannot consume these. This is what our work must be. *7LtMs, Ms 27, 1891, par. 10*

What kind of work is to be of value and abide? The same work is to be manifest to the world that Christ did when He was in the world. Our minds must be drawn away from self and centered upon Jesus. There should be organized effort in every church in the land; yes, it is greatly needed in every church in Michigan. *John 4:35, 36*. There is work for every soul of you. You don't need to wait to be forced into the work. *7LtMs, Ms 27, 1891, par. 11*

We need an experience similar to that which Isaiah had when he saw the cherubim calling "Holy, holy, holy." "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." *Isaiah 6:1-8. 7LtMs, Ms 27, 1891, par. 12*

When he caught sight of the throne of God he said, "Woe is me, for I am a man of unclean lips." [*Verse 5.*] Every worker chosen of God will feel thus. But the seraphim touched his lips with the live coal from off the altar and told him that his iniquity was taken away and his sin purged: and then as Isaiah heard the call, "Whom shall I send? and who will go for us?" he answers, "Here am I; send me." [*Verses 6-8.*] He did not feel fit to be sent till the refining Spirit came upon him. *7LtMs, Ms 27, 1891, par. 13*

We want that the hearts of all in this congregation shall be stirred. Is it not time we should awake out of sleep? How long before you will realize your great need of divine power? Not the ministers only; but there is work for every soul. Lift up Jesus, the Man of Calvary. Lift

Him up in prayer, lift Him up in song. We have something to do to let the light flash into our own minds and hearts, and then to let it shine forth to others. *7LtMs, Ms 27, 1891, par. 14*

In the judgment, when brought face to face with souls with whom you have come in contact, what can be your feelings when you realize that you have not warned those who were perishing in their sins? How will it appear to you in that great day—the little effort you have made in self-denial, in self-sacrifice, for the salvation of others? What is the matter? Haven't we reason given us of God? Have we not hearts to feel, minds to consider and to use to His glory? Who enters through the gates into the city of God? Those who keep His commandments. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Revelation 22:14*. What constitutes the commandments of God? The first four are to love God supremely, the last six, to love our neighbor as ourselves. And can you do this and not show them the way of salvation in and through Christ Jesus? *7LtMs, Ms 27, 1891, par. 15*

"And as Moses lifted up the serpent in the wilderness, 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*. The value of life is illustrated by the efforts made by man to save and retain this, the present, physical life; but this life in Christ Jesus for which we are striving, is eternal. We hear a great deal about faith. We want to be sure that we have a genuine faith, the faith that works, that beholds the uplifted Saviour. That faith lays hold upon infinite power and labors to bind souls to the great heart of Jesus. With Jesus in the heart you cannot repress words of love. *7LtMs, Ms 27, 1891, par. 16*

If Jesus abides in you it is to some purpose. You cannot then enjoy light and trifling conversation. Said Isaiah, "I am a man of unclean lips." [*Isaiah 6:5*.] And how true this is of many who profess to be Christians. If you talk as any worldling talks and act as any worldling acts, you dishonor the Christ you profess to love. You need to be converted daily, to honor Christ by every word. Be ye holy in all manner of conversation. When you sit at the table, you are to eat, giving thanks to God, of the very best foods for making the best blood and the clearest intellect. We want sharp-thinking men and

women.*7LtMs, Ms 27, 1891, par. 17*

It is not right for us to devote time, brain, bone, and muscle to gathering in the things of earth and drop eternity out of our reckoning, but we should gather sheaves for the Master's garner. The Lord may say, Whom shall I send? But your earthly ears do not hear. The Lord wants us to expand, to grow like the seed introduced into the soil—first the blade, then the ear, then the full corn in the ear. Progress is wanted.*7LtMs, Ms 27, 1891, par. 18*

Some have asked, What shall I do to receive the Holy Ghost? Ask God to search your hearts as with a lighted candle. Do nothing for selfish gratification. Suppose that Christ's professed followers were representatives of Christ in our earth, would not worldlings see this and take knowledge of such that they had learned of Jesus? Will not such be a power? We want the religion of Christ. This will bring forth the fruits of love, joy, and peace. The desire of the Master is not for a scanty supply, but to bear it in abundance.*7LtMs, Ms 27, 1891, par. 19*

(*John 15:17-21*) points to the opposition between Christ and the world, and to the persecution inflicted upon Christ and His followers. The world does this because they know not the Father who sent Jesus into the world. We do not want to be so ignorant. We want to know Christ, whom to know aright is life eternal.*7LtMs, Ms 27, 1891, par. 20*

In *John 15*. He points you to trials, to conflicts. He asks if you can endure the conflict; then He points to eternal realities and shows you the thousands of angels sent to be ministers to those who are heirs of salvation. Though He shows the armies arrayed against you, yet He tells you that you need not be discouraged, for the Captain of the Lord's host is with you as with the Lord's people in Joshua's time. There is the Captain of our salvation who is at work for every one. What we want is to know how to fight the battle. The victory is not in the minister or the layman, but in the Captain of the Lord's host who fights the battle for us. He dwells with him that is of a contrite spirit. We are to humble our hearts.*7LtMs, Ms 27, 1891, par. 21*

We fight not against flesh and blood, but against principalities, and

powers, and spiritual wickedness in high places, and God is with us.*7LtMs, Ms 27, 1891, par. 22*

We are not to consider that the smartness of men will bring success. One may have all the learning possible for a human being to comprehend, and yet he may be alone, and without Christ he can do nothing. Do you walk humbly before Him? Have you a cherishing of inward sins, heartburnings against any? Are you seeking God with all your heart? Now we can bear to be separated from everything else but the Spirit of God. We want the inspiration of the cross, making us to fall helpless, and the Lord will lift us up.*7LtMs, Ms 27, 1891, par. 23*

Christ prayed not that His followers should be taken out of the world, but that they might be kept from the evil that is in the world. [*John 17:15.*] We can go through the world as did Enoch. The world was then no more favorable for the formation of Christian character than it is in our time. Because iniquity abounds, the love of many is growing cold; but shall we cover our light on account of this? The prevalence of greatest iniquity should be the time of the greatest earnestness of the people of God. As you see the love of many waxing cold, you should work to show Christ to the world.*7LtMs, Ms 27, 1891, par. 24*

The law and the gospel are interwoven as warp and woof. Here mercy and truth have met together, and righteousness and peace have kissed each other. We want to come to God's standard. He has a law governing human intelligences, and it is for our happiness to observe it. We are to love God. Love leading to disobedience is the inspiration of the devil; love leading to obedience is the inspiration of heaven.*7LtMs, Ms 27, 1891, par. 25*

"Come out from among them and be ye separate," says the Lord; and again, "Cleanse yourselves." [*2 Corinthians 6:17; James 4:8.*] But how are we to know that we have impurity? The law of God shows this. The first four commandments point out duty to God, and the last six allow no selfishness toward our fellow men. When I see that I fail, I flee to the Stronghold. I know that He pardons sins of ignorance. Jesus is a sin-pardoning Saviour. Jesus kept His Father's commandments, and He says, Blessed are they that do;

they shall enter in. *7LtMs, Ms 27, 1891, par. 26*

When we obey we shall have happy families. Teach the children the commandments of God forever. This was important in Israel's time, and it is none the less so now. All your profession of keeping the commandments will not give you an entrance to the city. Bind them on your heart, and carry them out in every act. There is One who sees it all, and He says, "I have set before thee an open door." [*Revelation 3:8.*] Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are knit together, and drawing from the beholder praise to the Lord. *7LtMs, Ms 27, 1891, par. 27*

Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave, stand with God, and we will have Christ with us so that we can talk of redemption as did the disciples when they had been with Jesus and learned of Him. Carry the light of Jesus. Carry it to your neighbors. *7LtMs, Ms 27, 1891, par. 28*

When we bring Christ into our experience, there will be a loving of one another, there will be an unlocking of the hardest hearts. God can take a worm and thrash a mountain. If we humble ourselves and have His converting power every moment, His righteousness will be our covering. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward." *Isaiah 58:8. 7LtMs, Ms 27, 1891, par. 29*

Ms 29, 1891

The Needs of the Work in Australia

Harbor Heights, Michigan

August 20, 1891

This manuscript is published in entirety in *1SAT 155-161*.

There is much talk in regard to our journey to Australia, but I cannot see my [way] clearly to go. Brethren say that Sister White will have no such burdens to bear, as she has here in America, that she can write her books so much more readily without carrying so many responsibilities, but I know it is no use to tell them that all their flattering anticipation in my behalf does not lessen my ideas that going to Australia means work, responsibility to bear a message to the people who are not what the Lord would have them to be. If it were not thus, I would feel authorized to remain in America. As it is, I dare not mention the state of things in the office presented to me, for I am then sure they would firmly conclude I must go.⁷*LtMs, Ms 29, 1891, par. 1*

There is work to be done there, and although those who have been there all testify that they will gladly receive any message that the Lord will give me to bear to them, I am not so sanguine in regard to this as my brethren in Australia. They know nothing of me and my work personally, only through my writings. Reproof is not pleasant to the natural heart, and the reproof coming to the people, as I know it will come to them, will meet with opposition. Already envy and evil surmisings and jealousies are at work, lest some one shall have a higher place in the work than themselves. There is want of spiritual knowledge, spiritual eyesight to discern the work that needs to be done as the Lord shall open the way.⁷*LtMs, Ms 29, 1891, par. 2*

The same enemy that has wrought upon human hearts in America, leading the human minds to feel wise in their own conceits, is working upon the human minds in that far-off country. The work is almost now [at] a standstill. A messenger must be sent to Australia, but God forbid it should be I. I long for rest, for quietude, and to get out *The Life of Christ*. There is a cloud over the workers in

Australia. The work must be reconstructed from its foundation of the office building, and there is not being done that which must be done in warning the world. The work of the Lord is aggressive. There should be a large number of souls converted to the truth in Australia.*7LtMs, Ms 29, 1891, par. 3*

As I stood before you Monday and spoke to you, the power of the Lord came upon me. The light previously given me flashed upon my mind. I had to speak. I knew that there must be a different mold put upon the work. I have been shown of the Lord that there must be a setting [of] things in order. There is not harmony between the workers sent as missionaries from America. There are envious feelings [as to] which shall be the greater. The Lord is ready to work for His people if they will come where He can safely bless them, seeking to answer the prayer of Christ that His disciples may be one as He is one with the Father.*7LtMs, Ms 29, 1891, par. 4*

Workers have been sent from America. The Lord will send by whom He will, and you will meet with great loss unless you take heed how you hear. There has been a spirit unlike Christ. There has been a jealousy among you, lest the American brethren shall have too much influence in your midst and too much to say in regard to the plans to be devised to be followed; and there is the enemy at work to sow tares while men slept, for they were not watching and praying and guarding the garden of the soul, because you do not take heed how you hear.*7LtMs, Ms 29, 1891, par. 5*

To take heed how you hear is to sit at the feet of Jesus and learn of Him. Those who are teachers should feel the necessity of being taught, learning of Jesus Christ through His sent messengers, that they may communicate to you, that you may communicate freely to others as you have received. Ministers and people should show the same earnestness to learn the truth anew, and receive it afresh, as to learn it the first time. It will bear repetition and will need to be oft repeated to be appropriated, being heard from other lips.*7LtMs, Ms 29, 1891, par. 6*

The gems of truth become dimmed in our possession unless we are increasing in love for the truth and practicing that faith which works by love and purifieth the soul. The gems of truth grow lusterless to

the receiver unless put to a practical use. Hearts must be softened and subdued by the Spirit of God, receiving the truth in the soil of an humble, contrite heart. *Isaiah 57:15-19*. They will be active and willing to be refined, longing to be purified and ennobled by the truth. And thus they show its power upon human minds by what it accomplishes for the receiver. If the teachers of the truth think their own ways are perfect and begin to criticize the messenger the Lord sends, be sure you will reap that which you have sown. You will reap the fruit born of your criticism. *7LtMs, Ms 29, 1891, par. 7*

We are too busy with intensity of desire to glorify His name through the human agents, because self is magnified; and should He work for the one who is not possessing humility, should He give him success, then he would take it for granted he is all right and not see that he needs daily the converting power of God that he may be a vessel unto honor. *7LtMs, Ms 29, 1891, par. 8*

I have been shown that the work in the publishing interest would have been far in advance of what it is today were it not for the spirit of self-sufficiency, selfishness and self-importance, and expressed sometimes in words but more in actions. "We know all about this matter, and we need not to be told, to be advised, or counseled," when this very spirit which was manifested revealed they needed to be educated and needed to seek counsel of their brethren in many things. Why? Because they had larger experience. *7LtMs, Ms 29, 1891, par. 9*

Now the Lord has taken notice of this spirit which has been cherished, and He has not been pleased. Angels are sent down from heaven to give you knowledge only through the cooperation with human agencies. *7LtMs, Ms 29, 1891, par. 10*

Now the Lord has presented to me that in New Zealand and Australia there are many things that have been done that have displeased the Lord. There has been a determined spirit which has been inclined to consider that those who had come to the truth in Australia and New Zealand had sufficient wisdom, to manage matters in the office of publication and in the churches, without counseling with those men whom the Lord had sent from America for this very purpose that the wisdom of their years of experience

should be of advantage to them in Australia, that men who have ability may receive knowledge of experience, as well, from those whom the Lord has sent to do His own work in the most perfect way, and that mistaken, finite man shall not mar and retard His work.*7LtMs, Ms 29, 1891, par. 11*

The Lord is not pleased with the spirit that has been manifested by Brother Scott. He has naturally a selfish nature. He is self-centered and his influence has not been correct and amicable in the office. He had a jealous spirit, fearing others should get credit which he desired. He encircled things in his arms [and] followed his own judgment in their management. His actions were [saying], This is my line of work, please do not step on my territory. It was unfortunate that he came to Australia, for men should have been placed here who were wholly surrendered to God, who had not a taint of selfishness. He also estimated his own capabilities too highly, and losses were sustained. If he had only been willing to ask counsel, he would have avoided many blunders.*7LtMs, Ms 29, 1891, par. 12*

Other things that some of our brethren brought from America revealed a want of judgment, a want of discernment and solid experience. They did not advance the cause of God, as it should have been, but rather increased expenses without bringing in an equivalent. They walked in this new missionary field in the sparks of their own kindling. The aftersight of these things made the brethren suspicious of all that comes from America.*7LtMs, Ms 29, 1891, par. 13*

Some have thought if the Lord honored them to have a connection with the work that it was their privilege to carry it forward in their own way and according to their own plans. The Lord knew what the sure result would be in doing this. They might have all the zeal and earnestness, but that ambition must be sanctified. These men must have that knowledge that comes from men who have been led and instructed of God, who have had long training and learned their trade under the special divine Teacher, else they will make many blunders.*7LtMs, Ms 29, 1891, par. 14*

It is in mercy that the Lord has sent, at great expense to the

conference, from time to time, men and women from America, some to make a short stay, others to abide with them longer to impart to them the lessons which they have themselves had to learn in a long experience in connection with the work of God. And as the work is not theirs but the Lord's, they will get out of their place in attempting to monopolize it and think they can run it without counseling with God's delegated workmen of larger experience.*7LtMs, Ms 29, 1891, par. 15*

The Lord's work must be done not according to men's finite judgment, but according to [God's] mind, according to the light He has been pleased to give from time to time to the workers. In any new place or countries where the truth has found a foothold, men of experience have thought they could manage the whole matter if the American brethren would only keep out of their way. This was the mind of finite men but far from being the mind of God for He has placed in connection with His missions in all parts of the world men who had experience as managers.*7LtMs, Ms 29, 1891, par. 16*

The Lord will not at present leave the work solely in the hands of those in Australia who are brought into the truth, to run His own work after their limited experience. The thought of their heart and inclination to do this is positive evidence in the sight of the Lord, and in the sight of His workers, that they are not competent to do this without the counsel and guidance of that wisdom, that knowledge that has been obtained by experience, by mistakes that have been made in certain lines, which have brought losses and great discouragement to themselves and to the workers.*7LtMs, Ms 29, 1891, par. 17*

The Lord God of heaven sees not as finite men. He knows the result of every movement, and God designs [that] His own work in the advance movements shall not be trusted to any who have not had orders from Him under similar circumstances. He has sent delegates to you from America [to] help you with their counsel. Remember, God has seen your need, and because He loves you He has sent you help.*7LtMs, Ms 29, 1891, par. 18*

There is need of seeking the Lord daily. There are precious, entrusted capabilities in a business line whose hearts are interested

in the work in the publishing house. The Lord is testing and proving these men, whether they will confine themselves to merely business transactions without consecrating themselves to the work, having discernment that it is God's work, that His mold and superscription must be upon it. If they are willing to give themselves unreservedly to God, the result will be [that] they will be qualified by the Holy Spirit to be faithful stewards of the Lord to stand firm as a rock to principle. They will be men whom God will endow with wisdom to devise and plan and execute.⁷*LtMs, Ms 29, 1891, par. 19*

Ms 30, 1891

Regarding the Rural Health Retreat

Oakland, California

November 1891

Previously unpublished.

I am burdened for the Rural Health Retreat, but my prayers are ascending to God that He would send the workers His grace and that they may understand the voice of the true Shepherd. The Lord is constantly at work for the purification of His people. He brought them from the Egyptian bondage into the wilderness: away from the Egyptians that they might become acquainted with God and Jesus Christ and learn to obey their invisible Leader. Here, separated from all human powers, from the refinements of fashionable life, He taught them what the Lord would be to them if they would obey His voice. However costly to them to learn these lessons, they would be cheaply purchased. Without this education they could never become the peculiar people of God. Without the refining disciplining process they would become like the Egyptians and sink to their level. This people was to stand forth in history, a testimony to all nations upon the earth, a living illustration of the divine will to be a controlling power. *7LtMs, Ms 30, 1891, par. 1*

We have perilous times before us and in the selection of workers for the Health Retreat there should not be connected with it unbelievers, those who have no respect for the truth. Present truth for this time will certainly work on the enemy's side of the battle. There is constant danger of the church keeping the commandments of God becoming assimilated to the world. Satan is watching his opportunities and will press in if the least advantage is given him. He is seeking to bind up all he can in his bundles with the tares. In the Health Institution all classes are to be received, believers and unbelievers. All are to [be] treated with respect and each and all who are associated with the workers in the institution are [to] consider this a missionary field and to labor most earnestly for the relief of suffering humanity, for the saving of the body as well as the saving of the souls of all who shall come into this sanitarium. *7LtMs,*

Ms 30, 1891, par. 2

There is to be no partiality shown to relatives or friends because they are such. The poor are to receive attention as well as the rich. They are not to be treated with undue attention, but they are in no case to be neglected. If one is poor he is, if he is a child of God, an heir to an immortal inheritance that Jesus Christ will give him in that day, and to all who believe in Him. Therefore, no one is to feel at liberty to oppress the poor and even to show him neglect before those who are wealthy.*7LtMs, Ms 30, 1891, par. 3*

All those in connection with the sanitarium as workers should and will, if they are living Christians, do their best. Their work is to be faithful to their post of duty each day, each hour, to fulfil their duties as if they were in the presence of Christ, personally, and could see His eye upon them.*7LtMs, Ms 30, 1891, par. 4*

If you improve the talents given you of God, you will be increasing in usefulness and power, and your work will be well done. You will be a spectacle to the world, to angels, and to men. You will be representatives of Jesus Christ. It will take the work of a lifetime to complete the character building which shall fit the workers for a better country even our heavenly. There is to be no haphazard work in this matter and no reckless ambition displayed, no presumption, for eternal interests are here involved.*7LtMs, Ms 30, 1891, par. 5*

Jesus has gone to prepare mansions for those who are preparing for these mansions. No one can do this great, grand work of fitting up for these mansions by any power, themselves. Jesus has the power, the grace, the righteousness. Receive the gift of God which is His Holy Spirit.*7LtMs, Ms 30, 1891, par. 6*

I address every soul which is acting a part in the sanitarium at St. Helena, "What is Christ to you today, and [in] what relation do you stand to Christ? Is truth planted in the heart? If it is, it will be expressed in the life revealed in the character. The hard soil of the heart will need to be worked daily that it shall send up the precious plants that bear fruit to the glory of God. 'Without Me,' says Christ, 'ye can do nothing.' [*John 15:5.*] Let, then, every one who claims to be children of God bring the very best timber in to their character building."*7LtMs, Ms 30, 1891, par. 7*

Ms 31, 1891

Workers in the Office at Oakland

Refiled as *Lt 31, 1891*.

Ms 32, 1891

En Route to Australia

Samoa Islands

November 27, 1891

This manuscript is published in entirety in n *10MR 59*.

The ship cannot come into port. A pilot is brought on board to guide the ship as near land as possible. There sit in the boat five natives, nearly naked, with a cotton tablecloth of some bright color about their loins, a turban on their heads, [unclothed on] the arms, legs and bodies with the exception of the one piece of cloth about the loins. Here they come in all kinds of boats loaded with fruits—bananas, pineapple, limes, oranges, fruit as green as grass, must be oranges, melons—pictures of the natives, pictures of the scenery on the island.*7LtMs, Ms 32, 1891, par. 1*

There are native houses in distinct view, large orchards of palm trees which bear coconuts. I would be pleased to go on shore but this I dare not do.*7LtMs, Ms 32, 1891, par. 2*

I have little strength and that I do not wish shall decrease. I sweat all night and feel weak in the morning.*7LtMs, Ms 32, 1891, par. 3*

Elder Starr, Willie, Fannie Bolton and Emily Campbell will go on shore. The natives take them in their boats for fifty cents a piece out and back. There are boats coming, one and another and another loaded with tropical fruits which the natives hope to sell. There are boats bringing red and white coral which look very pretty, but we do not want to load ourselves down for we have plenty of luggage to get from Sydney where we leave the boat. All say it is very hot on the island. I have not strength to go.*7LtMs, Ms 32, 1891, par. 4*

Here comes stalking by me, as I sit writing on the boat, a large athletic native with a blue jacket, and a blue calico cloth about the loins. The natives are, some of them quite good looking. Now there is much noise removing the freight, letting it down with tackles into a flat, broad scow. I know ... [Remainder missing.]*7LtMs, Ms 32,*

1891, par. 5

Ms 33, 1891

Board and Council Meetings

NP

1891

This manuscript is published in entirety in *17MR 166-169*.

There are many things that should be conducted in a more serious way. There have been board meetings and council meetings where certain principles have been placed before the board and resolutions voted to be carried out. Elder Olsen has supposed that the matter would be conducted on correct principles, and he trusted matters too much to others to carry out. But there were unfaithful stewards in responsible positions who appeared to sanction the propositions, but who had not the least intention of carrying them out. They would do the opposite of that which came before them for their decisions. Therefore, wrongs were practiced and evils were carried out in untruthful, deceptive lines. *7LtMs, Ms 33, 1891, par. 1*

Some minds are not worked by the Holy Spirit. They are so constituted, through following their own human judgment and using common fire in their service as stewards of God, that their ways have been accepted as the Lord's ways and solemn, sacred matters which relate to the various lines of work have been carried in altogether a different manner than the propositions made. One or more men gave assent to measures laid out before the board or councils, but all the time they decided they would have their own way and carry out the matter as they chose. This was the light presented to me. Elder Olsen's advisers were blinding his eyes so that he should see through the eyes of these men who were preaching under a deception. *7LtMs, Ms 33, 1891, par. 2*

This is the reason I was obliged to take the position that there was not the voice of God in the General Conference management and decisions. Methods and plans would be devised that God did not sanction, and yet Elder Olsen made it appear that the decisions of the General Conference were as the voice of God. Many of the positions taken, going forth as the voice of the General Conference,

have been the voice of one, two, or three men who were misleading the Conference. There were things in regard to Sunday work, in regard to the color line, and in regard to the *Sentinel*, that better never have been introduced in the Conference. The Lord did not preside in many meetings. There were some loud voices and urgent pressing of things that were backed by a will and determination that savored more of the common fire than the sacred. Plans were made that were all out of line with the unction or the leadings of the Spirit of God. *7LtMs, Ms 33, 1891, par. 3*

In regard to the Sunday question, we cannot handle it as a Conference. The circumstances that will arise will determine such questions. The Lord gives us light if we will seek for it by humble prayer. Wisdom and knowledge from heaven will come as to just when, how, and where we should work when this light is needed. I am afraid of the many resolutions framed to come before the Conference and acted upon without special seeking of the Lord. There have been resolutions brought into the Conference and without due consideration acted upon and made law, and many will pay no regard to these laws for they were found to be a binding about of our work and binding of false principles upon the conferences. Young, inexperienced men who are unprepared rush ahead, not knowing whether they are right or wrong. Their wisdom is exalted above the wisdom of God. The Lord would have His people have real, genuine faith, for without faith it is impossible to please God. *7LtMs, Ms 33, 1891, par. 4*

“And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” *Matthew 20:27, 28. 7LtMs, Ms 33, 1891, par. 5*

Ambition for the highest position excluded Satan from heaven, and he means to work upon every human being to lead them to sin as he has sinned. But ambition to do large things wears away the life with a great many perplexities. The invitation of Christ 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*. Ambition in the

disciples of Christ, and thirst to be highest, make them represent the men of the world. They are sure to lose Christ out of their hearts, and they find disappointment following disappointment. Many in this world who are first in privileges and count themselves in many respects talented above others, will in the future great test find themselves far below the humble, meek, and lowly ones. God's estimate is accurate. Man's measurement is deceiving. Humility and the disposition to serve God by serving others are the true marks of Christlikeness, and they will be truly honored in the kingdom of God.*7LtMs, Ms 33, 1891, par. 6*

It is not enough that man follows the dictates of conscience. The mind must be enlightened as to what is God's will, and then an enlightened conscience will be an enlightened, intelligent will.*7LtMs, Ms 33, 1891, par. 7*

Ms 34, 1891

The Case of the Walling Children

Colorado Springs, Colorado

September 12, 1891

Portions of this manuscript are published in *4Bio 17*.

Today a lawyer came into my tent and presented me with papers made out in behalf of W. B. Walling, suing me for twenty-five thousand dollars damages. He charges that I have alienated from him the affections of his daughters, Ida [Addie] and May.^{7LtMs, Ms 34, 1891, par. 1}

This charge I deny, and can bring the children themselves as witnesses to support my denial. Others also who have been members of my family can testify that they have heard nothing from my lips that would sustain this charge.^{7LtMs, Ms 34, 1891, par. 2}

Mr. Walling states that my late husband, Elder James White, and myself, the defendant, made the proposition to him concerning his two daughters, aged, he says, four and six years respectively, "To commit the said infant children to the custody of defendant and her said late husband, to be by them nourished, maintained, reared and educated during their infancy and tender years, and until plaintiff should demand custody of said infants; and then and there represented and promised to plaintiff, in substance, that if plaintiff would so commit the said infants to the custody of them two, they, the said defendant and her said late husband, should and would nourish, maintain, rear and educate the said infants during their infancy, or until plaintiff should demand custody of the said infants, and would be to the said infants as their own parents, and would on request of plaintiff restore said infants to plaintiff." This statement I deny, and can bring witnesses to prove it incorrect.^{7LtMs, Ms 34, 1891, par. 3}

In 1873 my husband and I visited Colorado to see the restoration of his health and to prosecute our labors in editing and book-making. While we were living in a shanty owned by Miss Mary B. Clough, at

a place known as Walling's Mills, Mr. Walling brought to us from Denver his daughter Addie, aged five years, and said, "Aunt Ellen, I have brought my Addie, who is not in good health in Denver, to make you a visit of about three weeks." We gladly welcomed the little one. Soon after this, Bert, a son of Mr. Walling, broke both his legs, and his mother was called from Denver to Nederland to care for him. I visited them in their affliction and saw the mother overtaxed, and the youngest girl, May, then three years old, crying and mourning after her. My heart was touched both for the mother and the child. I proposed to take little May home with me, and care for her until her brother recovered. The mother consented, and we drove to Walling's Mills, I with the child in my arms. The children became attached to their Uncle White and their Aunt Ellen; they improved in health, and the father said nothing about ending their visit. The children were quite a care for us, but we loved them and obtained their confidence. *7LtMs, Ms 34, 1891, par. 4*

The time was approaching when we must leave for California. Mr. Walling had proposed a trip to Middle Park, offering to act as our guide over the Snowy Range. Unexpectedly he came for us, having made all arrangements for a trip. We thought our care for the children would now cease. We left them with Mr. and Mrs. Lasley, who were employed by Mr. Walling to board the hands that worked in his sawmill. Our return trip was completed in a severe storm of wind, followed by rain. Some hours after reaching home we were greatly surprised when Mr. Walling came in with the two children wrapped up in blankets, and delivered them to us to be put to bed. *7LtMs, Ms 34, 1891, par. 5*

We received from California a request for our immediate presence. Now we thought the children must go back to Denver. This greatly distressed Mr. Walling. I said to him, "Mr. Walling, you would not think of such a thing as those children going to California." He replied, "I would be only too glad if this could be brought about," but we were to leave at once, without time for any consideration or preparation. He said that the mother should not have the care of his children again. He had perfect confidence in our management of them, and he would pay all the expenses of their board and clothing if we would consent to take charge of them. Their mother, he said, had perfect confidence in us; she would know that with us they

would be kindly cared for. He wished us to take the children and start at once, without waiting for her consent. To this proposition I answered, Never! It was then arranged that we should spend the night in Denver with Mr. and Mrs. Walling and the children. Mr. Walling had a previous conversation with his wife, of the character of which we knew nothing except his statement that she consented for the children to go with us. He had before stated to us that if we should not take the children, he would find places for them, separate or together, where the mother should never see them again. It was because of this statement that we consented, out of pity for the children, to take them for one year. We hoped that during that time the unhappy difficulties then existing between husband and wife would be adjusted, and the family would be reunited, the children forming the bond of union.*7LtMs, Ms 34, 1891, par. 6*

The children had been taken to California, as had been arranged. During the year the mother kept reminding us that she must have them at the time specified; but Mr. Walling wrote, "Do not trust them to any one's care but your own; their mother has spies in California, who will abduct the children if possible." He declared that she should not have them, except over his dead body. We feared that a crisis was at hand, and we still kept the children. From California we transferred them to Battle Creek, Michigan, and as we were obliged to travel all over the country, we had them boarded. Finally we made our home in Battle Creek, Michigan, and had also a home in Oakland, California, my husband being president of a publishing house in each of these cities. He was also president of the General Conference of the Seventh-day Adventists, and of our college at Battle Creek. His duties necessitated a great deal of travel. From time to time we would take the children with us, for we wanted them under our own care.*7LtMs, Ms 34, 1891, par. 7*

On a visit to Colorado we talked to Mr. Walling in reference to the children. We wished him to take them, for they were so much care and expense to us. He assured us that if we would get them boarded, and get some suitable person to care for them, he would pay all expenses. This I have in a letter from him. But all he ever paid toward their support was twenty-five or thirty dollars, and that the first year.*7LtMs, Ms 34, 1891, par. 8*

But the children were attached to us, and for this reason I was very reluctant to part with them, though Mr. Walling now owed us about sixteen hundred dollars for their board and clothing. Then, for the first and only time we proposed to care for the children till they were of age, if he would give them to us by a written agreement until their majority. I told him that we could not incur all the expense of rearing and educating them if he was to be at liberty to take them from us at any time, and place them under influences that would counteract all our labor. He refused to give us any papers that would secure to us the custody of the children.*7LtMs, Ms 34, 1891, par. 9*

After returning to Battle Creek, we thought best to send the children back to their father. A Christian lady was going through to Colorado, and we wrote to him that we would send them by her. As I had written letter after letter to him which he said he had never received, I enclosed this one in a letter to a friend who knew Mr. Walling and requested that it be delivered directly to him. This letter he received, and he returned the reply, "Do not send my children here; for I have no one with whom I can trust them. I will bear the expense of their schooling and clothing." But not a cent was received. I kept an account of their expenses until I became convinced that it would be useless. I had no confidence that he had intended to pay. So much for his statement that he gave his children into our custody by our earnest request or proposition.*7LtMs, Ms 34, 1891, par. 10*

The charge of alienating his children from him is without the least foundation in truth. He accuses me of intercepting his letters to them. This is also wholly false. I have not, at any time or place, prevented his letters from coming to his children. I have said nothing to them disparaging their father, except to state that he had done nothing for their maintenance. In regard to his writing to us, we had told him that letters directed to the Pacific Press, Oakland, California, or Review and Herald, Battle Creek, Michigan, would be remailed to us; that they would receive our immediate attention, and that a response would be returned to him. I often enjoined on the children to write to their father.*7LtMs, Ms 34, 1891, par. 11*

In August 1885, I went to Europe, and remained there two years. Up to this time Mr. Walling had made no demand for his children. Addie Walling then wished to learn a trade and chose to go into a

printing office to set type and learn proofreading. We put her under the guardianship of trusted friends, and she there remained faithful and correct in her habits, making steady advancement. In 1887, before my return from Europe, Mr. Walling visited Oakland and held out flattering inducements to Addie if she would go with him to Colorado. He promised to accompany her back to Oakland as soon as January 1888. At this time her health was not good, and she agreed to go if she could get my consent. A telegram was sent to me at Basel, Switzerland, asking my advice whether she should go to Colorado. I did not answer. She was of age, and I thought could judge for herself. *7LtMs, Ms 34, 1891, par. 12*

She went with her father; but he did not keep his promise. Different parties wrote to me that Addie was not happy, and it would be best for me to send for her. I wrote letter after letter to Mr. Walling and to Addie, but for some time could not obtain a word from either of them. Addie states that my letters did not come into her hand, but she had reason to believe that they had been received. I suffered extremely from suspense, and spent many sleepless nights planning what I could do for her to whom I had been a mother so many years. I wrote to her that I would send money to her if she would express to me her desire for it. There was no answer. I sent Elder Ings and his wife to visit her and pay her expenses back to California if she wished to return; but she told them she would wait to see if her father would not accompany her himself. *7LtMs, Ms 34, 1891, par. 13*

Mr. Walling took his two children, Bert and Addie, into New Mexico, to a place where the Spanish language was spoken almost exclusively. He left them there, stating that he did not know when he should return. He paid Addie's expenses for only a few weeks in advance, and she saw that she must do something for herself. She was in an English-speaking family and taught the children for her board. She had kept by her thirty dollars of her own earnings in Oakland; her brother knew that she had this money, and saying that he could not obtain work there, he borrowed all she had and left her alone in a strange land. After leaving, he wrote to her that she had better ask her Aunt Ellen for one hundred dollars that she might go back to her. She wrote, and I sent her forty dollars, which enabled her to come to me at Battle Creek. Her brother has never repaid the

money he borrowed of her in March 1889.⁷*LtMs, Ms 34, 1891, par. 14*

In 1887 May Walling was also urged by her father to accompany him to Colorado. She refused, and the friends in whose care I had intrusted her said they were answerable to me for her and would be unfaithful to their trust should they consent to her going. When I returned they said I could do as I thought best. I did not see May for some months after my return from Europe. When I sent for her to meet me at my residence at Healdsburg, California, she was within a few months of being eighteen years old, but she did not come to me until after her eighteenth birthday. She said to me that she would not be willing to go to her father. Mr. Walling told Addie that if the girls did not comply with his wishes, he would, for he could, make trouble for me.⁷*LtMs, Ms 34, 1891, par. 15*

Mr. Walling has never presented to me a demand that his daughters should be returned to him. Just before May was eighteen, he sent me a telegram and letter forbidding me to make any engagement for her. I had, however, already made arrangements for her to enter a nurse's training school. Here she would receive an education that would make her independent and enable her to earn her own living. She is now an efficient nurse, capable of making her own way anywhere. Addie is in good business in Battle Creek, earning ample wages.⁷*LtMs, Ms 34, 1891, par. 16*

Ms 35, 1891

Sermon/Work and Baptism of the Holy Spirit Needed

Healdsburg, California

September 26, 1891

This manuscript is published in entirety in *1SAT 171-193*.

Text: (*Acts 1:3-12*) "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time, (that is, the time when they should be baptized with the Holy Ghost) restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both at Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.⁷*LtMs, Ms 35, 1891, par. 1*

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey." *Acts 1:3-12.7LtMs, Ms 35, 1891, par. 2*

And we read in another place, They returned with great joy. [*Luke 24:52.*] Now what made that joy? Was it because their Lord was leaving them? No, it was not that. It was because of the promise that He would come again, and that the Holy Spirit should come

upon them.*7LtMs, Ms 35, 1891, par. 3*

You see, He bids them tarry in Jerusalem until a certain time; and when was it? Until the Holy Ghost should come upon them.*7LtMs, Ms 35, 1891, par. 4*

We have altogether too little to say in our churches, in our camp meetings, in our assemblies, in our homes, about the descent of the Holy Ghost upon the people of God. The explanation is given here in the 14th chapter of John [as to] what is the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." [*John 14:26.*] Why could they not receive it and accept it while Jesus Christ was with them on the earth? It is because of the false ideas which are constantly put forth by those who are in error, by those who are in darkness concerning the truth.*7LtMs, Ms 35, 1891, par. 5*

The Pharisees, the Jews, the scribes and the rulers were teaching for doctrine the commandments of men—mark [this], not the commandments of God, but the commandments of men. These had become so magnified, and they had listened to the misinterpretation of Scripture from their rulers and teachers so much, that they became confused and it seemed impossible to separate the truth from the error, the mysticisms of Satan's devising, the real from the false, the genuine from the spurious; and it was by constant repetition of the truth and what the truth means that they could get hold of correct ideas of what the Saviour meant. And the Saviour was full, oh, full of light and knowledge, and how He longed to communicate this fullness to His disciples; but He said, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*]*7LtMs, Ms 35, 1891, par. 6*

I want to tell you, dear friends, just now, prior to the second appearing of Christ, you mingle with the earth, you mingle with the world; your business, your cares, your perplexities crowd upon you; the earthly becomes supreme, the heavenly subordinated to the earthly. Thus it was with the disciples. In order for them to understand the words of God and the Scriptures there must be an application of the truth, a special divine enlightenment which they

had not hitherto had; and He tells them that when the Holy Ghost shall come, the Comforter, He should bring all things that Christ had said unto them to their remembrance, and there would be an opening of their understanding. [*John 14:26.*]*7LtMs, Ms 35, 1891, par. 7*

When Christ met with the men as they were traveling to Emmaus, they saw in Christ only a man toiling, traveling, like themselves; but He was the resurrected Son of God. And He asked why they were so sad, why they were conversing in such sadness. Why, they asked of this Stranger, are you only a stranger in Jerusalem, and do you not know what has taken place, that Christ, a mighty Man, a prophet that was mighty in power—why, wicked hands have taken and crucified Him? And then Christ opened to them the Scriptures, commencing at Moses and the prophets. He went right down and traced His very history, the Christ of God, and showed them that everything that had transpired was written there in the Scriptures and laid [them] open to their understanding [*Luke 24:17-27*]; but they could not take it in.*7LtMs, Ms 35, 1891, par. 8*

And when the disciples came to their place of abode, and they urged Christ to come in and abide with them because the day was far spent, in breaking of bread He revealed Himself unto them. They could, by the very manner in which He handled the bread, see the very marks—Christ’s ways—and then, lo, the cruel marks of His crucifixion; and then He vanished out of their sight. Now they turned to one another and said: Did not our heart burn within us while He taught us by the way and opened unto us the Scriptures? What was it that made the heart burn within them? It was the illuminating power that was in the Scriptures that quickened their faith.*7LtMs, Ms 35, 1891, par. 9*

When we search the Scriptures with humble heart, when we take right hold of the truth as it is in its simplicity, lying open in the Bible, when we believe it to be verity and truth, the heart will warm, it will kindle with the love of God, and from our hearts we can say, “burn within us.” [*Verse 32.*] We realize that again and again. When in the institutions where they have been studying the Scriptures, how the tears would flow, and what gladness would be in the heart! There was not a particle of enthusiasm, only just that which was received

by the precious jewels of truth that were unfolded to the hearers. This is what we want. We want the Bible for our standard. *7LtMs, Ms 35, 1891, par. 10*

Why is it that it is not a greater comfort to us? Well, I will tell you why. Christ has said that ye cannot serve God and mammon. [*Matthew 6:24.*] The one is against the other. However long you have been a professor of religion, even if it has been twenty or forty years, if you have not learned to seek first the kingdom of God and His righteousness, you do not know God, neither are you acquainted with Jesus Christ if you allow the spirit of the world to come in and absorb the mind and take the whole attention. *7LtMs, Ms 35, 1891, par. 11*

Who gave you that mind? It was God. What right have you to commit day by day, hour by hour, week by week, month by month, and year by year, a system of robbery against God? What right have you to take the gift of reason, the gift of intelligence, and put that intelligence and reason largely to your own benefit in worldly profit? We are to yield ourselves up, all that there is of us. Men in positions of trust, positions in our institutions, you become self-centered; you bring commercial business in. Men of responsibility that stand in positions of trust have contracted too big and heavy burdens to stop to pray. You are to consider the words of Christ, "Without me ye can do nothing." [*John 15:5.*]*7LtMs, Ms 35, 1891, par. 12*

Leave Christ out of your service and you cannot distinguish between the common and sacred fire. Oh, they are too crowded with the cares of life for them to pray. What is their position before God? You can go on and load yourself with burdens and with cares and perplexities, and live. "Without me ye can do nothing." Now what is the use to leave Jesus out of the question and go on with your bungling work, botchwork, and with your affections centered upon the things of this world and absorbed and controlled by the business part—the temporal things of this life and that which is of no value to us—and that which is of eternal moment to us is put away as a thing to be taken up transiently, when most convenient?*7LtMs, Ms 35, 1891, par. 13*

If you go to meeting you cannot keep awake because you have robbed God of the nerve brain power in pressure of worldly cares, and of the physical and of the spiritual. You have not been drinking of the life streams which make glad the city of our God. You have not been drinking of the snow of Lebanon, but you have been drinking at the malarious streams in the valley, and what you want is religion. It is what you will have to have or you will never enter the kingdom of God.*7LtMs, Ms 35, 1891, par. 14*

When the question was asked if there were many that should be saved, Christ said, Strait is the gate, and narrow is the way, and few there be that enter in thereat. Why? Because wide is the gate and broad is the way that leadeth unto destruction and many there be that go in thereat. [*Matthew 7:13, 14.*] They do not need to hunt to find it; they do not need to seek; they do not need to strive. They can drift with the current of the world. They have the maxims; they have their standard; they have the spirit of the world. The line of demarcation between saint and sinner is obliterated.*7LtMs, Ms 35, 1891, par. 15*

Now if God has ever spoken by me, unless there is a reformation in our institutions, unless there is a reformation all through our churches, unless your eyes are opened by the baptism of the Holy Ghost, you will be lost just as surely as was Judas. You would sell your Lord just as readily as Judas sold Him for thirty pieces of silver, because Satan comes in with his temptations. His temptation is a bribe: All this will I give thee if thou wilt worship me. And many who suppose themselves loyal will sell their precious souls to Satan; and the things that are of interest, and that will live through eternal ages, are made a matter of minor consideration.*7LtMs, Ms 35, 1891, par. 16*

You call the world an atom and you call an atom the world. You get that atom right before you, seeking for supremacy in these things, and talk of principles being maintained while worldly customs and worldly, unprincipled dealing is entered into and called principle to be maintained. Ungodly ambition is taking possession of the man not having an eye single to the glory of God, but first for the glory of self. You get yourself and this atom right between you and your God, and you do not bring eternity into your reckoning.*7LtMs, Ms*

35, 1891, par. 17

Brethren and sisters, we had better come to our senses now, without delay. We had better cry for the vitalizing power of God to come upon us, and cure us of our spiritual paralysis; and, unless there is a thorough arousing, and you begin to cry unto God and change your course of action, you will be rated either with the unbeliever or you will be in that position that you have a name to live while you are dead; and your influence in the world is a living curse. Just because of your profession you lead people in the road to death and hell, and the account that God is to settle with you in the judgment you will not want the court to meet, for it decides your case forever.⁷*LtMs, Ms 35, 1891, par. 18*

We are here for a purpose. Here are souls to save. There is a voice to be raised among the people of God. "Cry aloud, spare not." Why, what is it? What is the matter? "Show my people,"—oh, it is God's professed people, is it?—"their transgressions, and the house of Jacob their sins." [*Isaiah 58:1.*]⁷*LtMs, Ms 35, 1891, par. 19*

What we all need is a conscience, and with many it is dead. What souls need is to die to self and be born again. Conscience needs a resurrection. What is wanted is to know what religion is, to know what it is to have a living connection with the God of heaven, to know God and Jesus Christ, whom He hath sent, for we read, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Then there is a knowledge.⁷*LtMs, Ms 35, 1891, par. 20*

Why, I ask you, do you devote so little time to prayer, so little time to your Bibles, searching the Word that you may be sure you are following the directions therein given that you may secure eternal life? Why do you feel so little burden to consecrate yourselves and your household to God? Why do you make it a mere form of worship? Many of you would be terribly surprised if Christ should answer your prayers. You do not expect it. You are not making calculations for it. You have a form, and the prayers of many of you do not rise any higher than your head. What do we want? Repentance of your sins. Confess your sins before God and be converted that your sins may be blotted out when the time of

refreshing shall come and He shall send Jesus. *7LtMs, Ms 35, 1891, par. 21*

Now then, on this occasion we have been teaching here and talking about the love of God, how freely He is to forgive your sins. It is all so. It was a whole Saviour that hung on Calvary's cross, and that is just where your condemnation comes in. It is because of the immensity and fullness of the sacrifice. [It is by] retaining your spiritual poverty and your spiritual death that you do not lay hold of the hope set before you in the gospel and benefit yourself with the great and infinite sacrifice which has been made in your behalf. What can you answer to God in the day of final accounts? What can you say that you have not received the missionary spirit to work for the conversion of souls? *7LtMs, Ms 35, 1891, par. 22*

Place some of you in a position of responsibility where any souls will be under you, and you will oft manifest the tyrant. You will order around God's property as though they were your own, not human beings; order them around in a manner that would hurt the dignity of even dumb creatures. Is that the spirit that is going into heaven? Is that the spirit that is to dwell with Him who dwells in light unapproachable? I tell you, Nay. These persons who exalt themselves to rule are to be converted through and through, experiencing the new birth Christ instructed Nicodemus he must have or he would never see the kingdom of God. *7LtMs, Ms 35, 1891, par. 23*

Religion is a personal matter. We are not saved by companies; we are not saved by having our names on the church books; we are not saved by numbers. The matter is, How is it with my soul? Have I made the surrender to God? *Luke 10*. Read the test made to Christ, What shall I do that I may inherit eternal life? Christ responds to the lawyer, What is written in the law? How readest thou? (Read the whole on this point.) Am I converted to God? Has His transforming power made me a new man? Am I kind? Have I the attributes of Christ or the attributes of Satan? Am I polite to God whose property in souls I am responsible for? Am I kind? Am I patient? Am I tender? Do I have the love of Christ for the souls for whom He has died? *7LtMs, Ms 35, 1891, par. 24*

What we want is purity; what we want is love. None of your love-sick sentimentalism, but we want faith that works by love and purifies the soul. Have we it today?—that love that Jesus had for us that He laid on the altar of sacrifice, that as a man He can make a sacrifice for the perishing souls of those in the world for whom Christ has died. He gave Himself a full and complete and perfect offering. He left the glory that He had with His Father before the world was; He came into our world to be a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; with His stripes we are healed.*7LtMs, Ms 35, 1891, par. 25*

What have we done as laborers together with God? Have we denied self? Have we lifted the cross? Have we manifested the intense interest for the work to be done in connection with the Lord Jesus Christ to save the souls ready to perish? It is our work to manifest the intense, earnest desire to save souls proportionate with the greatest work God has committed to mortals. Then why so indifferent? Why so faithless? Why so worldly-minded? How can we meet the Lord in peace with our present showing?*7LtMs, Ms 35, 1891, par. 26*

Is there anyone that has any cause for boasting? Is there anyone that feels that he is very apt, and has great talents? Who gave them to him? They came to him from Jesus Christ. Then what are you doing with them? Are you employing these talents to represent to the world godliness and self-denial and self-sacrifice? If you do this, then it is you are imitating our Saviour Jesus Christ.*7LtMs, Ms 35, 1891, par. 27*

What we want is religion, Christlikeness in character; what we want is the descent of the Holy Ghost. Talk it in your meetings; talk it in your families; pray to God for it. But let me tell you it does not come upon a man that has made his soul the highway for worldly thoughts, for impure thoughts, for sensual thoughts, for corrupting thoughts; nor for the performing of wicked actions.*7LtMs, Ms 35, 1891, par. 28*

We point the sinner to One who can take away the sin of the world. He does not cover the world with His righteousness, but He takes it

away until sinners repent and wash their robes of character and make them white in the blood of the Lamb. And the heart that is divested of self is ready for something else. That is the inflowing of the Holy Ghost. Then you can no more repress it, it will come out. You will begin to work for the depressed and the suffering. You will forget self. Self will not be exalted, but you will forget self, and you will be hid with Christ in God. When self is hid with Christ in God, then the Spirit of Christ will flow forth in conversation. Be ye holy, says the apostle, in all manner of conversation. [*1 Peter 1:15.*] *7LtMs, Ms 35, 1891, par. 29*

When Jesus Christ can present you before the Father spotless, the gates will be opened to you, and you can go in; but if your soul is stained, and if your soul is spotted, the record is there and you must meet it in the judgment. *7LtMs, Ms 35, 1891, par. 30*

What we want is the deep movings of the Spirit of God. What we want is to be sanctified of God here, body and spirit. “Thou shalt love the Lord thy God with all the heart”—not two-thirds of it, not a quarter of it—“with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself.” [*Luke 10:27.*] *7LtMs, Ms 35, 1891, par. 31*

Now Jesus Christ did not come to man in His own divine character, but He clothed His divinity with humanity. He came to our world in His human nature, and in compassion, that you might behold Him. You could not behold Him if He had the light even of an angel. But He takes our nature; He comes right to us in the world to work for us, to teach all souls what we must do to be saved; and now every one of us can receive Him, believe on Him, if we will; but we are represented as the ten virgins, five of whom were wise and five foolish. They profess to be Christians. They profess to be religionists; but there are half of them that have no oil of grace in their lamps, their hearts. *7LtMs, Ms 35, 1891, par. 32*

I beg of you to institute the inquiry, How many of you have the Holy Spirit of God represented as oil in the vessel with the lamp? Here is the light; you have the truth, the precious gems of truth offered to you—the glorious unfolding of the truth from the Word of God. The coming of the Lord is presented before you, “Prepare to meet thy

God.” [Amos 4:12.] This subject is not dwelt upon half as much as it should be; the preparation is essential. God has not given us any time to stop. Some will say, It is no use now for us to raise money to send missionaries into foreign countries, because the time is so short it would not accomplish anything. Yes it will. You had better use your money in that way than have it left for the great day of conflagration to consume it. *7LtMs, Ms 35, 1891, par. 33*

There are thousands that do not feel the least responsibility to pay any tithes to God. They refuse to give to the Lord His own lent talents to them that they may trade upon them and double them. He knows you by name. He has all your names on His record. He knows the sum to a penny, and how much you have robbed Him of, His own lent money. He has given you the amount for your own sustenance and put His hand on a small portion; but you cannot see that God should receive any returns from you, that He has any right to it, so you use it all selfishly and rob God’s treasury. God forbid that you should think that way and continue this robbery. There is no reason why you cannot see the plain truth on this important subject, only because you have the selfishness of your own wicked heart right before you that you don’t want to see, and that you don’t mean to see. *7LtMs, Ms 35, 1891, par. 34*

But there is a time coming when every case shall be judged according to their works. Every action of robbery, of appropriating the Lord’s tithe money, will be considered, unless you repent of your robbery toward God, that we may come to Him with His own and, as David said, “Of thine own, oh Lord, we freely give thee.” [1 *Chronicles 29:14.*] It is God that has given us everything. As we sit at our table He has given us this provision; through Jesus Christ it comes. The rain, the sunshine, the dew, and everything that is a blessing to us, He has given us, and yet many are so hardhearted, so full of selfishness, that they cannot see the claims that God has upon them. Not all, thank God! There are many of us glad to give back to the Lord His own, and give it freely. We give it as freely as did David. Of Thine own, we freely give Thee. *7LtMs, Ms 35, 1891, par. 35*

Then, if there have been any that have been robbing God here, you may say, I don’t see it in the Bible. Yes, you do. You are lying to

God; you see it. Your cases have been presented, specified in Malachi. You see it and you cannot help it, because if you have reasoning powers you can see it. But you do not want to see, and you encourage blindness of mind lest your selfishness should die, and Christ should come in and take possession of you. I am thinking of the judgment. I do not want to stand in debt to God, robbing God of the tithe and the offerings, and have Him say to me, as my name is called, Ye are cursed with a curse. I do not want to hear that from the Master. I want to hear Him say, "Well done, thou good and faithful servant." [*Matthew 25:21.*]7LtMs, Ms 35, 1891, par. 36

Now we are wondering why it is that we do not have more of the grace and power of God. You begin to institute Bible classes in your churches, at your homes, and humble yourselves before God, and earnestly pray and weep before Him, and give yourselves to Him without reservation; you would find that there is nothing in the way.7LtMs, Ms 35, 1891, par. 37

He says, "I stand at the door and knock." [*Revelation 3:20.*] What is the matter? Oh, you did not hear Him? Many don't hear when the Lord says, This is My portion; give Me My portion. You may have the rest, but give Me My portion in tithes and offerings. So He knocks; He knocks, but you do not hear Him. What is the matter? Because the din of the world is sounding in your ears and you do not hear. You cannot stop long enough to seek God earnestly and listen to hear what the Spirit hath to say unto you.7LtMs, Ms 35, 1891, par. 38

May God help us individually that we may divest ourselves of everything which separates the soul from God, and [may] there be such a reformation here in California that you have not dreamed of. You will see the salvation of God which will go through your minds, and the many souls that will be converted unto Him. That is everything to us. When they tell me of losses of temporal goods, I feel like this: It is not a soul. But the loss of a soul is of higher estimate than the whole world. "What will 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.*] Please consider how you will settle this question with your Maker just now, without

delay. *7LtMs, Ms 35, 1891, par. 39*

Now let us bring eternity into our reckoning. Let us live for God every day. We do not know at what time our period of life closes and He will come to us saying, Give an account of thy stewardship. We have each a work to do. I will tell you when He will come to our world: After the gospel of His kingdom has been brought to all parts of the earth; and you had better be in a hurry. God help us to be faithful in the discharge of our duty to preach the gospel to all people, tongues, and nations that we may arouse to our God-given responsibilities; that we may divest ourselves of every particle of selfishness, that there may be no money expended in flowers or feathers, or in decoration of the body; you cannot afford it. It may be at the cost of a soul. The time that you occupy in self-serving you want to be seeking to open your Bible to awaken the souls that are perishing around you out of the truth, that are ready to die. *7LtMs, Ms 35, 1891, par. 40*

Christ died that every soul might become a missionary. You need not look upon the ministers; you need not say they carry the burdens. They do carry the burdens, and the reason so many have fallen into the grave is because they carried the burdens that some of you refused to lift. They carry the burdens that you will not take upon your soul. If you would before God keep your own soul clean, if before God you would cleanse yourself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God, your ministers would be where they could go forth, and your prayers could follow them like sharp sickles into the harvest field. But the temptations of the world have crazed you; the world has benumbed you; the world has paralyzed you; and we want now to get above the world and behold Christ, our only hope, that our eye shall be fixed upon Him who is the One altogether lovely and the Chief among ten thousand. *7LtMs, Ms 35, 1891, par. 41*

We want to know, brethren, if you are going to make the surrender to God. We want to know if you will consider that everything has been done for you that a God could do. We want to know if you consider that all heaven—just think of it!—all heaven has been poured out to you in one gift, with Jesus Christ. When God gave His Son He gave with Him the richest treasures of heaven. It is yours, if

you will cooperate with Him; He gave all heaven; all heaven He gave in that one gift. All heaven is at our command. All heaven we may claim. *7LtMs, Ms 35, 1891, par. 42*

When the minister goes forth to labor he can say, I go in the strength of the God of Israel. I have no confidence in self. I have no confidence in my finite ability, but I have a standing promise from One who says, "I am with you always, even unto the end of the world." [*Matthew 28:20.*] You have no lack of power then. What more assurance do you want? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*] Do you believe it? Do you believe the promise? *7LtMs, Ms 35, 1891, par. 43*

We have been so earthly; we have been talking of earthly things; we have had our conversation upon common and earthly things until eternity has been dropped out of our reckoning. Shall we bring it in? God help us that we may arouse as we never have done before. I tell you, it is an individual work. Do not look at another and say, They have defects in character; they are thus and so. "What is that to thee? follow thou me." I speak of Peter. Said the Lord Jesus Christ, "What is that to thee? follow thou me." He told Peter what should happen to him, and then Peter says, pointing to John, "What shall this man do?" [*John 21:18-22.*] Well now, you just keep your eye single to the glory of God. What is it to keep the eye single? What does it mean? It means that you should let the world go out of your reckoning, and let the eternal realities come in. God help us to be Christians at home. *7LtMs, Ms 35, 1891, par. 44*

Now I want to tell you what a saint is. A saint in heaven is just what he is in his own family at home. If he is a Christian at home he is a Christian in the church. He will be a good Christian in heaven. Now God has placed us on trial here. How is it with you? Are you going to stand the test? He will bring circumstances around you to prove you and see whether there is any defilement of character in you. If there is any debasement, if there is any carnality, if there is any satanic tendency, He will bring you over the ground in one way, and then He will bring you over the ground in another way, and then He will test you upon one point, and then He will test you upon another. We are here to be tested and proved. *7LtMs, Ms 35, 1891, par. 45*

What does it amount to? If you have the spirit of Christ, you will love every soul for whom Christ died. Not with a love-sick sentimentalism; not with base affection; nothing like that; you will love as Christ loved. You will want to carry that burden for souls, oh how carefully, that there shall not be any occasion given to the youth, or to those of mature age, that shall bring in or make occasion of their stumbling or being turned out of the way, or a channel for an impure thought. Create an atmosphere where the soul can be kept open and clean before God, our Maker. Ah, the sin of licentiousness, it is terrible! It is upon many, many that are here; they are corrupting their souls, and yet they seem to think that they are Christians. Some do not know what sin is. They do not know what an offence it is to God to defile the soul-temple; but I call upon you to clear the King's highway.*7LtMs, Ms 35, 1891, par. 46*

There are immense responsibilities that are resting upon our churches here in California where they have had the grand light of Bible truth, the precious message of truth in His Word. It is for the saving of the souls of the people. Such responsibility! It is to represent the faith you profess. It is to stand in the integrity of your soul. If you will be faithful to God self shall be crucified; self shall die, and Christ Jesus shall live in us, and He shall be the hope of our calling. We will represent Jesus Christ to the world. Inquire sincerely, Am I a Christian? If I am a Christian, I am looking unto Jesus, the author and the finisher of my faith. In Him my hopes of eternal life are centered.*7LtMs, Ms 35, 1891, par. 47*

If all those that handle the Word of God ministering to the people will cleanse their hearts from all iniquity and all defilement and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me. Give me a part in the work. Let me sound the proclamation. Let me be [a] co-laborer with Jesus Christ.*7LtMs, Ms 35, 1891, par. 48*

Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified; the time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. *7LtMs, Ms 35, 1891, par. 49*

All your self-crucifixion will not do any good then. It must be [done] before the destiny of souls is decided. It is now that self is to be crucified—when there is work to do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today. *7LtMs, Ms 35, 1891, par. 50*

What if one should go out from this meeting, while he is looking forward a week, or a month, or a year before he surrenders to God, and the cars should strike him as they [did] our Sister Rowland? Are you ready to make the surrender now? You are to put away your sin right now when you see it, but do not make leeway [that] you are going to overcome by degrees; you are going to try little by little to give up sin. Now, while it is called today, heed the invitation and harden not your hearts. *7LtMs, Ms 35, 1891, par. 51*

Oh my soul, why not leave the cursed thing today? Sin crucified my Lord. Why not turn from it with loathing? Why not love the things that Christ loved, and hate the things that Christ hated? He has made provision ample enough for you that you can through Him be more, yea, more than overcomers. Then what do you want? Do you want a second crucifixion of Christ? You cannot have that. You must look to Calvary. You must take the blood by faith and apply it; you must wash in it; you must be cleansed by the already shed blood of Jesus Christ. It can cleanse you to the utmost. *7LtMs, Ms 35, 1891, par. 52*

I love Him; I love Him for He first loved me. He has broken my

heart; He has broken it, and it is not good for anything unless it is broken. Your heart is not good for anything unless it is broken. God help us that we may this very day surrender to God. There is a work to be done here. There is a work to be done in the church—a wonderful work. You are to love as you never have loved before. You are to pray to Him as you never have prayed before. You are to seek Him as you never have sought Him before. Are you going into a monastic cell as Martin Luther did to scourge yourself?*7LtMs, Ms 35, 1891, par. 53*

The question is asked: Shall I give my firstborn for the sin of my soul? Is it burnt offerings and sacrifices that God requires? He says, “My soul is full of them.” [*Micah 6:7; Isaiah 1:11.*] It is not that. It is a contrite heart; it is that you walk humbly, and deal justly, and show mercy. This is your work. Take right hold of it now. Why wait any longer? Why not take God right at His Word? Say, “Here Lord, I give myself away, ’Tis all that I can do.” If Satan comes with his hellish temptations, tell him, No, there is no place in my soul for it; my soul is ravished with the love which is expressed upon Calvary; I cannot allow any of this wickedness to come into my soul; it crucified my Lord.*7LtMs, Ms 35, 1891, par. 54*

Now brethren and sisters, we want religion; we want the baptism of the Holy Ghost. You want to be getting ready for missionaries. You do not know who may be called, but Satan wants to keep you all the time in the darkness of unbelief; he wants to keep you in the lowlands; he wants to keep you in darkness and sin. Will you break the fetters? Will you go free? Will you say, “Simply to Thy cross I cling; in my hand no price I bring?” Just myself, that is all He wants. He wants yourself—just as you are.*7LtMs, Ms 35, 1891, par. 55*

May God help us to look and live. May God strengthen our hearts to trust in Him. He is coming, brethren, in a little while. Here are sorrows and troubles. Here is one brother that has been suffering with rheumatism and with agony, sleepless nights. There is rest, brother; there is rest in a little while. We shall see Him as He is, and we shall be made like Him. Rest, rest in the kingdom of God. Go on a little longer; suffer a few days longer, and there is an eternity of happiness and bliss; that is what you want.*7LtMs, Ms 35, 1891, par. 56*

The crown of righteousness is for the overcomer. Every one of you think of this. In the morning think of it, now, today, I must look at that crown; I must run for it; I must run the race for it, and that crown is mine if I overcome, but if I do not overcome and am overcome of Satan I lose that crown; another gets it. Shall we not try to win the crown of everlasting life? If we lose heaven, we lose everything. If we gain heaven, we gain everything. *7LtMs, Ms 35, 1891, par. 57*

I see matchless charms in Jesus. I do not want any greater reward than He presents to us. I do not want any larger reward than that. I want to live for God, not for the world. I want the eye single to His glory. Let us every one—in the morning, and at noon, and at night—lay ourselves before God as His property, not our own, and fight the good fight of faith. Today you are not to have the faith of tomorrow. You have only faith for today; tomorrow you will find faith when that comes; so don't worry about tomorrow. It is today, Am I the Lord's? Today have I the witness of His Spirit? Today does my name come upon the lips of the great Advocate of heaven? Today am I walking in harmony with Jesus Christ and heavenly angels? The heavenly intelligences are at work to bring the light of the knowledge of the truth as it shineth in the face of Jesus Christ, to humanity. *7LtMs, Ms 35, 1891, par. 58*

Am I a co-laborer with Jesus Christ? What is the matter? It is because you have robbed God all through the week. You have committed robbery of God, and you have no part in His work. God help you to be converted. Some of you may be touched and say, I don't like such straight preaching. I cannot help it if you do not. There must be somebody [who will] "cry aloud and spare not. Lift up your voice like a trumpet and show my people their transgressions, and the house of Jacob their sins." [*Isaiah 58:1.*] We want your help, brethren, every soul of you. What is the word that comes from the watchman on the walls of Zion? "The morning cometh, and also the night." [*Isaiah 21:12.*] Both are coming. The watchman has to give the note of warning. *7LtMs, Ms 35, 1891, par. 59*

Every watchman on the walls is to take up the note and to sound it to the people. What do the people do—just sit and gape at the watchman? They have got, in their turn, to catch the trumpet sound, then to take it up and sound it through the churches; not call,

“Watchman, come here, come here,” because of this note, of this warning here in our church. Give it yourself, because you are connected with God. Give it yourself, because you are the channel [of] light. Catch the words all burning from the throne of God and give them to the people. That is what you are to do. Instead of quarreling [about] who shall be the greatest; instead of dissension, instead of strife, God help you to be converted. What you want is to become as little children. *7LtMs, Ms 35, 1891, par. 60*

I want heaven; do you want it? We shall all see just how much we want it. We shall see just how much faith we have. For the Lord is coming, and He is right at the door. We have but a little time to work, and if we let the world come in here and absorb all our attention and all our means, how can it be said of you in the judgment, “Enter ye in. Well done, good and faithful servant”? [*Matthew 25:23.*] Where is your goodness and faithfulness? Was it on your farm? Was it in working with your hands? You can be faithful there, but you have something else to do. *7LtMs, Ms 35, 1891, par. 61*

There is a world to be warned; there is a world to be saved; there is a sinner to be converted. While you are asleep the sinners are perishing; Satan is sowing his tares. You want to be wide awake in your churches. All heaven is interested for you; why not be interested for yourselves? “Open the door, and I will come in,” said Christ. [*Revelation 3:20.*] Will you open it? Will you let Him in? Will you be zealous and repent of your backsliding, your lack of love, your coldness, your indifference? *7LtMs, Ms 35, 1891, par. 62*

What we want is Jesus. What we want is His love. What we want is the elevation and ennobling of character. What we want is to die to self right here, not wait until some future period. We want to make the consecration here. Oh, I am so thankful that it is not too late for us to be righteous. I am so thankful we have a Jesus. I am so thankful that He is able to cleanse us from all sin! I am so thankful that I can hope for His blessing. I am so thankful that I can hide in Him now, and that I can accept His light and give it forth to others. May the Lord breathe upon us His Holy Spirit, and may we grow up into Christ, our living Head. *7LtMs, Ms 35, 1891, par. 63*

We want this salvation today. We don't want to wait; we don't want to dispel Christ by our unbelief. We want to take right hold of Him because He has told us to do it; and He says—now listen, I want you to hear every word of it—“Let him take hold of my strength and make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*] “Come now, and let us reason together ... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” [*Isaiah 1:18.*] Will you come? Will you believe? Will you let Him reason with you? Will you commit the keeping of your soul unto Him as unto a faithful Creator?⁷*LtMs, Ms 35, 1891, par. 64*

God grant that we may live in the light of His countenance, and at last hear Him say, “Come up higher; enter thou into the joy of thy Lord.” [*Matthew 25:21.*] What is that joy? Seeing sinners converted. That is joy. Let us go to work and see if you cannot help some poor, despondent soul that is crushed under the weight of discouragement. See if you cannot win some soul to Christ. You are bigger in your own eyes than you ought to be, but just see if you cannot win somebody to Christ; and as you win them to Christ, you will become smaller and smaller in your own eyes, until you feel as though you were nothing. When you feel in that way, then Christ to you is everything.⁷*LtMs, Ms 35, 1891, par. 65*

Ms 36, 1891

Sermon/Fruits of Conversion

Healdsburg, California

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“I pray for them, I pray not for the world, but for them which thou hast given me; for they are mine. And all mine are thine, and thine are mine; and I am glorified in them.” *John 17:9, 10.7LtMs, Ms 36, 1891, par. 1*

Mark the words. It is Jesus Christ that is praying to His Father, “and all mine are thine, and thine are mine, and I am glorified in them.” [*Verse 10.*] *7LtMs, Ms 36, 1891, par. 2*

Is it truth? Are we Bible believers? Is Christ glorified in us? I want you to consider this. He is speaking of the oneness and that unity that shall exist with Christ and His disciples; in that unity, in that oneness Christ is glorified in us. Now I would have you consider how very light a matter many of us make of seeking to preserve this unity. Why, this unity with believers in and through Christ is the great strength of the church! The oneness, the love which through their faith and unity exists with God’s people through faith in Christ is a power. *7LtMs, Ms 36, 1891, par. 3*

How earnest, how decided, how determined should be our efforts to answer the prayer of Christ that we may have that harmony one with another for which Christ died to perfect. That we may be one with Christ, for unless we are constantly laboring for this harmony and this unity, then we shall certainly fail of answering the prayer, of being one with Christ as He was one with the Father. *7LtMs, Ms 36, 1891, par. 4*

(You will see I have contracted a severe cold on this journey. It is very difficult for me to speak at this time, but perhaps I can make you hear. I hope I can.) *7LtMs, Ms 36, 1891, par. 5*

In this oneness God is glorified. In division and dissension and differences and pulling apart, Satan is glorified, and all heaven looks with astonishment upon those who claim to be children of God. Have [they] not served the enemy long enough in this line? “And now,” prayed Christ, “I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.” [*Verses 11-13.*] *7LtMs, Ms 36, 1891, par. 6*

Who? Believers in Jesus Christ. That they might have the joy of Christ fulfilled in us through love and unity as His disciples. What is that joy? Who for the joy that was set before Him endured the cross, despised the shame, and is forever set down at the right hand of God. What was the joy? Was it the joy that we feel when we think that we are in a very important position in this life? Is that the joy? No. What was the joy? In seeing sons and daughters brought to Jesus Christ because they have given their life to the service of Christ, of soul saving. *7LtMs, Ms 36, 1891, par. 7*

That is the joy that Christ had. That is our joy. And when we possess this joy, we shall love souls and work for souls for whom Christ has died. You will not be in the position that you will think, “My way is right, and I will carry this through on my line”; and thus you dishonor your Creator, because Christ’s prayer is against you, and you are against the prayer. Therefore how can you have His joy fulfilled in you when you have a spirit of self-exaltation and are not at oneness with Jesus Christ? *7LtMs, Ms 36, 1891, par. 8*

What we want today is to be constantly studying the life of Christ and working every day of our life to answer the prayer of Christ that you may be one in His love and work for unity. The prayer that He offered to His Father is to exercise interest and love for souls. You want in every word, in your spirit, in your thoughts, in your actions, to be cherishing the love of Christ which He has prayed might exist. You want that faith that works out your salvation after the divine

similitude. Why, you tell us that by our works we are not saved! Nevertheless, you are not saved by any evil works; but you have that faith that works out a character after the divine similitude. It is a faith that works out a unity of action, brother with brother; and every hour of your life, if you are standing in living connection with God, you manifest His love. It works in your home life. There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there. Why? Because we believe and act out that we are members of the Royal Family, children of the Heavenly King; bound to Jesus Christ by the strongest tie of love—that love which works by faith and purifies the soul. *7LtMs, Ms 36, 1891, par. 9*

You love Jesus and you are constantly at work to overcome all selfishness and be a blessing and comfort and strength and a support to the souls He has purchased with His blood. I cannot see why we should not the more earnestly try to bring the peace of Christ right into our family, than to labor for those that have no living connection with us; but if we have religion in the home, it will extend outside of the home. You will have it everywhere. You will carry it with you to the church. You can carry it with you when you go out to your work. It will be with you wherever you shall be. What we want is religion in the home. What we need is the peace principle which shall control our spirit and our life and character after the Christlife. He has given us His example. God help us that we may walk and work intelligently to this end. *7LtMs, Ms 36, 1891, par. 10*

There is no virtue in your prayers to God when you get right up from your prayer and begin to speak sharp words and make yourself disagreeable in your family. When you get up from your prayers and begin to fret and to find fault with everything and with God Himself—for this has been done—your prayers don't go any higher than your head. Shall we now have that faith that works by love and purifies the soul here where this reformation means so much? Well, that is what we want. Because the latter rain is coming, we want the vessel all cleansed from its work of impurity. We want the vessel to be a vessel unto honor, fit for the Master's use. There are vessels to dishonor, and there are vessels to honor. Now we want to make our choice, and reveal [that] we choose to be a vessel unto

honor.*7LtMs, Ms 36, 1891, par. 11*

There is not a quarreling man—no matter if your profession is as high as heaven—nor a quarreling woman, not one that loves to talk and berate, and wound, and injure the souls and reputation of God’s people, that will ever enter the portals of the city of God. Why? Because there would be a second rebellion in heaven. What we need now is to be students, to learn in the school of Christ to perfect a Christlike character.*7LtMs, Ms 36, 1891, par. 12*

“Come,” says Jesus. “Come,” says Christ your Saviour, “learn of me, for I am meek and lowly of heart.” His arm is extended, “Come unto me, all ye that are weary and are heavy laden, and I will give you rest.” [*Matthew 11:28, 29.*] He has told you where to go. “Come unto me” every one of you, “and I will give you rest.” Do you believe it? Do we believe the Word of God today? Do we believe just what He tells us? What is the matter with us, that we do not have more freedom, and that Christ is not glorified in us? It is because we don’t believe Him. Every soul will act out all the faith that he has.*7LtMs, Ms 36, 1891, par. 13*

If we are weary, if we are heavy laden, why then come right to the great Burden Bearer. Say, Here Lord, I come just as I am. I come because I am sinful. I come because I am needy. I come because I am wholly dependent, and I want to drink in this life of the waters of life. I want to drink of the streams of salvation which flow from the throne of God.*7LtMs, Ms 36, 1891, par. 14*

Well, then, if you drink, how shall we know that you have been drinking? How will any one know that you have been drinking? Will you go out and begin to kick and scold your cattle, and beat them, and bruise them? They are God’s dumb animals and cannot retaliate. He made them. You must respect your cattle. Will you rise from prayer and begin to scold and fret at your children, and at the circumstances and things that transpire in your house? Will you do it? Well, what shall we think of you? We will think you are an agent of the devil, that is what we think—the thoughts that such a course of action produces. Whatever your profession, however high it may be, if the truth you profess does not have influence enough on you to change your natural heart, to convert you to be kind and

courteous, and to give you a new heart and a new mind, seek the true character now. *7LtMs, Ms 36, 1891, par. 15*

Now what does every man and woman need? A conversion to God. That is what he needs. Then what? Why, we begin to cherish this love which Christ had. We are converted. We love one another. We see that every individual has his own individual trials. We see that every soul that we are brought into connection with knows what it is to battle with the powers of darkness if they ever overcome. "We," saith the True Teacher, "fight not against flesh and blood," but we fight "against spiritual wickedness in high places." [*Ephesians 6:12.*] *7LtMs, Ms 36, 1891, par. 16*

Well, we know Satan is against us; we know the whole confederacy of evil is united and works with the evil men and women. Satan and his angels and evil men are there manifested to attempt to deceive, to allure, and to make our lives uncomfortable and unhappy and wretched by words and actions. And is it now very poor policy for professed Christians to open the door of their house and say, "Come in," to the devil? Many are doing this. Is it not the most wretched policy for you to give place to the devil, and then you judge [that] everybody is your enemy, and you are the enemy of everybody, and thus you talk and thus you act. *7LtMs, Ms 36, 1891, par. 17*

Is the joy of Christ in you? Is Christ glorified, or God glorified in you? Verily, verily I say unto you, unless you are born again you never can see the kingdom of heaven. You may have addicted yourself to fretting and to scolding for a long while, but it has not perfected your Christian character. Now suppose you change the order of things and you begin, when Satan begins to put in the word of complaint, to find fault, you begin to sing a song, if it is the simple hymn, "I will follow Thee, my Saviour, Wheresoe'er my lot may be," just begin to sing. Do you think that will please the devil and the confederacy of evil angels? No; they will get out of your presence as soon as possible. You have garrisoned the soul against them. *7LtMs, Ms 36, 1891, par. 18*

Well then, what shall we do? We shall pray more in the spirit and understanding also. We shall talk more comfortable words because

the heart is converted. We will lift up the weights that are upon the souls, knowing that they are tempted of the devil and in our turn, we will not make ourselves tempters. Now that is what we will do when converted. You try it, and you will see what that will do for you, and you will see that you are exercising a faith that works—that works by love, which purifies the soul—and then I will tell you what else to do.*7LtMs, Ms 36, 1891, par. 19*

Keep the praise of God on your lips. You have had so little of it that it is a strange song. Now, we want to learn that song because in heaven the angels are constantly offering praise and thanksgiving and glory to the God of heaven. Therefore we want to catch the strain here, and heaven is much nearer to earth than we think, and we are much nearer to heaven than we imagine, because the heavenly intelligences are all through such an assembly as this.*7LtMs, Ms 36, 1891, par. 20*

Is that all? No. The heavenly helpers are with you in your family. Those angels want that family a sample of the family in heaven. Those angels want that family [to be] a sample of the family in heaven. Those angels are at work to mold, to fashion, and to make every family after the divine family. Well then, would it not be very poor policy to speak and act like sinners, to awaken an element in your family which will set them all at variance and make them unhappy and miserable? But this work is done daily by unconverted men and women who claim to be followers of Christ. God help us to be converted, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light.*7LtMs, Ms 36, 1891, par. 21*

Well, then, how shall we know that you have been drinking of the living streams of salvation? How shall we understand this? Oh, the heart is changed; out of it are the issues of life. The good man bringeth out of the treasure of his heart good things. Now we are to learn and are to know by their words and works who are converted. The evil man bringeth out of the treasure of his heart evil things, showing he is under the control of Satan. Every word is a seed. We are scattering it in words and actions, sowing seed, and then what will the harvest be? God help us that we may sow unto life eternal, that we may reap the precious grain in this life and then the good

works will [cause] souls to be converted.*7LtMs, Ms 36, 1891, par. 22*

I want to tell you that you have every reason to rejoice today. Christ says, Come, come unto me, and I will give you rest. [*Matthew 11:28.*] What have we to rejoice in? That Christ is not in Joseph's new tomb, and a great stone rolled before it. Where is He? Where is Jesus? He has arisen; He has risen from the dead; He has ascended on high. He is our Advocate, and He pleads in our behalf before the Father. We have a Friend at court. Thank God, we have a Friend at court! Then offer up your petitions. The righteousness of Christ is there. The perfection of Christ is there.*7LtMs, Ms 36, 1891, par. 23*

You may look up and say, Oh I am discouraged; I am in despair; I feel so terrible, and all this! What have your feelings to do with the matter? Do tell me. What have your feelings to do with these matters? Are they stronger than the Word, the immutable Word of Jehovah? Which is strongest? Is not the Word of God a solid basis? Is it not the Rock of ages? Well now, what will you do? Hide in that Rock. Let your heart go out to Jesus who has bought you as His own property with the price of His sacred life-blood.*7LtMs, Ms 36, 1891, par. 24*

There are thousands that have been addicted to complaining. They are chronic grumblers; but all such will never enter heaven. How can you be cured? Christ tells you: "A new heart will I give you." [*Ezekiel 36:26.*] Do they profess to believe the truth? I shall know it when there is a change in that unruly member, the tongue. "A new heart will I give thee." We shall find—in the place of a stirring up by the leaven of disaffection—we shall find there are words that cement; there are words that bind together. They will not see something in every one around them to find fault with but themselves, and expatiate upon others' evil. But they are beginning to look and say, Am I right? Have I that love, that faith that works by love and purifies the heart for the second, the latter, rain; the descent of the Holy Spirit of God?*7LtMs, Ms 36, 1891, par. 25*

Now some will tell you, and they will begin to reckon, and reckon, and reckon, when the latter rain is coming. I would rather that you

would reckon right now whether you have brought eternity into your reckoning concerning your individual self. Consider whether you have brought eternity daily to view. If you are right with God today, you are ready if Christ should come today. What we need is Christ formed within, the hope of glory. We want that you should have a deep and earnest longing for the righteousness of Jesus Christ. Your old, tattered garments of self-righteousness will not give you an entrance into the kingdom of God, but that garment that is woven in the loom of heaven—the righteousness of Jesus Christ—[will.] It will give you an inheritance among the sanctified. That is what we want. It is worth more than all the worldly gain; it is worth more than all your farms; it is worth more than all the honor that finite beings can bestow upon you.*7LtMs, Ms 36, 1891, par. 26*

What we want to know is, Are you individually, daily preparing that you can unite with the family of heaven? Are you quarrelsome here? Are you finding fault with your household here? Why, if you are, you will find fault with them in heaven. Your character is being tested and proved in this life, whether you will make a peaceable subject of God's kingdom in heaven.*7LtMs, Ms 36, 1891, par. 27*

Now let the parents go to work for their children. Don't let them hear a fretful word spoken in the house. Tell them angels are there watching over them and they must enter into no sinful practice. Tell them the heavenly intelligences are looking upon them, and don't allow a word to be spoken from your lips to educate your children in words to dishonor God. Ah, there are scores here that need to be converted on this line, and, unless they are converted, they never will know what the love and joy of Christ is in the heart and can never be translated to live with the heavenly family.*7LtMs, Ms 36, 1891, par. 28*

But we hope this meeting will be a time when you will surrender to God. We hope it will be a time when you will place yourself fully in Christ's love. He is coming in a little while, and when we think of it every one of you may look back and consider what your life has been. Consider how you have had the truth. Summer after summer, line upon line, testimony after testimony has come from heaven to you, and the Word, the precious Word of God—and yet, where is your reform? Where is the cleansing of the soul temple? Where is

the fitting up for the finishing touch of immortality? What are you doing? Have you that faith that works or have you that faith which does not do anything for you? *7LtMs, Ms 36, 1891, par. 29*

The truth of a heavenly origin converts the soul. The truth from heaven has an influence upon the human life and upon the human character that is elevating, ennobling, sanctifying, refining—making us more and more like Jesus—and thus we are changed through the sanctification of the truth from glory to glory. What is the glory? It is the character—“From character to character.” [*2 Corinthians 3:18.*] And we are fitting for heaven in this life, that we may see Jesus and that we may be like Him, that we may reflect His image, and from character to character, marching, marching right straight along step by step you keep with the Leader, and He is leading you. Who is it? The Light of the world, the Truth, the Life—all these combined; and He is leading in straight paths. You are never left without angels’ care. Do you respond and seek to perfect a true, righteous character? Will you be led? That is the question, the whole question of your salvation today. Will you be led? *7LtMs, Ms 36, 1891, par. 30*

I want to read still more. The last I read was, “And all mine are thine, and thine are mine; and I am glorified in them.” [*John 17:10.*] Is it so? Is God glorified in you? Are you a gossip? Are you a faultfinder? Are you suspicious? Are you jealous? Is God glorified in you? No indeed! The devil is glorified in you, and he is wonderfully pleased with you. But what we want is to change that order by being converted to God right here and not to wait until we get off of this tent ground. What we want is to be clad with the robes of Christ’s righteousness. We want to be built up in the most holy faith. We want to rejoice in Jesus Christ. *7LtMs, Ms 36, 1891, par. 31*

Now I read some verses further than this: “And now come I to thee; and these things I speak in the world, that they might have”—what? —“my joy fulfilled in themselves.” [*Verse 13.*] Well now, this is the privilege of every individual soul. The joy of Christ fulfilled in themselves. Think that this can be done; believe that it can be done. Act it; and you will find that you are brought into a purer atmosphere; you are breathing the atmosphere of heaven—not the atmosphere of hell, but the atmosphere of heaven—and when you

breathe in that atmosphere, and this atmosphere surrounds the soul, all that come within the sphere of your influence are benefitted and blessed.*7LtMs, Ms 36, 1891, par. 32*

The “joy fulfilled in themselves.” What does it mean? Why, I get up in the morning; I don’t feel any particular joy when I wake up; I don’t feel that wonderful joy; perhaps some days, sometimes I do. But then what? Looking unto Jesus, who is the author and finisher of our faith, I begin to look up to Jesus for His presence, His light, and His love. A very simple thing. I thank God that He has kept me through the night. I am so thankful that He is a living Saviour. I am so grateful that He lives to make intercession for me; that He is not in Joseph’s new tomb. He is a living Saviour and ready to bless me. Well then, I believe that He means I shall be blessed. He died for me that I might be blessed and that His joy might remain in me. Therefore I keep my mind in that channel. I educate it; I train it; I train my tongue; I train my thoughts; I train all that there is of me that I may fasten it upon Jesus Christ.*7LtMs, Ms 36, 1891, par. 33*

Oh, evil things come in between me and the Saviour. It is the hellish shadow of Satan. I see that shadow and darkness; shall I fall under it? Well, when I was coming in the cars in the evening, and in the night season I looked at the moon; there was a whole bank of clouds it went into. Now, I thought, we will see what that moon does. I kept my eyes upon it, and soon I began to see that there was a bright, brightness coming into the cloud. The darkness of the cloud did not put out the moon nor its light, but the light kept shining. The moon in its brightness began to scatter and lighten and brighten the darkness until it rolled back and revealed the glory and light of the moon, and then its glory lighted up the clouds all around us. There is what we want to be.*7LtMs, Ms 36, 1891, par. 34*

Satan is not dead by any means. He is working to bring the shadow of death over your souls. Will you let him do it? Will you let him make you look at the darkness, and talk of the darkness? We are just to be like that moon. Light up all our way by faith. Through the shadow of darkness and of death Thou art the light of heaven. We are to talk of heaven and of heavenly things. We are to become more and more heavenly-minded. Now all the faith that you profess—we shall know something about it. You need not think that you

can shut it up in a box like a nice perfume, and keep it there or in a bottle. But we shall know just the measure of your faith. How? By your works. By the fruits that you bear. *7LtMs, Ms 36, 1891, par. 35*

If you have Christ abiding in your heart, you will talk Christ. If you have Christ abiding there, you cannot fret or scold. You cannot make others unhappy and wretched and miserable. No. Because Christ is there. His joy is there. His peace is there. You want everybody to have peace. You want them to have comfort; you want them to have good hope; you want them to have courage, and you keep talking of Jesus and His love—what He has done for me. Now we lose sight of this; we lose sight of it. You look and see what Christ has done for you again and again, and the precious victories He has given you, and then as you look at things you talk of these. Don't you see, every trial sinks into insignificance in comparison with this? *7LtMs, Ms 36, 1891, par. 36*

Paul looked at it, and now let us hear his language—just listen to it —“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” [*Romans 8:18.*] When? At that time. “Revealed in us.” Now let us make the reckoning. “I reckon,” he says. Well, then, let us begin to reckon. We have reckoned long enough that the darkness is worthy to be dwelt upon. Now we reckon that the trials of this present time are not worthy to be compared with the glory. Well then, let us talk of the glory. Let us talk of what Christ is to you. What Christ is to [me]. Just talk in that way. What is He to you? A present Saviour; and if He is not a present Saviour, He is not worth anything to you. You need not think He will be of any advantage to you. *7LtMs, Ms 36, 1891, par. 37*

Is He my Saviour? Can I lay hold upon His merits this very hour? Can I commit the keeping of my soul to Jesus Christ today? Yes. How? What assurance have I? I point you to Christ of Calvary. Can you stand under the shadow of the cross and there talk your crosses, your darkness, your wicked feelings? Can you do it? Dare you do it? You never dare to do it when standing under the shadow of the cross, because all that infinite sacrifice was made to make me love God. It was made that I might reflect the image of God in Jesus Christ. Well then, when all this sacrifice has been made for

me, shall I let everybody know that it amounts to something? Shall I let the world know that Jesus, the precious Saviour, has made all this infinite sacrifice that He might be formed within, the hope of glory, and that I might rejoice in His love?*7LtMs, Ms 36, 1891, par. 38*

Well then, why talk darkness? Why talk rebelliousness? Why not lift yourself up in the holier, purer atmosphere? Why talk all the time that you don't feel as you want to feel? Take hold of Jesus Christ. As you feel after His hand, He takes that hand. He puts it in His. He lifts you up. Well then, be lifted up. Don't let your body, like the body of death, [remain] in darkness [so] that nothing can lift it. Come where the light is, and let it reveal its glory—glorious beams that come from Jesus Christ through you. Talk hope; talk courage. Cease your faultfinding, and let us talk of heaven and heavenly things. The more you do, [the more] you are shaped into the same image.*7LtMs, Ms 36, 1891, par. 39*

Talk doubt, and you will find plenty of doubt. Talk darkness, and you will find plenty of darkness; and, more than that, you will have a terrible harvest to garner. You cannot afford it. Time is too precious. Every moment is golden. Every word is to be a treasure of life. Every word is to be of value to help somebody; and if you cannot, don't speak. Silence is excellent. Keep still, and, if you speak, let the law of kindness be on your lips. "By thy words shalt thou be justified, and by thy words shalt thou be condemned" [*Matthew 12:37*], because by your words you show whether Satan is abiding in the heart or whether Jesus Christ is abiding there.*7LtMs, Ms 36, 1891, par. 40*

"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.*] Let us answer the knock. Let us open the door. That is our part of the business, and then the glory of God shall pervade our souls. What then? We shall be one in Christ Jesus. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." [*John 17:14.*] Well, shall we be engaged in hating one another? The world, He says, hated them. But shall we be working to annoy and make unhappy and hate one another? Is that our

business? God forbid. “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” [Verse 15.] *7LtMs, Ms 36, 1891, par. 41*

Now, we want to be kept from the evil. “They are not of the world, even as I am not of the world. Sanctify them through thy truth. ... As thou hast sent me into the world, even so” I also send them into the world. [Verses 16-18.] [It is] just as much your work to act out right in the world as it was the work of Christ to redeem. He sent you into the world. You are to be the light of the world. You are to show the distinction between the spirit of Christianity and the spirit of the worldling. You are to show the controlling influence of the power of God upon the human heart. God help us that we may be sanctified through the truth and that sanctification shall have its influence to leaven those that are around us—not the leaven of malice, not the leaven of jealousy, not the leaven of evil surmisings, but it is the leaven of the spirit of Jesus Christ, which is sent down from heaven, called the Holy Ghost, and that Spirit affects the heart and the character. *7LtMs, Ms 36, 1891, par. 42*

Now God wants His converting power to come on this occasion. There are some that come to our meetings; they will sit all through the meetings; they have borne a few words of testimony now and then. They have gone home and done just exactly, if not worse, than before. Why? Because they had not the new heart. What is the new heart? It is the new mind. What is the mind? It is the will. Where is your will? It is either on Satan’s side or Christ’s side. Now it is [up to] you. Will you put your will today on Christ’s side of the question? That is the new heart. It is the new will, a new mind. “A new heart will I give thee.” [Ezekiel 36:26.] Then let us begin right here. *7LtMs, Ms 36, 1891, par. 43*

Conversion is simple, very simple. Let us commence right here to come into the kingdom of heaven. How? As a little child. Just as simple as simple can be. You may get all your mysteries of the new birth, and you cannot make anybody understand it, or understand it yourself. But the best way for you is to give your mind to Jesus Christ, and the mind is the will to put it on, and do just as Matthew did. *7LtMs, Ms 36, 1891, par. 44*

The Lord Jesus came to Matthew. He was in a very unpopular business, and all the Jews looked upon them to be despised, and Christ said to Matthew, "Matthew, follow Me." [*Matthew 9:9.*] Did he say, "Oh Lord, when I get good enough I will follow you"? Did he say, "Oh Lord, when I have this agony, this awful agony [for] my sin, then I will come"? Well, that is what many of you are saying. [No,] he rose up and followed Him. He was walking in the light, because he could not follow Christ unless he was walking in the light. Well then, what are we to do? We are just to believe as simply as a little child. We are to take our position on the Lord's side, and we are to be Christ's children because He wants us to be, and because He died that we might be, and will we be?⁷*LtMs, Ms 36, 1891, par. 45*

I love Jesus. I had things trouble me before I went on the cars. I was afraid the shadow would hang over me all the way; and I could not forbear, as I would wake up in the night season saying over and over, "I love the Lord; I love the Lord; I know I love Thee; oh, I love Jesus who gave His life for me. I love the souls of every one for whom Christ has died." And thus I feel the sweet comfort of peace and hope and light and love in my heart. Well, let us educate our minds; let us educate our thoughts.⁷*LtMs, Ms 36, 1891, par. 46*

Now I am not going to hold you here, but I do want that the converting power of God should be in your midst. There is a great work to be done for many souls, but they don't see it. They don't realize it enough to go to work. Why now, you say, can I be going to work to help myself? How can I do it? God works, and all you have to do is to cooperate with Him, and let Him work. Work in harmony with God. But He never works unless the human agent wills that He shall work and works with Him. Then, with the human and the divine combined, we can make a glorious success. We will have the victory. Will you let Christ work on your human mind? Shall this glorious opportunity in 1891 pass over and work no decided change in our ideas and feelings? Go to work, brethren; go to work, sisters. I appeal to you to go to work.⁷*LtMs, Ms 36, 1891, par. 47*

Christ is coming, and Christ is to be revealed in you, if you will only allow His image to be revealed in you. Fall on the Rock and be broken. What did they do to Moses? They took that atom of humanity, the heavenly intelligences, and put him in the cleft of the

rock, and the hand of God over the rock. Now what you want is to be in the cleft of the rock. You want to break in pieces, before God, your pride, yourself, your folly, your wickedness, your dishonesty, your corruption of heart, your licentiousness, your impurity. You want to fall on that Rock and then, if the superscription of the divine plays upon you, the love of Christ may abide with you and Jesus be in your heart.*7LtMs, Ms 36, 1891, par. 48*

God help you to begin the work right here, not to wait for the ministers to stir you up to a wonderful excitement. God wants intelligent Christians. He wants you to count the cost of the battle. He wants you to count whether you can war against Satan and his spiritual wickedness in high places. He wants you to see the plan of the battle, of the confederacy of evil, and then he wants you to see that angels are in the army, that the Captain of our salvation is at the head. It is they that do the warring. It is they that do the work, and we cooperate, coincide, and work with them.*7LtMs, Ms 36, 1891, par. 49*

Now that is our work. Will you commence the warfare here against lust? Will you commence it against wickedness? Will you commence it against impurity? Will you be fitting up for the home in heaven above? God help you right here to be converted. You want to go from this meeting with your affection lighted up with the glory of God, saying, Hear what the Lord has done for me. He has put a new song in my mouth; even praise to our God. Well now, commence to praise God. And praise Him with heart and soul and voice. The devil doesn't want you [to], because you would be a living witness to them that you had drunk of the living waters, and he doesn't want you to praise God. Still, shall we disappoint the devil? Shall we please Jesus Christ?*7LtMs, Ms 36, 1891, par. 50*

Well, let us work as intelligent Christians, and may we hear the beautiful testimony from your lips, "I love Jesus and I know that He loves me." Then the world will see [that we] have been with Jesus [and] have learned of Him. And this is the lesson that we want you to learn in the school of Christ.*7LtMs, Ms 36, 1891, par. 51*

Ms 39, 1891

Counsel and Warning

Steamer Alameda

November 17, 1891

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(On the steamer *Alameda* on the broad ocean.)⁷*LtMs, Ms 39, 1891, par. 1*

Redemption is a part of the divine nature. It is the prerogative of God to reconstruct, not to destroy. The Son of God was given to die before the foundation of the world. The existence of sin is unexplainable; therefore, not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner in the bitterness of his soul. When his soul cries out in great need for a sin-pardoning Saviour, then God is revealed as gracious, full of compassion and forgiveness and love, longsuffering and patience. Individually, as church members, we are, if faithful servants of Jesus Christ, laborers together with God. When one is bruised by the enemy and wounded, and commits error, as faithful and true to the Master, as workers with God, we must take up the mission next to us, we must work to heal, not to ruin and destroy. The hope we have in Christ is because we are sinners. We have a right to claim a Saviour. Then when there are those in our institutions associated together who err, let not man act the part to denounce, condemn, and destroy as though they were faultless.⁷*LtMs, Ms 39, 1891, par. 2*

It is the work of the Christian to mend, to restore, to heal. This healing process saves many a soul and hides a multitude of sins. God is love; God is in Himself, in His essence, love. He makes the very best of what appears an injury and gives Satan no occasion for triumph by making the worse appear, and exposing our weakness to our enemies. The world must not be introduced into the church, and married to the church, forming a bond of unity. Through this means the church will become indeed corrupt, and as stated in Revelation, "A cage of every unclean and hateful bird." [*Revelation*

18:2.]7LtMs, Ms 39, 1891, par. 3

Through association with the world, our institutions will become unsubstantial, unreliable; because these worldly elements introduced and placed in positions of trust, are looked up to as teachers to be respected in their educating, directing, and official position, and they are sure to be worked upon by the spirit of darkness so that the demarkation becomes not distinguished between him that serveth God and him that serveth Him not. The parable is given by Jesus Christ in regard to the field in which [it] was supposed was sown pure wheat, but the entrusted ones look upon the field with disappointment and inquire, "Didst thou not sow good seed in thy field? from whence then hath it tares?" The Master of the vineyard answered, "An enemy hath done this, while men slept." [*Matthew 13:27, 28.*]7LtMs, Ms 39, 1891, par. 4

Thus hath it been presented to me in regard to the Health Retreat at Crystal Springs. I had a message of warning. I spoke with earnestness, and I knew that the Lord put His Holy Spirit upon me while [I] presented the danger of the association with, [and] love of, the world. The worldling is ever on the watch to criticize and accuse those who serve God. This will reveal itself in the querulous complaining of professed Christians who have never been transformed by the grace of Jesus Christ. They are deadly enemies to those who believe. They despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, Satan has cast his arrow, and now what? He has shown his accusing power; but his cruel thrusts will do little harm if the professed believers will stand true to the words of Christ and be doers of His Word and not hearers only. Those to whom these complaints are made are under bonds to Jesus Christ to love and respect, and be faithful to one another who are united in Christian fellowship. To unite with the faultfinding element and accusers of the brethren, [to] take up the reproach they lay at your door, is seconding the work of the enemy by playing yourself into his hands to make his work a success.7LtMs, Ms 39, 1891, par. 5

I presented the matter before the hearers that Jesus the Lord of life and glory was crucified to please the malice of the Jews because

the principles He presented did not coincide with their own ideas and ambitious aims. He condemned all guile, all underhanded work of policy for supremacy, and every unholy practice. Pilate and Herod were made friends in crucifying Jesus Christ. They pleased the Jews in making effective their enmity against One whom Pilate proclaimed innocent. I presented to them Judas, who betrayed his Lord for money value; and Peter, who denied Him in His humiliation in the judgment hall. A few hours before, he had with great firmness assured his Master he would go with Him to prison and death; and notwithstanding Jesus declared he would ere the cock crew deny Him thrice, he was so self-confident—[that] he took not the words of Christ as verity and truth. [*Matthew 26:34, 35.*] How little he knew himself!*7LtMs, Ms 39, 1891, par. 6*

How soon circumstances would test his allegiance to his Master! He denied Jesus in the very hour he should [have] watched with Him in fervent prayer. When in the judgment hall he was accused of being one of this Man's disciples, he denied; and the third time he was accused, he emphasized his denial with cursing and swearing. Said Christ, "Ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me." [*Acts 1:8.*] The look Jesus gave Peter of grief and sadness, was not a hopeless look, and it broke the heart of Peter who denied his Lord.*7LtMs, Ms 39, 1891, par. 7*

But Peter was converted, and then after the crucifixion and resurrection of Christ when before the rulers, he boldly declared for Jesus and charged the rulers with these words: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life." [*Acts 3:14, 15.*] There Peter shows himself entirely a different man after his conversion than the self-confident, boasting Peter prior to his conversion. I presented before them the voice of the world, the enemies of Christ, saying to Christ's messengers, "Ye shall not teach any more in this name, and bring this Man's blood upon us." [*Acts 5:28.*] Did these threatenings succeed? Did it make cowards of the witnesses of Christ? No. They proclaimed the message given them of God; and they were shut up in prison, and God sent His angels to release them. The angel of the Lord by night opened the prison doors and brought them forth and said, "Go, stand and speak in the temple to

the people all the words of this life.” [Verse 20.] *7LtMs, Ms 39, 1891, par. 8*

This voice from the heavenly angel was directly opposite of that voice from the authorities, and which should they obey? *Acts 5:21-28*. “Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him God hath exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey them. When they heard that, they were cut to the heart, and took counsel to slay them.” [Verses 29-33.] Then Gamaliel a doctor of the law pleads in behalf of the apostles and his words prevailed. Well, this is a little part of the words the Lord gave me to speak to the people. *7LtMs, Ms 39, 1891, par. 9*

The words given me were of that character which I knew they needed and which would benefit them if they would hear. One discourse was [on] how to treat those united with us in church capacity if they erred. They were not to permit their minds to be affected to action by the words of the Lord’s enemies against His children. If complaints or murmurings or charges were made, they must study in Christ’s school as to the course to be pursued toward the ones of whom complaints were made. Tell the matter between him and thee alone, and if they will not hear, then take two or three others; if they will not hear these, tell it to the church. *7LtMs, Ms 39, 1891, par. 10*

The world has no part with the believers in this work. They cannot discern the motives and principles by which God’s people are bound in their relations and dealings with one another. We must be true, loyal soldiers in the army of Jesus Christ. All His followers are to keep step with the leaders and never introduce their secrets or make confidants of the enemies of Jesus Christ, of their movements or what they purpose to do in their line of action, for it is a betrayal of sacred trusts and is giving the enemy every advantage. Let the counsel of the people of God be within their own company. The enemies of Christ should not be made familiar with their secrets,

while the children of God are kept in ignorance of the very things they ought to know. The secrets of the Lord are with them that fear Him.*7LtMs, Ms 39, 1891, par. 11*

The world is the chief enemy of religion. The Satanic forces are constantly at work through the world, and those who are professed Christians, yet associated with the world in close fellowship, are so much one in spirit, aims, and principles of working, that they cannot discern between him who serveth God and him who serveth the world. The enemy works constantly to push the world to the front, to be looked upon as superior to those who believe in Jesus and who seek to be doers of His Word. Words of praise and flattery from worldlings are received as sweet morsels, but the judgment of those who love this sort of food is in accordance with the weakness which they show in this direction. Their spiritual life is composed of just that kind of material they feed upon. Their Christian experience is largely dependent on flatteries and human appreciation. The fear or love of God is not interwoven in their experience.*7LtMs, Ms 39, 1891, par. 12*

How pitiable and sad to see men who have known something of the Spirit of God fall so completely into the arms of the world as to be swayed and influenced by its voice, and to depend upon its favors for strength and success. How manifestly such are alienated from Christ, how full of self-confidence, how full of vaunting and of vanity, and how shortsighted in regard to spirituality. How little true discernment have they to distinguish between him who is a child of God, an heir of the kingdom, and him who is a child of the wicked one, who is a child of disobedience and an enemy of God.*7LtMs, Ms 39, 1891, par. 13*

There are only two classes in our world: those who are obedient to Jesus Christ, who seek the Master to do His will and work for the attainment of salvation of their own souls and the souls of everyone who is associated with them who name the name of Christ; and the children of disobedience.*7LtMs, Ms 39, 1891, par. 14*

Two classes in our world—then listen to the words of One who knows, “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

They are of the world: therefore speak they of the world, and the world heareth them.” *1 John 4:4, 5*. Souls are being deluded. The fear and love of God have not a controlling power. The world is their Master, and they chase after its delusive, flattering mirage. Listen to One who gave His life for the world, “that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16*.] He spake as never man spake. The whole of (*John 15*) contains the most important lesson. Read it; obey it. Again, hear the voice of God, “Ye cannot serve God and Mammon.” [*Matthew 6:24*.] *7LtMs, Ms 39, 1891, par. 15*

Let not God’s people in any of our institutions sign a truce with the enemy of God and man. The position of the church to the world is not to come down to their ideas and accept their opinions, their suggestions, but to heed the words of Christ through His servant. Paul says, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” [*2 Corinthians 6:14, 15*.] This means in a special sense marriage with unbelievers, but it covers more ground than this. It means our instrumentalities ordained of God, in our institutions for health, in our colleges, in our publishing houses. *7LtMs, Ms 39, 1891, par. 16*

The matter is placed before us in the correct light. The question is asked, “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing.” (What does this mean—the suggestions, the evil workings in the children of disobedience? You are not in any case to become contaminated with the spirit or influence of unbelievers. Be afraid of uniting, or binding up in bundles with them. Be afraid of communicating the works connected with the Lord’s cause to those who have no part with God, or sympathy with those who love the truth of God.) “And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.” [*Verses 16-18*.] *7LtMs, Ms 39, 1891, par. 17*

I raise my voice in warning against mingling in our institutions [of] the worldly element with those who believe; we have the danger signal to sound. If in our institutions persons are placed in positions of trust, they are educators. Others are taught to look to these persons for instruction, and in this is a snare to the unwary; their ideas become confused in regard to righteousness and truth. They hear these persons who have no respect for the truth sneer and speak disparagingly of the truth, which should be held firmly and sacredly as the truth. *7LtMs, Ms 39, 1891, par. 18*

When the day's work on Friday should be planned with reference to the Sabbath of the Lord, there is Satan working with those children of disobedience to prolong the service into the sacred hours and give their orders that those under their direction shall do work on the Sabbath, and then they exult and Satan triumphs. *7LtMs, Ms 39, 1891, par. 19*

And when men in the highest responsible positions make no difference between those who serve God and those who serve Him not, they evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness. When these men in authority have so mingled with the spirit of worldlings that the words of complaint from the lips of these unbelievers are gathered up as verity and truth, they know not what spirit they are of. When they encourage this spirit, and complaints against the people of God, they evidence that they are working on the enemy's side to belittle and humiliate those whom the Lord loves and that they strengthen the hands of the wicked, who are doing an evil work. When they feel free to suffer the accusers of God's children to plan for them against his chosen ones, they do not have Christ to plan with them. *7LtMs, Ms 39, 1891, par. 20*

If one of the children of the Lord errs, then if the men in authority are discerning spiritual things, they will understand their position allows no betrayal on their part of sacred trusts, and they will not betray the cause of God into the enemy's hands. They will not be reticent to the very ones in whom they should have confidence, [and] work in silence and secrecy, but open their plans to those who have no sympathy with the chosen people of God. If any workers in our institution for health are murmured against and accused by

unbelievers or believers, let it be placed in mottoes all through the establishment—the special directions given by our Master, Jesus Christ—“Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” [*Matthew 7:1, 2.*]*7LtMs, Ms 39, 1891, par. 21*

Go to the one supposed to be in error, talk with him or her, not working with duplicity and hypocrisy, meeting them day by day with apparent friendship, [while] plotting against them in perfect unity with the satanic agencies at war to uproot, to tear down, to remove from the institution the ones the unbelieving element wants removed, and not a word is spoken with the brethren or sisters in the faith, if they are in error, to redeem them, to heal them; and if they are not in the wrong, to vindicate the [right], because Satan is behind the scene. The Lord Jesus rebuked the Pharisees, likening them to sepulchres that do not appear, hidden from sight, but full of corruption. The Lord hates all deception, secrecy and guile. This is Satan’s work; the work of God is open and frank. No one will work against a child of God on the strength of the testimony of the Lord’s enemy, and work after Satan’s manner, concealing himself, yet suggesting, instigating, planning in perfect unity with the Lord’s enemies.*7LtMs, Ms 39, 1891, par. 22*

How can the universe of heaven regard such underhanded, cowardly work against those who love God and keep His commandments? Members of the church may commit errors, and often make mistakes; but they are to be dealt with kindly, tenderly as Christ has dealt with us. But the rebuke of God is upon all those who do the work of God deceitfully, professedly friends of Christ, yet working in an undercurrent style, in darkness against those who love God. “Brethren if any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.” [*Galatians 6:1.*]*7LtMs, Ms 39, 1891, par. 23*

Here is our work, brethren; will we take it up? So little of this is done that the word of the True Witness comes home to the church, “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 its place, except thou repent.” [Revelation 2:4, 5.] “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing 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: is not it a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel.” [Zechariah 3:1-3.] This was the appearance of Satan. He had deceived these souls by his delusions and devices. *7LtMs, Ms 39, 1891, par. 24*

Now these souls had repented before God, and pardon was written against their names. Satan was accusing them of sins and asserting his right to do with them as he pleased because of their transgression which he had caused them to commit. But Jesus looked upon these souls believing in Him, trusting in His righteousness, with the tenderest and loving compassion. “And He answered and spake unto those that stood before him, saying, Take away the filthy garments from him, and unto him he said behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair mitre upon his head. [So they set a fair mitre upon his head,] and clothed him with garments. And the angel of the Lord stood by.” [Verses 4, 5.] Shall the people of God who are placed in positions of trust voice the words of Satan against the children of God? Let us act as Christians, true as steel to God and His holy work, quick to discern the devices of Satan in his hidden, deceptive workings through the children of disobedience. *7LtMs, Ms 39, 1891, par. 25*

“Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it if we have kept his ordinance and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” [Malachi 3:13-15.] Those are the words of the unconsecrated who are departed from God, blinded by the enemy. They cannot discern the ways and works of God. Now is represented the opposite class, “Then they that feared the Lord spake often one to another.” [Verse 16.] These words were not speaking evil of brethren, or making complaints of

God, but were words spoken from sincere hearts, words in which were no deceit, no underhanded working, no guile. "And the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Verses 16-18.] *7LtMs, Ms 39, 1891, par. 26*

May the Lord bless His people with spiritual eyesight to see that the children of God and the world can never be in co-partnership. Whosoever will be the friend of the world is the enemy of God. While every individual should work with Christ to transform the children of darkness, by showing them the Lamb of God that taketh away the sins of the world, they cannot have overflowing sympathy with worldlings in such a degree that they lend their influence to carry out their suggestions to weaken and to do injustice to God's chosen ones. God does not work this way. In perfect and complete unity there is strength. Not in numbers, but in the perfect trust and unity in Christ, one can chase a thousand and put ten thousand to flight. Let not the friends of the world form unholy bonds of union, and be married, for God has pronounced His curse upon all such unions. Let the people of God take their stand firmly for truth and for righteousness. Already we see the terrible consequences of uniting believers with unbelievers. The result is, the unbelievers are given the confidence that belongs to those only who love and revere God. *7LtMs, Ms 39, 1891, par. 27*

Already has the power of darkness placed its mold and superscription upon the work that should stand forth untainted, unpolluted from Satan's cunning devices. We lift our voice upon the social attractions by worldly bids and worldly baits. Keep clear. Touch not the unclean thing. Let not the world's direction and propositions be given to God's people, controlling them. Woe be unto his wisdom which is not from above but from beneath. Men of superficial piety, by their desire to receive patronage, to obtain fame, betray the most sacred interest into the hands of unbelievers. *7LtMs, Ms 39, 1891, par. 28*

Let not money be obtained by touching or sanctioning any unclean practices. Let the grace of Christ be brought into the heart, and if the workers be few and God can work with them in our institutions, they will prevail. There must be no deceiving power at work, for it is an unclean thing. There must be no hands that are defiled. Clean hands and a pure heart God will recognize. "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 an humble and contrite spirit. To revive the spirit of the humble, and to revive the heart of the contrite ones." [*isaiah 57:15.*] *7LtMs, Ms 39, 1891, par. 29*

Ms 40, 1891

Diary, January 1891

Battle Creek, Michigan

January 1-31, 1891

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[Thursday], January 1, 1891

Battle Creek, Michigan

New Year's day opens with a soft rainstorm. Another year has commenced; 1890 has passed into eternity with its burden of record. I renew my consecration to God. Said Christ, "I sanctify myself, that they also may be sanctified." "Sanctify them through thy truth: thy word is truth." [*John 17:19, 17.*] I claim the rich promises of God through the matchless love and spotless character of Jesus Christ, my Advocate. I have labored almost constantly, and yet I see so much that needs to be done that it makes me restless, for it seems I have done so little compared with the great work to be done.*7LtMs, Ms 40, 1891, par. 1*

But Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency. I grasp the promises of Him who hath given His life for the world that whosoever believeth in Him should not perish but have eternal life. "Then who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." *Romans 8:34*. This we can plead. This is an argument Satan cannot overcome. Then we will, in His name and through His grace, sanctify ourselves—soul and body and spirit—that our words and our works shall be wrought in God, and that we may have an influence over others that will win them to Jesus Christ.*7LtMs, Ms 40, 1891, par. 2*

More intensely than ever before am I convinced of God's hatred of sin in all its forms. Repentance cannot atone for the past or cleanse us from one sin, or place us on a secure footing for the future.*7LtMs, Ms 40, 1891, par. 3*

Friday, January 2, 1891

Battle Creek

My heart was drawn out in earnest supplication to God at the family altar that His grace and His power might stir us to vigilance and earnest effort and zeal in doing the work He has placed in our hands, individually feeling our great responsibility. Oh, that every member of our family may be imbued with the spirit of the Master who went about doing good! I cannot feel rest in spirit until the members of my own family are doing the whole will of God. How my heart longs after them day and night!*7LtMs, Ms 40, 1891, par. 4*

Sabbath, January 3, 1891

Battle Creek, Mich.

My heart has been drawn out in earnest pleading with God nearly the entire night. Oh, that God would work in behalf of His people in Battle Creek and hedge up their way that they shall not walk on in their own judgment and imperil the cause of God, as they are certainly doing.*7LtMs, Ms 40, 1891, par. 5*

I arose at four o'clock, and in stooping down for my morning socks I struck my forehead, just above the eye, on the bedpost, which cut a place in the forehead. The blood came forth freely, in large drops. I called Sara and she went to work, as soon as possible, and kindled a fire; and she and Edna Kilborn fomented the wound with hot water bandages, wet in the hot water and applied as hot as I could bear them. The pain was relieved, the blood ceased to flow, and court plaster was applied after having a cold bandage applied to finish the treatment.*7LtMs, Ms 40, 1891, par. 6*

How much suffering might be spared if all would become intelligent in regard to these simple remedies! I thank the Lord for intelligence on these things—to know how to treat ourselves without depending

on physicians. We need to exercise our own facilities to understand what to do in an emergency, and then we should impart knowledge to others.*7LtMs, Ms 40, 1891, par. 7*

Sabbath, January 3, 1891

I spoke in the Tabernacle to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the Lord spoke through the human agent. I felt pressed and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts.*7LtMs, Ms 40, 1891, par. 8*

The Tabernacle was crowded to its utmost capacity. Oh, how I yearned in spirit for the men who, by resistance of light which God has given, have for the past two years hedged up the way that the Spirit of God shall not find access to their hearts. I heard a voice say to them, "You still are unbelieving. Stand aside or close up the ranks by coming into line and uniting in the work wholeheartedly."*7LtMs, Ms 40, 1891, par. 9*

Must this burden always rest upon me here in Battle Creek? Must I always carry this heavy load? Must my testimony be of that character to reprove, rebuke? May the Lord have mercy upon me and help me, that I shall be found true and faithful to do God's will, to keep the way of the Lord, to do justice and judgment!*7LtMs, Ms 40, 1891, par. 10*

A good work has been begun here, but it is not complete. There are men who do not know or understand. Will it stop short at some of the cruel stumblingblocks, and the church, because they do not make thorough work, wade through another year of darkness? God forbid! Oh, that there may be found righteous ones to plead in behalf of His people, and that their prayers will prevail!*7LtMs, Ms 40, 1891, par. 11*

I should rejoice greatly to see the spirit of confession followed up throughout the church. Many are now obtaining a glimpse of their true condition and of their real necessities. If they persevere, make thorough work, and continue to draw nigh to God, He will draw nigh to them and will lift up for them a standard against the enemy. There will certainly be an outpouring of the Spirit of God. The

church cannot over-rate their sinful neglect of duty, their unfaithfulness, and their neglect to receive light and practice the truth. Not improving their opportunity has brought defective eyesight and has weakened their faith and corresponding zeal in earnest effort to walk in the light. Through their unbelief—because of the attitude and position of the church—sinners in our borders have become hardened and have been fearfully established in unbelief. *7LtMs, Ms 40, 1891, par. 12*

When Jesus is within the sanctuary above, when we have an Advocate in the courts of heaven, how earnestly should the corresponding work of intercession be going on upon the earth! While we may see and should sense the guilt of sin, we are to appreciate the mercy of God through the atonement. The Lord has promised that because of the propitiatory sacrifice He will, if we repent, certainly forgive our iniquities. Now, while Christ is pleading in our behalf, while the Father accepts the merits of the atoning Sacrifice, let us ask and we shall receive. Let all confess their sins and let them go beforehand to judgment that they may be forgiven for Christ's sake, and that pardon may be written against their names. *7LtMs, Ms 40, 1891, par. 13*

“The kingdom of heaven suffereth violence, and the violent take it by force.” *Matthew 11:12*. What an encouragement to every soul! When, armed with the promises of God, you come to the Father in the name of Jesus, the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer. You hear His voice saying, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” *John 14:16*. What hope will fill your poor discouraged heart! What shame and remorse will you feel for your cherished unbelief! *7LtMs, Ms 40, 1891, par. 14*

Would you not feel that if Christ is praying for you, you can pray for yourself with an intensity of perseverance, and that all inferior aid is just what it is—finite and worthless? With Jesus as your Advocate, and you believing, confessing your sins with contrition of soul, and dying to self, would you not feel assured your suit is indeed gained? Would you not feel the evidence in your own soul that Jesus was amply able to do all things for you and that the foot of the cross was

the only place of safety for you?⁷*LtMs, Ms 40, 1891, par. 15*

How can I present before you these facts that are eternal truths? Here you can say, "In my hands no price I bring, Simply to Thy cross I cling." If your prayers—yes, your prayers, feeble as they may seem—are sincere, if they are mixed with faith, then you may know that Jesus liveth to make intercession for you. The persevering, sincere seeker will surely be the finder, for as soon as you approach the mercy seat in faith, then Christ regards you as His client. He espouses your cause; He makes it His own. He is standing before the Father, your Substitute, your Surety. When you seek the Lord with all your heart, "In quietness and in confidence shall be your strength." *Isaiah 30:15.*⁷*LtMs, Ms 40, 1891, par. 16*

God became one with man when, in the council between the Father and the Son in heaven, it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God. How was it to be done? "The Word was made flesh, and dwelt among us, ... full of grace and truth." *John 1:14.* "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew 5:48.* Christ's oneness with the Father brings us into close union, through the Son of God, with the Father.⁷*LtMs, Ms 40, 1891, par. 17*

Sunday, January 4, 1891

Battle Creek

Entertained visitors all day. I wrote some letters. I was made very happy today. Sister Davis has solicited a conversation with me and with deep feelings confessed that she had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of, the work as she should have done. Now she saw it in altogether a different light, and she was determined to make thorough work, for her soul's sake and for Christ's sake, that the work should never be marred in her hands. She was made free in Jesus, and was free indeed. She has changed greatly. Peace and happiness are now expressed in her countenance. She is certainly under the bright beams of the Sun of Righteousness, for all her features express brightness proceeding from inward joy.⁷*LtMs, Ms 40, 1891, par. 18*

I so much wish that every person who is engaged with me in the important work I am doing would have this precious transforming grace of Jesus Christ. Then there would be the blessed enlightenment from the face of Jesus Christ that would represent an indwelling Jesus. Oh, how much more we might enjoy of the Spirit and power of God if we would only surrender mind, heart, soul, and strength wholly and unreservedly to the quickening influence of the Holy Spirit of God! The work would then receive the divine mold. The power of God would rest upon the worker. I pray for every soul connected with me in the work. *7LtMs, Ms 40, 1891, par. 19*

Monday, January 5, 1891

Battle Creek

Again my time was taken up in conversation with visitors. But my burden is for this church in Battle Creek. So large a church—fully two thousand. Many were convened last Sabbath. It is almost impossible to separate them for a social meeting because there are not convenient places to gather them together. There is no place to hold so many worshipers, and they should be out in other places as missionaries, doing service to the Master, and not be crowded together here. *7LtMs, Ms 40, 1891, par. 20*

There is missionary work to be done. How shall we as a church understand our spiritual advantages and not only hear the exposition of the truth, but practice the truth? We are capable of thinking seriously and of girding up the loins of the mind that it shall not have wild range. If those who have had light would walk in the light, there would be a sense of responsibility in cultivating the thoughts. As we peruse the precious Word, we would search for the hidden treasures of truth. *7LtMs, Ms 40, 1891, par. 21*

As human agents we have precious talents committed unto us—capabilities not only to read the truth in the living oracles of God, but to become enriched by the heavenly treasures found therein. Searching for truth, our thoughts may run in deep channels, and the inexhaustible and unsearchable riches of Christ open to the soul their richest treasures. The human agent may improve every faculty given him of God through properly using his time to acquire more knowledge of God and Jesus Christ. Be assured these faculties, put

to right employment, will not be left here in this world, but will be taken with us to the higher grade, still to be educated through all eternity.*7LtMs, Ms 40, 1891, par. 22*

Tuesday, January 6, 1891

Battle Creek

I had conversation with Elder Smith, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I knew he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet, and to take up the stumblingblocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency.*7LtMs, Ms 40, 1891, par. 23*

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound that a people may be prepared for the great day of God. We have no time to lose.*7LtMs, Ms 40, 1891, par. 24*

January 6, 1891

Brother Eldridge called on me and we had quite a lengthy conversation in regard to many important matters. Elder Smith came in and made a request to have a select number present to whom he wished to speak, and as far as possible, confess where he had been wrong.*7LtMs, Ms 40, 1891, par. 25*

I am unable to explain the reason for the position that Captain Eldridge and Frank Belden have taken. What can they mean, to

drop the *Patriarchs and Prophets* and *Great Controversy* and say they have decided to handle only one book, which is *Bible Readings*, to occupy the field at one time? This is contrary to our custom, and to truth and justice, and contrary to the light God has given me in reference to the canvassing work. This is certainly a device of Satan. God pity His people, that His words shall be held back through the devising of men who are but children in experience in the truth God has given to His people. *7LtMs, Ms 40, 1891, par. 26*

I feel such a burden of warning on my soul because the light that was given—the word of the Lord—was that there must be no delay in getting the special warnings contained in these books before the people. If they were properly circulated, I have been shown, it would prevent many from uniting in a petition to Congress to make Sunday observance a law. Many honest souls, if the light of truth contained in the books had come to them, would not have put their names to that petition—supposing they were doing God service when they were exalting a spurious sabbath that had not “It is written” for its authority. Who will bear the responsibility men dare take upon themselves without the least regard to anything I may say to change this? And what does it all mean? *Bible Readings* has not the message giving the certain warnings and the light that the people must have now. *7LtMs, Ms 40, 1891, par. 27*

January 7, 1891

Battle Creek

It is a most beautiful day. I am not well today. I am sorely troubled about many things. *7LtMs, Ms 40, 1891, par. 28*

Elder Olsen called on me today and we had a long and interesting conversation in regard to the state of the cause in the churches, especially in Michigan, and the great need of well-directed labor in the churches. *7LtMs, Ms 40, 1891, par. 29*

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he

had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he [did not]. *7LtMs, Ms 40, 1891, par. 30*

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every divine ray of light. The grace of God is needed to give to every soul who asks of God a deep and increasing interest in the knowledge of His Word. Spiritual things are spiritually understood by cultivating the habit of deep attention. We are to dig for the truth as for hidden treasures. That which once possessed no special interest will open to the mind of the diligent seeker and the hidden pearls of truth will reward his faith. *7LtMs, Ms 40, 1891, par. 31*

January 10, 1891

Pine Creek, Michigan

We went with our own carriage drawn by faithful Jessie to Pine Creek, fourteen miles [distant], to speak to the people. It was quite cold but the roads were good, and we were only two hours and ten minutes going to the place. Willie White was somewhat chilled. We stopped at the home of Brother Vermer—who with his wife has recently embraced the truth—and laid off our heavy wraps and then went to the schoolhouse. *7LtMs, Ms 40, 1891, par. 32*

We found a hot fire, low ceiling, and a house packed full of people. Two-thirds were unbelievers. I spoke to them from the *fifty-eighth chapter of Isaiah*. Good attention was given. *7LtMs, Ms 40, 1891, par. 33*

I had intended to dwell more particularly upon the rich blessings which will ever react back upon us in our efforts to bless others, but the first part of the chapter seemed to fade from my mind, and the last part to be presented before me with distinctness. I dwelt upon the work we were all required of God to do to repair the breach that has made in the law of God and to raise up the foundations of many generations—that is, the Sabbath of the fourth commandment. *7LtMs, Ms 40, 1891, par. 34*

Sunday, January 11, 1891

Pine Creek

The schoolhouse was filled and some came from quite a distance. I spoke from *John, chapter 15*. I had much freedom in speaking and all listened with earnest interest. Elder E. J. Waggoner followed, speaking on baptism. Then there were teams prepared to take those who were to be baptized about three miles. E. J. Waggoner administered the sacred ordinance to nine willing souls who felt that it was their duty to be baptized, and they were received into the church. I did not go to the baptism, but the report of those who did go say it was a blessed season. The Spirit of the Lord was there. Ten minutes before four we were on our way to Battle Creek. E. J. Waggoner returned in our carriage. *7LtMs, Ms 40, 1891, par. 35*

We feel deeply the great need of workers—men and women who realize the necessities of the people who know not the truth, in towns and villages and cities all about Battle Creek. There is wise personal labor to be bestowed gratuitously. Why is there not more burning zeal to plant the truth in our communities, our own borders, and lift up the standard of God's memorial in all our cities in America? We need men of thought, men who have religious experience, men who know how to labor. Battle Creek is overcrowded through the several institutions in this city that call in many people as workers. And many come to advantage themselves, but they do not go into these adjacent towns as laborers to seek and save perishing souls. Is not truth, present truth, to be proclaimed nigh and far off? Oh, that God would work among the people in Battle Creek! *7LtMs, Ms 40, 1891, par. 36*

Monday, January 12, 1891

Battle Creek, Michigan

I wrote several letters today. I learn that on Sabbath Elder Smith made quite full confessions, and Brother Rupert also confessed. They went back, in their confessions, to the meeting at Minneapolis and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold to His people which they, being filled with unbelief

and prejudice, could not appreciate, and they worked counter to the Spirit of God. In their boarding places in Minneapolis, they made light of the truth and of those who advocated the truth.*7LtMs, Ms 40, 1891, par. 37*

I am instructed to write the things that shall transpire and to publish them for the benefit of many who have become confused by the many words of men who should understand better what they are talking about. The irreligious element that has come in through men in opposing the work of God is of a character to criticize and make many ministers talk and act foolishly. The spirit manifest is evidence that they are not making straight paths for their feet, and the result will be that many will not ever again see clearly the way of the Lord. They bring into the places where they go to hold meetings a trifling, sarcastic spirit, which is contagious evil leaven. They do not seem too weighted down with the testimony of truth for this time which means so much to us.*7LtMs, Ms 40, 1891, par. 38*

There are some debaters who suppose themselves very keen and wise, who do not show themselves ignorant concerning evil and wise to choose that which is good. They are themselves standing as an offense to God, for they misrepresent the truth as it is in Jesus.*7LtMs, Ms 40, 1891, par. 39*

Tuesday, January 13, 1891

Battle Creek

I arose at four. Have had a wakeful night. My heart was in trouble. I suffered much pain of heart and am nearly sick today. Yet I dare not withhold my testimony. I cannot write.*7LtMs, Ms 40, 1891, par. 40*

E. J. Waggoner came in late last evening and we had a talk in regard to the ministers' meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year. Thank the Lord for this testimony. Oh, my constant prayer to God is that there may be a deep, earnest work in reformation, that the matter of correct principle may be seen and sacredly acknowledged and preserved. Here, I have been instructed, is where the danger signal must be lifted, else the Lord will not cooperate with His people.*7LtMs, Ms*

40, 1891, par. 41

There must be humbling of spirit; the heart must be changed. Why, with their Bibles to read, do they not understand the “It is written”? The directions so plainly given in Deuteronomy are sacred truth. They are to be acted out in principle in all our religious service—toward God and toward one another. It is always safe to be Christian gentlemen, to love as brethren, to do no injustice, and to always show liberality, tenderness, compassion, and true courtesy. *7LtMs, Ms 40, 1891, par. 42*

The very same principles expressed in (*James 3*) were spoken by the voice of God from the pillar of cloud. God spoke to the people the acts they should do and the actions they should not do. *Deuteronomy chapter 4*. The specifications are never to lose their force, for they are the expressions of the mind of the infinite God. Every word is to be cherished. *7LtMs, Ms 40, 1891, par. 43*

This truth is to be preached. It has been made a thing of naught by many, but the infinite God will not be trifled with. He would be represented by His people by correct principles in everything. All who depart from His word in their actions misrepresent the character of God. “Light is sown for the righteous, and gladness for the upright in heart.” *Psalms 97:11. 7LtMs, Ms 40, 1891, par. 44*

Why, I have asked, are not these principles that have been expressed seen and acted out, for they are the principles of the law of God. *7LtMs, Ms 40, 1891, par. 45*

Last night the Lord was presenting before me many things being transacted in Battle Creek, right here at the heart of the work, that are contrary to the principles plainly defined by the Word of God from the pillar of cloud. God is insulted, His honor abused, because men in responsible positions are walking contrary to God. He is misrepresented by His people who are called by His name. *Deuteronomy 30:9-20; 32:1-6. 7LtMs, Ms 40, 1891, par. 46*

Why, I inquired, have not Thy people having great light walked in the light? The answer came, There are men who have not the light and the truth in heart and soul. They take up the truth, but they are not converted to practice the truth. They have not been converted.

They have their old hereditary and cultivated characters, and yet they assume positions as counsellors, as wise men, and in their counsel they mingle their own spirit with their words and actions and pervert principle. They confederate together to do the very things God has expressly forbidden in His Word, until justice and mercy and love for God and man is fallen in the streets and equity cannot enter. *7LtMs, Ms 40, 1891, par. 47*

(*Isaiah 29:9-24* and *30:1-15*) should be considered. I am sorrowfully compelled to say this word of the Lord will be fulfilled to all men who claim to be teachers and yet will in the future have acted out this chapter in principles, greatly blinded their eyes that they should not see, and greatly weakened the work of the Lord and dishonored the truth of heavenly origin. *7LtMs, Ms 40, 1891, par. 48*

God will have a remnant people who will be purified, made white, and tried. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." *Isaiah 30:20, 21. 7LtMs, Ms 40, 1891, par. 49*

January 14, 1891

Battle Creek, Mich.

Spoke in the meeting of the Ministers' Institute from *John 17*. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." *Verse 3. 7LtMs, Ms 40, 1891, par. 50*

The enemy is at the bottom of many diversions from the real point, that the minds shall become confused upon minor subjects and not give time and importance to weighty, vital questions. Satan may introduce himself into the very investigation of the Scriptures when matters of the deepest interest are introduced. Someone has a suggestion—verily amounting to a suggestion of unbelief—that leads minds away so that it is impossible to fasten the very essential points in the minds of those investigating important subjects. Minds become bewildered and some lose the precious

lesson altogether.*7LtMs, Ms 40, 1891, par. 51*

The points are to be laid out distinctly. After the ministers have taxed their brains to search, to go as deep as possible, and sought wisdom of God, then let them bring the points before the teacher. They have the inspired writings in their hands, and there is to be a searching for the truth, for there remain many things to be discovered and unfolded which place the truth in its own relative importance before the people.*7LtMs, Ms 40, 1891, par. 52*

Those giving Bible studies before a class need to guard these special matters, lest their minds lose the very essential points they wish to impress upon the minds of the hearers. When the door is thrown open to allow every one to ask questions, confusion of ideas often results because some one presents a question full of unbelief. Through this one questioner the whole class of hearers have started a little matter in another channel, and thus that precious Bible study is spoiled.*7LtMs, Ms 40, 1891, par. 53*

Let all questions be presented in writing after the class exercises close. This will give the teacher time to know whether a question is suitable to be presented—whether it flashes a ray of light and life or tends to deepen the dense shadow that Satan is constantly working to cast athwart human minds, whether this question will drop into some heart as the sowing of tares, or will be for the education and enlightenment of the class who have presented themselves as learners. The Bible study may be so conducted as to confuse minds rather than produce more thorough thought and enlightenment. If the ideas expressed by these questions will lead to a lower and more common level, the class have been robbed of solid principles which concern their eternal welfare. There is produced a multiplication of words without corresponding progress in the Bible doctrines which are so much needed to be brought into families and churches; there has been a multiplying of expressions with little substantial knowledge, little increase of solid principles.*7LtMs, Ms 40, 1891, par. 54*

January 15, 1891

Battle Creek

I intended to speak in the ministerial institute but was favored with an interview with O. A. Olsen, and then Marian and Willie had matters which required my attention as to the arrangements to be made in publishing books for foreign countries. *7LtMs, Ms 40, 1891, par. 55*

Sister Austin from Vermont called, and I visited with her for about two hours. These things occupied my time. Then there was the packing to leave next day for Bushnell, Michigan. We studied up the route and learned that we would have to wait in Lansing eight hours. Our only course was to take the early morning train at five a.m. We also learned that we could go by the way of Jackson and it cost one dollar or one dollar and a half more. We decided to save the money and go direct to Lansing. *7LtMs, Ms 40, 1891, par. 56*

I am convinced now—for the Lord has given me special instruction—that our General Conference should not be convened in midwinter. The experience I have passed through at this conference and the light that has been coming to me of the Lord is an explanation, as a sum proved, that the health of those who assemble is endangered, and life will certainly be sacrificed. *7LtMs, Ms 40, 1891, par. 57*

Friday, January 16, 1891

Lansing, Michigan

We left Battle Creek at five a.m. en route for Lansing. I awoke at half past two o'clock and could not sleep after this awakening. Arose at three a.m. At four awakened Sara and Andrew to prepare the team to take us to the cars. I was unable to take anything except a cup of gruel and a little bread. We were about one hour coming to Lansing, but for some reason I cannot define, my heart troubled me so that I felt great exhaustion. We rode in a streetcar to the hotel. We were carried two blocks past and were obliged to walk back. *7LtMs, Ms 40, 1891, par. 58*

I felt that I was failing with heart exhaustion, and I lay down on the sofa in the parlor of the hotel. I felt a very great difficulty in breathing. We took breakfast, hoping to gather a little vital force, but there was nothing I could get to strengthen me. They brought me

steak cooked in some kind of grease. It was impossible for me to eat of it at the best. I ate a few crackers and a biscuit and drank a hot cup of drink, but oh, how wretched I felt! My heart was sick. It was difficult for me to breathe. We walked out in the air, but I was suffering much. I feared complete prostration.*7LtMs, Ms 40, 1891, par. 59*

Elder Olsen accompanied us to Lansing but remained at the depot while we came in the streetcar up into the city and occupied a room at the hotel. I began to wish myself at home, but my prayer was constant, Do not permit me to die here; give me vital breath.*7LtMs, Ms 40, 1891, par. 60*

We walked over to the other depot. It was but a short walk and my heart felt at peace with God. I could breathe better in the open air. We were obliged to remain about two hours before the train started. We were glad to step on board the train at about half past two and arrived at the depot near Bushnell about four o'clock.*7LtMs, Ms 40, 1891, par. 61*

Horses and carriage were waiting for us and we rode two miles and a half to Brother Stephen Olchin's [?]. Here we found a large number of guests. Many I did not know. Stephen Olchin introduced me to his wife. The first Sister Olchin and two of his children had been laid in the grave. All seemed glad to meet me and from [the] appearance of the guests there were many who had come from five to twenty and thirty miles distant to this gathering. It seemed somewhat as it used to be when my husband was an invalid in Fair Plains. I used to have a circuit of travel—Bushnell, Greenville, Fair Plains, Orleans, Orange, Wright, and Greenbush. Here were the old friends of the cause who were true as steel to the principles of the truth. I had not visited them for twenty years. Our last gathering was in a grove not far from where the church which they have built now stands.*7LtMs, Ms 40, 1891, par. 62*

I believe the Lord would have me visit these churches and bear to them my testimony. These people for whom I have formerly been personally interested and with whom I have been united in past association—I want to visit them in their own towns and cities. They have attended camp meetings, but the gatherings were so large

that it was impossible to renew our acquaintance. I felt unreconciled to being at this place where I wished to labor and I in such a state of physical exhaustion. *7LtMs, Ms 40, 1891, par. 63*

In our season of prayer at the commencement of the Sabbath, I was drawn out in earnest supplication to God that Jesus, the Great Physician, would restore me to soundness and give me victory over my present exhaustion, that I could speak to the people. I could not give up the point. I must have help; I must have the divine touch, and strength would then be given me and my feebleness be removed and life-giving power be imparted. The Lord heard [my] prayer. I believe in His name. I claim His promises, Ask and ye shall receive. "Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." *John 14:13, 14*. I had all the assurance I wanted. God's Word, that is yea and amen. *7LtMs, Ms 40, 1891, par. 64*

Michigan, Sabbath, January 17, 1891

Bushnell

I slept but little through the night but feel of good courage in the Lord. My physical strength is still small, but I will continue to believe. When the time comes that I shall stand before the people at eleven o'clock a.m., then I shall realize an all-efficient Helper for my time of need, for the promises of God will not fail me. "I will not leave you comfortless: I will come to you." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *John 14:18, 27. 7LtMs, Ms 40, 1891, par. 65*

When I entered the entry of the church it was, I saw, a difficult matter to get a passage, for the house was filled with believers and unbelievers. I pressed and urged my passage, Elder Olsen going before me, until I came to the stand. My heart was touched as I looked upon the crowded seats and upon faces I had not seen for many years, and many strangers to me who had more recently embraced the faith. *7LtMs, Ms 40, 1891, par. 66*

If Paul had felt his heart welling up with thanksgiving to God always for the converts of a single church because a small number had

turned to the living God and left the service of idols, I felt that I had reason for thanksgiving and praise to see in this gathering the number of souls who had been brought from darkness of error into the truth for this time, to serve the living God with full purpose of heart. We will say, Not unto us, O God, not unto us, but unto thy name be all the glory.*7LtMs, Ms 40, 1891, par. 67*

I had much freedom in speaking to the people [for] about one hour and a half. I then called all those to come forward who felt that they were not in living connection with God and were decided to make an entire surrender to God, soul and body, to do His will from the heart. The congregation was crowded, but we determined to have this privilege offered. About six seats were filled. We had a precious season of interceding with the Lord for these souls and for our own selves, and the blessing of the Lord came upon us. We know that the Lord indited our petitions. Our faith laid hold upon the arm of infinite power and the promise was verified. Souls were blessed and many precious testimonies were borne. Some had backslidden from God and now wished to confess their backslidings and to return.*7LtMs, Ms 40, 1891, par. 68*

For half an hour Elder Olsen tried to close the meeting but he could not. They had been gathered together since nine o'clock for their Sabbath school, and it was past five o'clock and none had eaten anything. The meeting was excellent. We could but rejoice in God. He had greatly blessed and strengthened me just as I believed He would do, and I was gratified to find my brethren and sisters whom I had not spoken with for years still walking in the truth. Oh, the depth of the love and compassion of our God to bear long with the perversity of man! The boundless love of Christ is beyond anything we can comprehend. The sinner in coming to Christ, confessing his sins, is placing himself in the way of obedience.*7LtMs, Ms 40, 1891, par. 69*

January 18, 1891

Bushnell

I spoke to a house packed with interested hearers. Many outsiders were present and seemed to be deeply moved as I spoke to the people. I presented the law and gospel in perfect harmony. I had

great freedom. The influence of the Spirit of God impressed hearts. But how hard for the heart that has been filled with prejudice to reason candidly! I told the people that there was no power in [the] law to save the transgressor of [the] law, but here is where the necessity of a Redeemer comes in. [*Acts 20:19-38* quoted.]*7LtMs, Ms 40, 1891, par. 70*

Monday, January 19, 1891

Battle Creek, Mich.

We left Bushnell Sunday afternoon [January 18]. Rode fifteen miles with Brother Addison Howe to Lyons. We were entertained in their family. Their little daughter was quite sick with a cold. She coughed a hoarse, harsh cough. We slept in a bedroom off the parlor. Although a fire had been kindled in an old cookstove adjoining the bedroom, the clothing of the bed and the bed itself chilled Sara and me through and through. I had chills half the night.*7LtMs, Ms 40, 1891, par. 71*

We rode to the depot about eight o'clock. [We] had to wait, for the train to Lansing was delayed. I slept some on the cars but did not feel at all well. We arrived in Battle Creek shortly after eleven o'clock and were glad to be at home again. I was much exhausted. I had no appetite for food. Strictly guarded my diet and was hoping to escape sickness. We were thankful to find the family all as well as usual. Edson has not been well for some time. It is a cold upon him, similar to La Grippe.*7LtMs, Ms 40, 1891, par. 72*

January 20, 1891

Battle Creek

We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the Ministerial Institute meeting in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was made. I felt grateful to God for these tokens of the working of the Spirit of God.*7LtMs, Ms 40, 1891, par.*

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This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ. *7LtMs, Ms 40, 1891, par. 74*

Jesus Christ was the True Witness. He declares He came from the Father. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." *John 3:11-13*. He said He came to reveal the Father. *7LtMs, Ms 40, 1891, par. 75*

Our only safety is to believe that which is truth because it is true, not because it harmonizes with our preconceived opinions; and it is pleasant and agreeable to believe that which we want to believe because it harmonizes with our ideas. Do we accept the words of Christ as verity and truth because He is a divine Witness whose testimony is to be accepted, studied, and revered because He is the Sent from God? The raising of Christ from the dead establishes Christ as a witness to the wonderful truth—which means so much to us—of the resurrection of every one who believes in Jesus Christ. *7LtMs, Ms 40, 1891, par. 76*

January 21, 1891

Battle Creek

I was afflicted this morning with acute pain in my hip and across my kidneys. It is the result, I think, of the chilliness I suffered in the cold bed last Sunday night. I was scarcely able to move or even breathe without severe pain. I am reminded that I am mortal. The illness which attacked me in Lansing, and which seemed so perilous, leads me to the conclusion that my life is not secure for a moment. It becomes me to hide in Jesus Christ, to be true to God, obeying His commandments from the heart; and notwithstanding my oft infirmities, the Lord strengthens me in a most remarkable

manner. *7LtMs, Ms 40, 1891, par. 77*

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven. *7LtMs, Ms 40, 1891, par. 78*

January 22, 1891

The pain has not left me although it is not as severe as at first. I am using every means in my power to overcome this difficulty. *7LtMs, Ms 40, 1891, par. 79*

I have today had earnest talk with several of our ministering brethren. I had hoped to be able to attend the meeting in Carlton, but this is impossible. It would be presumptuous. But I would so much like to go. I have a message to bear, and I am full of important things which I wish to speak to the people. I carry a burden which I wish to lay off upon those who really believe the truth but I know do not comprehend its import. There is a nominal assent to the truth, but its deep spiritual meaning is not understood. *7LtMs, Ms 40, 1891, par. 80*

We have for years been waging a war with spiritual idolatry. Scriptural conversions are not as abundant as we could wish. There are so many things put in the place where God should be, when He should have the entire room, and every nook and corner should reveal His presence. We have a constant contest with idolatry. Many things which gratify the lust of the eye are taking precious time and stealing away precious money. The senses are pleased, but God is robbed both of time and money. I am pained to see the photographs multiplied and hanging everywhere. *7LtMs, Ms 40, 1891, par. 81*

January 23, 1891

Battle Creek

I went to the sanitarium for treatment. The electric bath, I hoped, would be beneficial to me. I am sick. I cannot eat anything. My stomach will not take care of food. My physical strength is exhausted. I seem to have no deposit in the bank from which to draw. It seems now it would take but little to put out the lamp of life. But I am not anxious now to sleep in the grave, because I have more work to do. I have a message to bear to the people. I am much troubled. The work is being swayed in wrong lines. There is a spirit of, "I will not yield, I will not give up that my way is wrong."*7LtMs, Ms 40, 1891, par. 82*

Sabbath, January 24, 1891

Battle Creek

I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances.*7LtMs, Ms 40, 1891, par. 83*

Monday, January 26, 1891

Spoke to the ministers' class in Bible Studies at quarter after ten a.m.*7LtMs, Ms 40, 1891, par. 84*

January 27, 1891

I had a deep and solemn sense of the requirements of God, in speaking from *John 15*.*7LtMs, Ms 40, 1891, par. 85*

January 28, 1891

Went into the city and did some trading; returning saw Sisters Hall

and Murphy and invited them to be seated in the carriage. Took them to the sanitarium. Returned and met Brother and Sister Hobbs and took them to their home by the fair ground.⁷*LtMs, Ms 40, 1891, par. 86*

By invitation went to Sister Graves' to dinner. Met quite a number of our sisters and had a pleasant visit, but was feeling much better in the open air. Ate sparingly and then met my previous appointment with Elder Uriah Smith. We had a pleasant visit. We conversed as to the best means to help Elder Butler. We feel sorely distressed over his condition, and we want to save him from himself, from unhappiness. We also conversed in regard to Howard and Madison Miller and their position of resistance—hard and unimpressible. Both are unfit to be trusted with responsibilities, because they have chosen a set, determined will of their own, to yield to no one, to be independent. Oh that they would fall upon the Rock and be broken!⁷*LtMs, Ms 40, 1891, par. 87*

January 29, 1891

Battle Creek

The past night was one of great suffering. I slept but little. The malaria is upon me. I was nauseated at the sight of food. Could sit up but a short period at a time. My repaired lounge came home the day before, so it was very convenient for me. Oh, how I long for strength! Elder Waggoner called and was very urgent that I should speak again to the ministerial class.⁷*LtMs, Ms 40, 1891, par. 88*

January 30, 1891

Battle Creek, Michigan

My days are now filled with weariness and painful weakness.⁷*LtMs, Ms 40, 1891, par. 89*

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and in regard to the general interests of the cause. Many things need to be corrected in our institutions. [Remainder of the entry deals with "The Men in Positions of Trust in our Institutions," and is found in *Ms 24*,

1891.]7LtMs, Ms 40, 1891, par. 90

Sabbath, January 31, 1891

Battle Creek

I was not able to attend meeting today and I am very weak. May the Lord help and strengthen and bless me today upon the holy Sabbath. I have felt a great desire to be well.7LtMs, Ms 40, 1891, par. 91

Ms 41, 1891

Diary, February 1891

Battle Creek, Michigan

February 1-28, 1891

Previously unpublished.

Sunday, February 1, 1891

[Battle Creek, Michigan]

I am improving today, although I slept little last night.⁷*LtMs, Ms 41, 1891, par. 1*

The state of things in our publishing house worries me. All need Christlike gentleness. There is, with a large number, a great want of sympathy and of love. An atmosphere surrounds the soul savoring more of the atmosphere which surrounds the great enemy of God and man than the sweet, pure, holy atmosphere—full of kindness, full of courtesy—that was ever emanating from Christ. The spirit of Pharisaism is alive in our churches today and flourishing in many hearts. Those who might be men of God, those who might be men of high, unswerving integrity like Daniel, are filled with selfishness and harshness. Little, very little of the spirit of Christ prevails.⁷*LtMs, Ms 41, 1891, par. 2*

Friday, February 6, 1891

Battle Creek

I devoted some time to writing, and my heart is drawn out to God in prayer for strength, both physical and spiritual, that I can devote to the Lord. I want, much, to give the Lord healthful, wholesome service; and to this end I must practice self-denial, eat and drink such things as will conduce to health. I have the promise, full and rich, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” *John 14:13*. [*John 14:14-18* quoted.]⁷*LtMs, Ms 41, 1891, par. 3*

February 9, 1891

Battle Creek

Spoke in the ministers' meeting. Was very weak, but the Lord strengthened me by the power of His Spirit. His rich grace made my heart glad in Him. [Entry copied from *Ms 24, 1891.*] *7LtMs, Ms 41, 1891, par. 4*

Tuesday, February 10, 1891

Battle Creek

I have been in much perplexity to understand how we shall interpret the reason that we do not have more of the presence and power of God. There have been some things that have let a ray of light into my mind. In the night season I had a scene presented to me that was a lesson. *7LtMs, Ms 41, 1891, par. 5*

My brethren, in your leaving Berrien Springs, you are not to carry the responsibilities of the school at Berrien Springs. The Lord has in Brother Haughey a man whom He will lead and guide to do the work that is to be done. *7LtMs, Ms 41, 1891, par. 6*

Wednesday, February 11, 1891

Battle Creek

I could not sleep after half past two o'clock. I arose at half past three, and after my usual season of supplication to God I commenced my writing. Wrote several pages. *7LtMs, Ms 41, 1891, par. 7*

Attended ministers' meeting and spoke to them for nearly one hour. The Lord blessed me and blessed the people. Many hearts were deeply moved. *7LtMs, Ms 41, 1891, par. 8*

February 20, 1891

Battle Creek, Mich.

I have not been able to write in my diary for more than one week.

Last week I spoke three times in the ministerial institute school. The Lord gives much freedom in speaking. I always have deeply impressed on my mind that this may be the last time I shall have the privilege of speaking to these brethren who are to open the treasures of God's Word to others.*7LtMs, Ms 41, 1891, par. 9*

February 28, 1891

Battle Creek

I was invited to speak in regard to canvassing work. I consented. I spoke of the necessity of publications being brought before the people. I then related my own experience in the preparation of the book [*Spirit of Prophecy*] *Volume 4*. I told them the Lord had presented before me that that book was His voice to the people for the present time and should be put in circulation without delay.*7LtMs, Ms 41, 1891, par. 10*

Many agents came to see me after this meeting and said they had not understood this matter before. They would change the books they were handling. But the state agents represented the matter to them in such a light they supposed it was all right. I had borne my testimony and it made no impression upon those officiating agents who were responsible for swaying things in this line. God had nothing to do with this kind of unfair scheming.*7LtMs, Ms 41, 1891, par. 11*

Ms 42, 1891

Diary, March 1891

Battle Creek, Michigan

March 1-21, 1891

See also *Ms 19, 1891* and *Ms 19a, 1891*. Portions of this manuscript are published in *MR1033 64-65*.

Sunday, March 1, 1891

Battle Creek

We have today a clear atmosphere, free from wind but clear and cold—good weather to brace up those who are wanting in vitality.⁷*LtMs, Ms 42, 1891, par. 1*

I called to see Elder E. R. Jones, who has been sent as a delegate from Colorado Conference. He is in feeble health. Has had strange developments—hemorrhage either from the bladder or kidneys. Dr. Kellogg thinks it is from the bladder. If this is the case, his case is much less alarming.⁷*LtMs, Ms 42, 1891, par. 2*

Called on Brother and Sister Hobbs, hoping that they would purchase my Healdsburg property, but I see no prospect of this. I would be so pleased to sell. If it is the Lord's will, I believe He will open the way for me.⁷*LtMs, Ms 42, 1891, par. 3*

At seven p.m., by request, I spoke in the sanitarium parlor which is in the new addition to the building, on the north toward the hospital. This large parlor was packed; Elder McCoy said, "as you would pack herring." What a crowd! The folding doors to all the adjoining rooms were thrown open, and the rooms were full. The hall was full. As far as I could see on every side was a sea of heads.⁷*LtMs, Ms 42, 1891, par. 4*

After all were seated I was invited to go in, leaning on Emma White's arm. But we had to go single file to make our way through the crowded chairs, rolling chairs, easy chairs with invalid

occupants, and nurses standing or sitting by the patients under their charge.*7LtMs, Ms 42, 1891, par. 5*

After singing, Elder Hoffman opened the meeting by prayer. There was singing again, and then I spoke about one hour with great freedom from *John 3:14-17.7LtMs, Ms 42, 1891, par. 6*

Monday, March 2, 1891

Battle Creek

Arose a little after four o'clock and expressed in writing the thoughts that burden my mind. The air is clear and cold, but I feel much better than in mild, flat, rainy weather.*7LtMs, Ms 42, 1891, par. 7*

I attended the ministers' council, which convenes at half past ten o'clock a.m. I spoke by request in regard to the wants of the cause, especially in Petoskey, which is indeed missionary soil and should have had laborers years back. The neglect to take advantage of such favorable openings is presented to me to be a manifest neglect of duty. Some one—or ones—is criminal in this matter. We are to watch for souls as they that must give account.*7LtMs, Ms 42, 1891, par. 8*

We had an excellent meeting. There was a great solemnity upon some minds. Whenever there is a consecration of mind, there is heeding of the words of Christ, "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 in light." *Matthew 11:29, 30*. Oh, that each may humble his own soul before God! But Satan is always ready to crowd in [and cause] man to be very officious and to lead men in councils to take superior responsibilities which educate men to trust in men and make flesh their arm. This has been done. Let every man understand he is not accountable to obtain his permits of his fellow man, who is as liable to mistakes as himself, but let men heed the words of the Lord Jesus and learn of Him, and wear His yoke, for He is meek and lowly in heart and "ye shall find rest unto your souls."*7LtMs, Ms 42, 1891, par. 9*

March 5, 1891

What lessons are given us in the Word of the living Christ, which Word we are to eat as the bread that came down from heaven and of His blood we are to drink, for it is life as was the tree of life to Adam and Eve in Eden before their fall; but when deprived of the fruit of that tree of life, they began to lose their hold upon health and vitality. Christ Jesus came to our world and announced Himself, "I am the bread of life." "This is the bread that came down from heaven that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I shall give is my flesh which I will give for the life of the world." [*John 6:35, 50, 51.*] *John 6:53-59.7LtMs, Ms 42, 1891, par. 10*

I am to bear a testimony, a live testimony. No man is to go to man to learn his duty, but to Jesus Christ. Learn to take your impressions from Christ. Never, never are you to be left to any human being's judgment in regard to your duty. "Learn of Me." Pray to God, not to man. *James 1:8, 22-27.* "Come," saith Christ, "Learn of Me. I will give you rest, I will give you wisdom to understand your duty. I will be with you. The influence of the divine Spirit shall rest upon your minds. It is My counsel you need and if you seek you shall find it. Learn to ask of God and not of man." *7LtMs, Ms 42, 1891, par. 11*

March 7, 1891

I spoke to the congregation assembled in the tabernacle with much freedom. I could not forbear expressing the words that the Lord gave me in regard to our different institutions, and the necessity of responsible men who fear God being connected with these institutions. I felt deeply as I presented before them the responsibilities connected with the office of publication, and that those who accept these responsibilities should be men of faith; humble men of piety and deep experience. *7LtMs, Ms 42, 1891, par. 12*

Jesting and joking should not be sanctioned in the office, neither should there be any harshness in speech, or sourness be shown the ones employed or those seeking counsel. *7LtMs, Ms 42, 1891, par. 13*

There are those who do not discern the sacredness of the work, and who will surely bring in principles that are not correct. They will work to secure higher wages and think their duty is done. They will bring into the office a selfish, grasping spirit, and there will be robbery of God. The strange fire will be mingled with the sacred. Others will catch this spirit, for the plague spots of selfishness, which mean robbery toward God, are as contagious as the leprosy. Blindness in part has happened to Israel.*7LtMs, Ms 42, 1891, par. 14*

Just as long as you will conduct the business in connection with the cause and work of God according to the Word of God and after His specific directions, the Lord will be your shield, your guide, your buckler, and your exceeding great reward.*7LtMs, Ms 42, 1891, par. 15*

A heavy cloud is now hanging over the publishing institution and the General Conference Association. Be not slothful in business, encourage active energy. But there is a strong guard placed about this injunction, “fervent in spirit,”—“serving the Lord.” [*Romans 12:11.*] Self is not to be served. God is to be the supreme Counselor and manager in this publishing institution, which if desired, will extend to the General Conference. The honor of God is to be kept.*7LtMs, Ms 42, 1891, par. 16*

There can be no sinless swerving from the way of the Lord. Perplexities will arise, religion will be erased from the soul of some workers, selfish plans will be laid. They will be deceived and move blindly. Engagements will be entered into that will blot out the principles that God has specified would exist in every department of this institution. Voices will be heard in resolutions and propositions that are not wise, coming from human minds that are not sanctified, and these will be accepted. In many hearts the truth of God will cease to be a living, all-pervading, sanctified principle. High-toned integrity will be supplanted by increased selfishness, and lording it over others.*7LtMs, Ms 42, 1891, par. 17*

March 8, 1891

I awakened in the morning with a decided impression that I should go into the ministers’ meeting and bear the message which the Lord

had given me at Salamanca, N.Y., in our three months' tour. I went into the meeting and bore the testimony given me of God in the demonstration of the Spirit and power of God. I told them the Lord had opened before me many things.*7LtMs, Ms 42, 1891, par. 18*

In the night season my Guide said, "Follow Me." I was taken to a council of men, where a zeal and an earnestness were manifested, but not according to knowledge. One held up the *Sentinel*, and with his hand across the paper said, "This must come out," and then made remarks entirely contrary to the principles of our faith. The particulars of this are given in my diary of 1890. The message given made a deep impression on all those present.*7LtMs, Ms 42, 1891, par. 19*

Brother Ballenger, deeply affected, arose and said, "I was in that council meeting which was held last night until a late hour, and Sister White has described it accurately. The very words she says she had spoken were spoken last night. I was on the wrong side of the question, and now take my position on the right side." His testimony was well wet down with tears, and humble confession.*7LtMs, Ms 42, 1891, par. 20*

I was greatly astonished. I thought that this meeting had been held at the time it was presented to me.*7LtMs, Ms 42, 1891, par. 21*

My soul is exceeding troubled. The publishing institutions are receiving a mold that is not after the similitude of God. I am listening to words from the lips of my guide. Every moment now should be charged with the highest sense of responsibility. High-toned integrity between man and his fellow man should be practiced. Every business transaction is receiving the inspection of God, and it may be of the purest equity, for God has made every provision that it should be thus. But it is not thus.*7LtMs, Ms 42, 1891, par. 22*

Let God be kept ever before you, and let Him be recognized in every transaction that takes place between man and his fellow man. Keep the way of the Lord, to do justice and judgment. If you are much upon your knees in humble prayer, saying from the heart, "Thou God seest me" [*Genesis 16:13*], if you are ready to hear and to do the words of Christ, great evils will be averted; the soul will be fortified with heavenly principles.*7LtMs, Ms 42, 1891, par. 23*

Satan is working up plans and methods that will take away from believers religious liberty, freedom of conscience to do the will and works of God. Men will lord it over his fellow man. The rebuke of God will surely come upon your actions.⁷*LtMs, Ms 42, 1891, par. 24*

Sabbath, March 21, 1891

Battle Creek

Attended morning meeting. I was in important, interesting conversation with Elder Olsen, then with C. H. Jones from Pacific Press. In the afternoon, at four o'clock I met the leading members of the board in the committee room of the tabernacle and read to them a long article—a testimony given me of God for them. These principles had been presented before me some years before I brought them before the thirty assembled.⁷*LtMs, Ms 42, 1891, par. 25*

Ms 43, 1891

Diary, June 1891

Petoskey, Michigan

June 5-30, 1891

Portions of this manuscript are published in *OHC 34, 170; 3Bio 492.*

June 5, 1891

[Petoskey, Michigan]

Up to this time I have had many letters to write. I have devoted most of four days to writing on the life of Christ. So many important letters to answer, which I cannot neglect, give me limited time to do the work I desire to do.⁷*LtMs, Ms 43, 1891, par. 1*

June 9, 1891

Petoskey, Michigan

It is a beautiful day. Marian, Sara, and I drove out of Petoskey about two miles to the nice place we found yesterday. Sara took her calligraph and copied. I wrote many pages to the Ohio Mission. Marian was preparing the matter to be struck off on the calligraph. This was a pleasant time for us all. We took our dinner and enjoyed it much, although we all worked very earnestly. I wrote diligently until past four, then we returned to our home in Petoskey. All day was devoted to writing in regard to missions. Abundance has been written and published upon this matter; but those whose hearts are not right, those who are not answering the prayer of Christ "Sanctify them through thy truth, thy word is truth" [*John 17:17*], will not walk circumspectly, and that the Lord Jesus is too ashamed to call them brethren.⁷*LtMs, Ms 43, 1891, par. 2*

June 10, 1891

Petoskey, Mich.

This day was devoted to preparing and writing out articles for the

missions, as to how they should be conducted. In afternoon I wrote a few pages on the miracles of Christ. Sent off four letters to different ones to pay their pledges for Petoskey meeting house, for we are short of means to go on with building. I paid my pledge today.⁷*LtMs, Ms 43, 1891, par. 3*

June 11, 1891

Petoskey

Arose at four o'clock a.m. We have had rain during the night. There is a heavy fog this morning, and I am unable to see the lake or anything at a distance.⁷*LtMs, Ms 43, 1891, par. 4*

June 25, 1891

Sherman, Michigan

I left Petoskey this morning at twenty minutes before nine o'clock, for Sherman, Michigan. A letter from Dr. Talbott, containing a draft for \$100 for the Petoskey church, was brought to me on the cars. We were thankful to our heavenly Father that He opened the heart of our brother to thus donate. Prior to this he had sent a draft for \$50.00, and he gives encouragement that he will send another donation in September. Thank the Lord that there is a prospect for a church being erected in Petoskey.⁷*LtMs, Ms 43, 1891, par. 5*

I was accompanied on my journey by Dr. Lay and Sister Starr. I was not able to sleep much through the night previous, but I obtained some sleep in the cars. We reached Cadillac about half past one. We were pleased to meet Brother McKeyes, who conducted us to a very nice park near the depot. Here we ate our lunch and enjoyed it very much. The strawberries were good and everything was relished.⁷*LtMs, Ms 43, 1891, par. 6*

We made our way only a few steps to the depot but the cars were delayed; and when we stepped on board three drunken men, accompanied by a woman, went into the passenger coach. The men—could they be called thus in truth? What countenances they bore! The image of God was obliterated. Their countenances were besotted. The maudlin, drunken song was on their lips. They

showed that reason had been bartered away at the liquor saloon. There was no appearance of the divine image about them. They were swaggering about smoking their cigars. Their thick, incoherent speech, their silly laugh, their debauched appearance, was most painful to behold. *7LtMs, Ms 43, 1891, par. 7*

(Isaiah 3:9-11): “The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.” But “Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” *7LtMs, Ms 43, 1891, par. 8*

The conductor did not allow these brutish men to remain in the passenger coach but put them in the freight car. As they were obliged to leave the coach one of these men went to his wife, and after searching some time she placed in his hands the brandy bottle. He clasped it eagerly in both hands as if it were a precious treasure and they passed out, one with the bottle, another dancing like a fool. We were glad when the door closed upon them. I thought, To save these souls Jesus gave His precious life that through His grace they might overcome debased appetite and passions and become sons of God, children of light and not of darkness. *7LtMs, Ms 43, 1891, par. 9*

The precious hours of probation were employed by these men in the gratification of perverted appetite and lust. What pain of heart I have when I behold men drinking until they lose all decency of speech, making themselves brutish with poisoned liquor. *7LtMs, Ms 43, 1891, par. 10*

June 26, 1891

Sherman, Mich.

Yesterday we reached this place and brethren met us at the cars with a carriage to take us to the home of Brother Mesick [?]. We were taken to a large farmhouse with convenient large comfortable rooms. We were made welcome to all the hospitalities of the home, and we felt grateful to our heavenly Father for so good a home in

which to rest and to be comfortable.*7LtMs, Ms 43, 1891, par. 11*

I was not able to sleep as much as usual because of the injured hip and limb which has afflicted me for many years. If the bed is hard, the sciatic nerves in the hip become very painful. Nevertheless, I attended the half past five meeting and was able to speak to the little company under the large tent about thirty minutes.*7LtMs, Ms 43, 1891, par. 12*

We found, up here in Northern Michigan, a good place for the tents; and the city of cotton tents presented a neat, attractive appearance. There was one tent upon which was inscribed "Reception Tent," and there were good, sizable tents for meetings for youth. I was much pleased with the order and arrangements, which bespeak wisdom to exemplify our faith, and to testify that those who believe the truth feel the responsibility of having their encampment correspond, as far as possible, with the importance of the message which they bear.*7LtMs, Ms 43, 1891, par. 13*

Anything like disorder or a lax, loose arrangement would not be pleasing to our God. In and about our encampment, wherever these gatherings shall be, a testimony should be borne to the people in their homes and especially upon the encampment that neatness, cleanliness, and order are a part of our religion or are the fruit we bear of good religion. Thus the appearance of our encampments is bearing its testimony to all believers and unbelievers that the worship of God must be regarded as sacred service. Nothing must be tolerated on the ground which is slack and uncleanly, lest the Lord shall pass by and witness these offensive things—in Bible language, "see your uncleanness." [*Deuteronomy 23:14.*]*7LtMs, Ms 43, 1891, par. 14*

We want to do all in our power to show that we revere God and desire the presence of holy angels and the presence of the Captain of the Lord's host upon our encampment. When we consider and obey God, in that everything is done to make the encampment cleanly, wholesome, and attractive—even here in Northern Michigan where poverty is not rare—we know that the universe of heaven looks down with smiling satisfaction. This is one way of presenting the influence of the truth upon minds and characters and

making right impressions as to the character of our religion. It shows that the doctrines we believe do not degrade the receiver. They do not make men and women who believe the truth coarse and rough and untidy and uncourteous. *7LtMs, Ms 43, 1891, par. 15*

The religion of Jesus Christ never degrades the receiver. If it finds men and women earthly, common, coarse, unkindly in words, harsh in speech, selfish and self-caring, truth received in the heart commences its purifying, refining process. In words, in dress, in all our habits, there is seen reformation and those things that please God. Then all the world may see its influence in the transforming process. *7LtMs, Ms 43, 1891, par. 16*

Truth refines the taste and sanctifies the judgment. It elevates, ennobles, and is silently and constantly doing its leavening work till the whole being is cleansed and made a vessel unto honor, under the operation of the Holy Spirit, to make the receiver of truth fit for the society of pure and sinless angels. Under the sanctifying influence of truth the receivers become children of God, members of the royal family above, children of the heavenly King. *7LtMs, Ms 43, 1891, par. 17*

A salvation which was purchased for humanity at such an infinite cost should be held in the most precious vessel by every believer. That which is of such value should ever be highly regarded and not cheapened and made common by the coarseness and roughness retained by those who receive the truth. The characters of the receivers of truth will just as surely be leavened with the transforming power of the truth. Neatness and order are harmonious with the truth. The human mind may be limited in its range of knowledge, but it is broadened through diligent study of the Word of God, in order to practice godliness. "Thy word is a lamp unto my feet and a light unto my path." [*Psalm 119:105.*] By meditating upon the Word of God and practising the truth, we eat the flesh and drink the blood of the Son of God. "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." *John 6:54, 55. 7LtMs, Ms 43, 1891, par. 18*

Friday, excellent discourses were given through the day. In the

afternoon I again spoke to the people. I had freedom in speaking to the people from (*Luke 3:2-18*), seeking to impress the people with the necessity of being converted, fruitful trees in the Lord's vineyard, and the terrible denunciation if we continued year after year to disappoint the expectation of Christ until the mandate goes forth, "Cut it down. Why cumbereth it the ground?" [*Luke 13:7.*]7LtMs, Ms 43, 1891, par. 19

I invited all to come forward who were not having the evidence that they loved the Lord with their whole heart and mind and soul, and those who had not taken their stand for Jesus. About sixty came forward. Many were seeking the Saviour for the first time. Nearly all, young and old, bore testimony. Some confessions were made of their sins and mistakes. Then earnest prayer was offered and the blessing of the Lord was in our midst. I was so thankful to see the movements in this meeting. We do wish to see the Bible truth that is presented convicting hearts and the people in penitence and tears acknowledging their sins. Shall our faith grasp the fullness of grace which is now waiting to be bestowed upon us richly? Shall we see still greater things in this time of determinedly seeking the Lord and with weeping confessing our sins? We knew the Spirit of the Lord Jesus was in the assembly and a special work was being done for them, when testimonies were borne right to the point. There was weeping and rejoicing in these meetings.7LtMs, Ms 43, 1891, par. 20

Sabbath, June 27, 1891

Sherman, Mich.

I was not able to sleep until a late hour and do not feel as refreshed as I could wish in the morning.7LtMs, Ms 43, 1891, par. 21

I spoke in the afternoon from (*John 14*), seeking to impress upon the hearers the necessity of living faith—that faith which works by love and purifies the soul. The importance of believing fully that Christ is our personal Saviour is a necessity to our spiritual growth in grace. The treasures of the grace of Christ were unfolded to the people—that the Lord was ready and had made every provision on His part, but it is the lack of faith in the human agent that hinders. Man, the human living agent, must cooperate with God. As sinners

we must repent of sin. We are not to wait till we suppose we will make ourselves good enough to come to Jesus and ask Him for His pardon and His grace, but we must come just as we are, believing on the Lord Jesus Christ, the only One who can make us pure and keep us pure and holy and obedient. *7LtMs, Ms 43, 1891, par. 22*

Christ is our highest model. "Be ye followers of Me," is the invitation from Christ Jesus. [*1 Corinthians 4:16.*] The fruit He bore was perfect obedience to the Word and will of God. He said, "My meat is to do the will of him that sent me." *John 4:34.* Benevolence and meekness were revealed in His life and character, and we must be like Jesus in our life practice. His example is to be kept before us. We do not half study His life and practice it, else we do not practice His Word. If we thoroughly do His will as He has revealed it, we shall know of the doctrine. We should not make movements in our own unsanctified natural temperament which divorces the soul from God. *7LtMs, Ms 43, 1891, par. 23*

June 28, 1891

Sherman, Mich.

I awoke at four a.m. and feel indeed grateful to my heavenly Father for the precious night's rest I have enjoyed. I attended the half past five morning meeting and spoke to a goodly company assembled under the tent. *Colossians 3:1-17.* "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth," etc. The Lord gave me much freedom. I spoke about one hour and I am thankful that the word was not in vain. I felt the burden of the people and the necessity of the transforming power of the grace of Christ affecting heart and character. *7LtMs, Ms 43, 1891, par. 24*

Elder Van Horn spoke well in regard to the efforts to erect a meetinghouse in Petoskey. We had a nice little shower upon the tent which made it necessary to cease speaking. It was soon over and I resumed my speaking. It is cloudy and there is a misty rain, yet the carriages continue to come from fourteen, sixteen, and twenty miles distant. One wagonload of about ten persons came sixteen miles and was at our half-past-five-o'clock meeting this

morning. This manifests interest. Teams have been coming in all day.*7LtMs, Ms 43, 1891, par. 25*

The tent was quite well filled this afternoon. I spoke with freedom from (*1 John 3*): "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God," etc. The people listened with deep interest, and the power and Spirit of God, I knew, attended the word spoken. What solemnity was upon me as I presented the love of God and the importance of a response from us to all this wonderful display of the love of God to fallen man.*7LtMs, Ms 43, 1891, par. 26*

June 29, 1891

Sherman, Mich.

I arose early in the morning—four a.m.—and packed away my things preparatory to leaving for Petoskey at half past nine a.m. Attended morning meeting and read and made some earnest appeals in regard to our churches in Michigan being what God would have them to be. I felt deeply over the existing state of things. At Traverse City was a divided church of Seventh-day Adventists. After speaking in the morning meeting one hour and in the afternoon for above one hour, I had held a special meeting with the members of the Traverse City Church and labored to have them see the sinfulness and offense to God of their present attitude.*7LtMs, Ms 43, 1891, par. 27*

They were working directly contrary to the solemn, earnest prayer of Christ to His Father that His disciples might be one as He was one with the Father. That prayer reaches down along the line to our time. What a position is this for fallen man to attain through obedience—oneness with God through Jesus Christ! To what heights we are permitted to rise if we will have respect unto the recompense of the reward! We are to receive power from God that human nature, under the divine working, may not always be perverted and not always be under the depraving, corrupting influence of sin. Human nature, through Jesus Christ, becomes allied to angels—yes, even to the great God.*7LtMs, Ms 43, 1891, par. 28*

June 30, 1891

Petoskey, Mich.

I commenced my writing at about four o'clock. Amid the hammering and pounding I have tried to write. Rode out about half a mile. Picked clover heads [for] about thirty minutes. Rode out again to the stores to get curtains for windows. Found twenty curtains that had been ordered for Harbor Springs, the best material, but they were not wide enough for their windows. They sold fixtures and curtains for thirty-five cents a curtain. The material is excellent. They are rather wide for my windows, but we can make them do nicely. Elder Fargo leaves tonight for Greenville. He came to Petoskey last Monday night.⁷*LtMs, Ms 43, 1891, par. 29*

Ms 43b, 1891

Diary/Creation and the Sabbath

NP

July 4, 1891

Previously unpublished.

Marian Davis has been reading a chapter upon the Sabbath. The scribes and Pharisees were charging the Lord who made the Sabbath with transgression of the Sabbath. Oh, how blindly people will work! They acted as if they had put out their eyes. There were those who wished to carry the work in America in their own way, and these lost their bearings.⁷*LtMs, Ms 43b, 1891, par. 1*

The special work of Satan is to misinterpret the purpose and object for which the Sabbath was instituted. The Sabbath was made for man and given to man as a blessing—not merely as a form, but as a test question, an everlasting memorial that God made the world and all things that are therein in six days and rested upon the seventh, wherefore the Lord blessed the Sabbath day and hallowed it. He made the seventh-day Sabbath a memorial that He created the world and all nature in six days and rested upon the seventh day. To move or transfer this memorial destroys its significance and its sanctity. The Lord created the world in six days and rested on the seventh day and sanctified the day of His rest.⁷*LtMs, Ms 43b, 1891, par. 2*

The creation of our world was brought into the councils of heaven. There the covering cherub prepared his request that he should be made prince to govern the world then in prospect. This was not accorded him. Jesus Christ was to rule the earthly kingdom; under God He engaged to take the world with all its probabilities. The law of heaven should be the standard law for this new world, for human intelligences. Lucifer was jealous of Christ and this jealousy worked into rebellion and he carried with him a large number of the holy angels. Jesus, the Son of God, was not deceived by Lucifer's sophistry. He stood true to principle and resisted every line of reasoning of Lucifer and all the angels who had taken sides with

him, thus evidencing that as He stood, every angel might have stood. *7LtMs, Ms 43b, 1891, par. 3*

When the world was created by Jesus Christ through the power of God, Satan tempted Eve and she sinned, and she tempted Adam and he sinned. Then was the divine council from the beginning of the world hid in God. *Ephesians 3:9-11*. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord." *7LtMs, Ms 43b, 1891, par. 4*

The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. The order had fallen and [they were] under the dominion of death, but they were made prisoners of hope; they were not left to become extinguished. Satan thought the Lord had given up His hold on man, but the Star of Hope lighted up the dark and dismal future in the gospel preached in Eden. The seed of the woman should bruise the serpent's head and the serpent should bruise his heel. The other worlds that God had created were watching with intense interest the sad apostasy. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." *1 Corinthians 2:7, 8*. See *Romans 16:25-27*. *7LtMs, Ms 43b, 1891, par. 5*

When there was no eye to pity, no arm to save, His eye pitied and His arm wrought salvation. Then he laid help upon One that was mighty, saying, Save them from going down into the pit, for I have found a ransom. Satan shall not have the apostate race. But Jesus was given into his power to tempt as he would tempt the race, only in a much more intense manner, as His character and greatness and righteousness were above the fallen race. Jesus became man's substitute and surety. He became responsible for the race. Their sins were imputed to Him. He assumed all their debts. He pledged His word to atone for their transgression, and He would form in

them a character like His in the grand plan of salvation, imputing to man His own righteous character. Through faith in Christ they would be gathered together under His banner, His sheltering care, as a hen gathereth her chickens under her wings. *7LtMs, Ms 43b, 1891, par. 6*

Satan renewed his controversy which was commenced with Christ in heaven and broken off because of his expulsion from heaven. As soon as Christ came to our world in the form of humanity Satan commenced his work to subvert or to destroy. He claimed to have possession of the world as its prince. He claimed it as his possession. He was the prince of the world because he had caused the fall of man whom God had created. He tried to bribe Christ to acknowledge his supremacy. *7LtMs, Ms 43b, 1891, par. 7*

The Sabbath of the fourth commandment, standing in the very bosom of the Decalogue, was a memorial of the creation of the world. It has been Satan's studied plan to put this seventh-day Sabbath out of sight. He has, with the Jewish nation, wrought in such a way as to bring it into contempt. He has covered it with exactions which God has never given. And the scribes and Pharisees, not walking in the light but choosing the darkness, made this institution which should be called "a delight, the holy of the Lord," and "honourable" [*Isaiah 58:13*], a yoke of oppression and bondage. The limited, gross ideas of the Sabbath were the work of Satan. The Lord Jesus came to our world to vindicate the character of God and to destroy the works of the devil, to give to all men a perfect example of holy obedience to the law of God. It was not a yoke of bondage. *7LtMs, Ms 43b, 1891, par. 8*

The divine nature of Christ was not transformed into human nature, but the divine and human were united. Christ was God in the flesh; in Him dwelleth all the fullness of the Godhead bodily to act out the principles that govern all heaven. "All things," He says, "are delivered to Me of My Father." [*Luke 10:22*.] "As the Father hath life in Himself, so hath He given the Son to have life in Himself and hath given Him authority to execute judgment also because He is the Son of man." [*John 5:26, 27*.] The scribes and Pharisees were impatient to accuse Him, and after waiting and critically spying upon all His actions and words and finding nothing, they charged His

disciples with breaking the Sabbath because passing through a field of grain they plucked the heads of the wheat and rubbed them in their hands and ate the kernels. He, Christ, repelled their charge, and not only established the innocence of His disciples in the deed, but with a dignity which He alone possessed He cast over them His shield of His own prerogatives. *7LtMs, Ms 43b, 1891, par. 9*

The Son of man is the Lord even of the Sabbath day. When [they] accused [Him] of transgressing the Sabbath on another occasion—through their bigotry and intolerance cloaking their hypocrisy under a pretense of special reverence and sanctity for the Sabbath—they made the act of healing into a breach of the Sabbath. He, Christ, the Son of God, declared that He was guiltless. He declared, “The Father worketh hitherto and I work.” [*Verse 17.*] The work of His Father knew no intermission. The working of providence does not come to a standstill upon the Sabbath day, for then the world would perish, but continues every moment of time. So was His own work. He must fill the world with His agency, and thus He placed His own miraculous work on the Sabbath to relieve suffering humanity on a level with the work of His Father. Thus He assumed an identity with God in will, in power, in might. *7LtMs, Ms 43b, 1891, par. 10*

If Satan can so deceive human minds as to change the day God has pronounced blessed and holy, then there is no sacred day. The Lord's memorial is of no value, for it ceases to be a memorial that He is the Creator of the world, its Lord and Sovereign. Satan claims to have the possession of the world, and he offered it as a bribe to Christ if He would fall down and worship him, but the Lord Jesus rebuked him. Satan hated Christ because He was preferred before him. He hated Him because he saw Him rolling back the hellish darkness of the hellish shadow he had thrown over the Sabbath, which loaded it with traditions and customs. It became of no force, but was a rigorous burden in the place of being regarded as “a delight, the holy of the Lord,” and “honourable.” [*Isaiah 58:13.*] If he made the Sabbath to be dishonored, then the Lord would be dishonored. *7LtMs, Ms 43b, 1891, par. 11*

Christ came to reveal God, to place the Sabbath free from the human traditions and rubbish under which it had been buried, and place it on its eternal basis. The human minds of His disciples were

constantly obtaining new discoveries of truth in the precepts and examples of Christ. He presented the kingdom of heaven and of the earth as united in harmonious action. The Lord Jesus put His divine sanction on the seventh day.⁷*LtMs, Ms 43b, 1891, par. 12*

Ms 44, 1891

Diary, August 1891

Harbor Springs, Michigan

August 5, 1891

This manuscript is published in entirety in *18MR 155*.

Harbor Springs,

August 5, 1891

This morning my mind is anxious and troubled in regard to my duty. Can it be the will of God that I go to Australia? This involves a great deal with me. I have not special light to leave America for this far off country. Nevertheless, if I knew it was the voice of God, I would go. But I cannot understand this matter. Some who are bearing responsibilities in America seem to be very persistent that my special work should be to go to Europe and to Australia. I finally did go to Europe and worked there in that new field with all the power of influence God had given me. My home and my goods in America became scattered, and I sustained much loss in this line. I offered my home for sale, and Dr. Kellogg purchased it. The price I received I needed, and it was a small price. I did wish it could have been double, for I had, with W. C. White, to open new fields, and I invested this means in school homes, in meetinghouses, and in opening new fields.⁷*LtMs, Ms 44, 1891, par. 1*

Ms 45, 1891

Diary, December 1891

Melbourne, Australia

December 25-31, 1891

See also *Ms 20, 1891*. Portions of this manuscript are published in *8MR 358*; *4Bio 23-26*.

December 25, 1891

North Fitzroy, Melbourne, N. S. W.

I hear nothing is to be done in the line of collecting offerings and gifts on this day, the day that is to celebrate the supposed birth of Christ.⁷*LtMs, Ms 45, 1891, par. 1*

December 25, 1891

North Fitzroy, Melbourne, Victoria

Christmas. I addressed the people in Melbourne in the chapel. A large congregation was present. My text was *John 3:16, 17*. I spoke upon the first advent of Christ to our world, and the Lord gave me great freedom in speaking of the birth of Christ. The discourse was reported. This was a day of showers, and it was quite cool and windy. Elder Starr spoke in the afternoon.⁷*LtMs, Ms 45, 1891, par. 2*

December 26, 1891

I spoke in a hall hired for the purpose. It is larger than the chapel, for this was not able to hold the people. When they understand I am to speak, they have large numbers present. The Lord moves upon the people. The Lord's presence was in the meeting, and many hearts were touched as I dwelt upon the self-denial and self-sacrifice of Jesus Christ in our behalf, His trial in the judgment hall, His denial by Peter, His betrayal by Judas, His scourging, His crucifixion. Many hearts were deeply moved. This was

reported.*7LtMs, Ms 45, 1891, par. 3*

December 27, 1891

Sunday evening a large hall was secured and there were several hundred chairs. Nearly all were occupied. I had great freedom in presenting the plan of salvation and the wondrous love of God for fallen man. The congregation listened attentively to a discourse one hour and a half long and seemed to feel deeply.*7LtMs, Ms 45, 1891, par. 4*

I was not well December 26 and December 27. I had strong symptoms of malaria. I could eat but little through the day and had quite a fever, but the Lord strengthened me when before the people. I committed myself to God and knew that if, He would have me bear the message to the people, He would strengthen me and would give ears to hear and hearts to feel. The word of the Lord would not return unto Him void, but accomplish the things whereunto it was sent. Those who would hear and receive the message would be blessed. To those who refused the light and warnings, it would be a savor unto death. I thank and praise the Lord that He did stand by me in speaking. The Lord is good. The congregation listened attentively. Appointment was given for me to speak the following Sunday evening.*7LtMs, Ms 45, 1891, par. 5*

December 28, 1891

North Fitzroy, Melbourne, Victoria, N. S. W.,

At the seven o'clock meeting of the conference the subject of the need of establishing a school in the colonies was presented. W. C. White and Elder Tenney made appropriate remarks and were listened to with deep interest.*7LtMs, Ms 45, 1891, par. 6*

At the nine o'clock meeting, I read important matter in regard to our schools and the work that should be done in them. Suddenly and unexpectedly to me the Spirit of the Lord came upon me, and I was moved to give a decided testimony concerning the spiritual condition of many who had taken their position upon the truth in the colonies. [See *Ms 12, 1891* for this testimony.]*7LtMs, Ms 45, 1891, par. 7*

After addressing the people, I returned to my temporary home and tried to write, but I was called off to see a sister who has been in the truth some years. We conversed for about two hours. *7LtMs, Ms 45, 1891, par. 8*

Soon after she left, Brother Foster was introduced. He is an intelligent man, and I should judge, one who could do a good work if sanctified by the Spirit of God. I spent one hour in conversation with this brother, who was so very anxious to know whether it was his duty to preach. I could not tell him this. *7LtMs, Ms 45, 1891, par. 9*

I laid down general principles and pointed him to Jesus who 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. 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." Sometimes believing, then doubting, then grasping faith, then yielding to every discouragement—"Let not that man think that he shall receive anything of the Lord. A doubleminded man is unstable in all his ways." *James 1:5-8. 7LtMs, Ms 45, 1891, par. 10*

This brother had become discouraged and was on the point of letting go of everything, but after our talk together he was like a new man. The straight testimony I bore did him great good. He was obliged to return home; but the next day he came back to remain as long as possible during the meetings. *7LtMs, Ms 45, 1891, par. 11*

In the evening I attended a meeting for the ministers held in the Echo office. I talked for half an hour plainly and decidedly, calling them by name and telling them the Lord had shown me their dangers. This was a precious season. Brother Curtis made a heart-broken confession. He humbled himself as a little child. He wept aloud and confessed that he had not had the Spirit of the Lord with him in his preaching. He was discouraged and did not feel that he should receive credentials. Brother Hare also confessed that he could see no success attending his labors and that he had been envious and jealous of Brother Daniells. Brother Steed and Brother Tenney made humble confessions, and then we bowed before the Lord and had a precious season of prayer, and the Lord blessed us. The brethren confessed to one another and fell on one another's

necks, weeping and asking forgiveness. We were together for about three hours, while Brother Starr was speaking to the congregation in the room above. The Lord is at work and we praise His holy name.⁷*LtMs, Ms 45, 1891, par. 12*

I have the same decided testimony to bear here in Australia that I had in America, and I see no more chance to slip off the burden here than there. I long to see this self-righteous spirit which prevails everywhere blown to the four winds. I know the Lord has been with us in this evening's meeting. If I had not confidence that the Lord would work, I would not remain here in Australia longer than the sailing of the next boat. I want to be at work in America. When they say, Come, we want your help, I shall feel it duty to go.⁷*LtMs, Ms 45, 1891, par. 13*

December 29, 1891

I attended morning meeting and bore my testimony in regard to faith, pleading with all present to believe the promises of God just as they read. "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." *Matthew 7:7, 8*. I presented before them (*verses 9-11*), dwelling especially on (*verse 11*): "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 or the Holy Spirit to them that ask him?"⁷*LtMs, Ms 45, 1891, par. 14*

These gifts are freely given to us by His own glory and virtue. Oh, how weak is our faith that we do not avail ourselves of the rich and glorious promises of God! The nature of God is to bestow upon us His rich gifts that He means every soul shall reveal to the world. All-wise and all-powerful, He will give liberally to all who ask in faith. The paternal character of God is revealed—that He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to Himself by endearing language, that we may have courage and confidence. We are won to Him by the disclosures of the tenderest sympathy which flows from His heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. 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.]7LtMs, Ms 45, 1891, par. 15

December 30, 1891

North Fitzroy, Melbourne

Again I bore a decided testimony in the early morning meeting and at nine a.m. Many are far behind in the Christian life. They do not walk in the light as Christ is in the light. [For remainder of entry see Ms 20, 1891.]7LtMs, Ms 45, 1891, par. 16

December 31, 1891

North Fitzroy, Melbourne

I attended the early morning meeting and the meeting at nine o'clock. These are days of special work, and the place of worship is filled. A deep interest is manifested by those who have come in from abroad. We greatly desire to see the Spirit of the Lord poured out upon the ministers and their wives. [For remainder of entry see Ms 20, 1891.]7LtMs, Ms 45, 1891, par. 17

Ms 46, 1891

Justified by Faith

Battle Creek, Michigan

January 6, 1891

This manuscript is published in entirety in *8MR 355-357*.

Justification by faith is to many a mystery. A sinner is justified by God when he repents of his sins. He sees Jesus upon the cross of Calvary. Why all this suffering? The law of Jehovah has been broken. The law of God's government in heaven and earth has been transgressed, and the penalty of sin is pronounced to be death. But "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 what love, what matchless love! Christ, the Son of God, dying for guilty man!⁷*LtMs, Ms 46, 1891, par. 1*

The sinner views the spirituality of the law of God and its eternal obligations. He sees the love of God in providing a substitute and surety for guilty man, and that substitute is One equal with God. This display of grace in the gift of salvation to the world fills the sinner with amazement. This love of God to man breaks every barrier down. He comes to the cross, which has been placed midway between Divinity and humanity, and repents of his sins of transgression, because Christ has been drawing him to Himself. He does not expect the law to cleanse him from sin, for there is no pardoning quality in the law to save the transgressors of the law. He looks to the atoning Sacrifice as his only hope, through repentance toward God—because the laws of His government have been broken—and faith toward our Lord Jesus Christ as the One who can save and cleanse the sinner from every transgression.⁷*LtMs, Ms 46, 1891, par. 2*

The mediatorial work of Christ commenced with the commencement of human guilt and suffering and misery, as soon as man became a transgressor. The law was not abolished to save man and bring him into union with God. But Christ assumed the

office of His surety and deliverer in becoming sin for man, that man might become the righteousness of God in and through Him who was one with the Father. Sinners can be justified by God only when He pardons their sins, remits the punishment they deserve, and treats them as though they were really just and had not sinned, receiving them into divine favor and treating them as if they were righteous. They are justified alone through the imputed righteousness of Christ. The Father accepts the Son, and through the atoning sacrifice of His Son accepts the sinner.⁷*LtMs, Ms 46, 1891, par. 3*

A general faith is entertained by many, and their assent is given that Christianity is the only hope for perishing souls. But to believe this intellectually is not sufficient to the saving of the soul. James tells us in his epistle that the devils believe and tremble, but this is not a saving faith that will justify them. [*James 2:17-19, 24.*] There are thousands who believe in the gospel and in Jesus Christ as the world's Redeemer, but they are not saved by that faith. This is only an assent of their judgment to that which is a fact, but it does not transform the character. They do not repent and have that faith that lays hold upon Christ as their sin-pardoning Saviour; their belief is not unto repentance. There must be a faith that accomplished its work for the receiver, a faith in the atoning sacrifice, a faith that works by love and purifies the soul.⁷*LtMs, Ms 46, 1891, par. 4*

There will be need not only of faith but of a trust in God. This is the true faith of Abraham, a faith which produced fruits. "Abraham believed God, and it was imputed unto him for righteousness." *James 2:23.* When God told him to offer his son as a sacrifice, it was the same voice that had spoken telling him to leave his country and go into a land which God would show him. Abraham was saved by faith in Christ as verily as the sinner is saved by faith in Christ today.⁷*LtMs, Ms 46, 1891, par. 5*

The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith. There is no saving faith that does not produce good fruit. God gave Christ to our world to become the sinner's substitute. The moment true faith in the merits of the costly atoning sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God,

because he is pardoned.⁷*LtMs, Ms 46, 1891, par. 6*

Ms 47, 1891

Arrival in Australia

December 1891

Copied from *BE 01/01/1892*.

Ms 48, 1891

Our Present Dangers

NP

March 24, 1891

This manuscript is published in entirety in *GCDB 04/13/1891*.
+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 and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places I have been brought into assemblies of our people where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperiling their own souls and the souls of others.⁷*LtMs, Ms 48, 1891, par. 1*

In your councils, how little experience you have in humbling the heart before God. How little you really know of striving earnestly in prayer that you may enter in at the straight gate! The question of highest importance to you is, "Do I have an experimental knowledge with God? Am I ready to believe what He tells me, to do what He bids, instead of following my own judgment? Am I drawing nearer to God?"⁷*LtMs, Ms 48, 1891, par. 2*

The apostle says, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [1 *Corinthians 2:14*.] If your hearts are not fully surrendered to God, if you do not submit your will to His, you will devise and plan without the guidance of

Him who is mighty in counsel. His messengers and the messages they bring have been treated by some with a spirit of Pharisaic prejudice and criticism. As soon as this spirit is indulged, the holy angels depart from you, for they cannot administer to sin. You possess in a large degree the same spirit that was revealed at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains. *7LtMs, Ms 48, 1891, par. 3*

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self love, many lose sight of the claims of others and also of the glory of God. When you see yourselves as you really are, and seek God as He wants you to seek Him, you will feel deeply your need of Jesus and will seek Him with contrite hearts. Then He will be found of you. You will seek for His heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. For you will have the mind of Christ; you will work and speak as Christ did. *7LtMs, Ms 48, 1891, par. 4*

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your wrong ideas? Do you then accept the light? When the testimonies speak wrong to your ideas, you treat them very lightly. *7LtMs, Ms 48, 1891, par. 5*

Those who connect with the men now in responsible positions in some of our institutions will either be educated or molded in a wrong direction or else they will be criticized and regarded with jealousy and will have a hard time. "To the law and to the testimony; if they speak not according to this word, they have no light in them." [*Isaiah 8:20.*] Even the work of the Spirit of God upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures always leads to the Scriptures. *7LtMs, Ms 48, 1891, par. 6*

It does not become anyone to drop a word here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work and have attended, to the present day, in reproofs, warnings, corrections, and encouragements.*7LtMs, Ms 48, 1891, par. 7*

To all who have stood in the way of the Testimonies, I would say, God has given a message to His people and His voice will be heard whether you hear or forbear. Your opposition has not injured me, but you must give an account to the God of heaven who has sent these warnings and instructions to keep His people in the right way. You will have to answer to Him for your blindness, for being stumbling blocks in the way of sinners.*7LtMs, Ms 48, 1891, par. 8*

We are not to be guided and influenced by the practice of the world, either in the proclamation or the publication of truth. Hear what the Saviour said to His disciples: "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him! But ye know him for he dwelleth with you, and shall be in you." [*John 14:16, 17.*] "Behold what manner of love the Father hath bestowed on 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.*]*7LtMs, Ms 48, 1891, par. 9*

The Word of God plainly declares that His law is to be scorned, trampled upon by the world; there will be an extraordinary prevalence of iniquity. The professed Christian world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.*7LtMs, Ms 48, 1891, par. 10*

Here the great crisis is coming upon the world. The Scriptures declare that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need, now, for more than human wisdom in

reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element.*7LtMs, Ms 48, 1891, par. 11*

"Because iniquity shall abound, the love of many shall wax cold." [*Matthew 24:12.*] The true witness says of the church, after enumerating many virtues, "I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others are treading on the border land of skepticism, because they have been leaving the simplicity of the faith. They are spiritually beclouded; and as a result, many are holding serious errors.*7LtMs, Ms 48, 1891, par. 12*

Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, falsely so called. Others for different reasons question different portions of the Word. Thus many walk blindly where the enemy prepares the way.*7LtMs, Ms 48, 1891, par. 13*

Now, it is not the province of any man to pronounce judgment, to judge or condemn any portion of the Word of God. When he does this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth, and his wisdom in the sight of God will be pronounced foolishness. He feels so very wise that he dares to dissect God's Word. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:29.*]*7LtMs, Ms 48, 1891, par. 14*

It is always difficult to hold fast the beginning of our confidence firm unto the end, and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counter working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks men who appear sound, and their Christianity unquestionable, but who, if persecution should arise would go out from us. In the crisis they would see force

in specious reasons that have had an influence on their minds. Satan has prepared various snares to meet varied minds. *7LtMs, Ms 48, 1891, par. 15*

When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine. They bore no fruit, and the husbandman taketh them away. *7LtMs, Ms 48, 1891, par. 16*

But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment-keeping people swerve from their allegiance? Never! No one who is abiding in Christ will fail or fall. His followers will <not> bow in obedience to any earthly potentate. *7LtMs, Ms 48, 1891, par. 17*

While the contempt placed upon God's commandments causes many to suppress the truth and show less reverence for it, the disrespect shown to the law of Jehovah causes the faithful ones, with greater earnestness, to hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and He will direct our paths. We should consult His Word with humble hearts, ask His counsel, and give up our own will to His. We can do nothing without God. *7LtMs, Ms 48, 1891, par. 18*

There is the highest reason for us to prize the true Sabbath and stand in its defense, in opposition to the false, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the Word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty without parade and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him;

he had a message and he would bear it. *7LtMs, Ms 48, 1891, par. 19*

The same spirit will be manifested today by those who are true to God. The Psalmist says, “They have made void thy law; therefore I love thy commandments above gold; yea, above fine gold.” [*Psalm 119:126.*] When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon His holy precepts. *7LtMs, Ms 48, 1891, par. 20*

It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment and those who observe it are ignored and despised, the faithful few <know> that it is the time not to hide their face but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, “the commandments of God, and the faith of Jesus.” [*Revelation 14:12.*]*7LtMs, Ms 48, 1891, par. 21*

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the churches be of such an order that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, homes—everything else is to be of secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed. *7LtMs, Ms 48, 1891, par. 22*

The Lord has faithful watchmen on the walls of Zion to “cry aloud and spare not,” to lift up their voice like a trumpet, and show His people their transgressions and the house of Jacob their sins. [*Isaiah 58:1.*] The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a decided test for the last days. This will open the

way for the third angel's message to be proclaimed with power.*7LtMs, Ms 48, 1891, par. 23*

Let not one who believes the truth be silent now. None should be careless now; let all urge their petitions to the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do." [*John 14:13.*] It is a perilous time now. If, in the land of boasted liberty, a Protestant government is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious liberty, and for the enforcing of papal falsehoods and delusions, then the people of God need to present their petitions in faith to the Most High. There is every encouragement in the promises of God for those who put their trust in Him.*7LtMs, Ms 48, 1891, par. 24*

The prospect of being brought into personal danger and distress need not cause despondency, but should quicken the vigor and hopes of God's people, for the time of their peril is the season for God to grant them clearer manifestations of His power. We are not to sit in calm expectancy of oppression and tribulation and fold our hands, doing nothing to avert the evil: Let our united cries be sent up to heaven. Pray and work, and work and pray.*7LtMs, Ms 48, 1891, par. 25*

But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any one. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken, but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear cut truth; then let it cut its way. You are not to do the cutting.*7LtMs, Ms 48, 1891, par. 26*

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not the less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy." [*Isaiah*

8:12.]7LtMs, Ms 48, 1891, par. 27

While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly and stand firm to what God has taught us in His Word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, “We have not followed cunningly devised fables.” “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” [2 Peter 1:16, 19.]7LtMs, Ms 48, 1891, par. 28

The apostle Paul tells us, “After that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe.” [1 Corinthians 1:21.] This was the carrying out of God’s Word for the conviction and conversion of men who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own “infinite” wisdom could acquire a knowledge of the truth, whether they could know God their Creator.7LtMs, Ms 48, 1891, par. 29

When Christ came to our world, the experiment had been fully made, and it proved the boasted strength of wisdom to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to His law. The Lord has allowed matters in our day to come to a crisis, in the exalting of error above truth, that He, the God of Israel, might work mightily for the greatest elevation of His truth in proportion as error is exalted.7LtMs, Ms 48, 1891, par. 30

With His eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity the people should look to God alone for His help. Their prayers, their faith, together with the steadfast promise to be true, call for the interference of God, and then He has fulfilled His promise, “Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am.” [Isaiah 58:9.] His mighty arm has been stretched out for the deliverance of His people.7LtMs, Ms 48, 1891, par. 31

God reserves His gracious interposition in their behalf till the time of their extremity; thus He makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and He will receive the glory that is His due. Even the enemies of our faith, persecutors, will perceive that God is working for His people in turning their captivity. *7LtMs, Ms 48, 1891, par. 32*

[The remainder of this manuscript is copied from the *The General Conference Daily Bulletin, April 13, 1891*, pp. 259-261.] *7LtMs, Ms 48, 1891, par. 33*

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them. *7LtMs, Ms 48, 1891, par. 34*

Men are prone to abuse the long suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." [*Nahum 1:3.*] The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin. *7LtMs, Ms 48, 1891, par. 35*

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to

his command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf, Man's extremity is God's opportunity. *7LtMs, Ms 48, 1891, par. 36*

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake. *7LtMs, Ms 48, 1891, par. 37*

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye. *7LtMs, Ms 48, 1891, par. 38*

Now the great question is, Are we Bible Christians—doers of the Word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way? *7LtMs, Ms 48, 1891, par. 39*

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your

helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward.*7LtMs, Ms 48, 1891, par. 40*

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.*7LtMs, Ms 48, 1891, par. 41*

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:35.*] We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted; and O, how I have longed for the converting power of God to go through our assemblies!*7LtMs, Ms 48, 1891, par. 42*

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall

we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?—He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven.*7LtMs, Ms 48, 1891, par. 43*

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, “O, I am afraid you are going where the holiness people go. I am afraid you are doing after the Salvation Army.” Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, “Follow me;” for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts.*7LtMs, Ms 48, 1891, par. 44*

The object of our faith, hope, and love, should be Jesus—Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness.*7LtMs, Ms 48, 1891, par. 45*

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them was interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto

salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticized and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power.*7LtMs, Ms 48, 1891, par. 46*

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say?—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." [*John 6:53.*] Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." [*Matthew 18:19.*] Then, I ask, Where is our power?—It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment.*7LtMs, Ms 48, 1891, par. 47*

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou hast left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place." [*Revelation 2:4, 5.*] Why?—Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let

Satan cast his hellish shadow between brethren. Press together; in unity there is strength.”*7LtMs, Ms 48, 1891, par. 48*

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives.*7LtMs, Ms 48, 1891, par. 49*

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this.*7LtMs, Ms 48, 1891, par. 50*

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ’s sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, “I will seek God, I will find him, and will be converted.” The True Witness says, “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” [*Revelation 3:19.*] Yes, repent. It is not for you to be jealous of the reprove. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May

God help you to be converted.⁷*LtMs, Ms 48, 1891, par. 51*

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." [2 *Timothy 4:2, 3.*] Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:20.*] Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment. Open the door, and let Jesus in.⁷*LtMs, Ms 48, 1891, par. 52*

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well.⁷*LtMs, Ms 48, 1891, par. 53*

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. [*Matthew 11:30.*] When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them. "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. ... And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and I whosoever shall receive me, receiveth not me, but him that sent me." [*Mark 9:33-37.*] Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ.*7LtMs, Ms 48, 1891, par. 54*

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn,—testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late—the eleventh hour—to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by His Holy Spirit in every heart. God grant that the root of bitterness may die!*7LtMs, Ms 48, 1891, par. 55*

Ms 83, 1891

Sermon/The Importance of Exercising Faith

Harbor Heights, Michigan

July 22, 1891

This manuscript is published in entirety in *1SAT 150-154*. +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.

Text: *Matthew 7:1-7*. Are there any “if’s” in this matter? There is no “if” except “if ye ask.” There is no condition of the mind that exclude us from asking. If only you desire those things for which you ask. [There are] no conditions spiritually. So if we desire the things of God we must comply with the condition of seeking them. *Verses 8-11*. “Good things,” according to Luke, is the Holy Spirit [*Luke 11:13*]; and that is what we want, to thirst after godliness. [*Matthew 7 Verse 12*. *7LtMs, Ms 83, 1891, par. 1*

We want to dwell, this morning, especially upon the importance of our exercising that simple faith which takes God at His word. We feel sorry that there is a necessity of presenting this matter again. I do not know as we are sorry that it is presented, but notwithstanding that it is presented that minds fail to grasp it. But our minds must be broad enough to comprehend the promises made to us. I have taken one of the very promises so [simple] that a child can understand it. *Verse 11*. And we are told what kind of asking this is. If we ask, there is a possibility of our having the things promised; is that the way it is put? Is there any hesitancy in this matter? We would think so from the actions of those who ask, but there is no need of it; there is no excuse for one doubt. *7LtMs, Ms 83, 1891, par. 2*

We receive the things we ask, not because we are good. If you expect to wait until you are good enough to receive the blessing, you will never receive it. If you are going to wait until you are good enough to receive the promise, you will wait until after Christ

comes, and it will be too late. You may come just as you are because He is your Saviour, He died for you. In Him dwelt [all] the fullness of the Godhead bodily, and because He has the whole heaven of gift—of light, of power, of blessings—that He may bestow on every one who will [seek] them and open the door for Jesus to come in. Do you want it enough to open the door? If you will open the door to receive these blessings, there will be an emptying out of the love of the world, of the pride of life, and just as soon as there will be an emptying of the heart of its idols, the vacuum must be supplied by the Holy Spirit. *7LtMs, Ms 83, 1891, par. 3*

We want to be very particular to stand on the very ground on which the Lord wants us to stand [and] that is to recognize that all the blessings that we receive come through the mercy and compassion and goodness of our God, while we are undeserving. It is not because we regard ourselves good in many particulars, but it is because “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.*] It is not one now and then, in one hundred or one thousand, in five or ten thousands, [who] may have life. No, whosoever believeth on Him shall not perish but have everlasting life. *7LtMs, Ms 83, 1891, par. 4*

Now, have we that inward faith? It rests with us. There are two classes to the end of time; a party to [be] separated on the left hand, He calls goats; and there is a party to be on the right hand, He calls sheep. Every soul of man may be saved if they believe in Christ as their personal Saviour. All will not be saved. Not because He does not want them to be saved, for He is drawing every soul, whatever may be their position, whatever may be their education, their nationality, or their training, he is drawing every soul to himself. Why? Because in Him is life and light and truth, and all of these are essential to us for our happiness daily in this present life, and all these things are going to help us bear the burdens and trials and perplexities of life with greater ease; and Christ says in His invitation, Come unto Me all ye that are weary and heavy laden, and I will give you rest. [*Matthew 11:28.*] *7LtMs, Ms 83, 1891, par. 5*

Now, I receive letters constantly, so many that I could do nothing else than answer them, begging me to pray the Lord that He may

have mercy upon them. Now, I am not their Mediator and do not ever expect to be, and I am not one who shall open my heart to those individuals as though I was capable of blessing them. I am riding in the same boat with yourself, trusting for salvation in the merits of a crucified and risen Saviour. I want salvation, I want eternal life, and I must know the conditions of my obtaining life eternal. You must know it. *7LtMs, Ms 83, 1891, par. 6*

How is it so natural for us to pour out all our soul troubles and perplexities upon finite beings as ourselves? I leave you to answer the question, why do we do this? [It might be excused] if we had not the promise, “Ask and receive” and, “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.” [*John 16:24; Matthew 11:28-30.*] It is not “My yoke” that makes your work so hard, that makes your journey so difficult. *7LtMs, Ms 83, 1891, par. 7*

What is “my yoke”? It is perfect submission to God. Our wills must be submerged in the will of God. In coming to Jesus it is to feel that there is no help for us except in Jesus; [therefore when the Father] gave His Son for the life of the world He is of no aid to any one who does not receive Him by faith as their personal Saviour. When the worried, perplexed souls come to human, finite mortals for relief, conduct them to Jesus, pray with them and for [them in] faith, and educate them by precept and example to bring every trial, great and small, to Jesus. We can help these poor souls who bring their troubles to us, only by leading them to Him, to take their cares and burdens to Jesus and leave them there. I want to be able to stand in that position where I can be a help, and all that I can do is to recommend them to Jesus, point them to Calvary. *7LtMs, Ms 83, 1891, par. 8*

John pointed the people to the Lamb of God who taketh away the sins of the world. He said, “Behold the Lamb of God, which taketh away the sins of the world.” [*John 1:29.*] There is a great deal in that “taketh away.” The question is, Shall we keep on sinning as though it were an impossibility for us to overcome? How are we to overcome? As Christ overcame. He prayed to His heavenly Father,

we can do the same and that is the only way. Then we are to overcome something, for it is stated that those who shall see Him in His beauty shall be without spot or wrinkle, or any such thing.*7LtMs, Ms 83, 1891, par. 9*

Now, if there is a spot or wrinkle in your character, is it not now the very time for you to begin to understand what that defilement is, that you may trust in the blood of Christ to wash it away? How shall I, says the trembling one, put it away? You are to say, I will try. But you are to put it away by believing that Christ is your Saviour today, and that He cleanseth you from all unrighteousness. You have the lesson in the word that was spoken. When tempted to speak wrong, and do wrong, resist Satan and say, I will not surrender my will to your control, I will co-operate with divine power and through grace be conqueror.*7LtMs, Ms 83, 1891, par. 10*

Satan says to Christ, It is certain that the angels shall have charge over You and bear You up in their hands lest at any time You shall dash Your foot against a stone. But what did he leave out of that quotation? He was to be kept in the way; in all Thy ways. That was not His way at all. God's way is Christ's way. There is a plan of salvation laid for the race that Christ should not work a miracle on His own account to relieve Himself of any of the necessities of humanity, and He was kept in all His ways. The enemy did not quote that at all, but [he quoted:] The angel shall keep Thee lest at any time Thou shalt dash Thy foot against a stone; he was to bear Him up.*7LtMs, Ms 83, 1891, par. 11*

Now, the enemy will have all these attractions for us and the question is which has the most weight with us. Is it to put ourselves in the channel of the bright rays of the Sun of Righteousness? Is it to go into a meeting and consider that there is the place to be a Christian and that out of the meeting we are to lay it off as a man lays off his overcoat? Are we thus to lay off our religion? Watch unto prayer, says Christ; "watch and pray lest ye enter into temptation." [*Mark 14:38.*]*7LtMs, Ms 83, 1891, par. 12*

The temptations will surround us just as long as we live. Satan will try us in one way and if he doesn't overcome us, he will try us in another way. And thus his efforts will never cease. But we are

always to remember that we are members of the royal family, subjects of the heavenly King, and we are born anew with a new character unto God. The old, cheap character, the frivolous character, the character which leads to the world, to pride, to vanity, and to folly, we have parted with that. We have left that, but not in our own strength. *7LtMs, Ms 83, 1891, par. 13*

We have asked wisdom of God, and He says He giveth to all men—how? In such a stinted measure? No, liberally and what? Upbraideth not. And what does He say? You ask in faith, and do not waver about it. There is the trouble; we go from our petitions and do not know whether we are blessed or not. We say, I wish that I did know. What does that mean? You said it, Lord, but I don't believe it. You must ask without wavering, "for he that wavereth is like a wave of the sea driven and tossed." [*James 1:5, 6.*] He is tossed right between the waves. One wave after another comes and our faith goes out like water out of a leaky vessel. It is to believe and to watch unto prayer. *7LtMs, Ms 83, 1891, par. 14*

Ms 84, 1891

A Message to the Church

Sydney, Australia

November 8, 1891

Previously unpublished.

I wish to present before our churches the light the Lord has given them in regard to practicing principles of brotherly love, mutual forbearance, respect, and tender consideration for one another. No one man should consider himself possessing ability to control in our various institutions.*7LtMs, Ms 84, 1891, par. 1*

The following is a selection of words of warning given to our brethren in 1880 and read in College Hall, December 1881, before conference delegates and leading workers in Review and Herald office, Sanitarium, and College.*7LtMs, Ms 84, 1891, par. 2*

The college was not brought into existence to bear the stamp of any one man's mind. Teachers and principal should work together as brethren. They should consult together and also counsel with ministers and responsible men, and above all else, seek wisdom from above that all their decisions in reference to the important matters of the school may be such as shall be approved of God.*7LtMs, Ms 84, 1891, par. 3*

They must not be corralled. They must not be compelled to act as the conference dictated and follow the exact plans laid out by them under all circumstances, when they see and know, while engaged in the work, that God would have them follow a different plan of action to meet the circumstances that arise. It must always be considered that God will work, not always as men have planned. He often works in a mysterious way His wonders to perform—in a way that man has not calculated upon. The Spirit of the Lord is not bound. He surprises men by revealing Himself in His way, "Not by might, nor by power, but by my Spirit." [*Zechariah 4:6.*]*7LtMs, Ms 84, 1891, par. 4*

Men give the Lord but very little chance to work. They plan only in their line, in their way—not always in the best way, and according to the best methods. But Christ has done a vast amount of planning which men need to bring into their plans. The promise of the great gift of the Holy Spirit was frequently on the lips of Christ. “He shall teach you all things, and bring all things to your remembrance.” [John 14:26.] The fulfillment of the promise is the infallible Guide, possessing power to transform all who accept the gift into spiritual worshipers, humble and beautified by the Sun of Righteousness. They have an eye single to God’s glory.*7LtMs, Ms 84, 1891, par. 5*

Lengthy resolutions and preliminary forms are of little value in approaching Christ and the Father. By the new and the living Way they come personally to the footstool of Jehovah. They address Him through no human being. With their own lips they prefer their requests as children come to their earthly parent and ask; they believe that their heavenly Father listens to every word they utter. They have been invited to an audience with the Majesty of heaven: “Come unto me, all ye that labor and are heavy laden and I will give you rest.” [Matthew 11:28.] Precious words!*7LtMs, Ms 84, 1891, par. 6*

The great plan of redemption is opened before them. Wonder after wonder of the mystery of godliness is revealed. They are attracted, and by beholding they become changed into His image.*7LtMs, Ms 84, 1891, par. 7*

Ms 85, 1891

Talk/At Battle Creek Tabernacle

Battle Creek, Michigan

January 1891

Notes only; not on file.

Ms 86, 1891

Talk/At Battle Creek Tabernacle

Battle Creek, Michigan

January 26, 1891

Notes only; not on file.

Ms 87, 1891

Talk/At Battle Creek Tabernacle

Battle Creek, Michigan

January 27, 1891

Notes only; not on file.

Ms 88, 1891

Talk/At Battle Creek Tabernacle

Battle Creek, Michigan

February 15, 1891

Notes only; not on file.

Ms 89, 1891

Talk/At Battle Creek Tabernacle

Battle Creek, Michigan

March 14, 1891

Notes only; not on file.

Ms 90, 1891

Talk/At Battle Creek Tabernacle

Battle Creek, Michigan

March 17, 1891

Notes only; not on file.

Ms 91, 1891

Remarks at Presidents' Council

[Battle Creek, Michigan]

February 25 - March 4, 1891

Previously unpublished.

[See E. G. White comments on February 27 and March 3.] *LtMs, Ms 91, 1891, par. 1*

[First Meeting]

February 25, 1891

In opening the Council, the president, Elder O. A. Olsen said: *LtMs, Ms 91, 1891, par. 2*

The continuous growth and extension of the work, under a variety of circumstances, etc., has led to the calling of this Council. We who have borne the burdens of the general work since the last session of the Conference, are now glad to share this burden with these presidents. Next week the General Conference will convene. It is not best to present matters before a conference until they have been carefully matured. Much time is often wasted in such meetings by discussions that have no bearing on the question. *LtMs, Ms 91, 1891, par. 3*

1. Development of laborers. *LtMs, Ms 91, 1891, par. 4*

2. The publishing work and branch publishing houses. *LtMs, Ms 91, 1891, par. 5*

D. T. Jones was chosen Secretary *LtMs, Ms 91, 1891, par. 6*

Adjourned to 10:00 a.m. Thursday, February 26. *LtMs, Ms 91, 1891, par. 7*

Second Meeting

February 26, 10:30 a.m.

Prayer was offered by Elder Van Horn.*7LtMs, Ms 91, 1891, par. 8*

After the reading of the minutes the Chair stated that the object of this meeting was to get the judgment of men of experience on certain questions that will, if thought advisable by this Council, be brought before the General Conference. To open the doors to all would defeat the real object of the meeting.*7LtMs, Ms 91, 1891, par. 9*

The President announced the arrival of Elders Haskell and Boyd. The announcement met a warm response from those present.*7LtMs, Ms 91, 1891, par. 10*

Professor Prescott was called upon to report on the school interests in the west. He stated that it had been thought best to unite the school interests in the Northwest and build one good school for the two conferences and tributary territory.*7LtMs, Ms 91, 1891, par. 11*

They received propositions from two points, Walla Walla and Spokane Falls, each of which at a very reasonable estimate would be worth \$25,000 in cash. In Walla Walla the most substantial business men and men of social and political influence are taking an active interest in the school enterprise. He thinks from the present outlook that we can safely plan to open a school in the Northwest next fall.*7LtMs, Ms 91, 1891, par. 12*

The work on Union College is progressing very satisfactorily, and he thinks there will be no doubt about being ready to open the school at Lincoln next September. The Professor expressed satisfaction and gratitude to God for the way the educational work has opened up since the last General Conference.*7LtMs, Ms 91, 1891, par. 13*

The following report was presented in behalf of a committee appointed to consider the question of the education of ministers:*7LtMs, Ms 91, 1891, par. 14*

The committee appointed to take into consideration the matter of ministerial education make the following recommendations:*7LtMs,*

District Work

1. That within the next year a Bible school be held in each conference district, at such time and place as shall be appointed by the officers of the conferences composing that district, in consultation with the General Conference Committee. Each of these schools shall continue from four to six weeks, and be devoted exclusively to Bible study.*7LtMs, Ms 91, 1891, par. 16*
2. That two teachers be employed for each institute.*7LtMs, Ms 91, 1891, par. 17*
3. That it be earnestly requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause shall prevent.*7LtMs, Ms 91, 1891, par. 18*
4. That church elders and Sabbath school officers be encouraged and urged to attend.*7LtMs, Ms 91, 1891, par. 19*
5. That the sessions of the school be held three hours each day; six days in the week.*7LtMs, Ms 91, 1891, par. 20*
6. That regular enrollment be made, and that school discipline, as to order, attendance, punctuality, etc., be maintained. The expense of tuition, board, etc. shall be determined by the local officers in the district.*7LtMs, Ms 91, 1891, par. 21*

Summer Normal Institute

It is recommended that:*7LtMs, Ms 91, 1891, par. 22*

1. An institute for the special benefit of Bible teachers, and those who may be called upon to fill a position as Bible teachers in our schools, or local institutions, be held this coming summer at some convenient place.*7LtMs, Ms 91, 1891, par. 23*
2. That it continue from four to six weeks.*7LtMs, Ms 91, 1891, par. 24*

3. That the time of class work be the same as that recommended for the District Institutes.*7LtMs, Ms 91, 1891, par. 25*

4. That at least two persons be employed to conduct this work, and more if possible; and that it be so conducted that the members of the class shall have exercise in teaching. In short, that as nearly normal work be done as possible.*7LtMs, Ms 91, 1891, par. 26*

5. That the decision as to who shall attend, and where and when it shall be held, and other details, be left to the General Conference Committee and the Educational Secretary.*7LtMs, Ms 91, 1891, par. 27*

College Work

It is recommended that:*7LtMs, Ms 91, 1891, par. 28*

1. Instead of a ministerial school, such as has been held for the last two years, advanced Bible work be taken up in our colleges.*7LtMs, Ms 91, 1891, par. 29*

2. That the entire school year be devoted to it, and that this course may take the place of one line of work in the last year's study. This course will be open to ministers who can attend only a few months in the winter time.*7LtMs, Ms 91, 1891, par. 30*

3. If a sufficient number of ministers be present at any school for a short course in the winter, special Bible classes might be provided for them at the discretion of the managers of the school.*7LtMs, Ms 91, 1891, par. 31*

In speaking of the point of raising the standard among our ministers, the professor said the committee thought it reasonable that every candidate for ministerial license should be required to pass an examination on the English Bible—not alone on the points of doctrine which we hold, but as to their general knowledge of the Bible.*7LtMs, Ms 91, 1891, par. 32*

The professor spoke of the religious interest at Lincoln. There is no organized church at College View, but they have a Sabbath school numbering 160. Some of the outside people attend meetings

regularly.*7LtMs, Ms 91, 1891, par. 33*

On motion to adopt the report, Elder Brown asked what the term “conference laborers” would include. The Chair answered that it would include ministers, licentiates, and Bible workers.*7LtMs, Ms 91, 1891, par. 34*

Elder Porter raised a question on the provision of funds for the institutes recommended.*7LtMs, Ms 91, 1891, par. 35*

The Chair answered that the point to be considered by the Council was whether such institutes should be held; if so, plans for raising funds to defray the expenses could be considered later.*7LtMs, Ms 91, 1891, par. 36*

Elder Wood raised the question whether the clause in the report which confines the work to the Bible exclusively, would cut off the study of history.*7LtMs, Ms 91, 1891, par. 37*

Professor Prescott replied that in the opinion of the committee it was best to do one thing at a time, and they thought it best to confine the institute work to the Bible.*7LtMs, Ms 91, 1891, par. 38*

Elder Lane heartily endorsed the plan of District Institutes as recommended in the report. Then, speaking on the other side, [he] questioned whether it is best to have so many things to take up the time and attention of laborers.*7LtMs, Ms 91, 1891, par. 39*

Elder Olsen referred to the ministers’ school which had been held the last two years, and the number who had been trained for usefulness. He said the enlargement of the work calls for more laborers, and these must be trained and brought into the field.*7LtMs, Ms 91, 1891, par. 40*

Elder Starr asked if the institute work was to be confined to the English Bible, and how it would apply in conferences where there were German, Danish, and Swedish laborers.*7LtMs, Ms 91, 1891, par. 41*

Professor Prescott replied that it was intended that each one would study the Bible in their own language, [and that] the committee

meant to guard against branching off into Hebrew, Greek, etc.*7LtMs, Ms 91, 1891, par. 42*

Elder Irwin asked if these institutes were to take the place of state meetings.*7LtMs, Ms 91, 1891, par. 43*

Professor Prescott suggested that it might be better at our camp meetings to devote more time to Bible study and less to sermonizing.*7LtMs, Ms 91, 1891, par. 44*

Elder Lane requested that the question of Bible study be brought up under a distinct head.*7LtMs, Ms 91, 1891, par. 45*

Elder Irwin asked if the wages of laborers would go right on while attending the institutes.*7LtMs, Ms 91, 1891, par. 46*

Elder Olsen answered that that would be a question for the different conferences to decide for themselves.*7LtMs, Ms 91, 1891, par. 47*

Elder Porter said he considered this a very practical question. In many conferences the laborers are so poor that they cannot lose the time and bear the expense of attending the institute.*7LtMs, Ms 91, 1891, par. 48*

Elder Olsen said he would be in favor of letting the wages go on and pay the expense of the laborers to and from the institute, but not board and lodging. Their laborers would be worth enough more to the conferences to make it to their interest to do so.*7LtMs, Ms 91, 1891, par. 49*

Elder Hyatt spoke in favor of the institutes and of paying the wages and expenses of those who attend.*7LtMs, Ms 91, 1891, par. 50*

Elder Porter said he believed a course of study that would broaden the minds of our laborers was a necessity. He thought if the conferences would pay their laborers while attending and so give them a chance to go he would be heartily in favor of it.*7LtMs, Ms 91, 1891, par. 51*

Elder Haskell said: The matter of thoroughly studying the Bible is essential for those who expect to go into foreign fields. Those who

go to foreign countries must be men of large minds. It will not do to confine our work there to a few narrow channels of thought. The gospel is the same now that it ever has been, and we want to get a full knowledge of it as a system. When we gather up the whole truth and carry it to the world we will have power.*7LtMs, Ms 91, 1891, par. 52*

Sister White said: For a few years the matter has been forced upon me by the Spirit of the Lord, that we are not in that position to meet the time when everything that can be shaken will be shaken, etc. There are tests coming on every side. The enemy will come to us from every side. The standard by which we can resist him is the Word of God. The enemy will come in strange ways and [there are] many who will be infatuated by his devices. Our only refuge is to abide in Christ, and the only way we can abide in Him is to know His Word and do it.*7LtMs, Ms 91, 1891, par. 53*

We want Bible instruction instead of sermonizing. That is the way Jesus taught. He never preached a sermon after the modern style of sermonizing. His Sermon on the Mount was the inculcation of important truths. The educating plan is what has been opened before me for years—not sermonizing but teaching. Everything which we receive of God comes through His Word and the Spirit impressing it upon the heart.*7LtMs, Ms 91, 1891, par. 54*

Our ministers must be rooted and grounded in the truth. You are on the right line. God will lead us if we are willing to be lead.*7LtMs, Ms 91, 1891, par. 55*

Meeting adjourned to 10:00 a.m., Friday the 27th.*7LtMs, Ms 91, 1891, par. 56*

**Presidents' Council
Third Meeting**

February 27, 10:00 a.m.

Prayer by Elder Loughborough.*7LtMs, Ms 91, 1891, par. 57*

The discussion on the report of the committee on education of ministers was continued.*7LtMs, Ms 91, 1891, par. 58*

Elder W. B. White asked if directors who are employed by the conference would be included in the term "conference laborers" in the report.*7LtMs, Ms 91, 1891, par. 59*

The answer was that they would not.*7LtMs, Ms 91, 1891, par. 60*

Elder Tait asked if tuition would be charged.*7LtMs, Ms 91, 1891, par. 61*

In reply that portion of the report referring to that point was called for and read, which provides that the expense of board, tuition, etc., shall be determined by the local officers of the district.*7LtMs, Ms 91, 1891, par. 62*

Elder W. C. White asked if it was contemplated to pay as much wages while attending institutes as when at work in the field, or only one-half or two-thirds of the regular wages.*7LtMs, Ms 91, 1891, par. 63*

The Chair answered that that would be left to the Conference Committee, and might be regulated according to the necessities of the laborer.*7LtMs, Ms 91, 1891, par. 64*

Elder White remarked that he thought it would be well to have an understanding with each one who was urged to attend as to just what they should receive.*7LtMs, Ms 91, 1891, par. 65*

Elder Porter raised a question whether it would not be better to have the institutes not more than four weeks in length at first; and moved that the report be amended to read "from three to six weeks," instead of "from four to six weeks."*7LtMs, Ms 91, 1891, par. 66*

The motion was lost.*7LtMs, Ms 91, 1891, par. 67*

Elder Olsen announced that the Ministers' School would close today, and recommended that the Council adjourn and attend the closing exercises of the school. He said the presidents should all take an active interest in the education of our ministers. There is a great spiritual dearth among our churches. The only remedy for this sad state of things is a converted ministry. The ministers cannot

raise the people higher than the point which they themselves occupy. For this reason he has felt an intense interest in the Ministers' School. At the close of his remarks, the Council adjourned to Monday morning at 10:30.*7LtMs, Ms 91, 1891, par. 68*

Fourth Meeting

March 2, 10:30 a.m.

President Olsen in the chair.*7LtMs, Ms 91, 1891, par. 69*

Prayer by Elder Haskell.*7LtMs, Ms 91, 1891, par. 70*

After the reading of the minutes, the Chair called for the reading of the second division of the report of the committee on the education of ministers.*7LtMs, Ms 91, 1891, par. 71*

Professor Prescott explained briefly that the idea was not to hold an open institute for all to attend, but only for a select few who are expected to take part in teaching in some of our schools, or in conducting institutes in the future.*7LtMs, Ms 91, 1891, par. 72*

Brother Irwin reverted to the first part of the report, and suggested that it seemed pretty strong to make it obligatory on all conference laborers to attend the district institutes while making no provision for expenses or wages while so doing, and suggested that an additional clause be added recommending that the conferences pay their laborers wages while attending the institutes and bear their traveling expenses to and from the same.*7LtMs, Ms 91, 1891, par. 73*

Elder Underwood moved to amend Section Three so that it will read: "That the conferences be earnestly requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause should prevent."*7LtMs, Ms 91, 1891, par. 74*

Elder Breed spoke in favor of the original reading.*7LtMs, Ms 91, 1891, par. 75*

The amendment was carried.*7LtMs, Ms 91, 1891, par. 76*

Elder Allee moved that the chair appoint a committee to take into consideration the matter of the expenses of those attending the normal institutes.*7LtMs, Ms 91, 1891, par. 77*

The motion was lost.*7LtMs, Ms 91, 1891, par. 78*

The reading of the third and last portion of the report was called for.*7LtMs, Ms 91, 1891, par. 79*

The Chair stated that this contemplates not holding any more Ministers' Schools such as the one just closed, but to connect a more elaborate course of Bible study with our colleges and schools.*7LtMs, Ms 91, 1891, par. 80*

Professor Prescott said the object of our schools is to fit up laborers for different branches of our work, and the study of the Bible should be made prominent, so that those who finish a course will be fully prepared to enter the work.*7LtMs, Ms 91, 1891, par. 81*

Elder Haskell said he was decidedly in sympathy with the idea of connecting more Bible study with our schools. He considers that the study of the Scriptures is very valuable in training and disciplining the mind.*7LtMs, Ms 91, 1891, par. 82*

Elder Lane asked if it was contemplated that the study of the Bible should be required the same as arithmetic and grammar, or whether the Bible work would be left optional with each one, and spoke in favor of making it obligatory.*7LtMs, Ms 91, 1891, par. 83*

Professor Prescott said it was their custom in the college to make a special plea for Bible study over any other study, but they had never made it obligatory.*7LtMs, Ms 91, 1891, par. 84*

Elder Olsen said it is a source of gratification that so much interest is taken in the study of the Bible by the students in our schools. He said further that more attention should be given to educating our young men with a view of their entering the ministry.*7LtMs, Ms 91, 1891, par. 85*

The financial support of the District institutes was again discussed.*7LtMs, Ms 91, 1891, par. 86*

Elder Lane said he was in favor of having every plan carry with it the financial basis of its support, and he thought it ought to be decided how the district institutes should be supported.*7LtMs, Ms 91, 1891, par. 87*

Elder Porter said he understood that each conference was to provide for its own workers who attend and nothing more, and he was satisfied with that.*7LtMs, Ms 91, 1891, par. 88*

Professor Prescott said there were some students in the school that he should like to have attend the institute. They belong to no conference, and have not yet begun work for the General Conference. Some provision should be made for such.*7LtMs, Ms 91, 1891, par. 89*

The question on the adoption of the report was called for, and it was adopted unanimously.*7LtMs, Ms 91, 1891, par. 90*

Further business being called for, Professor Prescott suggested that some plan be adopted by which the educational standard of our ministers may be raised. He said as long as the State Conferences pay no special attention to the education of those who are candidates for the ministry, it will be difficult to raised the standard, as the ranks will be continually filling up with those who are uneducated.*7LtMs, Ms 91, 1891, par. 91*

Elder Tait moved that the matter of suggesting a plan by which this point can be guarded most effectually, be referred to the Committee on the Education of Ministers.*7LtMs, Ms 91, 1891, par. 92*

Elder Olsen spoke very decidedly in favor of adopting some plan by which those who apply for license or credentials may be thoroughly examined. He thinks there might be a plan of study devised that could be carried out between the institutes. We should not require too much, but should require that which is reasonable.*7LtMs, Ms 91, 1891, par. 93*

Elder Loughborough said thirty years ago the first day of last November [that] the proposition was first made to give papers to ministers to show that they were duly authorized by the church to preach the gospel. Previous to that time they had only a card or

letter of introduction. It was then required that some steps should be taken to elevate the standard and guard the sacred office of the ministry. *7LtMs, Ms 91, 1891, par. 94*

Elder Underwood spoke in favor of elevating the standard of the ministry, and said when men were licensed or given credentials and failed to develop, their license or credentials should be withheld. *7LtMs, Ms 91, 1891, par. 95*

Elder Van Horn expressed himself as in harmony with others that had spoken. He said [that] in Michigan the spiritual condition of the ministry is too low to reach the people and elevate them and build up the cause. Michigan could furnish four times as many laborers as she now does if the material that is here was developed. *7LtMs, Ms 91, 1891, par. 96*

Elder Porter said the Minnesota Conference had authorized all her laborers to use the time till 10:00 o'clock each morning for study and self-improvement. *7LtMs, Ms 91, 1891, par. 97*

Professor Prescott said we should be careful not to swing from one extreme to another. While we should encourage education in our workers, we should avoid setting up a machine to turn out machine men, etc. *7LtMs, Ms 91, 1891, par. 98*

The question of referring the question under discussion to the Committee on Education of Ministers was put, and carried by unanimous vote. *7LtMs, Ms 91, 1891, par. 99*

Adjourned to 10:30 a.m., Tuesday, March 3. *7LtMs, Ms 91, 1891, par. 100*

Fifth Meeting

March 3, 1891. 10:30 a.m.

Prayer by Elder Lane *7LtMs, Ms 91, 1891, par. 101*

Elder Olsen called the attention of the Council to the Bible work and the training of Bible workers. He thought the subject of Bible work an important one. The pendulum swung very strong in favor of Bible

work a few years ago, but a reaction has taken place and there is danger now of its swinging too far the other way. He suggested also that nursing and caring for the sick might be connected with the Bible work to advantage. A plan has been suggested of marking out a course of study that would include nursing, a limited course in medicine, and a course in Bible study. It would require three years to complete such a course, but there are many who are not qualified to enter the work now, but who would make excellent workers if they would take such a course of study.*7LtMs, Ms 91, 1891, par. 102*

Sister White said, "I have thought of this subject a great deal, and have had considerable light on it from time to time. The canvassing work has seemed to gather in nearly all the workers, but they should be united. But what has bothered me the most is that a cheap class, who have had no proper qualification or preparation for the work, have been sent out to labor for the people. If we could get older persons of settled character and religious experience, we cannot estimate the value of the work that might be done by such workers. It is the Holy Spirit that impresses the mind and presses the truth home to the hearts of those for whom we labor; the angels of God are in connection with those who are connected with God. We want those for workers who know something of God. Select those who know God, and you can risk them in any house, for God will lead them. We want someone for Petoski who is weighed down with the responsibility and sacredness of the work.*7LtMs, Ms 91, 1891, par. 103*

"We must look more to the presentation of God's love and mercy to move the hearts of the people. We must have a sense of both the justice and mercy of God. Those who can blend together the law of God and the mercy of God can reach any heart. For years I have seen that there is a broken link which has kept us from reaching hearts. This link is supplied by presenting the love and mercy of God. There has been a sentiment creeping in that we should not present the claims of the Sabbath so strong. Why not? Is it not true that the man of sin is raising up the counterfeit and undermining the law of God, and should we not raise up the standard against him?"*7LtMs, Ms 91, 1891, par. 104*

Elder Van Horn expressed himself as deeply interested in Bible work; but he had been pained to see the lack of consecration that exists among workers. He hoped the lesson of consecration might be learned by all classes of laborers. He suggested that two Bible workers be left with each little company that is brought out, until they are fully established.*7LtMs, Ms 91, 1891, par. 105*

Elder McClure said he had been closely connected with the Bible work; and one of the greatest perplexities connected with that work was the getting in of young and unconsecrated workers. For the last few years the Bible workers in California have brought more people into the truth than all the ministers in the state. But it had been done by a few good, solid workers who have stayed by the work until they had gained an experience. He thought the only thing that could be done for young persons who wanted to go into the Bible work was to educate them.*7LtMs, Ms 91, 1891, par. 106*

Elder Lane said he could see light in connecting nursing with the Bible work. Nurses can get into the houses of the best class of people—a class that cannot be reached by tent meetings.*7LtMs, Ms 91, 1891, par. 107*

Brother Palmer spoke of the people scattered through the mountains of Colorado. They had but few opportunities for preaching, and but little reading matter. Books could be sold in nearly every house. He visited one place and held meetings, and visited and gave Bible readings, and six accepted the truth. Since he came away, a lady has been giving Bible readings and three more have accepted the truth. He thought that nursing could be connected with Bible work to good advantage.*7LtMs, Ms 91, 1891, par. 108*

Elder Olsen said it was strange that the people of the world appreciated some of the good things that we have more than we do ourselves; and referred, in evidence, to the inducements that have been, and are, held out at the sanitarium to those who want to become trained nurses. The people of the world are anxious to avail themselves of these advantages, but our own people are slow to do so.*7LtMs, Ms 91, 1891, par. 109*

The Chair was authorized to appoint a committee of five to act with

himself to consider and report on the subject which has just been discussed: O. A. Olsen, S. N. Haskell, D. T. Jones, W. H. Wakeham, N. C. McClure.*7LtMs, Ms 91, 1891, par. 110*

Elder Holser said the brethren in Europe would like to have advice as to how to deal with the subjects of military service, and compulsory education, which they have to meet with in Europe.*7LtMs, Ms 91, 1891, par. 111*

Brother Palmer said that some of our brethren in Colorado had been fined for refusing to sit on the jury on the Sabbath; others had sat on the jury on the Sabbath. They would like advice as to what is best to do.*7LtMs, Ms 91, 1891, par. 112*

Professor Prescott requested that a committee be appointed to take into consideration the method of our public work as to teaching versus preaching.*7LtMs, Ms 91, 1891, par. 113*

The Chair being authorized to do so, appointed W. W. Prescott, I. D. Van Horn, S. H. Lane, E. J. Waggoner, R. C. Porter, as the committee.*7LtMs, Ms 91, 1891, par. 114*

The Chair announced the question of branch publishing houses and the extent to which that work can be utilized to advantage for future consideration.*7LtMs, Ms 91, 1891, par. 115*

Adjourned to 10:30 a.m., March 4.*7LtMs, Ms 91, 1891, par. 116*

Sixth Meeting

March 4, 10:30 a.m.

Prayer by Elder Underwood.*7LtMs, Ms 91, 1891, par. 117*

The committee appointed to recommend a standard of qualifications for candidates for the ministry made the following report:*7LtMs, Ms 91, 1891, par. 118*

“Your Committee suggests the following recommendations with reference to granting ministerial license:*7LtMs, Ms 91, 1891, par. 119*

“1. That the candidate be able to read the Bible easily and intelligently.*7LtMs, Ms 91, 1891, par. 120*

“2. That he should be a Bible student.*7LtMs, Ms 91, 1891, par. 121*

“3. That he should have not only theoretical knowledge, but such experimental knowledge of the Bible as would qualify him for teaching it.*7LtMs, Ms 91, 1891, par. 122*

“4. That his knowledge of the Bible be not confined to putting together certain texts to prove a point, but that he have a comprehensive view of the different books, and of the Bible as a whole.*7LtMs, Ms 91, 1891, par. 123*

“5. We recommend, That in licensing men to the ministry, more regard be paid the requirements set forth in *1 Timothy 3:1-7* and *Titus 1:7-9*.*7LtMs, Ms 91, 1891, par. 124*

“6. We recommend, That licenses be granted to such men only as are expected publicly to preach the Word.*7LtMs, Ms 91, 1891, par. 125*

“7. That we do not think it proper to continue [granting] licenses and credentials to men who do not make any proof of their ministry.”*7LtMs, Ms 91, 1891, par. 126*

After a lengthy discussion of the separate items, the report was unanimously adopted.*7LtMs, Ms 91, 1891, par. 127*

The committee on teaching as against preaching in our public labors reported through its chairman, Professor Prescott, as follows:*7LtMs, Ms 91, 1891, par. 128*

“Your committee appointed upon the question of teaching the Word would make the following suggestions:*7LtMs, Ms 91, 1891, par. 129*

“1. That in order to teach the Word successfully, one must first be a faithful student of the Word.*7LtMs, Ms 91, 1891, par. 130*

“2. That, recognizing the power of the Word of God, we should use as much as possible of that Word in our teaching.*7LtMs, Ms 91,*

1891, par. 131

“3. That the narrative portions of the Word are instructive, and when properly used in teaching convey lessons of great profit.*7LtMs, Ms 91, 1891, par. 132*

“4. That the utmost simplicity should characterize our teaching, and that a refinement and dignity begotten of the truth and power of God, should influence our deportment, both in public and in private.”*7LtMs, Ms 91, 1891, par. 133*

The report was discussed item by item, and adopted by a full vote.*7LtMs, Ms 91, 1891, par. 134*

On motion of Elder Robinson, the chairman and the secretary were made a committee and authorized to refer the two reports considered and adopted at this meeting to such committee appointed by the General Conference as they may think best.*7LtMs, Ms 91, 1891, par. 135*

Professor Prescott suggested that the members of this Council might get together in companies of two, three, or more, each day and pray that God may direct and bless in the study of His Word. Elder Donnell heartily endorsed the plan.*7LtMs, Ms 91, 1891, par. 136*

The chairman said that there was nothing needed so much today as the power of God. We cannot accomplish through the teaching of abstract doctrines what God designs to have accomplished through the teaching of His truth. In planning for the General Conference, this want has been kept in view.*7LtMs, Ms 91, 1891, par. 137*

Professor Prescott raised the question: Whether it would not be well to celebrate the ordinances before the Conference closes.*7LtMs, Ms 91, 1891, par. 138*

Adjourned to call of Chair.*7LtMs, Ms 91, 1891, par. 139*

Ms 92, 1891

Diary/Thoughts on Revelation 1

NP

January 10, 1891

Previously unpublished.

Revelation 1:1-10. "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass." One thousand years is with the Lord as one day. "The Word was with God and the Word was God." [*John 1:1.*] "And he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw." [*Revelation 1:1, 2.*]*7LtMs, Ms 92, 1891, par. 1*

Shall we leave this revelation unread, unsearched, and represent it as dwelling upon events that we are not capable of understanding? God forbid. Revelation is all that the book signifies. What is this word to John to be written in a book so that we might not be taken unaware of the great things which are to take place just prior to the closing-up work of this world's history? These are His words, and if you would understand them, there is the Holy Spirit accompanying the Word to give the sacred impress upon the human heart. "Blessed is he that readeth." [*Verse 3.*] This then is the first action on the part of the human agent: to read the instruction presenting the facts that are in the book, and it is the privilege of every soul to understand the sacred, important lessons given which mean so much to every soul living in our world.*7LtMs, Ms 92, 1891, par. 2*

If the blessing is given to him that readeth, then let us read to a purpose, opening the windows of the chambers of the mind, that Christ's beams of light may shine into the mind and heart, enlightening the intellect and filling the soul temple with the softening, subduing influence of His Holy Spirit. The human agent should read with prayerful, intense interest for the purpose of obtaining divine knowledge. Blessed are "they that hear the words of this prophecy." [*Verse 3.*] There are to be diligent, open ears to

hear the message as well as to read it. There is to be no indifference. This book is handling things which are of eternal interest to all who shall hear the messages of warning and instruction. But this is not all. "Blessed is he that keepeth these things which are written therein." There is a decided practicing of the truth so important.*7LtMs, Ms 92, 1891, par. 3*

All the lessons given are to be kept in mind and worked out in character, not a jot or tittle is to be forgotten, for the time is at hand when the symbols given in Revelation will be fulfilled. And every soul is to be guarded lest he shall fail and not "keep" the words given, to practice the solemn warning for his present and eternal good. These are those that follow the Lamb whithersoever He goeth. We are to receive every word of His lessons as testimony and conclusive. We are to give earnest heed to His words lest at any time we should let them slip.*7LtMs, Ms 92, 1891, par. 4*

"Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you," which is a yoke of restraint from evil and is obedience in all righteousness. "Learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] Learning of Christ we understand His warnings are given against the specious working of the enemy, for Satan is always vigilant, watching to catch souls. His words are spirit and life which are to be brought into our minds and hearts and into our character building.*7LtMs, Ms 92, 1891, par. 5*

"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." [*Revelation 1:4.*] Where can those striving against God place His precious, faithful ones and God will not be there? John was on the lonely rocky isle of Patmos. He was not considered worthless, although he was near a hundred years old and his hair was hoary with age. But there is no one who receives Jesus Christ but that He gives them power to become the sons of God. Where can one of God's people be, and where cannot the loving Father find His faithful sons and His people find Him, their Father?*7LtMs, Ms 92, 1891, par. 6*

Jacob was the lonely wanderer, fleeing for his life from his brother's

wrath in dreary waste places; a rock was his pillow, but the love of Jesus Christ seeks the discouraged, helpless wanderer and gives him a glorious vision of heaven—the heavenly similitude of the ladder placed firmly upon the earth, with the topmost round reaching from the earth to the throne of God. He sees angels of God descending and ascending this ladder of shining brightness, for God was above the ladder and the glory of God's brightness glorified that ladder, which all who love God must ascend round after round heavenward. Jacob, the petted son of his mother, had his new birth unto God then and there in his discouraged state in his wanderings, and his stone pillow was the most precious to him that his head ever rested upon. *7LtMs, Ms 92, 1891, par. 7*

When Moses, heartsick and burdened because of the repeated murmurings of the children of Israel, became afraid of that vast multitude, afraid of himself, lest he should be left to his own human wisdom, he does that which every soul must do in like circumstances for his family and property. He does not go to any man in that vast multitude, but he tells it all to God, just as we should do. *Exodus 33:12-23*. The fainting heart of Moses was strengthened. Thus has it been and always will be. *7LtMs, Ms 92, 1891, par. 8*

“Grace 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 and true 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. I John, who also am your brother, and companion in tribulation, and in the kingdom and 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.” [*Revelation 1:4-10.*]*7LtMs, Ms 92, 1891, par. 9*

This was the very day that the Lord had sanctified and set apart and given to the world as His memorial. This creation Sabbath, given to Moses in *Exodus 31:12-18*, has shown its importance, which was to keep God, the Creator of the world, ever in the minds of His people. Who was the Speaker? It was Jesus Christ enshrouded in the pillow cloud. "And the Lord spake unto Moses, saying, Speak thou to the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doeth sanctify you." "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." (*verses 16, 17.*)*7LtMs, Ms 92, 1891, par. 10*

It was on the Lord's Sabbath, the Lord's day, that Christ revealed Himself to John. He alone of all the apostles and chosen disciples was preserved as a witness to testify of all the things which Christ had done. He was a very old man, but to him was this grand revelation made. He had enough to talk about of the Christ on whose loving bosom he laid his head.*7LtMs, Ms 92, 1891, par. 11*

The Lord presented to Jeremiah, "Then I went down to the potter's house and behold he wrought a work on the wheels and the vessel that he made of clay was marred, in the hand of the potter so he made it again, another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying O house of Israel, cannot I do with you as this potter? Saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mind hand, O house of Israel."*7LtMs, Ms 92, 1891, par. 12*

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore go to, speak to the men of Judah, and to the

inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.*7LtMs, Ms 92, 1891, par. 13*

“Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.” [*Jeremiah 18:1-17.*]*7LtMs, Ms 92, 1891, par. 14*

In those words everything depended upon the course of action that God's professed children shall take in their experience which will determine their relation to God and His dealing with them. The mightiest nations, no less than the weakest human agents, are at God's disposal. And He can prosper them or overthrow them. The sins of the fathers will not be reckoned unto the nation that forsakes their sins and turns to God with true purpose of heart. And the virtues of the fathers will not protect the degenerate children who propose to practice them. These lessons I present briefly now, to be more fully expressed in the future. But here are things that need to be carefully pondered and the heart and mind take them in to understand them.*7LtMs, Ms 92, 1891, par. 15*

1892

Letters

Lt 1, 1892

Brethren Who Stand in Responsible Positions

North Fitzroy, Melbourne, Australia

January 12, 1892

This letter is published in entirety in *20MR 391-394*.

Dear Brethren who stand in responsible positions:

I learn from several, whose letters reached me by the last steamer, that the subject is being agitated of building an institution in or near Oakland, in one of the suburbs. I have had much light and experience in regard to these movements, and I wish to state that when the Lord gives our brethren special light in regard to this enterprise, it will be time enough for them to move, and they can build a new institution with safety. You need not take this extra burden upon you, for God is not in it. We have no men to whom we can look to manage such an institution. Dr. Maxson has not the qualifications that will fit him to stand as manager at the head of such a large institution as should be established in a suburb of Oakland, for it is an important center.*7LtMs, Lt 1, 1892, par. 1*

The experience of the past should teach us something. Dr. Maxson is sincere in what he says about establishing an institution in the vicinity of Oakland. He verily believes that it could be easily done, and that the patronage would be so much increased that the institution would almost run itself, but he views matters in an exaggerated light. He thinks that our chances for success in a health institution would be far better if the Health Retreat was in any other place than in Crystal Springs, but this is not the truth.*7LtMs, Lt 1, 1892, par. 2*

Dr. Maxson believes that it is the location, and the difficulty of

access, that makes success to the Retreat almost an impossibility, as he says; but this is a mistake. Should you be influenced by his glowing descriptions of what an institution would be were it in the right location, where is the means to build it? Where are the men of the right stamp of mind to take charge of it, who will not fail nor be discouraged when things go hard, as I know they will? It is not the location, it is not the “shammy buildings” as Dr. Maxson terms them, that is the bugbear that retards the progress of the institution; but it is the men who have been connected with it who have made it what it is.*7LtMs, Lt 1, 1892, par. 3*

From our experience in the past, we could not think it would be wise to connect Dr. Maxson with the Health Institution as manager, for he would not prove a judicious manager. He has not the talent and the wisdom to conduct such an institution. After the development of Dr. Burke’s real principles, Dr. Maxson might at least have endeavored to redeem the injury he has done to the institution in the past, by misrepresenting it to others, and have made up for some of the mistakes he made while at Crystal Springs by taking the present burden of responsibility in this emergency. He need not have made the positive statements that he has made in regard to its location and its poor chance of success.*7LtMs, Lt 1, 1892, par. 4*

But when I conversed with him at Oakland the night before leaving Oakland, light came to me from the Lord that Dr. Maxson would have to have divine enlightenment before he would know himself. He takes too shallow views of these matters. If he had had the wisdom he thinks he possesses, he would have made a better showing at St. Helena, and when he becomes distrustful of himself, and is no longer wise in his own conceit, then the Lord will put His mold upon his heart and character. When he is emptied of self and seeks the Lord with his whole heart for a deeper knowledge of God and of Jesus Christ whom He hath sent, he will abase himself and exalt Jesus.*7LtMs, Lt 1, 1892, par. 5*

While Brother and Sister Maxson were connected with the Health Retreat, if they had been possessed of the right spirit, they would have done a good work for the Master. They believed falsehood instead of truth. They did not stand with me and my work, but made my work very hard by sympathizing with the ones to whom the Lord

sent me with messages of reproof and rebuke that they might be saved to the cause of God. Dr. Maxson and his wife did not accept the word of the Lord given me on that occasion, they believed the statements made to them by Brother _____, and therefore all that I did say or could say to them was of no avail.*7LtMs, Lt 1, 1892, par. 6*

I fully believe that Dr. Maxson means to be a Christian. He is ready to do anything and everything that lies in his power to make our institution a success, provided that he can manage it as he pleases and carry out his own plans and devices.*7LtMs, Lt 1, 1892, par. 7*

Since leaving Oakland, we have not had the slightest inclination to urge him to do anything in connection with any health institution as long as he views matters as he now does, for I know that it would not be pleasing to the Lord. Brethren, we have a health institution in St. Helena. Much money has been invested there, and if those who ought to draw in even cords would stop blocking the wheels, we should see a good work accomplished at the institution already established.*7LtMs, Lt 1, 1892, par. 8*

We are sorry that any of you have in any way favored the projects of Dr. Maxson. He is viewing things in a very highly colored light, and his expectations will fail to be realized. I shall feel no further burden concerning his taking responsibilities at St. Helena. With the feelings and ideas which he now has, it would be a calamity if he did go to the institution, for he would not take hold of the work in faith. I know that his impressions in regard to St. Helena are not right impressions. He is full of ardor and zeal to do a wonderful work in his own way, to manage and run things as he thinks would be best, and I hope he will not go to the Health Retreat.*7LtMs, Lt 1, 1892, par. 9*

All this discouraging talk in regard to the institution would be reiterated at the Retreat and would do harm to the cause. His course reminds me of the course of the unfaithful spies who brought exaggerated, discouraging reports concerning the entrance into the promised land, that set the people almost frantic with disappointment. Let Dr. Maxson seek his field elsewhere. He has not spiritual eyesight to discern spiritual things, but tells matters as

they appear to him, and if others will receive his ideas, he will mislead his hearers by his confident assertions.*7LtMs, Lt 1, 1892, par. 10*

But time will reveal that imagination has had a large share in coloring his statements. It is not safe for our people to view all things through the eyes of Brother and Sister Maxson. They need to have a deeper view into things, or they will make great mistakes that will not be easily remedied. I have had an experience in regard to the Sanitarium at St. Helena, and the Lord has opened to me the inwardness of things at the institution. Some things more grievous than others have been presented to me, and I have had a chance to know in regard to the characters of those who are acting a part in bringing a foul blot upon the fame of the Retreat.*7LtMs, Lt 1, 1892, par. 11*

But in this crisis where was the discernment of Brother and Sister Maxson? I heard bitter complaints from the patients at the Institution. If they were furnished for a few times with fomentation cloths, or with sheets or blankets, or with a hot water bag, they were charged for it. Every little item was charged up to their account, and even now it is hard for the institution to be free from this practice. Some of the patients were exasperated and full of bitterness; they left the institution to sow seeds of dissatisfaction.*7LtMs, Lt 1, 1892, par. 12*

Elder Rice did not know how to manage. Dr. Maxson did not know how to meet and deal with human minds. He did not do what was needed to be done to win confidence. An institution for the sick should have all the appliances needed for the treatment of invalids ready for use; but if it is found to be too great a tax upon the finances of the institution to furnish all these things continually, you should say to the patients, we will allow you the use of these things for the present, but you had better get them for yourselves. We will not charge you for the present accommodation, but it is not our practice to provide these things permanently.*7LtMs, Lt 1, 1892, par. 13*

Feeling existed in regard to the method that was used at the Retreat under Dr. Maxson's directions. Dr. Maxson, with the utmost

confidence and assurance, extolled the Regular practice, and depreciated the practice of Homeopathy, and made the most extravagant statements in regard to the Regular practice. Some might take these statements as verity and truth, but I knew that they were not correct, for the practice of both systems and their results had been laid open before me, and I knew that the statements that he made were not correct. But this is due to the narrow cut of the mind of the man. The system in which he has been educated, he regards as the best of all methods. The Lord regards all this talk just as He regarded the talk of the Pharisees—as the invention and tradition of men.*7LtMs, Lt 1, 1892, par. 14*

All those who receive their education from the Regular school, and are molded by the spirit of the educators, generally act out the impressions they have received from their instructors and denounce every other system as satanic. Is this the way of the Lord? If the priests and Pharisees kept the way of the Lord, then Dr. Maxson's ideas are correct.*7LtMs, Lt 1, 1892, par. 15*

The use of drugs in our institutions, to the extent to which they are used, is a libel upon the name of hygienic institutions for the treatment of the sick. The physicians need to be converted, on this point, as decidedly as the sinner needs the converting power of God on life and character in order to become a pure-hearted Christian. Let the students who go to obtain a medical education at the medical institutes of our land, learn all that they possibly can of the principles of life, but let them discard error and not become bigots. I would not speak thus plainly unless I felt that it was necessary.*7LtMs, Lt 1, 1892, par. 16*

Lt 2a, 1892

Belden, Frank; Belden, Hattie

Adelaide, South Australia

November 5, 1892

This letter is published in entirety in *14MR 104-113*.

Dear Nephew and Niece, Frank and Hattie,

My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both self-denying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master's work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you, and your relation to your fellow men.⁷*LtMs, Lt 2a, 1892, par. 1*

Dear children, if I could through the grace of God pen words that would lead you to see your true condition and to seek the Lord with all your heart, I would be most happy. I do not have it in my heart to wound or bruise you, but to restore and heal you. For a few days I have been encouraged. I was in earnest conversation, Frank, with you, and you did not rise up against me; your heart was touched. I said, Do you know that you have been a hindrance to Hattie? You have been self-righteous and have not come close to her heart in tender interest, that she should manifestly connect herself with Christ, confessing Him openly. Oh, things might have been so different for years back. Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-

importance. Selfishness has entwined itself in all your efforts. It has tainted your work, and will ruin your soul unless you change this order of things decidedly and firmly.⁷*LtMs, Lt 2a, 1892, par. 2*

No one who has enlisted to serve God will be free from temptation. Satan will say, "Do not be carried away with any whimsical notion. Do not work like a slave unless you are well paid for it." Every man is tempted as was Christ when the kingdoms of the world were proffered to Him if He would only bow to Satan's terms. Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small?⁷*LtMs, Lt 2a, 1892, par. 3*

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. You are to receive every word that proceedeth out of the mouth of God and feed upon that word, which is the bread of life and the water of life. Jesus calls it His flesh and His blood. [*John 6:63.*] "Blessed is every one that feareth the Lord; that walketh in his way. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." [*Psalms 128:1, 2.*]⁷*LtMs, Lt 2a, 1892, par. 4*

Here are the terms the Lord offers you, my dear children. Will you accept the conditions? The character of Christianity is intensely practical. "The kingdom of God is not in word, but in power." [*1 Corinthians 4:20.*] It bears the divine credentials. This practical religion does not put aside the truths of the Bible as too sublime for common life. Its principles are to control us in all the little things as well as the large things of life, supplying the motive to a high and holy course of action. The life of Christ is to be our example.⁷*LtMs, Lt 2a, 1892, par. 5*

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of

color here and there upon the canvas; the whole character is to be transformed, the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness.*7LtMs, Lt 2a, 1892, par. 6*

Oh, if we only acted in accordance with the light that shines upon our pathway, we would be far in advance of what we are today in spiritual understanding and real heart worship. Many are in the condition represented by the foolish virgins, who had lamps, but no oil to replenish the lamps and keep them burning and shining ready to meet the Bridegroom. The grace of Christ is essential every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace.*7LtMs, Lt 2a, 1892, par. 7*

My dear children, I love you because Christ loves you. You have been dearly purchased. All you are and all you have—time, talents, strength, thought—everything, has been redeemed by the blood of Christ to do Him highest service. The Lord can accept of nothing less than complete consecration, entire, willing obedience. Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. Your quickness of temper and bitterness of feeling keeps you from good. The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins.*7LtMs, Lt 2a, 1892, par. 8*

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner, but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not

feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers.*7LtMs, Lt 2a, 1892, par. 9*

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken.*7LtMs, Lt 2a, 1892, par. 10*

They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them. Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown.*7LtMs, Lt 2a, 1892, par. 11*

What was their testimony? “All the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?” [*Numbers 16:3.*] When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, “Ye have killed the people of the Lord” [*Verse 41*], and the plague was upon the congregation, and more than fourteen thousand perished.*7LtMs, Lt 2a, 1892, par. 12*

When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: “Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your

testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. *7LtMs, Lt 2a, 1892, par. 13*

“I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God should manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent, they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.” These words from God I have not dared to disregard. *7LtMs, Lt 2a, 1892, par. 14*

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience. *7LtMs, Lt 2a, 1892, par. 15*

The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the

powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling. *7LtMs, Lt 2a, 1892, par. 16*

The time and care and labor required to counteract the influence of those who have worked against the truth, has been a terrible loss, for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church, if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church, to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness. *7LtMs, Lt 2a, 1892, par. 17*

God meant that the watchmen should arise, and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty, and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those, who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart. *7LtMs, Lt 2a, 1892, par. 18*

Hours have been spent in quibbling over little things, golden opportunities have been wasted, while heavenly messengers have grieved, impatient at the delay. The Holy Spirit—there has been so little appreciation of its value or of the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy. *7LtMs, Lt 2a, 1892, par. 19*

But in many, many places, and on many, many occasions it could truthfully be said, as in Christ's day, of those who profess to be God's people, that not many mighty works could be done because of their unbelief. Many who have been bound in fetters of darkness have been respected because God has used them, and their unbelief has aroused doubt, prejudice against the messages of truth which angels of heaven were seeking to communicate through human agencies—justification by faith, the righteousness of Christ.⁷*LtMs, Lt 2a, 1892, par. 20*

Now, my dear children, I have sketched but a tithe of what I know to be true in regard to these matters. I present them to you. I would that you would now surrender to God. I love you both too well to flatter you. Frank, you could have helped Hattie in many ways if you yourself had stood in the clear light; but you have been walking in darkness. When pride shall die, when self shall be crucified, then Jesus will come in and take possession of heart and soul. I want you to make sure work for eternity. You have no time to lose. Years have passed, and you are not ready to die, and without a decided change are not ready to live and glorify God. No longer seek to have your way, to follow your mind and judgment, but put your hand in the hand of Christ and say, Lead me, guide me.⁷*LtMs, Lt 2a, 1892, par. 21*

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you.⁷*LtMs, Lt 2a, 1892, par. 22*

There is no time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single hearted, in principle firm as a rock. Jesus said, "He that will come after me, let him deny himself, and take up his cross and follow me; so shall he be my disciple." [*Matthew 16:24.*] Thank God, oh thank Him with

heart and voice, that He is still our compassionate Redeemer, ready to forgive sin, and by His own blood to cleanse us from every stain that sin has made. I write in love.⁷*LtMs, Lt 2a, 1892, par. 23*

Lt 2b, 1892

Brethren and Sisters

Preston, Australia

August 3, 1892

Portions of this letter are published in *TM 177-181*.

My dear Brethren and Sisters,

My mind has been very much exercised for several nights, sleeping and waking, in regard to the work to be done in this country. In this wide missionary field there is a great deal to be done in advancing the cause and work of the Master, and with the great want of means and of workers we know not how it can be done. We must humble our hearts before God, and offer up sincere, fervent prayer that the Lord, who is rich in resources, will open our way. "The gold and silver is mine," saith the Lord, "and the cattle upon a thousand hills." [*Haggai 2:8; Psalm 50:10.*]7LtMs, Lt 2b, 1892, par. 1

The life of Christ, the Lord of glory, is our example. He came from heaven, where all was riches and splendor; but He laid aside His royal crown, His royal robe, and clothed His divinity with humanity. Why? That He might meet men where they were. He did not rank Himself with the wealthy, the lordly, of earth. The mission of Christ was to reach the very poor of the earth. He Himself worked from His earliest years as the son of a carpenter. Self-denial—did He not know its meaning? The riches and glory of heaven was His own, but for our sake He became poor that we, through His poverty, might become rich. The very foundation of His mission was self-denial, self-sacrifice. The world was His; He made it; yet in a world of His own creating the Son of man had not where to lay His head. 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.*]7LtMs, Lt 2b, 1892, par. 2

Now, in the establishment and broadening of the work in this country, means will be essential, that we may do a large work in a short time. And the only way we can do is, in every movement, to

keep the eye single to the glory of God so that it may not be said of us, "They began to build, and were not able to finish." [Luke 14:30.] In leading out to do a broader work we need, at the very beginning, to put pride and worldly ambition clean out of our hearts. Having before us the example of Christ, the greatest Teacher the world ever knew, we need not make a mistake. "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] We must study the Pattern and inquire at every step, "Is this the way of the Lord?" We shall certainly make grave mistakes if we do not keep self-denial and self-sacrifice prominent before the people in every movement. *7LtMs, Lt 2b, 1892, par. 3*

In purchasing goods and furniture, let the amount to be invested be estimated as accurately as possible. We must count the cost, whether we shall be able to finish. Much means may be expended in the very beginning, which will necessitate retrenchment where it would be more keenly felt. We must have our eyes wide open now and be sharp, clear-sighted, keeping it ever in view that the object of our mission is the salvation of souls. We must teach all the believers to be self-denying and to work and live within their means. Every dollar should be expended with this in view. We want no introduction of the pride and extravagance that have characterized some of our American people in the outlay of means. *7LtMs, Lt 2b, 1892, par. 4*

The Lord opened to me that should our Australian youth, and even persons of mature age, go to America to obtain their education, the habits of self-indulgence and conforming to the fashion which they would witness would be detrimental to them. Unless they were constantly looking to and learning of Jesus, they would bring back a mold of character that would be a hindrance, instead of a help and blessing to their countrymen. *7LtMs, Lt 2b, 1892, par. 5*

I was shown that it would be much better for teachers who were consecrated to God and His work, who had been diligent learners in the school of Christ, to be sent to this country from America. They could meet the people where they are and educate them, not in pride, but in character building. They could ennoble them, teaching

them by example how Christ worked and denied Himself, that they might know how to work in His lines. The ignorant, the sinful, must learn from Christ the simple lessons of self-denial and self-sacrifice. To be missionaries for God means very much—light-bearers to the world by pen, by voice, by distribution of leaflets and tracts, by earnest, humble prayer, by earnest appeals and warnings, as well as by a Christlike example. Thus did Christ work to reclaim the perishing. *7LtMs, Lt 2b, 1892, par. 6*

The work in this missionary field is yet in its infancy. The believers have made only a beginning in the Christian life; and the reason why we have felt so great a burden for this people is that henceforth they may learn greater things. It doth not yet appear what we shall be through a practical belief in the truth and the sanctification of the entire being by the truth. The words and example of our Redeemer, in His life of humility and self-denial, will be the light and strength of His people if they follow Jesus fully, trusting in Him at every step. Let it be the language of our hearts, “Be Thou my pattern.” “He that willeth to do His will shall know of the doctrine.” [*John 7:17.*] Nothing is so desirable as to live as Christ lived, to deny self as Christ denied Himself, and to labor with Him in seeking to save that which was lost. *7LtMs, Lt 2b, 1892, par. 7*

In regard to the outlay of means, I repeat: Do not blindly copy what you have seen in America, but work in a way appropriate for this country. Do not seek to purchase the most expensive articles because they will look nice and make a display. For your bedding and table linen purchase fabrics that are plain and durable, that will bear the wear and rough usage of school students. That which you provide will be far better than that which many of the students have been accustomed to. The finest material would be entirely out of place. We are not now by any means at the top round of the ladder; we are at the lowest round and must climb painfully step by step. Let all who shall visit the Bible school see that we follow the teachings of Christ in regard to simplicity. We want nothing for display. We must begin in great simplicity, with as little expenditure of means as possible, if we make a success of establishing the work in this country. *7LtMs, Lt 2b, 1892, par. 8*

In the line of furniture, do not purchase one article merely to make a

show. Get things that will be useful and that will bear handling. Educate the people to practice self-denial. Let it be considered that every dollar may represent a soul, for some one might be brought to a knowledge of the gospel through the use of that dollar in the missionary work. We may have very nice taste, and enjoy that which is beautiful and artistic, but had not Christ the very finest, purest, holiest taste? His home was heaven, yet He denied Himself; humiliation marked all His life, from the manger to Calvary. In the beginning of the work here we must not reproduce the very things the Lord has not approved in America, the needless, extravagant expenditure of money to gratify pride and love of display. Let everything of this order be scrupulously shunned.*7LtMs, Lt 2b, 1892, par. 9*

In eating, dressing, and in the furnishing of our school-building, we want to preserve the simplicity of true godliness. Many will deny themselves and sacrifice much in order to contribute toward making the missionary work a success, and should they see this means expended upon the finest linen and the more expensive furniture or articles for the table, it would have a most unfortunate influence upon these brethren and sisters. Nothing could militate more decidedly against our present and future usefulness in this country.*7LtMs, Lt 2b, 1892, par. 10*

The very first lesson to teach the students is self-denial. Let their eyes, their senses, take in the lesson; let all the appointments of the school convey practical instruction in this line, that the work here in Australia can be carried forward only by a constant sacrifice. Let none, as they look at your table furnishing, have occasion to say to themselves or to others, "The managers of the school must have plenty of means or they would not provide such things as these. We have never had such things at home."*7LtMs, Lt 2b, 1892, par. 11*

In every movement let us follow closely the example of our Saviour. I feel deeply over these things. I should blush with shame to stand in the pulpit and proclaim the self-denial and self-sacrifice to be made at every step, and then have the arrangements at our Bible School contradict our teaching. I am writing to Africa, pleading for means to help us, in this emergency, even to make a beginning. Brethren, let us do some most earnest thinking, and most earnest

praying.*7LtMs, Lt 2b, 1892, par. 12*

We must consider in what lines to work in order to secure success; we must come to the work with our hearts imbued with the Spirit of Christ. Then we shall realize that our work must be carried forward in a humble way. Our ministers and their wives should be an example in plainness of dress; and they should dress neatly, comfortable, wearing good material, but avoiding everything like extravagance and trimmings, even if not expensive, for these things tell to our disadvantage. We should educate the youth to simplicity of dress, plainness with neatness. Let the extra trimmings be left out, even though the cost be but a trifle.*7LtMs, Lt 2b, 1892, par. 13*

Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it.*7LtMs, Lt 2b, 1892, par. 14*

Americans can make their position understood by plainly stating that we have not such custom in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of a ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married.*7LtMs, Lt 2b, 1892, par. 15*

In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindliness. They will manifest the Spirit of the Master, they will possess His beauty of character, loveliness of disposition, a

sympathetic heart. *7LtMs, Lt 2b, 1892, par. 16*

Lt 2c, 1892

Brethren and Sisters in Battle Creek

Melbourne, Australia

December 21, 1892

Portions of this letter are published in *GCDB 01/28/1893*.

Dear Brethren and Sisters in Battle Creek:

I feel deeply over our situation here in this new country, where, against many difficulties, the cause of present truth is struggling for standing room and existence. I feel it my duty to ask you to consider our situation. Advance moves must be made if these fields are properly worked. Workers will have to be sent from America to these cities, to labor from house to house in giving Bible readings, canvassing, and in other ways presenting the truth to these vast populations as Providence opens the way. The people are calling for the living preacher to open to them the words of truth. But where are the men for the work, and where is the money to sustain them?⁷*LtMs, Lt 2c, 1892, par. 1*

We are on the ground, and I fear we have not said one-half that we should have said concerning the urgent needs of the work here, else many in America would be moved to do something—and to do it now. The work has not advanced in the cities of Australia as it should. How shall we, here in this far-off country, speak to you in America so that you will hear and understand what we say in the name of the Lord?⁷*LtMs, Lt 2c, 1892, par. 2*

We mean, while here, to do our best; but we are burdened as we see how much more might be done if we had funds and if those who have a knowledge of the truth would come into this field as consecrated missionaries. We want men and women who will give themselves to God to do real service for Christ. Such laborers can find abundance of work.⁷*LtMs, Lt 2c, 1892, par. 3*

I ask you at the heart of the work in Battle Creek, while you have felt it a necessity to add to your facilities, expending large sums of

money in various enterprises, have you considered that the Lord has in these countries a people who are just as precious to Him as you are? All over the world there is a great destitution of the knowledge of the truth. If the Lord is no respecter of persons, what, I inquire, is your responsibility as churches and as individuals? Is it not to deny yourselves daily, to lift the cross and follow Jesus where He has led the way? No means should be expended unnecessarily in dress, in houses, or in any other line; many supposed wants may be denied, and desired conveniences dispensed with, and God will bless you in your self-denial. *7LtMs, Lt 2c, 1892, par. 4*

In our work here the study has to be, How shall we bind about our wants so as to have money to spend for the one great purpose of enlightening the world? How much can be done by the most judicious use of our means for the advancement of the cause of God? Everything in connection with the school expenses is carefully studied. We consider the need of broadening the work and making special efforts to educate the youth, which must be done in order to give character to the work. We talk of some plan that seems desirable, but the impossible stares us in the face. There is no money. *7LtMs, Lt 2c, 1892, par. 5*

If ever, in any place, there was need of workers and means, it is in this country. We would have felt it a necessity to hold a conference here in Melbourne, the center of the work, and call in the brethren from the churches to gain a more perfect knowledge of the truth and of what the Lord expects of us; but "Too poor" confronts us. Again, we have no place in which to hold such a meeting. We have had to give up the idea, and fall back and narrow down, requesting that only a few delegates be sent to the conference. How can the work advance as it should with this poverty-stricken condition of things? *7LtMs, Lt 2c, 1892, par. 6*

In all Australia we have but one meeting house where we can worship God. This one has been erected in Parramatta, a town near Sydney, where a company has recently been raised up to obey the truth. All our other churches are dependent upon hired halls in which to hold their meetings. In winter these are so cold and damp that I am unable to meet with the churches, and I know that many endanger health and life in these places. During the winter they are

not safe for even the Australians themselves. Some who are full of blood in good circulation may endure this tax with no special ill effects, but for women and children and those who are rheumatic or have lung difficulties, it is presumption to remain in these places during divine service.*7LtMs, Lt 2c, 1892, par. 7*

And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain, stretched across the hall back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said.*7LtMs, Lt 2c, 1892, par. 8*

The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings. But with present prospects it will be simply impossible for this people to purchase land or put up the plainest kind of a house of worship. Ought we to be thus situated? We have changed about from hall to hall, with little benefit; we must have a meeting house. We need a school building, also, but the meeting house must come first.*7LtMs, Lt 2c, 1892, par. 9*

I hear that in Battle Creek you talk of purchasing a pipe organ for the tabernacle. Do you think this is more essential than to help our brethren in foreign countries to erect churches that they may have suitable places in which to worship God? After the appeals that I have felt it my duty to make, entreating you to bind about your inclinations, can you feel that in this plan you are moving in the

order of God? I warned you against investing means freely to enlarge and improve that which you were especially interested in, without a thought of the terrible struggles being made to erect the standard of truth in foreign countries. Your lavish expenditure makes it difficult, if not impossible, for you to aid your brethren in erecting churches where they are so much needed.*7LtMs, Lt 2c, 1892, par. 10*

The influence of a house of worship is greatly needed, not only in Melbourne, but in our other churches. A plain, neat, commodious building, of proper dimensions, would fill their hearts with gratitude and would give those not of our faith an opportunity to come into our assemblies and hear the words of life. There need be no costly organ, nothing for mere display; what is wanted is a house that can be dedicated to God, to which the people can come as their home, where there would be extempore preaching and prayer and singing in which all the congregation would join, and where the surroundings would be entirely in harmony with the faith we profess.*7LtMs, Lt 2c, 1892, par. 11*

In some places the truth has been introduced, and souls have taken hold of it, but they are in limited circumstances and can do but little toward securing advantages that would give character to the work. This renders it hard to extend the work to new fields. When the truth is presented, and people become interested, they are told by the ministers, and it is echoed by the church members, "This interest will all die down; you will give up these new ideas about the seventh-day Sabbath and the coming of the Lord. This people have no church, and you have no place of worship. You are a small company, poor and illiterate, there are few talented men among you." Can we expect that this will bring no temptation to those who see the reasons of our faith and feel the conviction of the Spirit of God in regard to the Bible truth presented? It has to be often repeated that from a small beginning, large interests may grow. If wisdom and sanctified judgment and skilful generalship are manifested by us as a people in building up the interests of our Redeemer's kingdom in the world, humble sanctuaries will be erected, where those who lift the cross in obeying the truth may find a home, a place in which they can worship God according to the dictates of their own conscience.*7LtMs, Lt 2c, 1892, par. 12*

Those who are accounted by the world as illiterate may, by connecting themselves with the God of wisdom, have the divine enlightenment to work in mind and heart. "The entrance of thy words giveth light: it giveth understanding to the simple." [*Psalm 119:130.*] Who are those that are here called the simple? Those who are deficient in intellect or good sense? No indeed; but those who are not so self-centered, so self-important, and self-satisfied that they will not take the trouble to search the Scriptures. The Bereans were called, "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." [*Acts 17:11.*]*7LtMs, Lt 2c, 1892, par. 13*

God is drawing those who listen to conscience, take counsel with right reason and with God, and surrender their will, their entire prospects, with the whole heart, to God. It is then, and then only, that the human agents learn how wayward is the heart, and how unwilling to give up all for Jesus. But if they walk in the light, while they have the light, they soon receive another kind of knowledge; they learn how mighty is the grace of God to subdue selfishness, and expel it from the soul. Truth has the ascendancy. There is a sense of spiritual freedom, they rejoice in the glorious liberty of the sons and daughters of God.*7LtMs, Lt 2c, 1892, par. 14*

And now opposition has to be encountered. In the world they were gliding along peaceably, but now they have to stem the current of popular opinion. As they turn from the maxims and customs of popular professors of religion, the conflict begins in earnest. They must contend for the faith once delivered to the saints or be carried away from light, away from truth, into error and darkness, to final ruin. What is it that causes this contention? It is the collision of error against truth. The tyrant is seeking to oppress man's conscience that Christ has made free. Persecution will come more definitely and decidedly upon the people of God, because the godly are seeking for uprightness and holiness, and the disobedient are in sin. The sin-loving do not choose the will and ways of God; and the obedient, in their character and course of action, are a constant rebuke to the sinful. When the truth finds access to the heart, it must fight every inch of the way.*7LtMs, Lt 2c, 1892, par. 15*

Now, those who have recently come to the faith in new fields have strong opposing influences to meet. As these light bearers present the truth to others who are in worldliness and sin, some souls will be converted. Then the collision comes, then comes the warfare; and if the heart has yielded to Jesus in obeying the commandments of God, there is a jealous contest, error rising up to condemn truth, and truth in its God-given principles, setting strongly against error. This is the experience the world over. *7LtMs, Lt 2c, 1892, par. 16*

The only way in which men will be enabled to stand firm in the conflict, is to be rooted and grounded in Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus, that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart. If God has given His Son to die for sinners, He means to counteract sin. He has made the great gift because of His love for sinful, fallen man. We must make it plain that He is willing and able to save all that come unto Him and believe in Him as their personal Saviour. Present this again and again, until the mind can take it in. Let every teacher put his whole heart, his whole mind and soul, into this work, lifting up Jesus and bidding the people look and live. Let the sinner fix his eyes on Jesus, the Lamb of God that taketh away the sin of the world. As he looks to Christ, he will feel the power of God. He must not devote the precious time to deploring his sinfulness, looking upon the wounds and bruises He has received in the service of Satan. By faith carry the mind up within the veil to view Christ as our Intercessor before the mercy seat. Let the sinner behold Jesus as the Way, the Truth, and the Life, and his soul will be open to receive the truth as it is in Jesus. *7LtMs, Lt 2c, 1892, par. 17*

The transforming influence of truth sanctifies the soul. He loves the commandments of God. His fear and condemnation are gone. The love of Christ, expressed in His great sacrifice to save man, has broken every barrier down. The love of God flows into the soul, and gratitude springs up in the heart that was as cold as a stone. Christ crucified, Christ our righteousness, wins the heart and brings it to repentance. This theme is so simple that children can grasp it; the

wise and learned are charmed with it, while they behold in it depth of wisdom, love, and power which they can never fathom. We want to present this precious truth to the people who are bound in sin. Let all see that Christ was slain for their transgressions, that He desires to save them.⁷*LtMs, Lt 2c, 1892, par. 18*

Brethren and sisters in Battle Creek who have had these precious truths set before you, I ask you to think of the many, many souls who need to hear the message of redeeming love. Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:10, 13, 14.*] While you at Battle Creek have the privilege of receiving from Jesus the living water, will you let these opportunities and gracious invitations and promises all be given and you receive no benefit? Will you feast your souls upon the riches of His marvelous love and grace, and yet feel no special burden for those who are still in darkness and error? I ask you to present some tangible proof that you appreciate the love of God in sending His Son into the world, that whosoever believeth in Him should not perish, but have everlasting life.⁷*LtMs, Lt 2c, 1892, par. 19*

We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing Him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? "Ye are laborers together with God." [*1 Corinthians 3:9.*] You are not to wear a yoke of your own manufacture. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly in heart." [*Matthew 11:29.*] Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily for Christ's sake? Will you cooperate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others?⁷*LtMs, Lt 2c, 1892, par. 20*

How can those who have been long in the faith, as at Battle Creek, expend more and more upon their own enjoyment, when they know, by actual representation of the case, the great necessities of the work in foreign countries? Must the truth be kept in a very narrow compass because a portion of those who claim to believe it use their means to gratify themselves, while there are so many who are pressed and crippled and distressed for want of the very means which God has placed in the hands of stewards to be used in extending the truth to others? We envy not the position of these self-seeking ones in the judgment, when all will be tried by God's measurement, not by their own standard. *7LtMs, Lt 2c, 1892, par. 21*

The matter of purchasing a pipe organ for the tabernacle at Battle Creek was placed before me by Brother Barnes and others. I told them that as God had presented before me the necessities of the missionary work, the great need of sending men and means to carry the truth into new fields, I could not for a moment give the least encouragement to this piece of extravagance. Those who have felt so great a desire for this extra indulgence in our church in Battle Creek have a lethargy upon them that paralyzes their senses and blinds them to the real poverty in our missionary fields. My heart is sick and sore and sad. Pride and selfish gratification on the part of churches and individuals is keeping the Word of God from thousands who might sing the songs of Zion. Many harps that have been hung upon the willows might be taken down and made to give forth sweet music, if every one would have a true missionary spirit to work in love, as Christ worked, to save the lost. *7LtMs, Lt 2c, 1892, par. 22*

I can only wish that you, who want everything you can get to minister to your pride, might in the providence of God be placed for a few years in some new field and have the burden of souls upon you. Then you would see how much might be done in a humble way to exalt the truth and to save the lost. As your interest would be drawn out for others, your humble songs, coming from pure hearts and poured forth in reverent, joyous strains, would call forth joy from angel choirs. But the songs coming from hearts where selfishness reigns will not blend with the angels' songs. *7LtMs, Lt 2c, 1892, par. 23*

As you meet from Sabbath to Sabbath, you need no expensive organ in order to sing praise to Him who hath called you out of darkness into His marvelous light. Let the heart's adoration be given "Unto him that loved us and washed us from our sins in his own blood." [Revelation 1:5.] Let the love of Christ be the burden of the minister's utterances. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. From Sabbath to Sabbath let the songs of gratitude, the fruit of the lips, ascend from family altar, let it be heard from the pulpit, and echo through the aisles and galleries of the church. As the minister speaks to you the words of life, let your heartfelt response testify that you receive the message as from heaven. This is very old fashioned, I know, but it will not be praise to the minister, but a thank-offering to God for the Bread of life He has given to feed the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own souls and an encouragement to the assembled congregation. It will give some evidence that there are, in God's building, living stones that emit light. Will not this be more acceptable to God than the sounds you may produce from the most costly instruments of music?*7LtMs, Lt 2c, 1892, par. 24*

The instrument you now have will serve the purpose as an aid to your voices. You might invest many hundreds or thousands of dollars in an instrument of music that would produce pleasing sounds, but it would be to you an idol. It would not be an agency to convict and convert souls. The human voice that sings the praises of God from a heart filled with gratitude and thanksgiving is more pleasing to Him than the melody of all musical instruments ever invented by human hands.*7LtMs, Lt 2c, 1892, par. 25*

Our probation is about ended. Can you not wait a little for the gratification of your desires? Deny self, walk in the light while you have the light, and then if you are saved in the kingdom of God, there will be the richest music of heaven for you through the ceaseless ages of eternity.*7LtMs, Lt 2c, 1892, par. 26*

Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty.

God's memorial has been torn down, and in its place a false sabbath stands before the world. While the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing His living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all peoples. *7LtMs, Lt 2c, 1892, par. 27*

The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed. The trumpet must give a certain sound. The law of God is to be magnified, its claims must be presented, in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel. *7LtMs, Lt 2c, 1892, par. 28*

Are our people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? You have long expected the wonderful startling events that are to take place just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God and living in the light of His countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men? The best way to keep your own souls in the love of God is to become diligent workers for the salvation of others. *7LtMs, Lt 2c, 1892, par. 29*

The Lord is coming; the scenes of this earth's history are fast closing, and our work is not done. We have been waiting in anxious

expectancy for the co-operation of the human agency in advancing the work. All heaven, if I may use the expression, is impatiently waiting for men to co-operate with divine agencies in working for the salvation of souls. "How beautiful upon the mountains are the feet of him that bringeth...good tidings of good, that publisheth salvation." [*Isaiah 52:7.*] Who will arise and shine because the light has come, and the glory of the Lord hath risen upon them? Who have joined themselves to the Lord in holy covenant to become channels for the communication of heaven's light and grace to our world?⁷*LtMs, Lt 2c, 1892, par. 30*

Unworthy as we all are, God has granted to us His forgiving mercy; undeserving as we are of the least of His favors, He has poured rich blessings upon you in Battle Creek and throughout America. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly should we show forth the praises of Him who hath called us out of darkness into His marvelous light. Meditate upon the mercy of God, and praise Him for His wonderful, pardoning love. Cherish the lessons of Christ upon the grace of humility and meekness and self-sacrifice. Let every one draw nigh to God, exercise faith in Him, and tear every idol from the soul. Meet every temptation of Satan with "It is written, thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength. Through Christ we can do all things. Let it be the ambition of the church at Battle Creek to walk humbly with God, that the Lord may work in and through them by His Holy Spirit for the salvation of souls.⁷*LtMs, Lt 2c, 1892, par. 31*

The great day of God is at hand. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [*Daniel 12:1-3.*]⁷*LtMs, Lt 2c, 1892, par. 32*

Lt 2d, 1892

Brethren of the General Conference

George's Terrace, St. Kilda Road, Melbourne, Australia

December 23, 1892

This letter is published in entirety in *GCDB 02/27/1893*.

Dear Brethren of the General Conference:

I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving: The great Restorer is working in my behalf, and I praise His holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance.⁷*LtMs, Lt 2d, 1892, par. 1*

All through my long affliction I have been most signally blessed of God. In the most severe conflicts with intense pain, I realized the assurance, "My grace is sufficient for you." [2 *Corinthians 12:9*.] At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by faith and His presence was with me; every shade of darkness rolled away, a hallowed light enshrouded me, the very room was filled with the light of His divine presence.⁷*LtMs, Lt 2d, 1892, par. 2*

I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering His praise has filled my soul and been upon my lips. My meditation has been so comforting and so strengthening as I have thought how much worse condition I should be in without the sustaining grace of God. My eyesight is continued to me, my memory is good, my mind has never been more clear and active in seeing the beauty and preciousness of truth.⁷*LtMs, Lt 2d, 1892, par. 3*

What rich blessings are these! With the Psalmist I could say, "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sands. When I awake, I am still with thee." [*Psalm 139:17, 18.*] The last words express my feelings and experience. When I awake, the first thought and expression of my heart is, Praise the Lord! I love Thee, O Lord; Thou knowest that I love Thee. Precious Saviour, Thou hast bought me with the price of Thine own blood. Thou hast considered me of value, or Thou wouldst not have paid an infinite price for my salvation. Thou, my Redeemer, hast given Thy life for me, and Thou shalt not have died for me in vain. I will give that life to Thee, to co-operate with Thee in the saving of my soul. *7LtMs, Lt 2d, 1892, par. 4*

Since the first few weeks of my affliction, I have had no doubts in regard to my duty in coming to this distant field; and more than this, my confidence in my heavenly Father's plan in my affliction has been greatly increased. I cannot now see all the purpose of God, but am fully confident it was a part of His plan that I should be thus afflicted, and am content and perfectly at ease in the matter. *7LtMs, Lt 2d, 1892, par. 5*

With the writings that shall go in this mail, I have, since leaving America, written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord. *7LtMs, Lt 2d, 1892, par.*

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I have had a most precious experience, and I testify to my fellow laborers in the cause of God, "The Lord is good, and greatly to be praised." [*Psalm 34:8; 96:4.*] I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His

church. *7LtMs, Lt 2d, 1892, par. 7*

“If thou, Lord, shouldest mark iniquities, O Lord who shall stand? But there is forgiveness with thee that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.” [*Psalm 130:3-8.*] *7LtMs, Lt 2d, 1892, par. 8*

Ministers and all the church, let this be our language from hearts that respond to the great goodness and love of God to us as a people and to us individually. “Let Israel hope in the Lord from henceforth forever.” [*Psalm 131:3.*] “Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.” [*Psalm 135:2-5.*] *7LtMs, Lt 2d, 1892, par. 9*

Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own. *7LtMs, Lt 2d, 1892, par. 10*

Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. [*Revelation 2:9.*] The members of Satan’s church have been constantly working to cast off the divine law and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven. *7LtMs, Lt 2d, 1892, par. 11*

At this time the church is to put on her beautiful garment—“Christ our righteousness.” There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of

holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God and recognize this law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. *7LtMs, Lt 2d, 1892, par. 12*

If, in defiance of God's arrangements, the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will by the good works which they shall behold, be led to glorify our Father in heaven. *7LtMs, Lt 2d, 1892, par. 13*

The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom He has honored, bringing them into possession of an eternal weight of glory. *7LtMs, Lt 2d, 1892, par. 14*

The language of the Psalmist may be adopted by the commandment-keeping people of God: "Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments, I will praise thee with uprightness of heart when I shall have learned thy righteous judgments." "Thy hands have made me and fashioned me; give me understanding that I may learn thy commandments." [*Psalm 119:4-7, 73.*] *7LtMs, Lt 2d, 1892, par. 15*

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency,

and that His church may be complete in Him, a continual representation of another—even the eternal—world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewn and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Son of Righteousness. *7LtMs, Lt 2d, 1892, par. 16*

The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. *7LtMs, Lt 2d, 1892, par. 17*

“The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, as for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth.” [*Isaiah 59:20, 21.*] “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy shining.” [*Isaiah 60:1-3.*]*7LtMs, Lt 2d, 1892, par. 18*

God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now they are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praises of Him who hath called them 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. *7LtMs, Lt 2d, 1892, par. 19*

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the

laws of His government, stands viewing them as a fortress impregnable to his sophistries and his delusions. They are to an incomprehensible mystery.⁷*LtMs, Lt 2d, 1892, par. 20*

The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.⁷*LtMs, Lt 2d, 1892, par. 21*

To His church, Christ has given ample facilities, that He may receive a large measure of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The gift of His Holy Spirit, full, rich and abundant, is to His church as an encompassing wall of fire, which the powers of hell shall not prevail against.⁷*LtMs, Lt 2d, 1892, par. 22*

In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ the great center from which radiates all glory. “Blessed are they which are called to the marriage supper of the Lamb.” [*Revelation 19:9.*]⁷*LtMs, Lt 2d, 1892, par. 23*

Lt 3, 1892

Curtis, Brother

North Fitzroy, Victoria, Australia

January 16, 1892

Portions of this letter are published in *6MR 68-69, 199; PH118 1-10.*

Dear Brother Curtis,

I feel that I shall not be clear before the Lord unless I present some things to you in regard to your labor that have been presented to me. The work of him who is called to the ministry is not simply to preach, but to minister to the people by coming in personal contact with them. Wherever there is a failure on the part of the minister to do this kind of work, weakness results to the people; and no one should take upon him the sacred responsibility of the gospel minister unless he is willing to undergo all the labor that such a calling demands. The work devolving on a shepherd requires thoroughness; but you have failed to act in the capacity of a shepherd, and those who labor in this country must be as shepherds to the flock, or their labors will not be efficient for good.*7LtMs, Lt 3, 1892, par. 1*

I am greatly distressed because, that while there are so few preachers, there are still fewer ministers. After the sermons are preached the minister has a work to do in visiting those who have been impressed with the truth, and the work of God is greatly hindered when the expositor of Bible truth does not follow up the interest as a wise master-builder, making the most of his opportunity to press home upon the understanding and the conscience the truth which he has presented to the people. He must be a laborer together with God, a zealous, interested worker, visiting those who have heard his expositions of truth.*7LtMs, Lt 3, 1892, par. 2*

He must go to the homes of the people to pray with the members of the family, to open the Bible and make clear the points of truth to them. This is the real work of the gospel minister. But if he excuses

himself from the practical work that is to be done he makes it manifest that he has not the spirit of the true shepherd. If the minister thinks that he is not fitted for this work of ministering, he should tarry in Jerusalem until he is endued with power from on high. No man should think that it is his duty to enter the field as a minister unless he is willing to educate and train himself to act as a shepherd to the flock. *7LtMs, Lt 3, 1892, par. 3*

It is necessary that the minister visit from house to house in order that he may become acquainted with the members of his flock, and in this way bind himself up with his people, becoming one in the great web of humanity, bearing the sorrows of the heavy laden, teaching the ignorant, and drawing souls to God, as did the Saviour of the world. *7LtMs, Lt 3, 1892, par. 4*

He who enters upon the solemn, sacred work of the ministry, and fails to look after the sheep of the flock as a faithful shepherd, proves himself unworthy of his charge and responsibility. He must either take up the work he has neglected, or go into some other work where eternal responsibilities are not so closely involved by his course of action. The people of your flock need to be encouraged and instructed in the way of life. *7LtMs, Lt 3, 1892, par. 5*

“Unto the angel of the church of Sardis write; these things saith he that hath the seven spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. 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 shall come upon thee.”
[Revelation 3:1-3.]7LtMs, Lt 3, 1892, par. 6

“For our exhortation was not of deceit or of uncleanness, nor in guile: for as we were allowed of God to be put in trust of 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, not a cloak 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. For we were gentle among you, even as a nurse cherisheth her children.” [1 *Thessalonians 2:3-7.*]7LtMs, Lt 3, 1892, par. 7

“Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me whom am the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” [*Ephesians 3:7-11.*]7LtMs, Lt 3, 1892, par. 8

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end.” [*Verses 14-21.*]7LtMs, Lt 3, 1892, par. 9

The solemn work of the gospel minister is to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God. If one enters upon this work, choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do, he [need] not expect that his labors will be acceptable to God. Souls for whom Christ died are perishing for well-directed personal labor, and when the minister is not willing to be a servant of the people, as Jesus has directed in His Word, then he has mistaken his calling. Those who administer in the sacred desk, should fall upon the Rock

and be broken that the Lord may put His superscription upon them and fashion them as vessels unto honor. If those who engage in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ died.*7LtMs, Lt 3, 1892, par. 10*

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him come and take of the water of life freely." [*Revelation 22:17.*] In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human agents must cooperate with the angel workers.*7LtMs, Lt 3, 1892, par. 11*

Divine and human agencies must combine in order to accomplish the great work of saving souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided co-operation. Human agencies must be educated. They must become sufficient for this great work, and their growth and education depends upon their union with divine forces. God provides all the capabilities, all the talents by which men may enter the work; but the highest development of the worker for God can never be attained without divine co-operation.*7LtMs, Lt 3, 1892, par. 12*

Symmetry of character and the harmonious development of the work will be accomplished through dependence upon God and earnest effort on the part of man, for the secret of our success and power, as a people advocating advanced truth, will be found in making direct personal appeals to those who are interested, having unwavering reliance upon the Most High.*7LtMs, Lt 3, 1892, par. 13*

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle determined to rescue all those who have escaped from the bondage of evil. God waits to see what those who have been enlightened by His truth will do. Again and again He has called for His ministers to be shepherds to the flock. He is now waiting for the

co-operation of His human agents, waiting for the ministers to minister to the diseased sheep and lambs who are ready to die. O shall not the ministers of God, as obedient children, take up one line of work after another as He presents it to them.*7LtMs, Lt 3, 1892, par. 14*

Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. The Christian of all orders is to lift up Jesus, and say, Behold Him! "Behold the Lamb of God which taketh away the sins of the world." [*John 1:29.*]*7LtMs, Lt 3, 1892, par. 15*

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause that I knew not I searched out." [*Job 29:16.*] This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work and it is in no case to be neglected; for eternal interests are here involved.*7LtMs, Lt 3, 1892, par. 16*

The excuses of those who do not do this work do not relieve them of the responsibility. If they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master to be a strength and a blessing to others when he shuts himself away from those who need his help?*7LtMs, Lt 3, 1892, par. 17*

Those who neglect personal intercourse with the people become self-centered and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest they need moral renovation, and then they will see they have not carried the burden of the work.*7LtMs, Lt 3, 1892, par. 18*

God calls for men and women to be laborers together with Him, to be workers who are sound in faith, pure in heart. They should work to glorify God by [the] saving of souls that are lost. God requires heart service. A service of form, lip service is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. *7LtMs, Lt 3, 1892, par. 19*

The heart must be stirred with [the] co-operative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the minister can communicate to others the divine inspiration of his theme. From a full treasure house he can bring forth things new and old which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" [*Acts 16:30.*] If the minister steps from the pulpit and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover. *7LtMs, Lt 3, 1892, par. 20*

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by earnest prayer, by complete surrender to God, so that heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy and earnest work for the Master. But in order to have the life-giving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that His light may shine through you to the church and the world. *7LtMs, Lt 3, 1892, par. 21*

Ministers allow themselves to take a low level; they do not aim high; they do not expect much, and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order to rightly take hold of the sacred work in which they are engaged, they need to daily be lifted up by the Holy Spirit to breathe the pure atmosphere of spiritual holiness. *7LtMs, Lt 3, 1892, par. 22*

Among ministers there must be more self-forgetfulness, more

complete hiding themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the Word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the Word of God, educating them to contemplate the love of Christ. In doing this work, he will be attended by the angels of heaven and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness for the lost and will grow by exercise. He will sink self in his interest for the work. He will have many straight and plain words to address to those who need them, for when God commissions men to do His work, He lays upon them the burden of watching for souls as they that must give account. *7LtMs, Lt 3, 1892, par. 23*

When needed, warnings are to be given, sins are to be rebuked, error and wrong are to be corrected, not only in the pulpit, but by personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle, for they must lay before those who are lovers of pleasure more than lovers of God the dangers and the perils that are around them and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration. *7LtMs, Lt 3, 1892, par. 24*

The minister will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered, that will need to be exposed on the right hand and on the left. The prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness and forsook not the ordinance of their God:" "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." [*Isaiah 58:1, 2; 2 Timothy 4:1, 2.*] *7LtMs, Lt 3, 1892, par. 25*

The minister is not to indulge in the relation of anecdotes, but he is to preach the Word. “Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe those things without preferring one before another, doing nothing by partiality.” [1 *Timothy* 5:20, 21.] “Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.” [1 *Timothy* 4:12.] “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [2 *Timothy* 2:15.] *7LtMs, Lt 3, 1892, par. 26*

We are to present Christ to the people, following the words of the apostle where he says, “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* 1:28, 29.] Was it essential for Paul to have this experience? Read carefully his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of Godliness. *7LtMs, Lt 3, 1892, par. 27*

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ.” [*Ephesians* 1:3.] What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. *7LtMs, Lt 3, 1892, par. 28*

It is our privilege to draw nigh to God, to breathe in the atmosphere of His presence. If we keep ourselves in close union with the common, cheap sensual things of this earth, Satan will interpose his shadow so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. *7LtMs, Lt 3, 1892, par. 29*

“According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” [*Verse* 4.] There can be no misunderstanding here unless there is

wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. *7LtMs, Lt 3, 1892, par. 30*

The responsibility of our own ruin will lie at our own door. The Word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the devil, we must strive to enter into the straight gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the blossoms, the fruit of our faith. *7LtMs, Lt 3, 1892, par. 31*

Our experience must broaden and deepen, for by His grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently on the side of God's will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God; but in the fear that self shall gain the supremacy. We are not to fear that there will be a failure on the part of God; but fear lest, of our own sinful inclinations, any of us should seem to come short. *7LtMs, Lt 3, 1892, par. 32*

Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith, for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul. *7LtMs, Lt 3, 1892, par. 33*

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan's easy chair, thinking if they partially copy another minister they will fill the requirements. There is need of alarm among the

ministers, but no one need be hopeless.*7LtMs, Lt 3, 1892, par. 34*

There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ, for we are to follow His example. He [Paul] says, "Ye know from the first day that I came into Asia, after what manner I have been with you in all seasons, serving the Lord in all humility of mind, ... and how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [*Acts 20:18-21.*]*7LtMs, Lt 3, 1892, par. 35*

"Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." [*Verses 26-28, 35.*]*7LtMs, Lt 3, 1892, par. 36*

The Lord Jesus said to Peter, "When thou art converted, strengthen thy brethren;" and after His resurrection, just before His ascension, He said to His disciple, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." [*Luke 22:32; John 21:15.*] This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who were ignorant the suitable teachings, opening up the Scriptures and educating them for usefulness and duty.*7LtMs, Lt 3, 1892, par. 37*

This is the work that must be done in the church at this day, or the advocates of truth will have a dwarf experience and will be exposed to temptation and deception. The charge given to Peter should come home to nearly every minister. Again and again the voice of Christ is heard repeating the charge to His undershepherds, "Feed

my lambs, feed my sheep.” [*Verses 15-17.*] *7LtMs, Lt 3, 1892, par. 38*

In the words addressed to Peter the responsibilities of the gospel minister who has charge of the flock of God are laid before him. I have had the matter presented before me that a wrong mold has been given to the work in Australia. Though the Lord does not require that His ministers labor beyond their physical ability; still, if they had every stroke tell for the future, as well as for the present influence of the work there might have been many more believers than there are today. *7LtMs, Lt 3, 1892, par. 39*

It is not wise to open up more fields than can be thoroughly worked. If selfishness, from the first, had been eradicated from the hearts of the laborers, if the love of Jesus and the love of souls for whom Christ died had controlled the workers, what a strong company might have been raised up. Jealousies, evil surmisings, envyings have built up barriers between you and God, making it impossible for the Lord to do His work, His precious work of bringing souls to the knowledge of truth. *7LtMs, Lt 3, 1892, par. 40*

If many had been converted, who would have been able to care for these lambs, these newly come to the faith? What lessons they would have learned of envy, jealousy, and evil surmisings. Wherein would inquiring souls find the right kind of instruction? Who would educate and train them for the work of the Master? The very men who are presenting the truth to them have need to learn the first lessons of what constitutes the work devolving on a gospel minister. It is not sermonizing. *7LtMs, Lt 3, 1892, par. 41*

The minister of the gospel should be far from cherishing an envious spirit, fearing that another may receive too much credit if he shares his labor with him in the office or in more general life. Selfishness has so actuated men that the work of God has been hindered and the message of God has been refused. There have been feelings manifested, a spirit cherished, that the Lord condemns; and the evil has not all been seen and confessed and restitution made. The spirit and power of God has been shut away from those who have cherished envy. The half work done in the ministry was really worse than if nothing had been done, for a mold has been given that will

take much time, much hard, earnest labor in order that the impressions may be changed and the education be advanced.*7LtMs, Lt 3, 1892, par. 42*

The churches have been so trained that they feel no special responsibilities resting upon them to visit, to talk the truth, to pray with and for one another, to visit the sick, to encourage them, to give sympathy and love, and make it manifest that in Christ they are members one of another. All revealings of love-sick sentimentalism proves a snare to souls. Some have stood, as it were, upon the very brink of the precipice, and one more step in the wrong direction would prove their eternal ruin.*7LtMs, Lt 3, 1892, par. 43*

Where there has been one laborer in the harvest field, there should have been many; but unless the minister can do thorough work and not think that half work is all that God requires of them, they would better keep out of the cause. Half-hearted workers better not be sent to Australia if the future of the cause and work of God are to be placed upon a firm basis.*7LtMs, Lt 3, 1892, par. 44*

Who stand ready to give themselves to the work of the ministry, not merely to sermonize, but to minister to souls, visiting them at their homes, searching the Scriptures and praying with them, till heart becomes joined to heart in holy endeavor to do for others; till the people go forth to work for others as the minister has worked for them!*7LtMs, Lt 3, 1892, par. 45*

In all our work let us never forget that the rainbow of promise encircles the throne of mercy. The way is open for all who have sinned to return to Jesus, to humble themselves, to repent, to find pardon, peace and the love of Christ which passeth knowledge. When we have a converted ministry, the work will bear a different mold and be conducted upon higher and holier principles.*7LtMs, Lt 3, 1892, par. 46*

Lt 4, 1892

Daniells, Sister

Preston, Victoria, Australia

September 1892

Portions of this letter are published in *RC 108*; *6MR 41-42*; *9MR 210*, *375-376*.

Dear Sister Daniells,

You have regarded your Christian life and enlightenment as in advance of your husband's; but in this you have made a mistake. The Lord who reads every character sees that through your lack of spirituality you have at times been a hindrance to him spiritually. You have pressed matters upon him with great urgency when the Lord has not laid the burden upon him. You have acted too much as a mother who has the superintendence of a child, feeling a responsibility to watch over, criticize, stimulate, and mold. *7LtMs, Lt 4, 1892, par. 1*

You think all this has been a special help to him, when, my dear sister, it has been a hindrance. If you had less to say and attended more to your own spirit, with determined effort for the formation of a well-balanced character, the unconscious influence of your life would be a constant encouragement and blessing to him. And that which would be a blessing to your husband, would prove to be a blessing also to every one with who you are brought in contact. *7LtMs, Lt 4, 1892, par. 2*

Your husband must not be treated by you at any time as if he were under your molding hand. Leave him with God. Pray for him, and watch unto prayer, and be careful not to reflect your own spirit upon him and stir him up by hear-says, not only expressing your opinions, but in a decided manner urging your opinion in regard to the faults and waywardness of others and the measures that must be adopted in reference to them. They are Christ's, purchased by Him. Therefore Christ has enjoined upon you to judge not; "for with what judgment ye judge, ye shall be judged." [*Matthew 7:2.*]*7LtMs,*

Lt 4, 1892, par. 3

Character is not to be weighed in your finite scales. Your suppositions are not to be considered by your husband as verity and truth. Watch and examine yourself, and fear and tremble lest you shall not walk worthy of God. This will elevate and ennoble you and make you indeed a light and a blessing to others, and make you careful in speech. Often silence on our part would be true eloquence. *7LtMs, Lt 4, 1892, par. 4*

In many things Brother Daniells must be guarded. He is very firm in his ideas and opinions; if he looks at matters from his standpoint, he will be in danger of adhering strenuously to his own ideas against the counsel of his brethren. This tendency will strengthen if cultivated. His firmness is not always wise, his ideas are not faultless, and he must be guarded on these points. The opinion of his wife must not have the force with him that it has had hitherto, for she must have a transformation of character, else she will mislead and imperil his influence and usefulness. *7LtMs, Lt 4, 1892, par. 5*

He is now in a responsible position. Has the Lord chosen him for this post of duty? Then he must be left to be imbued and molded by the Holy Spirit and led by its guidance, not by Sister Daniells. God will teach him much more accurately than you can, and that continually, if he will lean wholly upon God. He must educate himself to carry in his heart the peace and love of heaven, for this is his only safety. He is safe only as he stands in the power of the mighty God of Jacob, looking to no earthly being for inspiration. *7LtMs, Lt 4, 1892, par. 6*

It is his privilege to have a daily experience in the things of God, receiving the assurance that he is in fellowship with Him in whom all grace and power and fullness dwell. He will not then be so liable to fall into the slough of despond and doubt. Brother Daniells, I charge you in the name of the Lord, make Christ your headlight to shine along your path to the holy city, for if you look steadfastly to Him, He will give you wisdom and knowledge. While you walk tremblingly before Him, He will enable you to walk safely. *7LtMs, Lt 4, 1892, par. 7*

One who is commissioned of God to be a shepherd of the flock

should be able to discern when those who are connected with Him manifest a lack of tact in dealing with human minds. None of the sheep or of the lambs should be wounded or bruised through any harshness or neglect, through any incorrect management in your home, in evil thinking or evil speaking. Has God made you members of the household of faith? Sister Daniells, has your name been registered in the Lamb's book of life? Have you been numbered as an heir of salvation? If you are thus favored, be grateful, and demonstrate the same by a living piety, because you are a doer of the Word.*7LtMs, Lt 4, 1892, par. 8*

Self must be hid in Jesus, then you will experience peace and rest in wearing the yoke of Jesus Christ. Saved through the blood of the Son of God, sanctified by the Holy Spirit, you are to be a laborer together with your husband and with your God; but without daily sanctification you are a hindrance to him. There are some excellent qualities in your character that, if sanctified and refined from selfishness, will make your life fragrant, worthy of God through the virtues of Jesus Christ. Jesus loves you, and you must not grieve the Holy Spirit of God by revealing your own strong spirit.*7LtMs, Lt 4, 1892, par. 9*

Walk circumspectly. You have had an interest for souls, and as you labor and pray, you wonder again and again that you see no fruit. Will you call to mind the experience of Joshua? If the sin of Achan was so great that it was charged to all Israel, and God could not give them success in battling with their enemies, I ask you, my sister, how the Lord could pour out His blessing upon you and your husband? There is something more to do than to carry this burden in your way. If the accursed thing is in your house, in your heart, my dear Sister Daniells, then let that work which is essential be undertaken.*7LtMs, Lt 4, 1892, par. 10*

You have not known, and may never know in this world, the mischief you have done, and may do, to souls by talking of others' errors; acts of inconsistency in yourself are overlooked. Your position in connection with your husband needs to be changed in many ways. You do many things that are kind and good, things that some one should do; in many ways you act unselfishly, and will accommodate yourself to circumstances, and yet with all this there

is a dead fly in the ointment, which spoils its preciousness and fragrance.*7LtMs, Lt 4, 1892, par. 11*

Things are not right with God; and you blame others freely, as though it was your special duty to bring to the front things which you deem objectionable in them, when you need to closely examine your own soul. You have faults of character, and you must overcome them before you shall consent to take again under your guardianship the lambs of the flock. The lambs need the care of one who has the mind of Christ, a true, self-sacrificing, missionary spirit, a firm, well-balanced character, to guide, control, counsel and direct them. They need the help and strength of your larger experience, sanctified daily in connection with the work.*7LtMs, Lt 4, 1892, par. 12*

Sister Daniells, your influence has done harm in connection with the work, when it might have been a blessing had it been weeded from all vanity and pride. The workers that have been connected with you needed to have a more spiritual example given them. They needed the influence that comes from a healthy, growing experience. Had you possessed this, you would have known better how to help them, so that your words would have been as apples of gold in pictures of silver.*7LtMs, Lt 4, 1892, par. 13*

You have too much ambition mingled with vanity, but if you had cultivated more calmness and gratitude, more faith and trust in Christ, if you manifested greater devotion to God, and less devotion to your preferences, to your dress, less determination to make everything bend to your ideas, the influence left behind you would have been far different from what it has been.*7LtMs, Lt 4, 1892, par. 14*

Adelaide, November, 1892. Dear Sister Daniells, I cannot sleep. Matters are presented to me which I cannot withhold. Did you think the Lord would be pleased with your cruel jealousy of others in regard to your husband? You have taken the position that your marriage to him has made him what he is. Again and again, when fancied difficulties have crossed your mind, you have sought to reveal to him his obligation to you for the part you have acted toward him. My dear sister, you have strangely misunderstood and

misrepresented this matter. *7LtMs, Lt 4, 1892, par. 15*

God had a work for your husband to do. He has been a greater help to you than you have been to him. The Lord would have restored him to health, and qualified him for the work, if you had never become acquainted with him. He is the Lord's purchased possession. God holds the proprietorship of your husband. God has given him his work. You have not viewed all things correctly. But what if you were used as an instrument in the hands of God to help him at a time when he needed human help to lift him up? Should you spoil it all with a jealousy that is unreasonable and satanic? *7LtMs, Lt 4, 1892, par. 16*

You have no foundation whatever on which to build the structure that has led you to do as you have done in manifesting jealousy toward your husband, or toward others in regard to him. To a great extent you have destroyed your own influence, and have greatly hurt the way of his paths. God help you is my prayer, to recover from your misconceptions and to see all these things correctly. *7LtMs, Lt 4, 1892, par. 17*

You have exerted an influence upon those who have been members of your own family that will be hard for you to counteract. But if you seek the Lord, you will find Him, and He will forgive your transgressions. Every manifestation of the character I have mentioned has left some soul on Satan's battle ground, exposed to fierce temptations to commit sin against God. Instead of helping others to overcome the objectionable traits of character given them as a birthright, your example confirmed them in the wrong. You yourself needed discipline, admonition, and rebuke. *7LtMs, Lt 4, 1892, par. 18*

What did the Hare girls need as lambs of the flock, children beginning the Christian life, younger members of the Lord's family? They needed the help of one who possessed warmth of affection, steadiness and evenness of character to manage and guide them over the rough places. Had you gained their confidence by tact and wisdom, you could have done a good work for them. They needed an experienced, motherly Christian to guide them over the rough places, to direct their steps, to counsel them, to defend them from

surrounding dangers, and lead them kindly, firmly, and disinterestedly to higher attainments in righteousness and true holiness.*7LtMs, Lt 4, 1892, par. 19*

Your work should have been of a character to lead their inexperienced feet into paths of safety. You might have helped them to give themselves fully to the cause of God, and to identify themselves with His people. Where they were crude and unformed, they could have been helped, for they possessed excellent traits of character.*7LtMs, Lt 4, 1892, par. 20*

The Lord cannot retain the names of anyone in the Lamb's book of life unless he is an overcomer, a doer of His words. We are saved, not in our sins, but from our sins.*7LtMs, Lt 4, 1892, par. 21*

The Lord of heaven is looking upon the sheep and especially upon the lambs of His flock with tender solicitude. He said to Peter, "Feed my lambs" [*John 21:15*], because this was a work that he must do, and that he had failed to do patiently. The Lord would have the youth receive no education from their teachers save that which would develop the good qualities and repress the evil. And when the teacher, the missionary, loses sight of Christ, the Pattern, when selfishness finds a place in the heart so that words are spoken, and actions performed, that are unbecoming to a child of God, there is need of a genuine conversion of heart, a transformation of character. All prejudice, and selfishness must die. All vain thoughts and jealousies must become extinct because we have an indwelling Saviour. The Lord must not be made to serve with our sins.*7LtMs, Lt 4, 1892, par. 22*

You have committed sin, and my purpose in writing to you is to open your eyes, that you may see these things as they are, that you may not be deceived. The example you have given to the youth is not what it should be, and I beg of you, my sister, not to leave these dropped stitches, but take them up and repair the difficulty as far as you can, humbling your soul before God, and confessing to Jesus. Your influence as a missionary is not what God would have it to be. You confuse minds in regard to what is the real nature of transgression.*7LtMs, Lt 4, 1892, par. 23*

Sin has many disguises. It is deceptive in its character. It darkens

the understanding, obscures the spiritual vision, blunts and stupefies every perceptive faculty of the soul. You need not be deceived in yourself. The dishonor you have brought upon the truth in having your own will and way has cast reproach upon the cause of God and upon the God of truth. The relation of cause to effect has been presented before me in clear lines. Your course of action hurts yourself and hurts your husband. *7LtMs, Lt 4, 1892, par. 24*

My sister, never, never exalt your spiritual perception as above that of your husband's. Never for a moment think you are in advance of him. This is a mistake. You need to see things in a different light. You have marred the image of God in yourself, you have cheapened and corrupted your religious experience. How can God work for you as you desire, unless you repent and believe in Him? I must tell you that He is displeased with your course of action. You need so much to be perfected by the grace of Christ that your imaginings may ever be unselfish and sanctified. *7LtMs, Lt 4, 1892, par. 25*

God has given you ability to do a much better work than you have done. You must be sanctified, purified. It is at the peril of your soul, and at the peril of other souls, that you give place to selfish indulgence because you feel like it. You have bruised and wounded your own soul and the youth who have been connected with you, by giving your imagination at times full sway. Every missionary must have the Spirit of Christ, not once, not now and then, but at all times and under all circumstances. You should be ready to sacrifice anything and everything rather than give occasion for one soul to feel that you are not what you profess to be. *7LtMs, Lt 4, 1892, par. 26*

Dress, as far as it relates to the mere beautifying of the exterior, is of little account with any of us; but the inward adorning, "The ornament of a meek and quiet spirit, which is in the sight of God of great price." [*1 Peter 3:4.*] Oh, it is the privilege of every one of us to live and act as in the presence of God, realizing that His eye is ever upon us, and our most secret thoughts are known to Him. The character of every motive, desire and purpose is clearly seen in heaven's light, and is estimated as God weighs actions. *7LtMs, Lt 4, 1892, par. 27*

(From Diary.) While I was at Adelaide, my son wrote me that it was decided that Brother Daniells should accompany us to New Zealand. The night after receiving this letter, things which had before been opened to me were repeated and more deeply impressed upon my mind. Some things were those which I had presented when a select company were gathered together at the Echo Office. *7LtMs, Lt 4, 1892, par. 28*

The feeling of the people in New Zealand was presented more clearly before me, and that night I was conversing with them. I wrote to W. C. White that the feeling against Sister Daniells was of such a character that, while I had respect for and confidence in Elder Daniells, from the light given me of God, I could not for a moment consent to go to New Zealand with him, because the people were so prejudiced against him on his wife's account that it was essential to labor in their behalf to cure the estrangement. But I knew that it would be hard to reach them. If we made an effort to correct the wrongs among them, they would refer to Brother and Sister Daniells. *7LtMs, Lt 4, 1892, par. 29*

We labored earnestly, the Lord helping us by His Holy Spirit, then we ventured to touch the plague spot. We found to our sorrow that their feelings only needed to be touched upon this point, and they would become so excited that I could only stop and pity them. I tried to set things before them as discreetly as possible, and at times they would see their true condition. *7LtMs, Lt 4, 1892, par. 30*

I was weighted down with the burden of these things, knowing that God's people must be a unit. In the night season I was meeting with the Hare family, and standing up and talking most earnestly with them, trying to show them that they must be in harmony with those whom the Lord had sent to help them. I told them that the prejudices they were cultivating and strengthening against Brother and Sister Daniells were wrong. Whatever cause they might think they had to justify such feelings, they had made much of little things. *7LtMs, Lt 4, 1892, par. 31*

The reports that came to them from the daughters of Father Hare were overdrawn. Those girls had very much to learn if ever they were to be connected with the work of God. Their complaints in

regard to Sister Daniells' treatment of them had gone a long way in creating the feeling of alienation that existed. The brethren and sisters did not receive my words. They considered that they had reasons for feeling as they did. They cherished a bitterness that was un-Christlike and sinful.*7LtMs, Lt 4, 1892, par. 32*

Well, I did have just such an opportunity with the Hare family, in Father Hare's home, as the Lord had revealed to me; and things transpired as they had been presented to me. I had no liberty to tell them all that the Lord had revealed to me: that Brother and Sister Daniells had made mistakes and had manifested a wrong spirit and had spoken and written words which were not prompted by the Spirit of God, and that Satan had magnified them to their minds and had influenced them against Brother Daniells.*7LtMs, Lt 4, 1892, par. 33*

Efforts had been made in the past to heal the difficulty, but the enemy would open it afresh before their minds, and as there was not forgiveness, unity and love, the roots of bitterness sprang up afresh and a deadly influence was exerted upon their minds. I dared not tell them that it would have been better if the young people had not been brought in contact with the training and education they had received in Brother Daniells' home. Sister Daniells was suffering at times from physical infirmities, and this was against her. It disqualified her to deal with the minds of these girls. In quite a number of things she had not managed with wisdom and was not under divine guidance in speech and methods of action. There was a lack of tenderness, love and sympathy, which she would have felt sorely had she been in their place.*7LtMs, Lt 4, 1892, par. 34*

But the family of Brother Hare were not prepared to hear all the truth and make a correct use of it; and to tell all would have had a deleterious effect upon them. The right course had not been pursued toward the girls. It is true that reports brought by the girls had given wrong impressions. Yet Sister Daniells had not manifested the sympathy, forbearance and love that should have been manifested. Everyone who deals with human minds should have tender sympathy and interest.*7LtMs, Lt 4, 1892, par. 35*

But I dared not at that time admit to them that Sister Daniells had

been tempted to jealousy in regard to the girls or others, because she thought they manifested too much regard for Brother Daniells and that he gave too much attention to them (which was entirely wrong in her). Had I told all this, I might perhaps have appeared consistent in their eyes. But I dared not tell them any of these things. I dared not say anything that they might construe into evil against either of you. *7LtMs, Lt 4, 1892, par. 36*

But I was shown that the girls had not been at all times treated with discernment and kindly consideration that such cases require, and it would be better if Sister Daniells, with her temperament, were entirely excused from such responsibilities, for she has not always the oil of the grace of God that would lead her to speak and act in such a Christlike manner as to cause the wheels of the human machinery to move without friction. *7LtMs, Lt 4, 1892, par. 37*

It is wise generalship to keep the besetting enemy in check by lifting up a standard against him in the name of the Lord. There were many things that were very discouraging and disheartening in the experiences of both Sister Daniells and the girls, but Sister Daniells does not consider the situation of others and how she would feel were she in their place. Roots of bitterness were often springing up in the minds of the girls. And Sister Daniells had many plans and methods which concerned her own special work, that might better have been left out of the question. *7LtMs, Lt 4, 1892, par. 38*

There was evil thinking by the girls, and the matter grew into large proportions. Things were strangely exaggerated, and every time they were repeated, increased in proportions. But I need not go into particulars. *7LtMs, Lt 4, 1892, par. 39*

Every missionary will have hard battles to fight with self, and these combats will not become fewer. But if we are constantly growing in Christian experience, if we continue to look to Jesus in faith, strength will be given us for every emergency. All the powers and faculties of a regenerated nature must be brought into constant, daily exercise. Every day we shall have occasion to crucify self, to war against inclination and a perverse temperament that would draw the will in a wrong direction. The repose and triumph of victory are not yet ours, except as we by faith enter into the victory that

Christ has gained for us. *7LtMs, Lt 4, 1892, par. 40*

Now, my sister, there is a work to be done for you in perfecting a Christian character. I tell you this because I love your soul. You are to open the door of your heart and let the Saviour in. The human soul and spirit and body must be brought under the authority of the principles of heaven, for that is to be our home. Jesus came to our world and took upon Him our nature, and He was assailed with all the temptations wherewith man will be beset; but He yielded not, He maintained the full perfection of heaven's character. It is such a character, builded after the Pattern, that constitutes our fitness to see God. *7LtMs, Lt 4, 1892, par. 41*

Without Christ we can do nothing. We must come into close relation to Jesus, our life must be hid with Christ in God. Like Moses, we must be hidden in the cleft of the Rock, and then we shall behold the glory of God. God designs that the divine shall be united with the human. Man, though fallen, need not ever remain enfeebled and degraded through sin. We are to become partakers of the pure and celestial element, beholding Jesus, and becoming changed into His likeness. Character must be formed in this life by looking daily at the manifestation of Him in whose life and character the grace of the heavenly attributes is revealed. *7LtMs, Lt 4, 1892, par. 42*

In Jesus is seen a representation of what the believer must be, full of grace and truth. How can the Lord bless the human agents who are cherishing the satanic attributes, bringing evil angels as companions to their side, exhibiting traits of character that are unlike Christ, so that He is ashamed to call them His brethren? The busy occupation you have had has not been the most favorable to the formation of a character such as God can approve. That which He requires of you, as the very first matter which demands your attention, is to be sanctified through the truth. *7LtMs, Lt 4, 1892, par. 43*

The great work of Christ's disciples upon the earth is a daily assimilation to the character of our Saviour. As our Advocate He stands before the Father, expressly to impart grace for this very purpose. It is to accomplish this work that the Spirit is provided. By beholding, we become changed into the image of the Lord, even by

the Spirit of the Lord. Imbued with His fullness, we grow in grace and in the knowledge of Jesus Christ. And heaven is brought into the homelife, for we are inspired with the spirit of heaven. Love in its purity and sacredness, is not tinged with selfishness. Jesus shows us in His life what human nature may become. We must have the character of Christ, and then we shall better understand what heaven is like. *7LtMs, Lt 4, 1892, par. 44*

“Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” [*Psalm 45:7.*] When Christ is all and in all to us, we shall not idolize any human being and permit him to intercept our view of God. *7LtMs, Lt 4, 1892, par. 45*

Let us love the righteousness which Christ loves and hate the iniquity which He hates, and the whole character will be transformed. Oh, the soul that is sincere in its love, whole-hearted in its surrender, Christ regards as more precious than the golden wedge of Ophir. Heavenborn love, Christlike principles, underlie the laws of eternal rectitude. In the sight of God, true beauty and attractiveness do not consist at all in the outward appearance, but in the loveliness of virtue, and are revealed by the human agent to those who are in their home and with whom they associate. *7LtMs, Lt 4, 1892, par. 46*

The light that shineth in the face of Christ is reflected by all His followers. Hence the family resemblance in all His children. The image of Christ appears in the character of His followers because they are partakers of the divine nature, having escaped the corruption that is in the world through lust. Even on earth we may have spiritual joy, as a well spring never-failing, because fed by the streams that flow from the throne of God. This is the source of all true excellence of character. *7LtMs, Lt 4, 1892, par. 47*

In heaven, service is not rendered in the spirit of legality. When Satan in heaven rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something they had not thought of. Love for God and for the Commander in high heaven had been without one drawback. In their ministry the angels did not work as servants, they were not

doing the will of God for wages, or to secure position, not to increase their importance or minister to their own pleasure; but their will was identical with the will of God; there was a perfect unity of taste and inclination between the angels and their Creator. Obedience was no drudgery to them, it was a delight.*7LtMs, Lt 4, 1892, par. 48*

There is need that the spirit of heaven be brought into character and conduct in this life. Then we shall have the happiness of heaven upon earth, and we shall show forth the praises of Him who hath called us out of darkness into His marvelous light. We are to serve God because we love Him, doing His will because we delight to honor Him. Oh, we need the sanctification of the Spirit.*7LtMs, Lt 4, 1892, par. 49*

Dear Brother and Sister Daniells, after coming to New Zealand you both made mistakes. Through unconsecrated feelings, Sister Daniells has done injury to her husband's influence. Now, my sister, you must clear the track behind you. In some respects your work does not bear the impress of God, but clearly gives evidence that you have been under the strong temptations of the enemy. You have not, as it was your privilege, walked in love to God and to all mankind. You have not walked in all the precepts and ordinances of the Lord blameless. Had you done less to gratify your ambition, had you limited your wants in some respects, and encouraged a spirit calm and restful in God, you would not have been overcome by the enemy in so marked a manner.*7LtMs, Lt 4, 1892, par. 50*

All the experience we gain must be through trial. With your length of experience, you should not be put to shame by the enemy of all righteousness, being conquered at the very time when above all others you should have been steadfast, when you were placed in a position where every act would be attended with such important consequences. I repeat, you have hurt your husband's influence, you have detracted from his usefulness. You are the wife of the Lord's delegated servant; give no cause for unwary souls to stumble. Your course should never close the door to openings of usefulness.*7LtMs, Lt 4, 1892, par. 51*

If you continue to allow your feelings to control you as you have

done, you will be a burden to him rather than a blessing. How much better it would be to unite your interest with his, laboring together as consecrated human agents in saving the souls that are ready to perish.*7LtMs, Lt 4, 1892, par. 52*

The Lord God of Israel had the making of your husband, not you, my sister, not you. And the Lord is dishonored when you feel that so much credit belongs to you. Your husband has never wavered from his allegiance to you; but you have greatly dishonored him by your jealousies. How can you bind your husband to you? Not by putting him to shame. Not be repeating to a living soul that you have made him what he is.*7LtMs, Lt 4, 1892, par. 53*

Depression often comes upon him, and you exhort him and try to stir him up to action. Now, if you have less to do in this stirring-up process, and leave him in peace, leave him alone with his God, he will be guided by the Spirit of the Lord. You confuse his mind. You have so many suggestions to make, you hinder much more than you help; you oppress much more than you relieve.*7LtMs, Lt 4, 1892, par. 54*

Were you yourself living in the light, were you not impulsive, losing the balance of your mind as you give way to temptation, you would never entertain a thought of jealousy. It makes my heart ache every time I recall the scenes I have been made to witness between yourself and Carrie. You did not know how to deal with her. This has been opened before me clearly, and I know that in this matter you have done dishonor to yourself, to your husband, and to the precious cause of truth.*7LtMs, Lt 4, 1892, par. 55*

It is essential that missionaries should be all that this word signifies. The wife of the missionary may, through lack of wisdom, counteract the testimony which the Lord requires of her husband to bear to the people. The work in this country will not be accomplished without most determined perseverance. The believers need educating and training; personal effort must be put forth in their behalf. A decided example must be given them.*7LtMs, Lt 4, 1892, par. 56*

The wife of the minister must not at any time follow impulse or give occasion for those with whom she is connected to stumble over her manifest defects of character. If the Spirit of Christ is not manifest in

her daily life, then it cannot be otherwise than that she will prove a stumbling stone to many; she will close up the way so that the message which the Lord has given her husband will not reach the hearts of the people. Warning and reproof will reflect back upon his own head, because of the course pursued by his wife.*7LtMs, Lt 4, 1892, par. 57*

Is the wife exacting? Does she keep her own spirit under control? Is selfishness at times apparent, even when she is in a position of responsibility, connected with those who are urged to give themselves to the work? While her husband is preaching the truth and laboring for individual cases, to prepare them for the canvassing field, will her influence and example give force to his teaching?*7LtMs, Lt 4, 1892, par. 58*

Jealousy and evil-surmising are calculated to do much harm to the persons with whom she is brought in connection. Such exhibitions have been made even in the presence of young persons who needed to learn what it means to be a Christian. These things are grievous matters before the Lord. When the servant of the Lord, who is bearing the message of truth to the people, sees anything of this kind in his home, he has a work to do in his own family; while he should ever deal kindly, in the spirit of tenderness, he should deal decidedly, whatever the consequences may be.*7LtMs, Lt 4, 1892, par. 59*

Lt 5, 1892

Eldridge, C.

North Fitzroy, Australia

September 2, 1892

Portions of this letter are published in *PM 242-243; 1MR 267-268*.

Dear Brother,

My mind has been exercised by the Spirit of God to carefully review the matter the Lord has presented before me in relation to our institutions, and especially in relation to the publishing house in Battle Creek. I have not been able to sleep nights, and the matter the Lord has opened before me some time since has laid like a burdensome weight upon my mind. I am impressed by the Spirit of God that the time has come to make known to others the things that God has made known to me. *7LtMs, Lt 5, 1892, par. 1*

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of 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 thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked ways he shall die in his iniquity, but thou hast delivered thy soul. *7LtMs, Lt 5, 1892, par. 2*

“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.*] *7LtMs, Lt 5, 1892, par. 3*

I dare not longer hold my peace. I do not make this move because it

is a pleasant thing for me to do. I do it because I dare not do otherwise. I was moved by the Spirit of the Lord to take the general matter and separate it from that which was more personal, and send it in prepared articles for the Review; then take the portion that was more direct and personal and make it into two articles. Article No. 1 I wish to have published in pamphlet form, in sufficient numbers so that the leading men in the office, the managers of our institutions, and the officers of our churches, may have copies.*7LtMs, Lt 5, 1892, par. 4*

Article No. 2 I send to you. Will you please read the same to the managers in the office; and if there is a change concerning these things specified as not meeting the approval of God, let the matter remain unpublished. If there seems to be no disposition to receive and act upon the light given, then please publish article No. 2, and do with it as article No. 1; place it in the hands of the managers of our institutions; send it to presidents of conferences, and to the officers of our churches.*7LtMs, Lt 5, 1892, par. 5*

I thought you were the proper one before whom to lay this matter. I send a copy of the same to Elder Olsen, with a copy of this letter which I am writing to you. Elder Olsen may not be at home when this arrives, and as I want this matter attended to without delay according to the directions given, I lay it before you in the name and fear of God, feeling assured that you will do the work I have requested.*7LtMs, Lt 5, 1892, par. 6*

The condition of things in our conferences is not flattering, and especially the condition of things at Battle Creek, Michigan. I copy from the testimony given March 10, 1870: "The Lord hath chosen a people to come out from the customs and practices of the world and be separate. The Lord has bidden me speak, and I cannot hold my peace. Those connected with the office of publication at Battle Creek must be men who love and fear God, men who will not seek to be greater than the Master, who was the only begotten Son of the infinite God. His work from the manger to Calvary was marked with self-denial and sacrifice. Finite men are none of them greater than the Master, their head."*7LtMs, Lt 5, 1892, par. 7*

I was shown that the office of publication should not be conducted

on the same principles as are other publishing houses, for it is to be something after the order of a training school. Every one connected with it is to be a true missionary and work upon the same principles that brought it into existence. Self-denial should characterize all the workers.*7LtMs, Lt 5, 1892, par. 8*

After my husband's first sickness, there was a change in the order of things not pleasing to God. In place of seeking to carry out the directions given of God, a selfish, un-Christlike spirit prevailed. The cloud of the Lord's displeasure was gathering over the office. The people of God were becoming discouraged. They had denied themselves to pay their tithe, and refused themselves conveniences which they thought they must have; but the wants of the cause were dearer to them than self-indulgence, and they were much blessed in making their freewill offering. But when they saw that men in the office were grasping for higher wages, their confidence was shaken. Did the Lord require so much more of them than of those closely connected with the office?*7LtMs, Lt 5, 1892, par. 9*

Self-denial should characterize the men employed in responsible positions in the office, and they should be an example to all the workers. The office was brought into existence through self-denial, and the same spirit should be manifested and maintained. The great object must be kept in view. This is missionary work, and those who have no missionary spirit, should not continue in the work.*7LtMs, Lt 5, 1892, par. 10*

You must retain the confidence of the people. Unless you carry the people with you, your work will be a failure. Brethren, workmen, from the highest to the lowest, you should maintain in the office the spirit manifested by Christ in coming to our world. All the blessings we enjoy came through the self-denial, the self-sacrifice made by Christ, our substitute and surety. Every one should labor most earnestly to place himself in right relation to God. The whole universe is regarding us with intense interest to see how those who have been ransomed by nothing less than the blood of the only begotten Son of God, will act in the great work of redemption.*7LtMs, Lt 5, 1892, par. 11*

There is much more upon this point that I must copy and send in

the next mail; but I cannot possibly do this now; for in a few hours the mail closes. I have been shown that the movement made to pay so large wages was entirely contrary to the principles upon which the office of publication was first established; and it has already resulted in keeping from the cause of God in its various branches thousands of dollars.*7LtMs, Lt 5, 1892, par. 12*

Many who pay tithes and make offerings do so by practicing self-denial; and when they know that the managers of the office receive so large wages for their work, they have little confidence in them as men whom God has chosen, since they are not imbued with the self-sacrificing spirit of Christ—He gave His life that He might save souls—and the people are losing confidence in the managers of the office. They connect the office with the cause of God most intimately, and when they see so great a departure from the principles in which they have been educated, they say, “God does not rule in that office.”*7LtMs, Lt 5, 1892, par. 13*

But the fault is found in the management of selfish men who have not a vital connection with God. I have been shown that the influence of this matter is working sadly against the spirituality of our churches, and I write this that you may understand that the Lord has not been leading, in this matter, those in the office who have advocated the reception of high wages.*7LtMs, Lt 5, 1892, par. 14*

Lt 6, 1892

Haskell, S. N.

Preston, Victoria, Australia

May 1, 1892

Variant portion of *Lt 16d, 1892*. Portions of this letter are published in *9MR 156-157*. +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.

[S. N. Haskell:]

The fact is there is not the very best kind of leaders in the office. There is not the spirit of love and blending together, and how this order of things is to be changed seems difficult to determine. One thing I am thoroughly settled upon, that a great mistake was made in locating the office where it is. Bro. Tenney and others say it is a disreputable part of Melbourne, but what can be done now remains to be seen. The school should not be located in Melbourne.⁷*LtMs, Lt 6, 1892, par. 1*

I cannot explain why I have been so sick here when my testimony is now needed so much. I think it must be a trial of my faith, and if I come forth from the furnace purified and refined, thank the Lord for the furnace fire. I am not discouraged, but I have felt many times that I have made a mistake in this move; but I am here now and will do all I can.⁷*LtMs, Lt 6, 1892, par. 2*

I cannot see in Eld. Tenney the right man to have the best uplifting influence in connection with the workers. He needs much that he has not, but the Lord knows all this. We are to have some decided meetings as soon as possible after Willie returns. He will be here next Wednesday. Then I will have some things to say and a testimony to bear in regard to the Spirit of God and sympathy and kindness that should be exercised in the management of the things in the office. It requires a leading man who can make rules and educate and mold, mingling with this management tact and skill, and a sympathetic, loving heart that will not willingly wound and

bruise the soul of one of the workers, for they are the purchased property of Jesus Christ. *7LtMs, Lt 6, 1892, par. 3*

The words of Christ are applicable to every church who claims to believe the truth. "I have somewhat against thee because thou hast left thy first love, remember therefore from whence thou art fallen." The losing the love out of their hearts is pronounced by Christ as a fall, a moral degeneracy. "And repent and do the first works: else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." [*Revelation 2:4, 5.*] "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 name that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. 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." [*Revelation 3:1-3.*]*7LtMs, Lt 6, 1892, par. 4*

The love of Jesus Christ has been left to die because it has not been cherished by watchful, missionary, painstaking labor. There are more [who are] better, far better, calculated to till the soil than to deal with human minds; they are not sensitive nor sympathetic. Those who would do the best and highest service for Jesus Christ must copy the Pattern in all their associations, business deal, and in spiritual things. *7LtMs, Lt 6, 1892, par. 5*

God sees, as men do not, the result of this hardness of heart toward one another, and it is an offense to Him and dishonors His holy name and places Him, the Lord God full of compassion, of loving kindness, and abundant in mercy, in a false light. Professing to be Christians, they drop out the soft pencilings of character and make wonderful blunders in their example and in their process of molding other minds. *7LtMs, Lt 6, 1892, par. 6*

Discipline must be maintained in all our institutions, and if the gentleness of Christ is [not] elevated in the process, if there is seen in any of the leading men in any of our institutions an unfeeling hardness of heart, critical and exacting, any injustice done the

workers together with God, they cut them loose from them where it is impossible for them to love or respect them. Then their influence is not what it should be if these men occupy the responsible positions.*7LtMs, Lt 6, 1892, par. 7*

The spirit of unkindness once cherished is wrong, wrong twice cherished is additional wrong, and the practice stamps the character after Satan's attributes. They are failing to put themselves in the place of the one with whom they are dealing; their spirit is not Christ's spirit, and their words and their want of love for their brethren disqualifies the men for their position.*7LtMs, Lt 6, 1892, par. 8*

There never will be sweet accord, harmony, and love unless men who are in positions of trust shall be transformed. The Lord would have those who lead feel the importance of living harmoniously, making straight paths for their feet lest the lame be turned out of the way. Now, Eld. Haskell, this is about the measure of things, in every respect, in every place where we have any knowledge in Australia. A common, strange fire is offered in the place of the sacred fire of God's own kindling.*7LtMs, Lt 6, 1892, par. 9*

There is need of ability in talents in every department of the work combined with thorough consecration, which will be evidenced by the meekness and kindness and courtesy and lowliness of Jesus Christ. There must be a steady, earnest, decided, firm holding to the right, and keeping the great Example in view. But I do not hope much from men now, in positions of holy trust, for they do not have an abiding Christ in the soul. Unless there is brought in an element that does not exist here now, reforms cannot be made.*7LtMs, Lt 6, 1892, par. 10*

When we first came here, there were several seeking to draw us out to contrast the believers here in Australia with those in America for capabilities, for intelligence, for consecration. I told all who presented things in this light, Judge not, lest ye be judged. I dare not form a hasty judgment from appearances, but even in appearance I see nothing superior or in advance of our believers in America, but I do see a people here with proper agents working disinterestedly for the Master who, as the result of their decided

efforts, may be molded and made vessels unto honor.*7LtMs, Lt 6, 1892, par. 11*

But there is such an undue stock of independence, of every one seeking to have his own way, and feeling fully competent to do his own business without the advice or counsel of their brethren in America, that the prospect is that far less can be done with them, that will prove abiding, than will the same labor put forth upon our believers in America. Human pride is a terrible element to come into our churches, or any part of our Lord's vineyard, for it hinders, it hurts, and it destroys. This work never builds up or strengthens, but promptly tears down if possible.*7LtMs, Lt 6, 1892, par. 12*

Leaders in the work cannot be men who will be unsympathetic, sharp, and overbearing. These brethren in high places and in low places who turn off responsibilities will become as children in understanding. They cannot grow unless encouraged. O, that all in responsible positions may be fully qualified, with symmetrical characters themselves, to represent the kindness and love of Jesus in the great and glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth. Now, if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work?*7LtMs, Lt 6, 1892, par. 13*

We want more men of real, genuine common sense, putting forth their highest energies to press on and attain a high moral and spiritual elevation, that all who are brought in contact with them will respect them. They are themselves, as workers together with God, to move not uncertainly but surely, convinced that they are on solid ground, and the counsel and judgment [of] such men may be depended on because they seek counsel of God.*7LtMs, Lt 6, 1892, par. 14*

The Lord will work in this country. And if the living agents who claim to believe the truth refuse to become missionaries [to] practice the gentleness of Christ and cooperate with the leading forces with Christ at their head, they will be dropped out of the work. "God is able of these stones to raise up children unto Abraham." [*Matthew 3:9*] But what a loss will the perverted, indolent, professed Christian

sustain; what a precious experience they might have obtained had they yoked up with Christ, had they lifted His burdens. O that those whom the Lord has blessed with the treasures of truth would wake from sleep and say from the heart, "Lord, what wilt thou have me to do?" [*Acts 9:6.*]7*LtMs, Lt 6, 1892, par. 15*

Light is increasing to enlighten every soul who will diffuse the light to others. God will have His witnesses [even] if all refuse, if all are hardness of heart; [and] if <any> falls from his first love, if he does not quickly repent, his candlestick will be removed out of his place, and the light which he has enjoyed go out, [and] the heart grow hard and selfish in contact with the world. Indulgence of self, selfish pride, the following of inclination is not at all in harmony with the life and character of Christ.7*LtMs, Lt 6, 1892, par. 16*

We do want men and women to settle in Australia who have a solid Christlike influence. The burden of this work should not rest upon the conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but careful and prudent and sensible to respect and act in reference to the laws of life and health. And they can be educating others; they can have a molding influence. O, that many may be uprooted from where they are to become workers with Jesus Christ. What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human, living agents to carry the truth of God where it is not known.7*LtMs, Lt 6, 1892, par. 17*

My heart is full of this matter. The Lord is going to raise me up, restore me in His own good time. I mean to be patient, I mean to be cheerful and talk faith and act faith.7*LtMs, Lt 6, 1892, par. 18*

Unbelief like the pall of death is surrounding our churches because they do not exercise the talents God has given them by imparting the light to those who know not the precious truth. The Lord calls for pardoned souls, those who rejoice in the light, to make known the truth to others. The truth is seeking to lay its molding hand upon our youth, but the living agents are needed to communicate the light of truth, and the result will be that those who are ignorant of the truth will through the grace of Christ become precious in the sight of the

Lord, redeemed humanity, to exert an influence to the glory of God.⁷*LtMs, Lt 6, 1892, par. 19*

I trust you will keep this matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, "Whom shall I send?" "Here am I, send me." [*Isaiah 6:8.*] The truth is soon to triumph gloriously, and all who will triumph with the truth must be laborers together with God. The time is short, the night cometh in which no man can work. We must do what is possible for us to do now, in earnest, determined effort. "A city set on a hill cannot be hid." [*Matthew 5:14.*] Believers, we not only have lessons to learn for our own benefit, but in our improvement of the grace of talent, trusted in privileges and opportunities, we are helping others to follow our example.⁷*LtMs, Lt 6, 1892, par. 20*

I feel a deep interest that the old standardbearers shall abide with the army in active service as long as possible. Then let them place themselves in positions where their influence will tell without sacrificing themselves. Be careful of your strength <fathers and mothers in Israel. There is work for you to do.> The Lord bless and comfort you is the prayer of your sister in Christ.⁷*LtMs, Lt 6, 1892, par. 21*

Lt 7, 1892

Grainger, Brother and Sister

Adelaide, Australia

October 24, 1892

Portions of this letter are published in *2SM 240-245*.

Dear Brother and Sister Grainger,

Although I have not written to any of you in the Healdsburg school, I have not forgotten you. I shall be much pleased to hear how you are prospering. We seem to be here in a far-off country, yet we are nigh the connecting links which bind us to Jesus Christ, the Great Center. One in Christ we have nourishment from the same parent stock. *7LtMs, Lt 7, 1892, par. 1*

I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold. When I was first convinced that I must give up my cherished plans to visit the churches in Australia and New Zealand, I felt seriously question whether it was my duty to leave America and come to this far-off country. My sufferings were acute. Many sleepless hours of the nights I spent in going over and over our experience since we left Europe for America, and it has been a continual scene of anxiety, suffering, and burden-bearing. Then I said, What does it all mean? *7LtMs, Lt 7, 1892, par. 2*

I carefully reviewed the history of the past few years and the work the Lord gave me to do. Not once had He failed me, and often [He] manifested Himself to me in a marked manner, and I saw I had nothing of which to complain, but [instead], precious things running like threads of gold through all my experience. The Lord understood better than I the things that I needed, and I felt that He was drawing me very nigh to Himself and I must be careful not to dictate to God as to what He should do with me. This unreconciliation was at the beginning of my sufferings and helplessness, but it was not long until I felt that my affliction was a part of God's plan. I found that by

partly lying and partly sitting I could place myself in position to use my crippled hands, and although suffering much pain I could do considerable writing. Since coming to this country I have written sixteen hundred pages of paper of this size.*7LtMs, Lt 7, 1892, par. 3*

Many nights during the past nine months I was enabled to sleep but two hours a night, and then at times darkness would gather about me; but I prayed and realized much sweet comfort in drawing nigh to God. The promises, "Draw nigh to God and He will draw nigh to you;" "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," were fulfilled to me. [*James 4:8; Isaiah 59:19.*] I was all light in the Lord. Jesus was sacredly near, and I found the grace given sufficient, for my soul was stayed upon God and I was full of grateful praise to Him who loved me and gave Himself for me. I could say from a full heart, "I know whom I have believed." *2 Timothy 1:12*. "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*. Through Jesus Christ I have come off more than conqueror, and held the vantage ground.*7LtMs, Lt 7, 1892, par. 4*

I cannot read the purpose of God in my affliction, but He knows what is best; and I will commit my soul, body, and spirit to Him as unto my faithful Creator. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." *2 Timothy 1:12*. If we educated and trained our souls to have more faith, more love, greater patience, and a more perfect trust in our heavenly Father, I know we would have more peace and happiness day by day as we pass through the conflicts of this life.*7LtMs, Lt 7, 1892, par. 5*

The Lord is not pleased to have us fret and worry ourselves out of the arms of Jesus. More is needed of the quiet waiting and watching combined. We think unless we have feeling that we are not in the right track, and we keep looking within for some sign befitting the occasion; but the reckoning is not of feeling but of faith.*7LtMs, Lt 7, 1892, par. 6*

When we comply with the written Word, according to our best knowledge, then we are to walk by faith whether we feel any special gratification or not. We do dishonor God when we show we do not trust Him after He has given us such wondrous evidences of His great love in giving His only begotten Son Jesus to die, our sacrifice, that we may believe in Him, rest our hopes in Him, and trust in His Word without a question or doubt.*7LtMs, Lt 7, 1892, par.*

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Keep looking unto Jesus, offering up silent prayers in faith, taking hold of His strength, whether you have any manifest feeling or not. Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. I tell you as one who knows, light will come, joy will be ours, and the mists and clouds will be rolled back. And we pass from the oppressive power of the shadow and darkness into the clear sunshine of His presence.*7LtMs, Lt 7, 1892, par. 8*

If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy, forbearance, and love of God—we would daily have greater strength. Have not the precious words spoken by Christ, the Prince of God, an assurance and power that should have great influence upon us that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children?*7LtMs, Lt 7, 1892, par. 9*

We should daily dedicate ourselves to God and believe He accepts the sacrifice, without examining whether we have that degree of feeling that corresponds with our faith. Feeling and faith are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's Word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy Word. Thou hast revealed Thyself unto me and I am thine to do Thy will.*7LtMs, Lt 7, 1892, par. 10*

Watch as faithfully as did Abraham lest the ravens or any birds of prey alight upon your sacrifice and offering to God. Every thought of doubt should be so guarded that it will not see the light of day by utterance. Light always flees from words which honor the powers of darkness. The life of our risen Lord should be daily manifested in us. *7LtMs, Lt 7, 1892, par. 11*

What is our path to heaven? Is it a road with every inviting convenience? No, it is a path that is narrow and apparently inconvenient; it is a path of conflict, of trial, of tribulation and suffering. Our Captain, Jesus Christ, has hid nothing from us in regard to the battles we are to fight. He opens the map before us and shows us the way. "Strive," He says, "to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." [*Luke 13:24.*] "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." [*Matthew 7:13.*] "In the world ye shall have tribulation." *John 16:33.* The apostle echoes the words of Christ, "Through much tribulation we must enter the kingdom." *Acts 14:22.* Well, is it the discouraging aspect we are to keep before the mind's eye? *7LtMs, Lt 7, 1892, par. 12*

Is there nothing of sufficient weight to induce the mind to dwell on high and holy attractions? Yes, Jesus leads the way. Who is He? He is the only begotten Son of God. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." [*Isaiah 11:1-4.*] *7LtMs, Lt 7, 1892, par. 13*

Oh what great mischief has been done by reports that were acted upon without suitable measures being taken to learn of their correctness. Such measures have discouraged souls and driven them from the truth. "But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall

smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” [Verses 4, 5.] *7LtMs, Lt 7, 1892, par. 14*

This is Jesus, the life of every grace, the life of every promise, the life of every ordinance, the life of every blessing. Jesus is the substance, the glory and fragrance, the very life itself. “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] Then the royal path cast up for the ransomed to walk in is not discouraging darkness. Our pilgrimage would indeed be lonely and painful were it not for Jesus. “I will not,” He says, “leave you comfortless.” [John 14:18.] Then let us gather every registered promise. Let us repeat them by day and meditate upon them in the night season, and be happy. *7LtMs, Lt 7, 1892, par. 15*

“And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” [Isaiah 12:1-6.] *7LtMs, Lt 7, 1892, par. 16*

Is not this indeed a royal path we are travelling, cast up for the ransomed of the Lord to walk in? Can there be provided a better path? A safer way? No! No! Then let us practice the instruction given. Let us see our Saviour as our refuge, as our shield on our right hand to defend us from the arrows of Satan. *7LtMs, Lt 7, 1892, par. 17*

Temptations will assail, cares and darkness will oppress. When heart and flesh are ready to fail, who throws around us His everlasting arms? Who supplies the precious promise? Who brings to our remembrance words of assurance and hope? Whose grace is given in rich measure to those who ask it in sincerity and in truth?

Who is it imputes to us His righteousness and saves us from sin? Whose light rolls back the fog and mist and brings us into the sunshine of His presence? O who but Jesus? Then love Him, then praise Him. "Rejoice in the Lord alway: and again I say, Rejoice." [*Philippians 4:4.*] Is Jesus today a living Saviour? Then, "If ye ... be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." [*Colossians 3:1.*] We are risen with Christ. Christ is our life. Through His mercy and gracious love we are declared to be chosen, adopted, pardoned and justified. Then let us magnify the Lord. *7LtMs, Lt 7, 1892, par. 18*

Lt 8, 1892

Health Retreat Officers

North Fitzroy, Melbourne, Australia

March 14, 1892

Previously unpublished.

I address this letter to the superintendent of the Health Retreat, to the Board, and to those who are specially interested in the institution. I understand that Dr. Burke has remarked that the testimonies could not be true because Sister White has said that she has been shown that Dr. Gibbs is the man for the place. I do not remember saying that I had been shown this; but I may have done so. *7LtMs, Lt 8, 1892, par. 1*

But now Dr. Burke says, Why was Dr. Gibbs disconnected from the Health Retreat? The reason Dr. Gibbs himself gave at the time of his leaving was that he wished to visit hospitals and fit himself to do better work. He himself made the arrangement, and as I understood that the patients were not entirely satisfied because he did not give them the prompt attention that he should, which I knew was true, I did not oppose his leaving, but felt distressed in regard to the matter. Otherwise than this there was no reason for his leaving that I know of. *7LtMs, Lt 8, 1892, par. 2*

Then Dr. Burke began his work there, as he stated, to redeem the past. He proposed to go back into the institution, and seek to lift and help it to the extent of which he had hurt it. I had no voice or influence in making the change. I was not so sure that Dr. Burke was one in whom we could put all the confidence we ought to put in a man in this position. The board well knew my position, for I told them plainly I had no light in making this change. After Dr. Burke had confessed before quite a large number that he accepted the testimonies and all that had been given in relation to his case, I thought the man was in earnest. I thought he stated his true feelings and that, as in many other similar cases, the Lord would bring him over the ground again and test him to see whether he would again prove a traitor to the cause. *7LtMs, Lt 8, 1892, par. 3*

In the matter of Dr. Gibbs leaving the institution, it was presented to me that Dr. Gibbs had decided to leave anyhow in order to have some months of practice in hospitals. I reasoned that the Lord was working on the heart and conscience of Dr. Burke, and, in the providence of God, he would have another trial, be tested and proved on the points where he had failed in the past. Although I have borne testimonies of reproof to Dr. Gibbs, I have never lost confidence in him, for I have had clear light that he was a child of God, and earnestly desired to do God's will.*7LtMs, Lt 8, 1892, par. 4*

The history of Dr. Burke is before you. For a time he seemed to do well; his purposes, I believe, were sincere. His act in making restitution was fruit meet for repentance; but the course which Brother H's family and several others of the St. Helena church have pursued towards him has not been in accordance with the specified directions of the Word of God. They have addressed to him words of adulation, they have exalted finite man, lifting him up as a god. In this they have revealed great weakness, and I have but little confidence in their spiritual discernment, and less confidence that their influence is of a Christlike order. I have been shown that unless they are converted and possess a different spirit they would be only an annoyance and a stumbling block to those who should seek to build up the institution at Crystal Springs. If they, and several others were located many miles from the Health Retreat, it would be better for the institution. They do not intend to do wrong; but they are in the dark. Their eyesight is blinded, and they need the heavenly anointing. Unless they have a deep and thorough work done for them, some of the delusions of these last days will bring them into captivity to the powers of darkness, and they will never know at what they stumble. They have not stood in the light, they have exalted Dr. Burke, although his past course in some things was about as bad as it could be in regard to the Health Retreat.*7LtMs, Lt 8, 1892, par. 5*

When will the church of God learn wisdom? When will they learn to cease praising and exalting man? Elder [E. P.] Daniels might have recovered from the snare of the devil if the brethren had acted wisely; but they showed that they were depending on the man, Daniels, to do a work for them in Fresno. And the Lord let them see

their folly, for He removed His wisdom from him and left him to his own weakness, that those who trusted in him might see they were leaning on a broken reed. *7LtMs, Lt 8, 1892, par. 6*

“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.*] “But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.” [*2 Corinthians 10:17, 18.*]*7LtMs, Lt 8, 1892, par. 7*

Is it not time for us individually to walk circumspectly, and not as fools? Is it not time that we should be more cautious in regard to placing too much confidence in man, praising and extolling and glorifying the human? While we should treat all courteously, we should not make idols or gods of erring, finite man. *7LtMs, Lt 8, 1892, par. 8*

Letters have come to me from different ones, asking me what I thought concerning Dr. Gibbs taking his position again in the Health Retreat. I would answer to the best of my ability. They say they do not know why he was not retained and think that there may have been something connected with his separation from the Retreat of which they are not aware. I will say as far as the light given me of the Lord would indicate, that there has not been a man in the institution, acting in the capacity of physician and surgeon, who possesses the ability and skill in the surgical line that Dr. Gibbs possesses. Dr. Gibbs has his weak points of character; but Dr. Burke's defects are far more marked, subtle, and dangerous. Dr. Maxson has his weak points of character, and is far from being a perfect physician, for he has not depth of knowledge, or thoroughness and skill in practice. Deficient men may be, but if they will keep humble and not boast of themselves, but trust in God, the great Physician will educate and train them and fit them as under-physicians for high service in His cause. *7LtMs, Lt 8, 1892, par. 9*

When men are ready to tear down institutions, to depreciate others

in order to build up themselves, always be afraid of them, for they have separated themselves from God, are walking in the sparks of their own kindling, and will lie down in sorrow. Self is altogether too prominent, and selfishness will be exhibited in many ways. A great reformation must take place in those who manifest this spirit or they will never see the kingdom of heaven. Things which they cherish, as zeal for the truth, is zeal for their own way; and they set themselves as stubbornly as did Saul to carry out their own ideas. *7LtMs, Lt 8, 1892, par. 10*

It is a time now when character is being developed and tested. Angels of God are not weighing men according to the opinions which they have of themselves, but measuring them by their real moral worth as God estimates them. Now is the time of probation of all the just, and the spirit which prompts to action in the daily, practical life will determine the goodness, the faithfulness, and provide for promotion in the future, immortal life. *7LtMs, Lt 8, 1892, par. 11*

Self-confidence is an offence to God. The members of the family above will not be independent, they will not think their ideas are infallible and think every other man's opinion inferior to their own. All those who cherish this spirit will have to be converted before they can become members of the royal family, for their egotism, their depreciation of others, who are far more worthy in the sight of God than they are themselves, would create disturbance in heaven. Among the children of God, there must be perfect unity, heart blending with heart. All pomposity, all narrow selfishness, must be uprooted from the soul; self must be crucified in order that Jesus may mold and fashion the character. *7LtMs, Lt 8, 1892, par. 12*

I am thoroughly in earnest and terribly disgusted with the exhibitions of self-confidence and self-sufficiency which are cropping out everywhere. Character is being weighed in the golden balances of the sanctuary. Saith the Lord, "I know thy works." [*Revelation 3:15.*] We may know that God is acquainted with every thought, every action; and we shall be judged according to God's ideas, and not according to our estimate of ourselves. *7LtMs, Lt 8, 1892, par. 13*

In regard to Dr. Burke, I am greatly relieved that he is to be

separated from the Health Retreat. I hope the Lord God will direct in all things, so that the Health Retreat shall be managed from a high, holy standpoint and that corruption shall not come into it. Dr. Burke's praise of himself, his boasting of his much knowledge, was simply boasting, for in many respects he is not a skilled physician. If the Lord's power converts him, transforms him, he can learn of one who knows more than he does; but unless he is converted, no one under heaven can instruct or counsel him. I have been shown that in many cases he has either been entirely ignorant of the nature of the disease upon the patients or he has deceived them, telling them they would recover, when death revealed the true state of the case rapidly.*7LtMs, Lt 8, 1892, par. 14*

I have now presented before you the facts as they are. If Dr. Maxson and wife will walk humbly with God and bear the test and proving when brought over the ground where they have failed, the Lord will bless them. If they take a similar course to that which they did when connected with the institution before, it would be better that they should be separated from it.*7LtMs, Lt 8, 1892, par. 15*

Give Dr. Gibbs standing place, for the man is as worthy of it as is Dr. Maxson. Get no new Dr. Hare, or any other new physician, and drop out Dr. Gibbs. If there should be physicians in the Health Retreat who could work there, and also find time to minister to the sick in places around the institution, it would be well; and it should have always have been thus. I think I have no more to say on this subject. I have given you the light God has given me.*7LtMs, Lt 8, 1892, par. 16*

Lt 9, 1892

Hare, Brother and Sister [Robert]

Ballarat, Victoria, Australia

December 1, 1891 - December 1, 1892

Portions of this letter are published in *1BC 1106*; *3BC 1163*.

Dear Brother and Sister Hare:

God has given us in His Word the standard by which every character is to be tested. "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." [*Luke 10:27*.] Can you bear the test? Are you ready for the Lord's line and plummet to take the measurement of your character as you now are? And would you remain thus for eternity?*7LtMs, Lt 9, 1892, par. 1*

This life, compared with eternity, is as a grain of sand on the sea shore. What if the Lord should speak your name in the heavenly courts and say, "This night thy soul shall be required of thee"? [*Luke 12:20*.] Have you failed all through this life to love God supremely and your neighbor as yourself? Then if your life ends here, you are weighed in the balance and found wanting; and your life is registered in the books of heaven as a failure. I know that your past life cannot bear the measurement of God; yet that life with its burden of record is now beyond your control. And if God graciously permits you to enter upon another year of trial, what will its record be?*7LtMs, Lt 9, 1892, par. 2*

Bro. Hare, I am very much burdened over your case. When in America your case was presented before me, I saw that in your labor you were not following the example of Christ, but plans of your own devising. In this you are separating your soul from God. You are in positive danger and that danger I must set before you.*7LtMs, Lt 9, 1892, par. 3*

You have not understood your sacred responsibility as a shepherd of the flock of God. It requires great wisdom, purity, sanctification,

and holiness, to deal with human minds. Ministers of the gospel should ever bear in mind that upon the faithful performance of their God-given work the well being of the church in a great degree depends. God calls upon them to maintain the principles and influences which will be a savor of life unto life in the conversion of souls. If their work is performed faithfully, through the grace of Christ, it will receive the Lord's own signature. But their influence may be perverted. And just as through the co-operation of divine agencies, their labor may be powerful for good, so through neglect or unfaithfulness, it will tell to the same degree for evil.*7LtMs, Lt 9, 1892, par. 4*

Ministers of the gospel should not allow the enemy to divert their minds from the vital question—the commandments of God and the testimony of Jesus. But your manner of labor has given to the work a mold that is not at all in harmony with the third angel's message.*7LtMs, Lt 9, 1892, par. 5*

As your case was presented before me, I was referred to that of E. P. Daniels of California. In his preaching he would present subjects and illustrations such as he would have used in the lecture room or the theater, but which were wholly inappropriate for a preacher of the gospel. Eld. Daniels was again and again reprov'd for these things; but he would not heed counsel. He persisted in following his own imaginings. In your manner of preaching you have followed in his footsteps, and have gone even further than he. I have been bidden of the Lord to labor in the same manner for you as I labored for E. P. Daniels.*7LtMs, Lt 9, 1892, par. 6*

It is not your work to instruct the people in phrenology or in reference to marriage. These things divert the mind from the main question. You understand altogether too little upon these subjects to teach the youth in reference to them. When you yourself shall drink deep of the Fountain of life, you will look back upon these lessons you have given to the youth as doing them positive harm. You have put into the minds of those who have listened to you a train of imaginings and thoughts and feelings that you can never remove. Satan has nurtured the seed sown, and the garden of the heart will yield a harvest that you will not care to see in the judgment. All these influences prevent the youth from yielding the

will to God that their thought may be brought into captivity to Christ.*7LtMs, Lt 9, 1892, par. 7*

The relation of anecdotes in your sermons, and the use of commonplace, cheap illustrations by which you have endeavored to reach the minds of the people and hold their attention, is not pleasing to God, and the result is always evil. This mingling of the sacred and the common confuses the mind.*7LtMs, Lt 9, 1892, par. 8*

You are fond of presenting highflown ideas, soaring far away from the simplicity of Christ's teaching. What has this kind of talk to do with the lessons you should teach concerning practical godliness, repentance and faith, and the positive requirements of God? Heaven cannot co-operate with this kind of ministry, and thus you are left to your own foolish devising, to employ symbols and representations that are not in any way calculated to uplift the mind and purify the heart. You give the people the impression that your work is not sacred or important. The truth is belittled and placed on a level with common things.*7LtMs, Lt 9, 1892, par. 9*

Bro. Hare, you have been seeking out many inventions that Christ has no part in, and it will be the duty of those in responsible positions to investigate the matter and express their disapproval of this kind of work; it bears not the characteristic of the third angel's message, but tends to divert the attention from serious things, from the truths of God's Word.*7LtMs, Lt 9, 1892, par. 10*

You have connected with you, as your wife, a woman who has not a deep religious experience. Unless she is converted and spiritualized, the Lord cannot use her to His name's glory, but Satan will work through her to strengthen you in a manner of labor that God cannot approve.*7LtMs, Lt 9, 1892, par. 11*

My dear Sister Hare, I cannot be free before the Lord without presenting your case before you as it has been presented to me. The cause of God is imperiled through you. From the light which the Lord has given me, you are self-deceived in regard to your spiritual standing. You feel self-sufficient, but said Christ, "Without me ye can do nothing." [*John 15:5.*] You are the wife of a minister who has had but a short experience in the truth, and your experience is not

of a character to help him. He needs to be educated in a different manner of labor; but that which is pleasing to you is not pleasing to God.*7LtMs, Lt 9, 1892, par. 12*

You think that your husband's discourses give evidence of superior talent, and you wonder that every one cannot see his superiority; but my sister, the Lord seeth not as you see, and as some others may see who are in great need of the heavenly anointing. Light and chaffy is the food which Bro. Hare often places before the people. He dwells upon themes which give no true representation of Jesus Christ.*7LtMs, Lt 9, 1892, par. 13*

In the judgment every work will be estimated at its true value and not according to the opinion of finite minds or the empty, fickle praise of those who need the sanctification of the Spirit of God. You have been gratified when human lips praised your husband's discourses, but there was so little of true value in many of these discourses that in the books of heaven angels have traced opposite his name, "On such a day, in such a place, Robert Hare did not preach Christ and Him crucified as the sinner's only hope. He is weighed in the balances of the sanctuary and found wanting."*7LtMs, Lt 9, 1892, par. 14*

You have exalted ideas of your own qualifications to labor for the young; and in your own imaginings have devised methods for helping them. But I was shown that had you both been feeding upon Christ, the lessons you had given to the youth would have been of an altogether different character. The symbols and figures which you have used before the youth have not planted one seed that would result in conviction of sin and the conversion of the soul.*7LtMs, Lt 9, 1892, par. 15*

Sr. Hare, I have light for you that, as you now are, you cannot help the young, the impenitent, or those who are seeking the truth, because Christ is not abiding in your heart by faith. You cannot communicate that which you yourself have not received. For your soul's sake, for Christ's sake, do not attempt to labor for others until you have experienced a transformation of character. Then you will treasure up the precious, golden moments of time, improving every opportunity of doing good. You will no longer indulge in cheap,

commonplace talk that can benefit no one.*7LtMs, Lt 9, 1892, par. 16*

When you, my sister, feed on the flesh and blood of the Son of God, you will go weighted by his Holy Spirit. Your words will be the right words, coming from a heart where are the treasures of solid Bible principles.*7LtMs, Lt 9, 1892, par. 17*

I feel deeply sorry for Bro. Hare. He needs help, sound counsel; but he does not feel this. You both have need of the religion of Christ, that faith that works by love and purifies the soul. Neither of you possesses any real depth of piety. You both need to drink of the higher springs and no longer of the turbid streams of the valley. For Christ's sake seek for a deeper work of grace in your hearts.*7LtMs, Lt 9, 1892, par. 18*

If the Lord has called you, Bro. Hare, to be a watchman on the walls of Zion, you are to give the trumpet a certain sound. You cannot permit your mind to be diverted from the main question at issue—the third angel's message. All side issues will prove just so many hindrances in making the truth positive and efficacious in the conversion of souls.*7LtMs, Lt 9, 1892, par. 19*

The apostle Paul felt a deep responsibility that those converted under his labors should be faithful, "that I may rejoice in the day of Christ," he said, "that I have not run in vain, neither labored in vain." [*Philippians 2:16.*] Paul trembled for the result of his ministry. He felt that his own salvation would be imperiled if he should fail in fulfilling his duty and the church should fail to co-operate with him in the work of saving souls.*7LtMs, Lt 9, 1892, par. 20*

Preaching alone would not suffice to educate the church to let their light shine and themselves hold forth the Word of life. Line upon line, precept upon precept, here a little and there a little, they must be taught to advance step by step. It is a principle impressed upon every part of God's universe that whenever one will not use his God-given powers, these powers decay and perish. Hence the apostle's fear that he should fail of presenting every man perfect in Christ Jesus.*7LtMs, Lt 9, 1892, par. 21*

The apostle's hope of heaven grew dim when he contemplated any

failure on his part toward the church, so that it should receive the mold of the human instead of the divine. His knowledge, his eloquence, his miracles, his view of eternal scenes (when caught up to the third heaven),—all would prove unavailing, a defeat, a dishonor, if the church for whom he labored should prove inefficient and unfaithful.*7LtMs, Lt 9, 1892, par. 22*

Every true minister of Christ will feel a responsibility that the members of the churches under his ministry shall become laborers together with God. The church must arise and shine because her light has come, and the glory of the Lord has risen upon her. The light given must shine forth to others in clear, steady rays.*7LtMs, Lt 9, 1892, par. 23*

Those who receive the truth must be educated and become intelligent, that they may communicate the Word of God to others, making manifest that the Word is quick and powerful, and that Christ has not died for them in vain. All are answerable to God for their influence, and they are to become more and more familiar with the Scriptures, growing in grace and in the knowledge of our Lord and Savior Jesus Christ.*7LtMs, Lt 9, 1892, par. 24*

Satan tells you both that you must work in certain lines to please and attract the people, and then means will flow into the treasury to carry forward the work. All this is carnal. Preach the truth as it is in Jesus. The burden of the message to be carried to all nations is Jesus Christ and Him crucified. This was a stumbling block to the Jews, for they required a sign instead of a Savior. The Greeks sought after wisdom, and the message of the cross was to them foolishness. But to all that receive Him, Christ is the power of God and the wisdom of God. Jesus seeks to bring every sinner into communication with Himself. Let men be careful that they interpose nothing between the soul and the Savior.*7LtMs, Lt 9, 1892, par. 25*

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 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 3:16-4:2.*] Keep close to your work; let not any device turn you from it. *7LtMs, Lt 9, 1892, par. 26*

“But foolish and unlearned questions avoid.” [2 *Timothy 2:23.*] Do not seek to gratify the taste for drollery, or to present something novel or romantic. “For God hath not given us the spirit of fear (we should not fear to speak the truth clear and close and practical); but of power, and of love, and of a sound mind.” [2 *Timothy 1:7.*] “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 2:14.*] *7LtMs, Lt 9, 1892, par. 27*

The precious, saving truth has been buried under a mass of words. In every discourse let it stand out clear and prominent, that there may be no mistaking what saith the Lord. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.” [*Verse 15.*] “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.” [1 *Thessalonians 2:4.*] “Sanctify the Lord of Hosts Himself; let Him be your fear, and let Him be your dread.” [*Isaiah 8:13.*] See *Colossians 1:25-29; Acts 20:19-21, 26, 27.* *7LtMs, Lt 9, 1892, par. 28*

“Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with his own blood.” [*Verse 28.*] “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.” [1 *Peter 5:2, 3.*] See 1 *Peter 5:4-9; John 21:15-17.* *7LtMs, Lt 9, 1892, par. 29*

In all the efforts made to enlighten those that are in darkness, there is danger of presenting unessential matters, passing away the golden moments in cheap talk. Often there are listeners present who will never again be in the congregation to hear your voice. You yourself have raised a barrier in the way of the salvation of these souls. Had you taught as Christ taught, in the simplicity of truth and

holiness, irrespective of praise or censure, you might have brought to Jesus some poor lost soul who left the meeting as ignorant and as bewildered as when he came into it. You are to do your Master's work in His way, as a shepherd of the flock. Be not faithless or improvident, but as a faithful steward give to all their portion of meat in due season.*7LtMs, Lt 9, 1892, par. 30*

There are many who have no interest to attend the services of the sanctuary, and who have not felt the power of the Word of God, because in the popular preaching it is covered up with rubbish of man's devising. Present to these souls what Christ is to you, and what He is to all that believe. Act your part in faith. Lay the poor wandering lost soul on the bosom of Christ's infinite love.*7LtMs, Lt 9, 1892, par. 31*

Let it not be your greatest anxiety to secure a large congregation, but seek wisdom from God to prepare a feast of the richest, grandest truth found in the Living Oracles. The starving souls who have been fed upon froth want the Bread of life, the waters of salvation. In every effort dwell decidedly upon practical godliness. Let Christ speak through you as you present His lessons, in the beauty of their simplicity, before the people. Let your words be instinct with wisdom and love, and the hearers will have precious subjects of thought to carry away with them.*7LtMs, Lt 9, 1892, par. 32*

Let not the truth be covered up with vain philosophy, for in teaching this you are crying peace, peace, when there is no peace. Go to the very root of the matter. Society is rotten to the core. The people need to have the message proclaimed in their ears with startling distinctness, "Repent ye; for the kingdom of heaven is at hand." [*Matthew 3:2.*] Make it manifest to the people that you have no time or disposition to trifle away important, solemn moments in any kind of talk that does not make Christ first and last and best in everything. Words that exalt Christ are music to the angels of God; but angels are not present to co-operate with anything that does not uplift Jesus.*7LtMs, Lt 9, 1892, par. 33*

In presenting the truth as it is in Jesus you will gain the confidence of the serious minded who are striving to reach a higher standard.

Christ is all the time drawing souls to Him by His Holy Spirit, and if He is abiding in your heart, He will work through you to draw men to Him. Souls perishing in skepticism and infidelity will be convinced that there is a reality in religion, and that you understand the way, for the character of Christ will be revealed through you. If you work in this manner, many more souls will be brought as sheaves to the Lord in the coming year's labor. *7LtMs, Lt 9, 1892, par. 34*

Had you recognized the fact that the power was not in yourself but in the divine agencies, you would have given a different mold to the work, and double the number would have responded. But you and your wife have not been what God would have you. You were ready to give all the credit of success to your human efforts; God saw that you would take all the glory, and exalt yourselves. He can accept and bless and honor you only as you humble yourselves under His hand, and glorify Him, not taking any praise or glory to self. *7LtMs, Lt 9, 1892, par. 35*

What is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away. Who has given you your brain power? It is God; you have nothing that you have not received from Him, and you are wholly dependent upon Him. If you are self-sufficient and exalted, you separate yourselves from God, so that He cannot give you His wisdom, and you will not be accepted to co-operate with divine agencies. Your power and sufficiency are in submitting yourselves under the control of God, to work in Christ's lines. *7LtMs, Lt 9, 1892, par. 36*

I entreat you both to reach a higher standard. The work must begin in the heart. You need faith and perfect trust in God. When faith works by love, and purifies the soul, your labors will bear an altogether different mold. Do you wish to be transformed more and more into the image of Christ? The model is before you. You need to change your line of study; you need to be much more familiar with the lessons of Christ. *7LtMs, Lt 9, 1892, par. 37*

Study the Word of God rather than human authors. Learn to pray in faith, as you have not yet done. Learn to cast your care upon God, to unburden your anxious hearts to Him. Implore that guidance, restraint, and support, which the circumstances demand, and which

you must have. God has an interest in your body and your soul; present your whole life to your Saviour. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." [*Psalm 128:1, 2.*] *7LtMs, Lt 9, 1892, par. 38*

Dear brother and sister, there are other points in which your course has not been right, and the duty is laid upon me to set these things before you, for no other will do this painful and trying work. You both have indulged a spirit of criticism; you have felt that you were gifted above many of your brothers and sisters, and you have depreciated them, and compared yourselves among yourselves, and have allowed an envious, jealous spirit to take possession of your souls. You have withdrawn from those with whom it would have been your desire to associate if you knew how little you really know of experimental religion. But unless your fellow workers seemed ready to acknowledge your superiority, you withdrew your sympathies from them, and your hearts have been filled with bitterness. *7LtMs, Lt 9, 1892, par. 39*

Especially has this been true of Sr. Hare. My sister, you have done harm to your own soul, harm to your husband, by yielding to this strange infatuation of the devil. Those who admire and flatter you are the ones whose society you prefer. This dries up the very well-springs of life. You cannot do as you have done and yet have the witness that your ways please God. Your thoughts, your meditations, are not brought into captivity to Christ, and what is in the treasure house of the mind will be forthcoming. *7LtMs, Lt 9, 1892, par. 40*

You need to look closely to the garden of your own heart. No longer sow the seeds of unholy aspiration, seeking to stand highest in the estimation of others. You are not a woman of fine perceptions, of excellent judgment, knowing when to speak, what to say, and when to keep silent. You know not what spirit has control of your thoughts. You dishonor God by your much talking, and you bruise and wound your own soul. You have quenched the love of God in your heart by thinking and speaking evil of your brethren and sisters. In a flippant, frivolous spirit, you have magnified trifles, telling things unfavorable of the ministers and of the church

members. You are cultivating the root of bitterness. *7LtMs, Lt 9, 1892, par. 41*

Bear in mind that you are constantly making impressions upon other minds; people will judge you, as you judge others. Connected as you are with the work of God, and with Bro. Robert Hare, who is opening the Scriptures to the people, you are by your evil speaking placing a stumbling stone in the way of others. You view many things in an incorrect light; you put your interpretation upon them as the enemy presents them to your mind; then you present the matter before others, who take it for granted that all is just as you have represented, as your imagination has pictured it. *7LtMs, Lt 9, 1892, par. 42*

You are planting in the heart of your husband seeds which it will require a decided, determined effort on his part to uproot. Bro. Hare is so sensitive, so quick to suppose that evil is intended against him, that you can, by a word spoken now and then, lead him to believe that all his brethren are against him and mean to hurt him. Bro. Hare needs an active influence that would help him to overcome the disposition to think and speak evil. He needs to close the door of his heart against insinuations concerning his brethren. But you have suggested to his mind evil surmisings, jealousies, evil thoughts, and have strengthened the temptations he has had in regard to his brethren and sisters. *7LtMs, Lt 9, 1892, par. 43*

Wives and mothers do not realize how great is their power for good or for evil. As Eve listened to the tempter in Eden, so women listen to the tempter today. And notwithstanding we have before us the experience of Adam and Eve as a warning, many are repeating that experience. Many are sensitive in a high degree in regard to anything which they think will lower them in the estimation of others. *7LtMs, Lt 9, 1892, par. 44*

Never is temptation so dangerous, so fatal, as when it comes in the garb of affection, of close relationship. Mind influences mind. Even with those who think they want to serve God, and that they are Christians, evil prevails over good unless Christ is abiding in the heart. Remember that as husband and wife you are exerting an influence over each other for good or evil. Let one see things in a

wrong light, and the other is led to view them in the same way. *7LtMs, Lt 9, 1892, par. 45*

This kind of education is having its transforming influence upon your own character and upon the character of your husband. He cooperates with you, and you are both becoming judges of others' motives, weighing character in your human scales. This is a grievous sin in the sight of God. Your seed-sowing has been producing a harvest which you will not care to reap. *7LtMs, Lt 9, 1892, par. 46*

You are both in danger of receiving an education under a terrible teacher, even no less a personage than his satanic majesty. All this envy, jealousy, and evil surmising, is a hellish shadow by which Satan seeks to intercept your views of the character of Christ, so that by beholding the evil you may be fully changed into its likeness. *7LtMs, Lt 9, 1892, par. 47*

Of all the gifts with which men are endowed, none is more influential than the power of speech. It is with the tongue that we express our thanks to God, and with the tongue we make known the wonders of His grace. The ten commandments are given us as a standard of righteousness, and when the law is treasured in the heart, our speech will give evidence of the fact. Two of the commandments, one in each table, relate to sins of the tongue. The second commandment forbids all irreverence towards God, the ninth all uncharitable speech against our neighbor. *7LtMs, Lt 9, 1892, par. 48*

So positive is the connection between the words and the condition of the heart, that the character is determined by the words. It is declared that our words will judge us in the last day. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." *[Matthew 12:35-37.]7LtMs, Lt 9, 1892, par. 49*

The principles of the law are an expression of the character of God, and it is not enough for us to acknowledge the authority of the law.

God expects us to fulfil its requirements. "For not the hearers of the law are just before God, but the doers of the law shall be justified. ... Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ... But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [*Romans 2:13, 17-21, 29.*]7LtMs, Lt 9, 1892, par. 50

The government of the tongue is closely bound up with personal religion and the wonderful mysterious influence we exert for good or for evil. I have been shown that every true worker for God must guard against the spirit of careless and irreverent criticism. Whoever forms the habit of speaking carelessly and irreverently of the Lord's messengers and criticizing their manners and the messages they bear, is in danger of losing respect for the servants of God and placing their message on a level with common things. I warn you off this ground.7LtMs, Lt 9, 1892, par. 51

The license given to the tongue causes more mischief than we can comprehend. To speak evil of God's messengers, because of some fancy or impression of our own unfavorable to them, is a sin. And the evil reacts upon ourselves. Not only are we forming the habit of rash and exaggerated speech, but by our words, feelings are created in our own hearts as exaggerated and unreal as the words themselves.7LtMs, Lt 9, 1892, par. 52

Men who possess firm determination and considerable self-confidence are greatly influenced by their own words; actions follow the words. While our thoughts prompt the tongue to utterance, our words influence our thoughts. Thus when we indulge in jealousy and evil surmisings, however unjust these feelings may be, every time they are expressed they react on the mind, and repetition makes us believe them to be true, when in many cases they spring wholly from the suggestions of Satan. Thus many have created a

rock of offense for themselves by their own words in regard to souls for whom Christ has died. *7LtMs, Lt 9, 1892, par. 53*

Slander covers more ground than we suppose. The command, "Thou shalt not bear false witness" [*Exodus 20:16*], means very much more than we realize. False witness is borne again and again in flippant speech concerning even the workers whom God has sent. The seeds of envy, of evil thinking and evil speaking, germinate and produce a harvest of their kind, to be garnered by the one who planted the seed. "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] *7LtMs, Lt 9, 1892, par. 54*

While our words thus react upon ourselves, they have even a more powerful influence upon others. We may by careless words sow seeds of doubt, distrust, and suspicion which may never be uprooted from the mind. A dying man once said, "Gather up my influence, and bury it with me." Impossible! One's influence will live after he is dead and will reproduce itself a thousand-fold. As Christians we must see these things in an altogether different light from that in which we have hitherto regarded them. We must cease to think evil and speak evil of our brethren and sisters, for it is in little things that Satan's wedges are introduced to separate brethren. *7LtMs, Lt 9, 1892, par. 55*

How often words are spoken without due consideration of their effect. As the result, passion is excited, revengeful feelings cherished, angry words spoken, and threatenings uttered. Often the matter does not end until the very worst passions of the heart are kindled. The mischief wrought by the tongue has destroyed influence, broken hearts, and blasted lives. The inconsistent expressions of professed Christians, even a thoughtless, hasty word, has been a seed sown, to bear its evil fruit for time and for eternity. Souls have been lost as the result. God alone can discern the extent of the harm done by evil thoughts and words. *7LtMs, Lt 9, 1892, par. 56*

We should weigh well the influence of our words before giving them utterance. If the heart is open to learn of Jesus who is meek and lowly, we shall be unobtrusive, we shall be careful of others feelings, and our words will be modest and kind. "I say, through the

grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith. ... Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [*Romans 12:3, 9, 10.*]7LtMs, Lt 9, 1892, par. 57

I wish to speak decidedly on this one point, that you may not forget the words the Lord has given me for you. When you feel hurt because you think that you are not appreciated, and you draw away from your brethren and sisters, and instead of manifesting warmth of affection and friendship, you are as cold as an iceberg, how does Heaven look upon this picture? Has the Lord made either of you a judge in regard to your brethren? No. Has He given you spiritual power to discern the secret springs of action? Has He placed in your finite hands the scales with which to weigh moral worth? No, He has not done this.7LtMs, Lt 9, 1892, par. 58

You have enclosed yourselves in the walls of your self-righteousness, and thus you have shut yourselves away from your brethren. Read the message to the Laodicean church. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." [*Revelation 3:15-18.*]7LtMs, Lt 9, 1892, par. 59

Look, O look, upon the cross of Calvary. Have you by your sins helped to place Christ upon that cross, and will you try to measure the exact degree of your sins in comparison with those of others? Can you climb upon the judgment seat and bring one criticism against another and not meet the condemnation of Him who has said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall

be measured to you again.” [*Matthew 7:1, 2.*]7LtMs, Lt 9, 1892, par. 60

While watching intently to remove the mote from the eye of your neighbor, you may have a beam in your own eye. Christ your Redeemer has said, “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.” [*Verse 5.*] How little we understand of the evil lurking in our own hearts and the danger of losing our souls because of our own defects of character. Deceiving ourselves, we miss the path cast up for the ransomed of the Lord to walk in.7LtMs, Lt 9, 1892, par. 61

Hear what the Lord said to Samuel concerning Eliab, whom the prophet would have anointed as king: “Look not on his countenance or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” [*1 Samuel 16:7.*]7LtMs, Lt 9, 1892, par. 62

Some of the very ones you feel unhappy toward may be much nearer the kingdom of heaven than yourselves. They may not be perfect; neither are you perfect. Their ways may not please you, and your ways do not please them; because you hold yourself aloof from them, having no love, and hardly manifesting courtesy.7LtMs, Lt 9, 1892, par. 63

Please read (*John 17*) carefully with humble hearts, and try to take it all in in the fullest sense. Christ pleads for His disciples, “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.” [*Verses 21-23.*] Is it possible that this can be? Yes, it is true that the Lord will love all who believe in Jesus as He loves His Son, because He gives them His glory. And what is His glory? His own character.7LtMs, Lt 9, 1892, par. 64

A positive duty rests upon you to fulfil the prayer of Christ. The

church members who through faith and repentance are serving God are very dear to the heart of Jesus. On one occasion our Saviour said, “Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” [*Matthew 12:50.*] If Christ holds them in this close relationship—and He gave His own life to bring them into this relationship—how must He regard the remarks you have accustomed yourselves to make concerning these, His kindred, and the feelings you have cherished toward them? Do these brethren and sisters not belong to the royal family? And can the world’s Redeemer be pleased with your criticisms and comparisons?⁷*LtMs, Lt 9, 1892, par. 65*

The apostle Paul says, “We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.” “But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.” [*2 Corinthians 10:12, 17, 18.*]⁷*LtMs, Lt 9, 1892, par. 66*

Will you, my dear respected brother and sister, consider that there is a Witness by your side on all occasions? When you injure the reputation of any one of the church of God by your evil surmisings and evil speaking, you are wounding Christ afresh and putting Him to open shame. How have you esteemed your Redeemer, who gave His life for you, when you speak envious words against Him in the person of His saints whom He claims and honors?⁷*LtMs, Lt 9, 1892, par. 67*

When you think you see things in others that are not right, instead of afflicting your soul and allowing your mind to dwell upon these things, and your lips to repeat them to others, leave them with the Lord. Christ has died for the sins of the world; He has not made either of you sin bearers. As He has Himself borne the sins of the whole world in His own body on the cross of Calvary, making a full and complete offering for the transgressions of fallen humanity, He has not laid upon any finite being the sins of another.⁷*LtMs, Lt 9, 1892, par. 68*

Although Noah, Job, and Daniel, were in the land, they could save

neither son nor daughter, but only deliver their own souls by their own righteousness. Bro. Hare, as you criticize others, you feel that your brethren criticize you, and as you are not in union with them, you would rather go to a field of labor alone, where you could work in your own way and have no one to criticize or counsel you. But this cannot be; for you have much to learn to regard to the true methods of labor. *7LtMs, Lt 9, 1892, par. 69*

You have an unyielding, stubborn disposition; and when you have entered upon any course of action, right or wrong, you do not appreciate counsel. You think you know all about the matter, when you are liable to be wrong. You pursue your own course as one fully competent to judge, when if you would receive counsel, it would be much better for yourself and all connected with you. You have marred the work of God, and will continue to do this if you go forward according to your independent judgment. *7LtMs, Lt 9, 1892, par. 70*

“We, being many, are one body in Christ Jesus, and every one members one of another.” [*Romans 12:5.*] How are you to teach this grandest of lessons, unity and love for one another, if you do not bring these precious graces into your practical life? How can you expect the Lord to give you freedom and His Holy Spirit, when you are neglecting the plainest teachings of Christ? *7LtMs, Lt 9, 1892, par. 71*

I warn you to root out every fiber of the root of bitterness, and make the lessons of Christ your daily study and practice. You have a desire to stand first; well, Christ declares that those who humble themselves shall be great in the kingdom of heaven, and those who exalt themselves shall be abased. [*Matthew 23:12.*] “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.*] *7LtMs, Lt 9, 1892, par. 72*

Jesus bids 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.” [Matthew 11:28, 29.] You are foolishly weak in some things; but when you learn the lessons which Christ has invited you to learn, you will obtain an experience of the highest value to you both. *7LtMs, Lt 9, 1892, par. 73*

You both need the converting power of God upon your hearts, that you may work from a different standpoint and in different lines. My sister, you need the heavenly anointing, for you are your husband’s inspiration. God grant that the eyes of you both may be opened, that you may discern all things in their true light. *7LtMs, Lt 9, 1892, par. 74*

There is a work which we must do if we would be prepared for the day of God. The Lord bids us, “Gather yourselves together, ... before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” [Zephaniah 2:1-3.] Now in probationary time is our opportunity to humble our hearts before God and receive His righteousness. *7LtMs, Lt 9, 1892, par. 75*

My brother and sister, could you read the record of your life through the words as it stands in the books of heaven, you would humble your souls before God, and cry, “Blot it out of thy book; forgive my transgressions, my self-esteem, my judging my brethren, my extolling myself.” Sr. Hare, your influence has been an injury to your husband, in leading him to draw away from his brethren. He would better cling to Jesus, and you would better cling to Jesus, and then the unity for which Christ prayed will exist between you and your brethren. *7LtMs, Lt 9, 1892, par. 76*

While Jesus is knocking at the door of the heart, make thorough work of repentance. Take back what you have spoken against your brethren. Confess and forsake your evil speaking, and turn to the Lord with heartfelt contrition. Let the education you have received be unlearned as soon as possible. “Walk while you have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.” [John 12:35.] *7LtMs, Lt 9, 1892, par.*

Do not rest till you have surrendered to Christ, soul and body and spirit. When you consecrate yourselves to Him, and abide in His love, you will be transformed in character. When your life is hid with Christ in God, your selfishness will disappear; your heart will not then entertain pride or pettish, perverse feelings. Then you will not be so easily hurt; you will endure as seeing Him who is invisible. The view of Christ will so attract and absorb your mind that you cannot fix your eyes upon any of these disagreeable things and manufacture burdens for your soul. Will you, for your soul's good think of Jesus? Will you love Him with your whole heart and mind? Will you bring to God an offering in righteousness?*7LtMs, Lt 9, 1892, par. 78*

When we are connected with Christ by faith, we can no longer be fitful and selfish and exacting. We shall view our fellowmen in a new light. The love of Christ flowing into the heart makes men kind and sympathetic and loving toward all. They have a different type of character, a Christlikeness, a heart glowing with love, because they are receiving the healing beams of the Sun of Righteousness. God is taking away their sins. It is He, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." [*Psalm 103:3, 4.*]*7LtMs, Lt 9, 1892, par. 79*

The question is asked by the prophet Micah, "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.*]*7LtMs, Lt 9, 1892, par. 80*

The graces of the Spirit require constant cultivation. Love, joy, peace, meekness, pity, sympathy, hope, and gratitude, springing up in the heart, will flow from the lips, strengthening and healing like the balm of Gilead. By educating the tongue, and encouraging the

utterances from the heart where the love of Jesus is abiding, we may be as a well of water springing up into everlasting life. As we encourage the expression of love, sympathy, and tenderness, these precious attributes will increase and strengthen. But many regard such expressions as an evidence of weakness of character; so they keep a rigid guard over themselves, repressing the utterance of kindly, Christlike sympathy, and thus the affections wither and the heart becomes desolate and cold.*7LtMs, Lt 9, 1892, par. 81*

Do not fall into this error. Be natural, be simple, not overstraining on any point. Do not, because you feel like it, allow a disrespectful word, or a sour word, to escape your lips. The principle of love enjoined by our Lord toward all men should find free expression in kind, affectionate words to all, and especially in the home. This is the education you need.*7LtMs, Lt 9, 1892, par. 82*

Bro. Hare, let not the hearts of those connected with you starve for the want of kindly words. Speak in simplicity that which is often in your heart, but which you think it a weakness to express. Cultivate love; be not inclined to call it softness and weakness, and show the rough side of your character. Reveal Christ's courtesy and kindness; show that you have not a hard heart, but a tender, sympathetic nature, like that of our Saviour.*7LtMs, Lt 9, 1892, par. 83*

And cultivate cheerfulness, let it take the place of depression. You cannot adorn the doctrine of Christ our Saviour unless you do this. And how can you adorn the truth better or glorify God more than by keeping cheerful, talking faith, hope, and courage, witnessing to the peace and joy that the Holy Spirit will freely impart? This is the beauty of holiness, the highest eloquence in language and in life. Let cheerfulness be manifested in the very tones of the voice.*7LtMs, Lt 9, 1892, par. 84*

You need not be sad, repining, depressed, for there is a heaven of blessing for you if you will obey God from the heart, heeding all His instructions. Do not at any time act as though you had no hope. Be joyful in God. Cultivate sunniness of temper. Let the Sun of Righteousness shine into the chambers of the mind, and into the soul temple. Open the door of the heart and invite Jesus to abide

with you, and you will receive help. *7LtMs, Lt 9, 1892, par. 85*

You have relied too much on your finite sufficiency; now take hold of the Mighty One as you have never done before. You must both fall on the Rock and be broken. If there be any good you can report of another, speak it and act it. Never indulge a murmuring, faultfinding spirit. Rejoice not in iniquity, but rejoice in the truth. Make it a business to educate your tongue to speak pleasant words. *7LtMs, Lt 9, 1892, par. 86*

“Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.” [*Proverbs 27:2.*] “Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” [*Romans 12:16.*] See *1 Peter 5:5-9; Romans 15:1-7.* Will you, dear children, consider these plain instructions? Will you strive to overcome hereditary and cultivated faults of character in yourselves? Will you draw nigh to your brethren, respect them, love them, cultivating confidence rather than suspicion? *7LtMs, Lt 9, 1892, par. 87*

Let your own souls be warmed and invigorated by the truth as it is in Jesus, refreshed by the dews of divine grace, and you will, like precious buds, expand, and send forth fragrance as the flowers of God: that atmosphere that surrounds your souls will be filled with perfume. *7LtMs, Lt 9, 1892, par. 88*

I have not dared to suppress the message I have received from God for you. You may think it is of a character to discourage you; not so, it is to give you hope and courage, to increase your faith and confidence in God. “The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.” [*Deuteronomy 6:24, 25.*] *7LtMs, Lt 9, 1892, par. 89*

Now having the evidence that God cares for you, put on the whole armor of God. “Be strong in the Lord, and in the power of his might ... For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore

take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.” [*Ephesians 6:10, 12, 13.*] See *Philippians 4:4-8; 1 Peter 1:13-22; 2:1.*7LtMs, Lt 9, 1892, par. 90

I leave these words with you. Consider them not as the words of Sr. White, but the words of God addressed to you, that you may see yourselves in a different light, and that you may both be God’s workmen, because you are learning the lessons from Him. See *Ephesians 1:15-19.* The Master would have you work as Christ worked, that your efficiency may be of God and not of self. This is the will of God, even your sanctification.7LtMs, Lt 9, 1892, par. 91

I have some things to write to you in reference to your government of your child, but I cannot do this now, will attend to it as soon as I can.7LtMs, Lt 9, 1892, par. 92

In much love and deep interest that you should make a success of perfecting Christian character, I remain your true friend and sister in Christ Jesus.7LtMs, Lt 9, 1892, par. 93

Lt 10, 1892

Haskell, S. N.

Preston, Melbourne, Australia

April 6, 1892

See variant *Lt 10a, 1892*. Portions of this letter are published in *4Bio 35, 38*.

Dear Brother:

The coming of the mail is a great event with us. Last month we saw by the papers that the steamer reached Auckland two days earlier than usual, and we expected to receive the mail Wednesday or Thursday; but, on account of a stormy passage from Auckland, the boat was delayed and we did not receive our mail until Sabbath. Some letters we did not read until about ten o'clock in the evening, because they were held for additional postage. But we were so glad to hear from the other side of the broad waters. If our friends only knew how precious are words from them, I think we should receive more communications. But it is a little amusing that nearly all our correspondents assume that others have written all particulars. I thank you for your full letters and that you do not disappoint my expectations. *7LtMs, Lt 10, 1892, par. 1*

I was surprised at the check which your letter contained. I am surprised still, the more I think of it, for it seems to me you need this. Our expenses have been quite large and yet our rooms look as if we were campers. I cannot see the wisdom of investing much money in furniture and carpets when we shall remain in this country so short a time and when money is so scarce. We have purchased only second hand furniture, and for that we paid more than we would have to pay for first class in America, but we bought only what we must have. The money you sent I will reserve for the purpose of getting out my books. I will thankfully accept the loan of it and will pay you for the use of it, if you will let me know when you need it. *7LtMs, Lt 10, 1892, par. 2*

Willie is now in New Zealand attending the conference, and I am left

behind. I am unable to move hands or limbs without pain. My arms are so painful, the writing I have done for the last few months has been in constant suffering. For the last two weeks my arms have been more helpless, and I may be compelled to lay down my pen until the Lord in His mercy sees fit to restore me. I am worn out for want of sleep and nature refuses to be cheated longer; I fall asleep in my chair, fall asleep while trying to write. I have felt very much depressed at times over this condition of things, but then the Lord comforts and blesses me.*7LtMs, Lt 10, 1892, par. 3*

I manage to speak Sabbaths. Stephen Belden and Byron, or some other brother, is at hand when my carriage drives up to the hall, and one on each side helps me to the hall and up the steps onto the platform to my chair. I have spoken seven times in this fashion; it is quite a humiliation to me, but the Lord does give me words for the people. I am blessed myself and the congregation is blessed. I spoke last Sunday afternoon to our sisters on dress reform. We had a good attendance and I hope the words spoken will enlighten some befogged minds.*7LtMs, Lt 10, 1892, par. 4*

I tell you, Brother Haskell, we need some able, responsible men here. Should the truth be attacked, we need an apt, skillful, devoted man of piety, trusting alone in Jesus, to defend it. You speak of Elder Corliss. I had thought many times I wish he was here to push things, for they need pushing. But there are drawbacks to this proposition.*7LtMs, Lt 10, 1892, par. 5*

We are looking forward with anxious expectation to the coming of Brother and Sister Rousseau and whoever shall accompany them. But little has been done to extend the truth here in Melbourne. Oh, what a vast number of people who have never been warned, and until there is a company of workers instructed to labor, not in a fitful manner, but after Christ's order, who will not fail nor be discouraged, but little can be done here. But very little has been done in the educating and training of workers for the reason that there are not the right kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America while there is such a destitution of the right kind of labor here in this large field? Where are God's missionaries? Where are the men who will go without the

camp and bear the reproach which Jesus has borne for them? If families should come and settle in the churches, persons that are devoted Christians, who have the knowledge of the truth, they could accomplish a good work though they should never preach a discourse.*7LtMs, Lt 10, 1892, par. 6*

We found the brethren here anxious to send forth as licentiates and ministers young men who could not, by precept and example, teach the precious principles of truth as they should be taught. They had not a sacred sense of the truth themselves. We hope and pray that instruction of a divine character may come to this people, that those who shall accept the responsibility of becoming teachers may not be novices in understanding the Scripture or in piety and devotion. We have been cursed with deficiencies in this respect through our churches, and the standard of truth is left to trail in the dust. Thank the Lord that efforts are being made for the training of our missionaries, that schools or institutes are established for the education of ministers. The great work demands this. Opposition of every sort will have to be met now in a more decided manner than ever before.*7LtMs, Lt 10, 1892, par. 7*

There is home missionary work to be done and we hear the plea, So long as there is so much wickedness and such need of labor in our own country why manifest such zeal for foreign countries? I answer, Our field is the world. Wickedness abounds to an alarming extent everywhere. The Saviour directed His disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria and unto the uttermost parts of the earth. Only a small proportion of the people accepted the gospel. But the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." [*Acts 1:8.*] Those who do not follow their own will and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them.*7LtMs, Lt 10, 1892, par. 8*

Although thousands at home shall neglect this great salvation and prove themselves unworthy of eternal life, let zealous efforts be put

forth for those who are in the midnight darkness of heathenism. God will speak to the unenlightened. This light is to shine amid the moral darkness. "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." [Acts 13:47.] While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? *7LtMs, Lt 10, 1892, par. 9*

How much more is needed, how much wise, well-planned effort, to send the truth by publications and the living preacher. Many, we are happy to say, are doing much, opening new fields, and broadening the work everywhere; but there are many ways in which we can personally do much more than we have done by practicing self-denial, living not to please ourselves. Every soul who has accepted the truth should make personal efforts for the salvation of friends and relatives and neighbors. Individual cases should be presented as subjects of our prayers to our heavenly Father. Let us imitate the life of Christ. *7LtMs, Lt 10, 1892, par. 10*

How much means is spent for things that are merely idols, things that engross the thoughts and affections, little ornaments that require attention to be kept free from dust and placed in order. The moments spent in arranging these little idols might be employed in speaking a word in season to some soul, awaking an interest to inquire, What shall I do to be saved? These little things take the time that should be devoted to prayer, seeking the Lord and grasping by faith the promises. How decided are these words, "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 called you out of darkness into his marvelous light." [1 Peter 2:9.] There is a joyous tide of spiritual health that comes from these souls who have Jesus formed within. Now, if we should have a testimony in regard to the much money needlessly expended for ornaments and picture making, a large revenue would flow in by many rivulets to swell the riches of the treasury. *7LtMs, Lt 10, 1892, par. 11*

When I see how much might be done in such countries as I am now in, my heart burns within me to show those who profess to be children of God how much money is wasted upon dress, on

expensive furniture, on selfish pleasures, in excursions merely for selfish gratification. All this is embezzling the Lord's goods, using to please self means which is wholly His and which should be devoted to His service. Souls are perishing right within the shadow of our own doors, and in foreign countries, because the money that God purposed should carry the light to others did not flow into His treasury; because those who professed the truth did not love the truth and bring it into the inner sanctuary of their souls, bringing every thought into captivity to Jesus Christ. Souls professing godliness are as destitute of the love of Christ in the heart as the veriest sinner.*7LtMs, Lt 10, 1892, par. 12*

We want missionaries who will venture to lift the standard of truth in the cities and in the highways of Australia and New Zealand. It needs families who are not self-centered; it needs those who can work in different capacities and who will not faint at the prospect of self-denial, who will work anywhere, take up the work right at hand and do it as for Jesus, and then reach forward for other lines of work.*7LtMs, Lt 10, 1892, par. 13*

I never wish to see a new country furnished with such inefficient workers as, with few exceptions, are here in this country. New Zealand must be looked after. Ministerial labor is needed there; the churches need a shepherd who feels the burden of caring for the flock of God, one who can say by precept and example, "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. ... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." [*1 Corinthians 4:5, 6, 10, 11.*] The truth we have accepted is exceeding precious, fully able to make us wise workers with Christ. It refines, purifies, elevates, and ennobles the receiver, cutting away the fleshly lusts, and its gracious influence, filling the soul, brings every thought into captivity to the obedience of Christ.*7LtMs, Lt 10, 1892, par. 14*

Again I ask, Where are God's servants? Where are the missionaries for God? We want converted men and women in this

country. I am encompassed with infirmities and cannot do much, but be assured I will do all in my power.*7LtMs, Lt 10, 1892, par. 15*

Elder Grant is here in Melbourne; but should he make a raid against our people, there are no laborers in this country, unless a miracle were wrought upon them, who could honor the Lord any better than by keeping out of all controversy. The Lord has been put to open shame by some who have tried to meet the sharp opponents. Was it because, in their inefficiency, they felt self-sufficient and the Lord could give them no victory? I do not know as these opponents should be met at all. Perhaps it is best to go right along, saying nothing that can be interpreted as a challenge, and labor humbly, with contrite hearts, leaving this work for the Lord to manage.*7LtMs, Lt 10, 1892, par. 16*

We need a deeper work of grace in our own hearts. As a people keeping the commandments of God, we are to be separate and distinct from the world. We are joined to the Lord by an everlasting covenant, engaged to live for Him and none else. Jesus is to be our all and in all. But is there not a seeking after pleasure and strange vanities? Have we not left the cool snow waters of Lebanon to drink of the turbid streams of the valleys? Have we not forfeited the exalted privileges which have bound us to God in a peculiar sense as His chosen, in whom He delights?*7LtMs, Lt 10, 1892, par. 17*

My heart is yearning for the people of God to awaken and to see how the work has been hindered, even in this country, by want of brotherly love. Envy and jealousy and self-uplifting will drive Jesus from the heart. It is best for God's people to be doers of His words, to educate and train their souls to love one another, to put away their criticisms, to be kindly affectioned one toward another, to be free from the least taint of jealousy. Evil surmising has cursed the church long enough. We want now to let the tender, pitying love of Jesus into our hearts, and let mercy and compassion abide with us.*7LtMs, Lt 10, 1892, par. 18*

How quickly self is touched, how quick men are to imagine that they are slighted. Now, hearts filled with the love of Jesus will not feel thus. They are reaching for the completeness in Christ Jesus. They will have confidence in their brethren. They will often bow in prayer

with them. They will plead the promise, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." [Matthew 18:19.] They can cling to that promise; their hearts need just this kind of discipline in order to blend together. But if Satan is allowed to come in between brother and brother, there is weakness and not strength. Shall we not labor most decidedly for unity, for love? *7LtMs, Lt 10, 1892, par. 19*

Considering our advantages, in that the light of truth has so long been shining upon us, we are under condemnation because our works and character have not corresponded to the truth. We shall be judged by the light given us. Is it not time in this our day to come out of the cave and stand with God and hear what the Lord will say unto us? Is it not now high time that we sought with all our capabilities to answer the prayer of Christ that His disciples may be one as He is one with the Father? Let us press this upon our own souls, let us urge it upon the church. *7LtMs, Lt 10, 1892, par. 20*

I am alarmed as I see the self-sufficient, independent atoms that compose our churches. The voice from heaven that I have heard for the last forty years has been, "Press together, press together. Be one with Christ as Christ was one with the Father." Shall we better not heed that voice? In unity there is strength; in division there is weakness. I want our people to see the sinfulness of their lack of tenderness and affection for one another. I want them to be sensitive on this subject and to realize that they are on trial; God is proving them to see if they can become members of His family in heaven. If they do not love one another in this life, they will not be prepared to exercise love in the future immortal life. Now, just now, is our fitting-up time; will we improve it? If we love Jesus we shall love those for whom He has died; and when this love pervades the church we shall see scores of laborers, missionaries, going to those countries where their help, their experience, is so much needed. *7LtMs, Lt 10, 1892, par. 21*

What more can I say? My heart is filled to overflowing. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will lighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate

the most precious privileges that are brought within our reach? Shall we go on in our own weakness? Will we walk in the sparks of our own kindling? The Lord means that these privileges and opportunities shall do a special work for us. Will we walk in the light? Will we flash this light upon the pathway of others? How long shall we disappoint Jesus by a cold, half-hearted life destitute of love? Must the candlestick be removed out of its place? Christ declares it will be, unless we “repent and do our first works.” [Revelation 2:5.] Who is making the efforts demanded to meet this warning? What are we doing for a world lying in wickedness? What excuse can we offer to God for this gross negligence? *7LtMs, Lt 10, 1892, par. 22*

O, I beseech the people of God who shall hear these lines read to work for the Master wherever they can. Try to enlighten souls. Try to show them the truth. Your own heart must be in the love of God, then angels will be round about you. How will you answer Jesus, the Judge of the living and the dead, when He shall ask why you did not give the light He had given you to other souls just as precious as your own? How could you meet them day after day, let them go and come, and yet not open your lips to tell them of the riches of the grace of Christ? Will their blood not be charged to you for this sinful neglect? *7LtMs, Lt 10, 1892, par. 23*

Brother Haskell, I present this to you that you may present it to others. O that the Lord would convert and convict souls, that the light now shining may not be removed from us because we do not walk in the light and lead others out of darkness. I feel intensely over this deadness and paralysis of God’s people. I beg of them to rest not until their souls shall be all aglow with the bright beams of the Sun of Righteousness. Those who make no use of the light which they have will not only fail to receive greater light, but they will lose that which now shines upon them. Like Capernaum they have been exalted to heaven in point of privilege; unless they respond to the light they will be left in complete darkness and will not know at what they stumble. *7LtMs, Lt 10, 1892, par. 24*

I tell you, God is testing us now, just now. The whole earth is to be lightened with the glory of God. That light is shining now, and how hard it has been for proud hearts to accept of Jesus as their

personal Saviour; how hard to get out of the rut of a legal religion; how hard for them to grasp the rich, free gift of Christ. Those who have not accepted this offering will not understand anything in regard to that light which fills the whole earth with its glory. Let every heart now seek the Lord. Let self be crucified, for rich and glorious blessings are awaiting all who shall maintain contrition of soul. With them Jesus can abide; they will let nothing interpose between their souls and God.*7LtMs, Lt 10, 1892, par. 25*

I long, O so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, earnest faith and hope which is proportionate to the value of the object they are in pursuit of. Life, eternal life, is worth a persevering, untiring, lifelong effort. Never be weary in well doing; never be discouraged. Jesus lives; Jesus pleads for us; Jesus will not leave us, not a moment, if we will only commit the keeping of our souls to Him. Be of good courage in the Lord. Look up, ever look up, and behold Him who is your eternal reward.*7LtMs, Lt 10, 1892, par. 26*

Lt 10a, 1892

Haskell, S. N.

[Preston, Melbourne, Australia]

[April 6, 1892]

Variant of *Lt 10, 1892*. Portions of this letter are published in *Ev* 344-345; *1MR* 16; *6MR* 376-377.

[S. N. Haskell:]*7LtMs, Lt 10a, 1892, par. 1*

Oh, what a vast number of people have never been warned! And until there is a company of workers instructed to labor, not in a fitful manner but after Christ's order, who will not fail or be discouraged, but little can be done here. But very little has been done in the educating and training of workers, for the reason there are not the kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of labor here in this large field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them? If families should come and settle in the churches, persons that are devoted Christians, who have a knowledge of the truth, they could accomplish a good work though they never preached a sermon.*7LtMs, Lt 10a, 1892, par. 2*

Thank the Lord that efforts are being made for the training of our missionaries, that schools and institutions have been established for the education of ministers and our people. The great work demands this. Opposition of every sort will have to be met now in a more decided manner than ever before.*7LtMs, Lt 10a, 1892, par. 3*

There is home missionary work that is to be done, and we hear the plea, So long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, Our field is the world. Wickedness abounds to an alarming extent everywhere. The Saviour directed His disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria,

and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrine; but the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." [Acts 1:8.] Those who will not follow their own will and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them. *7LtMs, Lt 10a, 1892, par. 4*

Although thousands at home neglect this great salvation and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight of darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." [Acts 13:47.] While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? *7LtMs, Lt 10a, 1892, par. 5*

How much more is needed! How much wise, well planned effort to send the truth by publications and the living preacher! Many, we are happy to say, are doing much, opening new fields and broadening the work everywhere. But there are many ways in which we can personally do much more than we have done, by practicing self-denial, living not to please ourselves. Every soul who has accepted this truth should make personal efforts for the salvation of friends and relatives and neighbors. Individual cases should be presented as subjects of our prayers to our heavenly Father. Let us imitate the life of Christ. *7LtMs, Lt 10a, 1892, par. 6*

How much means are spent for things that are mere idols. Things that engross the thoughts and affections, little ornaments that require attention to be kept free from dust and placed in order. The moments spent in arranging these little idols might be spent in speaking a word in season to some soul, awakening an interest to inquire, "What shall I do to be saved?" [Acts 16:30.] These little things take the time that should be devoted to prayer, seeking the Lord, and grasping by faith the promises. How decided are these words, "But ye are a chosen generation, a royal priesthood, an holy

nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvelous light.” [1 *Peter* 2:9.] There is a joyous tide of spiritual health that comes from these souls who have Jesus formed within.⁷*LtMs, Lt 10a, 1892, par. 7*

Now, if we should have a testimony in regard to money needlessly expended for ornaments and picture making, a large revenue would flow in to swell the riches of the treasury. When I see how much might be done in such countries as I am now in, my heart burns within me to show to those who profess to be the children of God how much money they are wasting on dress, on expensive furniture, or selfish pleasures, in excursions merely for selfish gratifications. All this is embezzling the Lord’s goods, using to please self that means that is wholly His, and which should be devoted to His service.⁷*LtMs, Lt 10a, 1892, par. 8*

Souls are perishing right within the shadows of our own doors, and in foreign countries, because the money that God purposed to carry the light to others did not flow into His treasury, because those who profess the truth did not love the truth and bring it into the inner sanctuary of their soul, bringing every thought into captivity to Jesus Christ. So many professing godliness are as destitute of the love of Christ in the heart as the veriest sinner.⁷*LtMs, Lt 10a, 1892, par. 9*

We want missionaries who will venture to lift the standard of truth in the cities and in the highways of Australia and New Zealand. It needs families who are not self-centered. It needs those who can work in different capacities and who will not faint at the prospect of self-denial, who will work anywhere, take up the work right at hand and work for Jesus anywhere, and then reach forward to other lines of work.⁷*LtMs, Lt 10a, 1892, par. 10*

I never wish to see a country furnished with such inefficient workers as, with a few exceptions, are here in this country. New Zealand must be looked after; ministerial labor is needed there; the churches need laborers who will feel the burden of caring for the flock of God, those who can say by precept and example, “We preach not ourselves, but Jesus Christ 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. ... Always bearing in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal flesh.” [1 *Corinthians* 4:5, 6, 10, 11.]*7LtMs, Lt 10a, 1892, par. 11*

The truth we have accepted is exceedingly precious, fully able to make us wise workers with Christ. It refines, elevates, and purifies the receiver, cutting away the fleshly lusts, and its glorious influence filling the soul brings every thought into captivity to the obedience of Christ. Again I ask where are God’s servants? Where are the missionaries for God? We want converted men and women in this country. I am encompassed with infirmities and cannot do much, but be assured that I will do all in my power.*7LtMs, Lt 10a, 1892, par. 12*

Elder Grant is here in Melbourne, and should he make a raid against our people, there are no laborers in this country, unless a miracle were wrought, who could honor the Lord any better than by keeping out of all controversy. The Lord has been put to open shame by some who have tried to meet the sharp opponents. Was it because of their inefficiency? They felt self-sufficient, and the Lord could give them no victory. I do not know as these opponents should be met at all. Perhaps it is best to go right along, saying nothing that can be interpreted as a challenge, and labor humbly with contrite hearts, leaving this work with the Lord to manage.*7LtMs, Lt 10a, 1892, par. 13*

We need a deeper work of grace in our own hearts, as a people keeping the commandments of God; we are to be separate and distinct from the world. We are joined to the Lord by an everlasting covenant, engaged to live for Him and none else. Jesus is to be our all and in all. But is there not a seeking after pleasure and strange vanity? Have we not left the cool snow waters of Lebanon to drink of the turbid streams of the valley? Have we not forfeited the exalted privileges which have bound us to God in a peculiar sense as His chosen in whom He delighted? My heart is yearning for the people of God to awaken and to see how the work has been hindered, even in this country, by want of brotherly love.*7LtMs, Lt 10a, 1892, par. 14*

Envy and jealousy and self-uplifting will drive Jesus from the heart. It is best for God's people to be doers of the Word, to educate and train their souls to love one another, to put away their criticisms, to be kindly affectioned one toward another, to be free from the least taint of jealousy. Evil-surmising has cursed the church long enough. We want now to let the pitying love of Jesus into our hearts, and let mercy and compassion abide with us. *7LtMs, Lt 10a, 1892, par. 15*

How quickly self is touched! How quick men are to imagine they are slighted, and they think evil. Hearts filled with the love of Jesus will not do this, for they are reaching for the completeness in Christ Jesus. They will have confidence in their brethren. They will often bow in prayer with them. This is a privilege not appreciated by many. They will plead the promise, "I say unto you that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them by my Father which is in heaven." [*Matthew 18:19.*] They can cling to that promise; their hearts need just this kind of discipline in order to blend together. But if Satan is allowed to come in between brother and brother, there is weakness and no strength. *7LtMs, Lt 10a, 1892, par. 16*

Shall we not labor most decidedly for unity and love, considering our advantages in the delightful words spoken by Christ in *John 17:21-23*?—"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." This truth has long been shining upon us. We are under condemnation because our works and character have not corresponded with the truth. *7LtMs, Lt 10a, 1892, par. 17*

We shall be judged by the light given us. Is it not time in this our day to come out of the cave and stand with God, and hear what the Lord will say to us? Is it not now high time that we sought with all our capabilities to answer the prayer of Christ that His disciples may be one as He is one with the Father? Let us press this upon our own souls; let us urge it upon the church. I am alarmed as I see the

self-sufficient independence of our churches. The message that I have heard for the last forty years has been, "Press together, press together." Had we better not heed that message? In unity there is strength. In division there is weakness.*7LtMs, Lt 10a, 1892, par. 18*

I want our people to see the sinfulness of a lack of tenderness and affection and respect and love for one another. I want them to realize that they are on trial; God is proving them to see if they can become members of His family in heaven. If they do not love one another in this life, they will not be prepared to exercise love in the future immortal life. Now, just now, is our fitting-up time; will we improve it? If we love Jesus we shall love those for whom He died. And just as surely, when this love pervades the church, we shall see scores of laborers, missionaries imbued with the love of Jesus and with love for the souls for whom He died, going to those countries where their help and their experience is so much needed.*7LtMs, Lt 10a, 1892, par. 19*

What more can I say? My heart is filled to overflowing with the longing I have for souls and that all shall enter the work to take hold of it aright. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will enlighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own spirit and weakness? Shall we walk in the sparks of our own kindling? The Lord means that these privileges and opportunities shall do a special work for us, and [that] receiving light [we should] diffuse light. Will we walk in the light? Will we let this light flash upon the pathway of others? How long shall we disappoint Jesus by a cold, half-hearted life destitute of love? Must the candlestick be removed out of its place? Christ declares it will be unless we "repent and do our first works." [*Revelation 2:5.*] Who is making the efforts demanded to meet this want? What are we doing for a world lying in wickedness? What excuse can we offer to God for this gross negligence?*7LtMs, Lt 10a, 1892, par. 20*

Oh, I beseech the people of God who shall hear these lines read to work for the Master wherever they can. Try to enlighten souls. Try to show them the truth. Your own heart must be in the love of God,

then angels will be around about you. How will you answer Jesus, the Judge of the living and the dead, when He shall ask you why you did not give the light He had given you to other souls just as precious as your own? How could you meet them day after day, let them go and come and yet not open your lips to tell them of the riches of Christ? Will their blood not be charged to you for this sinful neglect?*7LtMs, Lt 10a, 1892, par. 21*

Brother Haskell, I present this to you that you may present it to others. Oh, that the Lord would convict and convert souls, that the light now shining may not be removed from us because we do not walk in the light and lead others out of darkness. I feel intensely over this deadness and frivolity of God's people. I beg of them rest not until their souls shall be all aglow with the bright beams of the Sun of Righteousness. Those who make no use of the light which they have will not only fail to receive greater light, but they will lose that which now shines upon them. Like Capernaum they have been exalted to heaven in point of privileges; unless they respond to the light they will be left in complete darkness and will not know at what they stumble.*7LtMs, Lt 10a, 1892, par. 22*

I tell you God is testing us now. The whole world is to be lightened with the glory of God. The light is shining now, and how hard it has been for proud hearts to accept of Jesus as their personal Saviour; how hard to get out of the rut of a legal religion; how hard for them to grasp the rich, free gift of Christ. Those who have not accepted this offering will not understand anything of that light which fills the whole earth with His glory. Let every heart now seek the Lord. Let self be crucified, for rich and glorious blessings are awaiting all who shall maintain contrition of soul. With them Jesus can abide; they will let nothing interpose between their souls and God.*7LtMs, Lt 10a, 1892, par. 23*

I long, Oh so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, that earnest faith and hope which is proportionate with the value of the object they are in pursuit of. Life, eternal life, is worth persevering, untiring, lifelong effort. Never be weary in well-doing; never be discouraged. Jesus lives; Jesus pleads for us; Jesus will not leave us, not a moment, if we will only commit the keeping of

our souls to Him. Be of good courage in the Lord. Look up, ever look up, and behold Him who is your eternal reward.⁷*LtMs, Lt 10a, 1892, par. 24*

Lt 11, 1892

Haskell, S. N.

North Fitzroy, Melbourne, Australia

March 18, 1892

Portions of this letter are published in *5BC 1097*; *TMK 19*.

Dear Brother:

I had a dream some weeks ago, which I designed to write to go in the mail the last steamer. I may have written it, but fear I did not.⁷*LtMs, Lt 11, 1892, par. 1*

I thought we were greatly perplexed in regard to a physician to serve at St. Helena. All at once I saw my guide and several men with him, hurrying down the street as fast as they could go, for we were in a city. I said, "What are these men going to do." The answer was that they were going to send for Dr. Gibbs to take his position in the Health Retreat. I said, "He should never have left it, but should have corrected his course of action which disqualified him for doing the very work he could have done through the help of God."⁷*LtMs, Lt 11, 1892, par. 2*

I was told that no one acting as physician in the Health Retreat had done perfect work with an eye single to the glory of God. These things have been considered in their councils, and it was decided that there was no reason why Dr. Gibbs should be dropped out of the work. In regard to Dr. Gibbs, Satan had worked to make of none effect the will and ways of the Lord.⁷*LtMs, Lt 11, 1892, par. 3*

Do my brethren who act as physicians think that their prejudices against every method of practice but that in which they have been instructed is after God's mind? Has God marked out a special method of practice upon which they should work, and have they been educated in the very practice the Lord has directed? O, how narrow, how narrow. The very same spirit which leads the Catholics to persecute Protestants stirs [the] prejudices of physicians against their fellow physicians because they do not follow the very same

manner of practice which they themselves have been taught. The same spirit has set one denomination in bitterness against another.*7LtMs, Lt 11, 1892, par. 4*

Each denomination is under the impression that no other one can be right because other denominations do not view doctrinal subjects according to the creed they have adopted. This is our time of probation when character is being developed, and man will reveal the spirit that is in him, which prompts him in his actions towards his fellow men. The law of God requires that man shall love God supremely, and his neighbor as himself. When through the grace of our Lord Jesus Christ this is perfectly done, we shall be complete in Christ. He who strives to be first will be last of all, for the spirit cherished will be expressed in action.*7LtMs, Lt 11, 1892, par. 5*

I will tell you Elder Haskell, that unless there is a decided change of sentiment in those who stand in responsible positions, the heart will remain unchanged, corrupted, and although they may talk the truth, their professions will be as sounding brass and a tinkling cymbal. Those who belong to the medical fraternity need thorough conversion of heart. They have received a mold wholly unlike Christ. O that they could see themselves as God sees them! O that they might understand that the spirit which prompts them to action is in many ways unlike the spirit of the meek and lowly Jesus.*7LtMs, Lt 11, 1892, par. 6*

We must seek and serve the Lord with all the heart, might, mind and strength, and love our neighbor as ourselves, or we shall be weighed in the balances of the sanctuary, and pronounced wanting. To be wanting when the grand review shall take place is to be wanting forever. There will be no time to go over the ground then and pick up the dropped stitches, no time to prepare for the inspection of heaven. Now is our time, now is our day. Precious and golden opportunities are now ours to become complete in Him, even in Christ Jesus our Lord. If we fail here in this life, there is no second probation. We must now make no failure respecting the Christian character. The pure in heart shall see God.*7LtMs, Lt 11, 1892, par. 7*

I long to see the deep movings of the Spirit of God among the

medical fraternity who claim to believe the truth, for there are but few who are really doers of the words of Christ. Some think that they are wonderfully advanced in spiritual knowledge, but if they knew God and Jesus Christ whom He hath sent, they would not do many things which they now do, claiming that it is right.*7LtMs, Lt 11, 1892, par. 8*

I fear and tremble for myself, I fear and tremble for my brethren, lest they will continue to do as they have done, and time pass into eternity and they be found incomplete in Christ Jesus. I fear that they will be led by another spirit, be filled with Phariseeism, exalted in their own opinions, and blind, utterly blind to their destitution, and will not awake from their death-like slumber until it is too late for wrongs to be righted.*7LtMs, Lt 11, 1892, par. 9*

Now, I do not write you this to cast any burden of worriment upon you, but seeing that things are as they are, I write concerning real difficulties and trials, that you may know how to speak a word in season. Let no needless worriment tax your mind, for there are hidden difficulties that will be developed, and they will require all the skill and tact and patience and perseverance that you can command. Jesus will give you help when it is most needed.*7LtMs, Lt 11, 1892, par. 10*

Let us hear the words of Christ, "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 17:26.*] It is possible that God can work in our behalf, for He is more willing to give the Holy Spirit to them that ask Him, than parents are to give good gifts unto their children. Elder Haskell, in God you may trust. Stand out free in Jesus Christ.*7LtMs, Lt 11, 1892, par. 11*

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."*7LtMs, Lt 11, 1892, par. 12*

You have the agency of the Holy Spirit; lean heavily on God. Let no trifling thing swerve your mind from Jesus. He is your hope, He is your crown of rejoicing. When you feel perplexed and tried, simply rest, do nothing except that which makes you feel rested, then

when occasion requires, the Lord will give you a tongue and utterance.*7LtMs, Lt 11, 1892, par. 13*

Believers in the truth need the converting power of God, as verily as unbelievers. “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, else I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent.” [*Revelation 2:4, 5.*] Be free yourself, in the Lord. Do not allow your mind to become saddened by dwelling upon disagreeable supposition, but put confidence in your brethren, and do not misinterpret them. Think they mean you well unless you have certain knowledge to the contrary.*7LtMs, Lt 11, 1892, par. 14*

Uplift your soul to the bright beams of the Sun of Righteousness. Be joyful in God. Lay fast hold upon the promises by faith in Christ, saying, “He will be my helper, He will be my advocate to plead my case before the Father.” Trust Him as a child trusts its parents. Look, O look and live, because this experience will be of the highest value to you. Show that you trust and love your brethren, although they may make mistakes. Jesus does not cast them aside when they fail, and say, “I will have no more to do with you.” The cause of God needs your influence now. It is possible that the Lord can love us as He loves Jesus, His only begotten Son.*7LtMs, Lt 11, 1892, par. 15*

Our Redeemer determined on nothing less than that through His merits, the love of God should be transfused through the soul that believes in Him. As our life, the vitality of God’s love is to circulate through every part of our nature, that it may abide in us as it dwells in Christ Jesus. United with Christ by living faith, the Father loves us as the members of Christ’s mystical body, of which Christ is the glorified head.*7LtMs, Lt 11, 1892, par. 16*

When I know these things, and see expressed in words and deeds such selfishness among professed Christians, I feel a heavy weight upon my spirit. The rebuke of God is upon the medical practitioners, because they do not keep trusting the Lord, do not keep His way, but walk in the sparks of their own kindling. Were they united with Christ, had they the Spirit of Christ, they would have the mind of

Christ, and would walk in the sunlight of His righteousness. But the sunshine of His presence is not with them. Certainly I declare unto you, and unto them, that they know not the length and depth, breadth and height of the love of God.*7LtMs, Lt 11, 1892, par. 17*

God manifest in Christ is unburdening infinite love in His lessons so clear, full and explicit. We see Divine compassion beaming from His eyes. He illustrates purity and rich grace by His actions. It is this that renders Him glorious above the whole creation. It is this that crowns Him with honor, so that those who behold Him, cannot forbear exclaiming, "He is the chief among ten thousand, the one altogether lovely." [*Song of Solomon 5:10, 16.*] Would that professed Christians would behold Him, and by beholding Him become changed into His image from glory to glory. O then how hateful would appear their selfishness and self-esteem.*7LtMs, Lt 11, 1892, par. 18*

I tell you, professed Christians are full of pride, self- uplifting. The church is weak, our institutions are tainted through and through with self-glorying, and the men who are guilty of self-exaltation do not discern it. If an angel would speak to them from heaven, they would not believe that they are in imminent danger of losing their souls. They think they know what manner of spirit they are of, and they daily offer to the Lord offerings tainted with the corruption of self. I can only bear my testimony, I cannot do one stroke to reform men.*7LtMs, Lt 11, 1892, par. 19*

It is not my work to make men believe. The Holy Spirit of God alone can do this work. But the same blindness that held the Jews from receiving Christ, holds people from receiving Him into the inner sanctuary of their souls today. The soul temple is defiled, and unless it is purged, will become entirely corrupted. The Lord is coming, and yet, as a people, we are far from walking in the light. One has his pet idol, another has his favorite sin, and so it remains that the Holy Spirit can do little for the professed believer.*7LtMs, Lt 11, 1892, par. 20*

In anguish of spirit, I cry, "How long, O Lord, how long shall this thing be?" When will Zion arise, and put on her beautiful garments, even the garments of the righteousness of Christ? We have lived so

long sinning and repenting, inhaling the tainted atmosphere of the low-lands of earth, that as we catch a glimpse of the matchless love and mercy of God we feel that our thoughts are too poor, our words too limited, our human wisdom inadequate, and we can say nothing. So long has the power of unbelief and sin crippled us that when we would express our admiration of Jesus, we merely lisp like babes. All our wisdom proves to be foolishness.*7LtMs, Lt 11, 1892, par. 21*

Christ formed within, the hope of glory, can alone expand the mind. The apostle Paul felt oppressed under a sense of the immensity of the great gift of God through Christ, and he could only bow his knees, and find refuge in prayer, beseeching the God of our Father and our Lord Jesus Christ to make us able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge that we might be filled with all the fulness of God.*7LtMs, Lt 11, 1892, par. 22*

Elder Haskell, be free in the Lord. Do not ponder over the past; it will do no good. Press forward, in the name of Jesus press forward. The regenerating Spirit, in all its operations on the human heart, reveals to us the character of Christ as our pattern; for He takes the things of God, and shows them unto us. Look, Elder Haskell, as God presents Christ to the eye prepared to behold Him; He will not cease until the soul is fully conformed to His image.*7LtMs, Lt 11, 1892, par. 23*

With much interest in your spiritual welfare, I remain, Your sister in Christ.*7LtMs, Lt 11, 1892, par. 24*

Lt 11a, 1892

Haskell, S.N.

Refiled as *Lt 15, 1892*.

Lt 11b, 1892

Haskell, S. N.

Preston, Victoria, Australia

July 17, 1892

Portions of this letter are published in *2MR 36-37*.

Dear Brother:

I continue to be quite helpless. For three days I was somewhat better; but the old pains came back. We have cold, unpleasant weather. I could not keep warm, and had chill two days. This brought on increased pain. I could not move my arms without pain, and my limbs are quite painful, and having had an easier time for three days makes it harder for me to bear now. But I am of good courage. I repeat when in pain "Hope in God: for I shall yet praise Him, who is the health of my countenance, and my God." *Psalm 43:5*. The first part I cannot truly say "Why art thou cast down, O my soul, and why art thou disquieted within me?" I am not cast down, neither am I disquieted. I am cheerful and hopeful in God. I have faith that I shall receive strength. *7LtMs, Lt 11b, 1892, par. 1*

I am not free from trials and temptations; yet I feel that God is able to keep me. "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*. Then I may be comforted in the long, painful hours of the night, and I am comforted. There is not one in the home that is more cheerful than I am now. This is a blessing from God, and I acknowledge it, and in place of murmuring and complaining I am thinking of the goodness and the mercy of God and how beautiful is His word. How precious, more precious than fine gold, is the promise. I do not worship the promise, but I do worship Him who has given them and made them so rich and nourishing to the soul. *7LtMs, Lt 11b, 1892, par. 2*

Jesus hath said, "I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." *Revelation 2:23*. We should be thankful that the Lord knows our

circumstances and experiences. Jesus is near, close to us, and He has given the precious promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" *Luke 11:13*. What reason we have for encouragement! We are assured that the Lord hears our prayers. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." *Luke 11:97LtMs, Lt 11b, 1892, par. 3*

Who is this that speaks? Is it one whose word is doubtful? One who does not know what He is talking about? No, it is the world's Redeemer, He who so loved us that He died on Calvary, that "whosoever believeth in Him should not perish, but have everlasting life." *John 3:16*. Shall we take His pledged word as verity and truth? *7LtMs, Lt 11b, 1892, par. 4*

The Lord hears our sincere prayers, and knows how to answer, for nothing is hidden from Him. The Psalmist says, "Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." *Psalms 139:2-4* The Lord looks upon the heart. He seeth all its workings, and He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." *Ephesians 3:207LtMs, Lt 11b, 1892, par. 5*

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions, the Spirit intercedes for me and for all saints whose intercessions are according to the will of God, never contrary to His will. "The Spirit also helpeth our infirmities," (*Romans 8:26*) and the Spirit being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." *1 Corinthians 2:11*. If we are taught of God, we shall pray in conformity to His revealed will, and in submission to His will which we know not. We are to make supplication according to the will of God, relying on the precious Word, and believing that Christ not only gave Himself for,

but to, His disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." *John 20:22* LtMs, Lt 11b, 1892, par. 6

Jesus is waiting to breathe upon all His disciples and give them the inspiration of His sanctifying Spirit and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in His human agents and work through their faculties and act through their capabilities. Their will must be submitted to His will; they must act with His Spirit that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him, that He and His people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just and good. LtMs, Lt 11b, 1892, par. 7

John says, "This is the confidence which we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petition that we desire of Him." *1 John 5:14, 15*. Let us dwell much upon these points before the people, that their ideas may be enlarged, their faith increased. They should be encouraged to ask largely, and expect without a doubt the riches of His grace, for through Jesus we can come into the audience chamber of the Most High. Through His merits we have access by one Spirit unto the Father. LtMs, Lt 11b, 1892, par. 8

O that we may have a deeper experience in prayer. With confidence we may come to God, knowing what it is to have the presence and power of His Holy Spirit. We may confess our sins and, right there while asking, know that He pardons our transgressions, because He has promised to forgive. We must exercise faith and manifest true earnestness and humility. We can never do this without the grace of the Holy Spirit. We must lie low at the feet of Jesus and cherish no selfishness, reveal no self-uplifting; but in simplicity seek the Lord, asking for His Holy Spirit as a little child asks bread of his parents. LtMs, Lt 11b, 1892, par. 9

We should act our part, take Christ as our personal Saviour, and standing under the cross of Calvary, “look and live.” [*Numbers 21:8.*] God sets His children apart for Himself. And as they connect themselves unto Him they have power with God and prevail. Of our own selves we can do nothing; but through the grace of His Holy Spirit, life and light is imparted, and the soul is filled with longing, earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and then clothes us with His righteousness, for the Lord God of heaven loves us. We would be willfully blind and stubborn to doubt that His heart is toward us.*7LtMs, Lt 11b, 1892, par. 10*

While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will not and does not help us? We who teach the people must ourselves have a vital connection with God. In spirit and work we should be to the people a wellspring, because Christ in us is a well of water springing up unto everlasting life. Sickness and pain may test and try our patience and our faith; but the brightness of the Presence of the universe is with us, and we must hide self behind Jesus.*7LtMs, Lt 11b, 1892, par. 11*

Talk courage to the church, lift them up to God in prayer. Tell them that when they feel that they have sinned, and cannot pray, it is then the time to pray. Many feel humiliated at their failures and that they have been overcome by the enemy in the place of overcoming. Worldliness, selfishness, carnality has weakened them and they think it is no use to approach unto God; but this thought is one of the enemy’s suggestions. Ashamed they may be and deeply humbled; but they must pray and believe. As they confess their sins, He who is faithful and just will forgive them their sins, and cleanse them from all unrighteousness.*7LtMs, Lt 11b, 1892, par. 12*

Though the mind may wander in prayer, be not discouraged; bring it back to the throne and do not leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion? No, “This is the victory that overcometh the world, even our faith.” *1 John 5:4.* The Lord knows your desire; by faith keep close to Him and expect to receive the Holy Spirit. The office of the

Holy Spirit is to control all our spiritual exercises. The Father hath given His Son for us, that through the Son the Holy Spirit might come to us and lead us to the Father. Through His divine agency, we have the spirit of intercession whereby we may plead with God as a man pleadeth with his friend.*7LtMs, Lt 11b, 1892, par. 13*

We are now building characters for time and for eternity. Then let us not bring rotten timbers into our character building. The life we live in the flesh must be by faith in the Son of God. It is good that afflictions come upon us, for we may thereby prove the Lord and find Him very precious unto our souls. The Lord designs that His people shall be happy, and He opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have it right here in this life.*7LtMs, Lt 11b, 1892, par. 14*

I testify to all that love and serve God that we miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short everything, works together for our good. The apostle says, "And we know that all things work together for good to them that love God." *Romans 8:28*. All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. O how much of comfort the murmurers and complainers lose in not bearing all things patiently. Never by thought or word or action give the impression that the Lord is a hard Master, reaping where He hath not sown, and gathering where He has not strewed.*7LtMs, Lt 11b, 1892, par. 15*

Christ has said, "Ye are the light of the world." [*Matthew 5:14*.] Then let us individually send forth clear, steady rays of light to the world. Our light is never to grow dim, never to burn low. The Lord is at the door. Who will prove to be the wise, and who the foolish, virgins? Who will be revealed at last as those who have the lamp, but no oil of grace in their vessels with their lamps? The church has been the depository of truth. Light has been imparted to its members, and they are to have works corresponding to their privileges and opportunities. They cannot correctly represent the truth in a single

instance, unless they are sanctified through the truth. To sanctify is to set apart for a special service.*7LtMs, Lt 11b, 1892, par. 16*

Those who are controlled by worldly ambition will never shine as lights. "Ye cannot serve God and Mammon." [*Matthew 6:24.*] Those who see the preciousness of truth should conform their lives to its principles and not walk in darkness. They should shine and irradiate the world with their beams of heavenly light. Christ says, "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.* Many in the church neither burn nor shine.*7LtMs, Lt 11b, 1892, par. 17*

When those who profess the truth are sad and mournful, they manifest the fact that they are not following Jesus, for He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] If they are not following Christ, who are they following? the archdeceiver, who represents himself as an angel of light. Christ is the Light of life, and He designs that all who follow Him shall represent Him in character and show His all-sufficiency and perfection. If they do not do this, they are not a light, but they lead away from the Light. They are bodies of darkness and hinder the rays of the Sun of Righteousness from shining to their fellow men.*7LtMs, Lt 11b, 1892, par. 18*

If those who hold positions of trust in connection with our institutions or in connection with the church make self first, if their hands are defiled in any way and they do not reflect in character the image of the divine One, they are bodies of darkness. To be the light of the world is to shine, to send the heavenly rays amid the moral darkness that covers the earth, and the gross darkness that prevails among the people.*7LtMs, Lt 11b, 1892, par. 19*

The Christian must not follow the customs, the practices, of the world. By so doing they will be ensnared. The world has its captain and leader who is the prince of darkness, but every son and daughter of God must look steadfastly to Jesus for an example; if they walk in the light as Christ is in the light, they cannot but shine. They will do honor to their Leader. They will have the light of hope, of joy; they will manifest humility of mind, lowliness and meekness of heart. They will reveal that simplicity and purity of character that

will testify to the divine source from which it sprang, and the church will be a power for good.*7LtMs, Lt 11b, 1892, par. 20*

If the church exemplifies the simple truth, as has been exemplified by our Lord, she will be a power for good. Just as long as the church maintains her simplicity, she will be the light of the world. The prophet says, "Arise, shine; for Thy light is come, and the glory of the Lord is risen upon Thee." *Isaiah 60:1*. "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 4:6*. In letting our light shine to the world, no self-exaltation is exhibited. What have we to bestow that we have not first received of God? Every gift, every talent, every ray of light is ours as a sacred trust, bestowed upon us that we may win souls to Christ.*7LtMs, Lt 11b, 1892, par. 21*

If Christ shines in us, He will shine out of us to those who need the light. We have no time to lose. We can read the signs of the times in casualties, in disasters by sea and by land. The floods, the storms, the fires, the unsettled condition of affairs throughout our world all testify that the day of God is at hand. All heaven is looking with intense interest upon the church to see what its individual members are doing to enlighten those who are in darkness. The field is the world, and the openings are so many, the work has so enlarged, that it is beyond the proportion of means on hand to supply the necessary demand.*7LtMs, Lt 11b, 1892, par. 22*

For years the Lord has been warning His people to bind about their wants, to enter into no needless outlay of means. But notwithstanding the counsel of Him who knows the end from the beginning, how needlessly has money been expended. The cautions given have been lightly esteemed, and the minds of men have misinterpreted, turned aside, or wrested the counsel of God, in order that they might follow their own ambitious projects, although by so doing, the very means by which God might have been glorified and honored in extending His truth is lost to the cause.*7LtMs, Lt 11b, 1892, par. 23*

The Lord has graciously honored man, employing him as the human agent to co-operate with the heavenly intelligences, that the

light of truth might shine in all parts of the land. The Lord has His agents who will act a part in the mightiest conflict which the world has ever seen. If the workers remain humble, learning daily in the school of Christ meekness and lowliness of heart, the Lord Jesus will work with them. He who is a co-worker with Christ will realize that in conferring heavenly benefits on others, he himself will be benefited. He will know that "he that watereth shall be watered also himself." *Proverbs 11:257LtMs, Lt 11b, 1892, par. 24*

The plain testimony must be borne upon the necessity of self-denial. Through extravagant, selfish indulgence, money is embezzled from the Lord's goods to gratify unsanctified imaginations, and this needless expenditure binds about the work of God. Messengers cannot be sent into missionary fields without money. The expenditure of their travelling expenses, the outlay for food and simple clothing, for shelter, and life's necessities, must be met. *7LtMs, Lt 11b, 1892, par. 25*

Satan is continually suggesting ways whereby man can invest their means to get honor and glory to themselves. They build when the Lord does not say build. They will bind up thousands of dollars when the Lord has warned them not to do this, and the result is that missionary interests must suffer. More ambitious enterprises swallow up money that the Lord designs should be invested to set in operation the work in new fields, to aid the missionaries already started that need encouragement and advancement that the work should not be lost. *7LtMs, Lt 11b, 1892, par. 26*

Those who have the cause of God at heart will suffer some inconveniences, that the work may go forward. If every institution is to be made all which it might become, and we work to that end exclusively, we shall rob some other field where missionaries for lack of help are not able to find a standing place, to exert the influence the Lord would have them exert. We need to think more deeply and keep the glory of God constantly in view, and not mingle self in the superintending of the Lord's instrumentalities, and thus bring a burden upon the cause of God that it ought not to carry. *7LtMs, Lt 11b, 1892, par. 27*

I plead with my brethren and sisters who believe that the Lord is

soon to come to have more than finite wisdom. "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*. We need not go stumbling along in uncertainty, thinking that the larger our institutions become, the more will they exert influence in the world. The strength of our institutions is not found so much in their worldly prosperity as in the character of their managers. They are to be meek and lowly of heart, learning daily their lessons in the school of Christ, seeking by prayer and supplication to know the will of the Lord, and enquiring at every step "Is this the way of the Lord?" *7LtMs, Lt 11b, 1892, par. 28*

It is not the imposing building that will strike conviction to souls, but the piety, the humility, the love and fear of God, which actuates the hearts of those who occupy positions of trust in the management of the work. Is it God's work? Is it receiving the worldly mold? Is the sacred and common so mingled that nothing stands clearly defined? O how the Lord has been dishonored by false ideas. Spiritual things have not been spiritually discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart holiness have been made a secondary consideration. That which should have been first has been made last and of least importance. *7LtMs, Lt 11b, 1892, par. 29*

If we only had some of the means that has been invested in buildings to make a display that will never bring honor to the cause of God, what a good work might be done! How does the Lord, looking down from heaven, regard these things? How does He look upon the perversion of His goods when money is put to a wrong use? Will He not inquire, Why did you use My goods in this way? Brethren who believe the truth, we must have more of Jesus and less, a great deal less, of self. None of self, and all of Jesus. We must have a baptism of the missionary spirit. We should feel that we are a part of God's great whole, united in one common brotherhood. This will lead to a willing consecration of the property to the cause. *7LtMs, Lt 11b, 1892, par. 30*

Shall the Lord Jesus Christ see His professed followers willing to deny self, to heed the injunction, "Sell that ye have, and give alms"

[*Luke 12:33*]; and render a portion of your property for the same object for which Christ came to our world and gave His own life? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." *2 Corinthians 8:9*. Let no one think that he will meet the mind of Christ in hoarding up property through life, and then at death make a bequest of a portion of it to some benevolent cause. Men are expending millions of money for selfish indulgences, to gratify the lust of the flesh, the lust of the eye, and the pride of life.*7LtMs, Lt 11b, 1892, par. 31*

May the Lord lay our human ambitions in the dust, in order that we may understand whether we are following our unsanctified imaginings of the natural heart, or the dictates of the Spirit of God. Self must be abased, and God must be obeyed and exalted. Let every soul who fears and loves God seek for deeper piety, and let those who are walking in darkness and have no light stay themselves upon God. We must have a deeper work of grace wrought in the soul, or we shall not be able to endure the test and trial of the conflict coming upon us in these last days.*7LtMs, Lt 11b, 1892, par. 32*

We are here in a comparatively new missionary field, and we see much that needs to be done to advance the work; but it cannot be done without increasing a heavy debt that has already been incurred. A school is to be located and set in operation as soon as possible; but where is the means? We are left to the mercy of sharpers in order to secure a place for the school where a beginning can be made. The high rent of fifty dollars per week is asked for a suitable building, furnished in boarding house style; but this cannot be thought of, and another place has been found where there are two buildings in a terrace at the rent of twenty dollars per week. This is the best that opens now, and the accommodation in room is limited. There is no money here that can be invested in purchasing land and building.*7LtMs, Lt 11b, 1892, par. 33*

Lt 11c, 1892

Haskell, S. N.

Melbourne, Australia

February 11, 1892

Portions of this letter are published in *5MR 130*; *6MR 54*.

Elder S. N. Haskell,

In the last mail I sent much important matter which will reach California before this is mailed. I hope the matter which I have sent to Elder McClure will receive due consideration. I have not much faith that Dr. Maxson and wife will go to St. Helena. I fear that [with] their false and distorted ideas of St. Helena Institute they would not work in faith, and with their present views and feelings in regard to it which is entirely the opposite of that which the Lord has presented to me, they will, unless changed by a new conversion, honor their own judgment and extol their own plans above God's ways and the Lord's plans.*7LtMs, Lt 11c, 1892, par. 1*

The proposition of Dr. Kellogg I deem a wise one. This very thing has been laid open before me years ago—that it would be wise to have a branch office in or near Oakland. But the dearth of physicians seemed to make the beginning of this difficult. It certainly ought to be, and they should be physicians of sufficient ability and force to take in Oakland, Healdsburg, and Santa Rosa, to visit these places at set times and do a special work in this line.*7LtMs, Lt 11c, 1892, par. 2*

Not half has been done that might have been done, because the physicians were not consecrated to God, but full of ideas and plans of their own. They wanted to be the first, where "I" should have the supremacy, where "I" is to have the control. This is the reason the Lord could do so little for them. This is the attribute of Satan, and the Lord Jesus and Satan can never work in co-partnership.*7LtMs, Lt 11c, 1892, par. 3*

Had the Lord wrought in a wonderful manner all the glory would be

credited to themselves. He that humbleth himself, himself shall be exalted. He that exalteth himself shall be humbled. He that would be first shall be last, and he that is last shall be first.*7LtMs, Lt 11c, 1892, par. 4*

It is as much required of God that His followers shall in the medical profession reveal the spirit of Christ in harmonizing in their work as that the ministers of the gospel shall harmonize in their labors for the salvation of souls. This independence to do, every one, as appears right in his own eyes is after satanic order, but not after Christ. There is need of thorough order and all after Christ in the medical profession. One sets himself up in a certain place and commences practice, and another sets himself up in another place, and there is no more unity one with another than ropes of straw. This thing I have been shown is a disgrace to Seventh-day Adventists and a dishonor to God.*7LtMs, Lt 11c, 1892, par. 5*

The medical line of workers should be subject to the church as verily as the ministers are subject to counsel and discipline. When this matter is established on a right basis then there will be a different mold placed upon the medical line of labor than has been in the past. I tell you if this should be there would be a telling influence go out from this branch of the work. There is need of physicians here in Australia and in New Zealand. There is much to be done and no time to lose.*7LtMs, Lt 11c, 1892, par. 6*

Lt 12, 1892

Haskell, S. N.

Hanover Road, Victoria Park, Adelaide, Australia

November 5, 1892

Portions of this letter are published in *AH 472-473; 7BC 912-913; WM 76, 105, 166.*

Dear Brother,

My mind is much exercised in getting off the mail; there is so much to think of that I do not get everything out and on the wing that I desire. I hardly know what I have sent you, but I will drop a few words day by day, as I am impressed by the Spirit of the Lord, for I awake in the night season and you will come to my mind, and I am conversing with [you] upon some important subject. Last night I was saying to you, One thing we must do and that is to trust implicitly in the Lord at this time. This is our only safety. And if we have done this, then should the winds blow, and the vessel rock, Jesus is on board and He will speak the word that will bring calm and steadiness, and we will outride every gale and come safe into harbor. We have work to do for the Master, which we must do relying not on human wisdom, but upon the wisdom of God. How little real faith and trust we have in God after He has shown His tender pitying love towards us.*7LtMs, Lt 12, 1892, par. 1*

We need to drink of that never failing fountain. It is needless for us to continually keep our mistakes and errors before us; but we need to constantly look to the Lamb of God who taketh away the sins of the world. Are you not surprised to see how difficult it is for human minds to grasp the great treasures of truth on this point—the forgiveness of sins? The value of the mediation of Jesus Christ in our behalf seems so hard for the mind to grasp—to lay our souls open to Jesus, tell Him all in confession, and then believe the promise of God: My son, My daughter, thy sins be forgiven thee.*7LtMs, Lt 12, 1892, par. 2*

God is approached through Jesus Christ, the Mediator, the only

way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner's only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel, and that is accessible to all; and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul, and the darkest sins are forgiven. *7LtMs, Lt 12, 1892, par. 3*

These lessons were taught to the chosen people of God thousands of years ago [and] repeated in various symbols and figures, that the work of truth might be riveted in every heart that without the shedding of blood there is no remission of sins. The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself, was that through the blood of Christ alone is forgiveness of sins; yet how many carry the galling yoke, and how few feel the force of this truth and act upon it, personally, and derive the blessings they might receive through a perfect faith in the blood of the Lamb of God, realizing that through Him only is forgiveness of sins, believing that when repented of He forgives them whether great or small. O! What a blessed Saviour! Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as [a] gift; will he have it? His proportionate debt of sufferings was in accordance to His measureless holiness and untainted purity. *7LtMs, Lt 12, 1892, par. 4*

Now, the Father's work is to take man where he is, to accept the [merits] of the Substitute, the righteousness of the Surety and Mediator, and for His mercy to forgive the transgressor. How weak and earthly we are when we make such hard work of it to believe in Him who is righteousness and truth. We are weak, trembling, finite creatures; but in (*Hebrews 2:10*) we read, "For it became him, for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Then trials and afflictions are not evidences of God's displeasure. The wheat is to be sifted, the chaff blown away,

all impurities of sin must be purged from every soul.*7LtMs, Lt 12, 1892, par. 5*

The Christian life is not one of ease and restfulness, but is represented as a life of earnest work. The church must work. How? To please and praise and glorify self? Oh, no! Each sentinel must be at his post, each soldier in his rank; he is not to place himself as though he paid the purchase money for himself; he is the property of Jesus Christ, body, soul, and spirit; every part of him is to be treated as God's property.*7LtMs, Lt 12, 1892, par. 6*

"Here am I; send me." [*isaiah 6:8.*] "Speak, Lord; for thy servant heareth." [*1 Samuel 3:9.*] How many lay all this responsibility upon the ministers, as though the ministers alone were meant by the working force. This is not the case. Every man and woman who has joined the army of the Lord is included in the working force, and not one is excluded. Then when the work shall close, every man shall receive the reward according to his deeds. Every one in Christ's army must fight the battles of the Lord. Trials will come, faith will be tested.*7LtMs, Lt 12, 1892, par. 7*

God has warned us against presumption. Hold fast; yield my post of duty? No, never. If resolutions which I know to be wrong are carried over my head, shall I be presumptuous? And shall I say as did Elijah, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." [*1 Kings 19:4.*] No. "Be still, and know that I am God." [*Psalms 46:10.*] You are not using yourself, you are only an instrument in the hands of God. If one pushes aside the instrument, he thrusts aside the hand that is working that instrument.*7LtMs, Lt 12, 1892, par. 8*

It requires fortitude to trust in God. Our Captain was made perfect through sufferings. Shall finite man expect perfection of character without trial of every sort that Satan can invent? "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." [*Hebrews 2:11, 12.*] Precious words to every son and daughter of God! How I prize these words, they are precious to me, more precious than fine gold. I meditate upon them. They guide

me when I am overwhelmed with perplexities and lead [me] to fasten my hope upon the world's Redeemer, and in Him will I be confident.*7LtMs, Lt 12, 1892, par. 9*

Through faith, although I may be disappointed in the words and attitude of my brethren, there is no reason why I should withhold praises from God; for He has never disappointed me. There has nothing failed me of all the good things He hath promised me. Then is it proper for me to hide in the shadow? Is it appropriate for me to put my light under a bushel, or under a bed? No! Let it shine. Let every ray of it shine. Look to the Sun of Righteousness, and catch His bright beams. Shall I sing when under my bushel, or under my bed? No! "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee." [*Verse 12.*]*7LtMs, Lt 12, 1892, par. 10*

And as you sing, there comes a strengthening of confidence; and you will say, I will put my trust in Him. "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [*Verses 16-18.*]*7LtMs, Lt 12, 1892, par. 11*

Now, there is no excuse for us to feel that we are forsaken of God. We must endure the temptation, because Christ is helping us. We must consider Him who hath endured the contradiction of sinners against Himself, lest we become weary and faint in our minds. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [*Hebrews 3:14.*] "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." In perfect patience we must possess our souls. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 4:15, 16.*] This inspired Word is the voice of God to you and to me. Will we hear?*7LtMs, Lt 12, 1892, par. 12*

We are living in strangely solemn times when the people of God should be wide awake; but many are asleep or dead spiritually. There is great need of much work being done and every individual member of the church to look to his Captain for orders. Should the benevolence of the people of God dry up now? No, for it would be at the peril of their souls. All who have the truth of God at heart will act in accordance with the principles of truth. They will consecrate their property to the Lord.*7LtMs, Lt 12, 1892, par. 13*

The love of Christ for fallen man was such that He gave His own precious life. For the joy that was set before Him He endured the cross, despising the shame. The prospect of the salvation of many souls was joy to the Son of God. Wherein do we feel the deep interest? This work of intense interest in the cause of God does not rest upon ministers only. Every one who has joined himself to the Lord has, if truly converted, a work devolving upon him from which he cannot be excused. We should share the benevolence, self-sacrifice, self-denial of our Pattern, Jesus Christ.*7LtMs, Lt 12, 1892, par. 14*

Those who have given themselves to the Lord will contribute a portion of their property to advance the very work for which Christ gave His life. Christian liberality is far below the standard of God's requirement. No one will have the sanction of God in hoarding up his property. There should be many who should make bequests of their property; especially should the aged in life bestow a portion of their possessions and appropriate it to the different branches of the cause that need help.*7LtMs, Lt 12, 1892, par. 15*

Many seem to think it inappropriate to advise those who have money to make their will when there is no prospect of their dying. The doing of their work, in appropriating the means God has entrusted to their care, is a faithful discharge of their stewardship. They will not be approved of God unless they do their part as faithful stewards, that the means shall be returned to the rightful Owner of all they possess. Is it then a strange thing to call the attention of those who have means to their duty on this subject? It is in accordance with the light given me that it should be done. The numbers should be increasing of those who are ready to add their gifts upon the altar, not only of their means but themselves and their

children. *7LtMs, Lt 12, 1892, par. 16*

There is need of more missionaries to bear the truth to the places near and far away. The heart must be enlisted. Benevolence is strengthened by exercise. Workers are needed who will engage in most earnest, determined effort at home in their own family circle, feeling a burden for every unconverted member of their family, and who will not rest until every one is brought to the cross of Christ. This labor, commenced at home, will be a precious experience gained which will fit them to go outside of the home to the neighborhood, and to the church. All the time the angels of God are ministering not only to the worker, but to the ones for whom they are working, so as they receive the precious divine enlightenment of the truth, they cannot rest until they impart that light to others. Much work of this kind must be done by the members of the church. *7LtMs, Lt 12, 1892, par. 17*

Let every individual member of the church ask himself, What part can I act to win souls to Jesus Christ? I will, says one class, guard myself that my wants shall be so bound about that no needless adornment shall steal away the pence and shillings to gratify pride or display. I will consecrate myself to God, and my desire for selfish gratification shall be killed before it buds and blossoms and bears fruit. This is a good resolution. It will please the Saviour who has purchased you. *7LtMs, Lt 12, 1892, par. 18*

It is impossible to estimate how far-reaching the influence one sincere believer in Jesus Christ can exert. For they will be called upon to explain themselves; and they should do this without boasting, modestly, but with decision and firmness, as one who has counted the cost and set themselves to the work of thorough consecration to Jesus Christ. *7LtMs, Lt 12, 1892, par. 19*

One may say, I have no opportunity to obtain money, but I will set apart myself. I will educate and train myself that no opportunity shall be allowed to pass unimproved. I have always kept myself busy, but after all I have not felt a satisfaction in the way my time has been occupied. I see now, as never before, that very much of my time has been employed in doing nothing but those things that pleased myself. Now I desire to please God, and I will give a portion of my

time in doing real service for the Master. I will visit the sick, I will train myself to have an interest and sympathy for the suffering ones, and I will add, if possible, some favors to make them more comfortable. Through this means I can reach their hearts and speak a word as the servant of Jesus Christ. Thus I can cultivate the art of ministering and may win souls to Jesus. Can you not see that Jesus will say, "Well done" to this line of ministry? [*Matthew 25:21.*]7LtMs, Lt 12, 1892, par. 20

Eternity alone will reveal how far-reaching such a line of labor can be. There are other lines of work. Some are capable of reading the Scriptures and communicating to others that which we believe. These may be channels of light and a precious comfort to some poor discouraged souls who seem to be unable to grasp hope and exercise faith. Others should search and study how they can be doing errands for the Lord.7LtMs, Lt 12, 1892, par. 21

If those whose employment takes the most of their time, excepting Sundays or holidays, instead of spending this time in their own pleasure use it in blessing others, they will be of service in the cause of God. Your example will help others to do something that will tell to the glory of God. Heed the words of the inspired apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] Thus a living principle will be brought into your daily active life, of being good and doing good.7LtMs, Lt 12, 1892, par. 22

God calls for workers, not idlers; and church members are to be alive to their individual obligations under the divine administration of Him who can give the increase to all their willing, heartfelt service. Waiting, watching, working is the only right and safe position for us to occupy. Those who do something will have an interest in the missionary meetings. They will have something to say and they will consider it a privilege to say it.7LtMs, Lt 12, 1892, par. 23

A missionary spirit is quickened by doing missionary work, and a spirit of earnest prayer is awakened. Doing work for others has an influence to drive them to the throne of grace, for they feel their dependence upon the gracious agency of the Holy Spirit for all success in their efforts and lines of work. If there were more earnest

prayers offered to God, they would realize rich answers to their prayers.*7LtMs, Lt 12, 1892, par. 24*

But unless there are those who will devise means of turning to account the time, strength, and brains of the church members, there will be a great work left undone that ought to be done. Haphazard work will not answer. We want men in the church who have ability to develop in the line of organizing and giving practical work to young men and women in the line of relieving the wants of humanity, and working for the salvation of the souls of men, women, youth, and children. It will not be possible for all to give their whole time to the work, because of the labor they must do to earn their daily living. Yet these have their holidays and times that they can devote to Christian work, and do good in this way if they cannot give much of their means.*7LtMs, Lt 12, 1892, par. 25*

After a day of pleasure seeking is ended, where is the satisfaction to the pleasure seeker? As Christian workers, whom have they helped to a better, higher, and purer life? What would they see if they should look over the record the angel wrote? A day lost! To their own souls a day lost, a day lost in the service of Christ, because no good was accomplished. They may have other days but never that day which was idled away in cheap, foolish talk, of girls with boys, and boys with girls.*7LtMs, Lt 12, 1892, par. 26*

Never will those same opportunities offer themselves again. They had better been doing the hardest kind of labor on that holiday. They did not make the right use of their holiday, and it passed into eternity to confront them in the judgment as a day misspent. Notwithstanding there is so much to do to help and bless others, selfishness clothed them as with a garment, and they made a fire and walked in the sparks of their own kindling. They have no experience of growth in grace, nor in the religious life.*7LtMs, Lt 12, 1892, par. 27*

Do those who claim to be Christians (to be Christlike) expect to go to heaven without practicing any self-denial on their part? Do they expect to sit down with Christ on His throne when they would not submit to lift the cross of Christ? Who in our churches bears a cross and follows Jesus? Who is lifting our burdens? If these trifling young

men and women continue to pursue the course they have done, their future destiny is settled. They will never enter into the kingdom of heaven. Their going to meeting is like the door upon its hinges, they go and come from the meeting, taking no part or interest in it, or in its work. This indifference on their part is an offense to God.*7LtMs, Lt 12, 1892, par. 28*

The whole heavenly universe is interested and ready to minister to every soul that will receive their ministry. Will the youthful, professed followers of Jesus bear in mind that in the society and association they choose, they are determining their own characters before all heaven?*7LtMs, Lt 12, 1892, par. 29*

Those who claim to be Christians are judged by the company they keep and the words they use. If they have love for Jesus, if they are transformed in character, they will speak honest and true, Christlike words. They will make manifest their moral worth, their religious standing, by their conversation, courtesy, their kindness of heart that will in no case make light of distress. The very tones of their voice are cultured by the Spirit of Christ dwelling in them. Sincere Christians will not be soon angry and malicious. There will be no high-toned speeches full of bitterness and rasping, if you are in the habit of praying to Jesus. Out of the same fountain, proceeding from an earnest religious experience, will be no bitter water flow.*7LtMs, Lt 12, 1892, par. 30*

A transposition of character must take place with our youth. Lessons [must be] learned in Christ's school—of His meekness and lowliness of heart, pure words, [and] sound speech that cannot be condemned.*7LtMs, Lt 12, 1892, par. 31*

I am pained to see how little idea those who profess to be followers of Christ have of what it means to be Christians. It is the knowledge of Christ, as our crucified and risen Lord, that leads both old and young to adorn the doctrine of Christ our Saviour. We must be more diligent in giving the youthful members of the church something to do. We have failed to educate and train the abilities of the church members to become workers. Every one must be urged to realize his responsibility.*7LtMs, Lt 12, 1892, par. 32*

There are souls waiting and praying for the light, and will those who

have the light, refuse to diffuse it? We should be grateful for the light God has given us. The amount of gratitude will be evidenced by our present, ardent devotion and thankfulness. There will be a connection between the proportion of light received and light given. Christian activity will testify much more distinctly than words how much we value the truth, the precious gift of the grace of Jesus Christ. When the Lord is weary of giving, then we may be weary of imparting.⁷*LtMs, Lt 12, 1892, par. 33*

Lt 13, 1892

Haskell, S. N.

North Fitzroy, Australia

August 22, 1892

This letter is published in entirety in *1888 993-1003*.

Dear Brother,

We received your letters last Thursday evening. The coming of the mail with news from our American friends is always a great event to us. As soon as we get off the mail to America we begin to reckon the days when the mail will arrive. I was somewhat surprised to learn that your wife had safely taken the long journey to California. And I sincerely hope and pray that she will have the peace of Christ, and rest content, and be happy in His love. This is her privilege. Jesus loves this daughter of Abraham and He will not be unmindful of her, but will care for her as a tender mother cares for her child. I think of her with sympathy and tender compassion.*7LtMs, Lt 13, 1892, par. 1*

We ought to cherish more than we do the thought that God is love. He has demonstrated the fact that He loves us although we are weak and perverse and sinful. I am glad your wife is in California, and I hope she will receive every needed attention. I hope she will not desire to go back over the road to South Lancaster. I am glad that you write me particulars, and I am thankful to report that I am gaining in strength and do not suffer as much as I have done. I am unable to sleep much at night, and am glad the nights are shortening and the days are lengthening. Emily Campbell builds my fire at five o'clock and then she helps me dress, for I cannot dress or undress myself or comb my hair. Think how it seems to me to be so helpless; but the Lord is good, and in word or thought I would not fret or murmur. He doeth all things well. I believe He will restore me to health, and I shall yet bear my testimony in Australia and New Zealand.*7LtMs, Lt 13, 1892, par. 2*

The school in Melbourne opens this week. Students are coming in.

The brethren in the school are desirous that we should move near by. They are located in St. Kilda, not far from Prahran. I determined to ride over there, though it is a distance of ten miles from here, and going and coming would make a journey of twenty miles. But I endured the journey well. I was pleased with the location and with the building, for they can be accommodated nicely. *7LtMs, Lt 13, 1892, par. 3*

There are four tenement houses in the terrace. The school occupies two of these buildings, and the others are occupied by other parties. Our brethren are anxious to obtain one of these tenements so that we could occupy it, but we do not know that we can secure it. They think if we were close by the school I could speak to the students without difficulty. This I am willing to do if the way opens for us to secure a house free from the curse of open drains or sewage. Where the school is located there is no sewage that will offend. *7LtMs, Lt 13, 1892, par. 4*

The terrace stands alone, and on either side of the buildings are two acres of land. Everything is favorable in surroundings. A beautiful park is close by, and large, imposing buildings are all around. The deaf and dumb asylum, an institution for the blind, and the Wesleyan College are near by. The rents are high in this part of the city. We tried to secure a small wooden tenement which has none of the conveniences we have here, although they ask the same price as we pay now, \$25.00 a month. Should we take a building in the terrace where the school is located, we should have to pay ten dollars per week. I cannot see how I could pay that sum; but they will try to secure it if they can, for they say that dollars and cents should not be taken into consideration if I can benefit the school. We are praying to the Lord to open the way if He would have us move near the school. *7LtMs, Lt 13, 1892, par. 5*

August 23

I have slept only about two hours through the night that has passed. I am sleeping so little that I do not know how long I shall stand the strain. During the night season I devoted some time to prayer for it seemed to me that if there was ever a time when we needed to watch and pray continually, it is now. The Lord is soon to come, and

the end of all things is at hand. The watchmen should be wide awake now and see eye to eye. Solemnity should be upon us all. There are to be but two classes in our world, the obedient and the disobedient. Our only hope is God. He loves us, and we must continue in the words spoken by Jesus. What pleases God? It is the loving obedience of every individual soul. The obedience of heavenly beings pleases God, and the sinner who unreservedly surrenders himself to do God's way pleases God. We must listen as God says of Jesus, "This is my beloved Son in whom I am well pleased: hear ye Him." [*Matthew 17:5.*]*7LtMs, Lt 13, 1892, par. 6*

Jesus reveals the Father's character, publishes the Father's grace, and in Him dwelleth all the fullness of the godhead bodily.*7LtMs, Lt 13, 1892, par. 7*

I see perplexities on every side. As character develops, man and woman will take their position, for varied circumstances brought to bear upon them will cause them to reveal the spirit which prompts them to action. Every one will reveal the character of the bundle with which he is binding himself. The wheat is being bound up for the heavenly garner. The true people of God are now bound up for the heavenly garner.*7LtMs, Lt 13, 1892, par. 8*

The true people of God are now pulling apart, and the tares are being bound in bundles ready to burn. Decided positions will be taken. Satan will move upon minds that have been indulged, upon men who have always had their own way, and anything presented to them in counsel or reproof to change their objectionable traits of character is considered faultfinding, binding them, restraining them, that they cannot have liberty to act themselves. The Lord in great mercy has sent messages of warning to them, but they would not listen to reproof. Like the enemy who rebelled in heaven, they do not like to hear, do not correct the wrong they have done but become accusers, declaring themselves misused and unappreciated.*7LtMs, Lt 13, 1892, par. 9*

Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way will suffer, as he did, loss of honor and finally the loss of the soul. God has a people, and they will be a field [?], a tried people; but the people will be humble. They are

under the guidance of the Holy One in thought, in word, in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path; there is no self-glorying in it. But many will forsake this path where the true light shines and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul proving his own ways. What does he gain? Happiness? Peace? No. He has placed himself in the rank and file of the great rebel. Can nothing be done to save him?*7LtMs, Lt 13, 1892, par. 10*

August 24

I am now in the room occupied by Brother and Sister Starr, half sitting, bolstered up on their bed writing to you. Our entire family are here. We left Preston this morning as soon as possible after breakfast; drove ten miles to our school building.*7LtMs, Lt 13, 1892, par. 11*

The opening exercises were this morning. I endured my long ride well. I was carried upstairs in a chair by two men; after resting a while on the bed I was taken again down in the chair into the room appropriated for a chapel, where the opening exercises of the school were held. Elder Tenney spoke appropriate words, about forty minutes, and then I was called upon to speak. I was willing and gladly expressed my feelings in reference to the establishment of a school in Australia, and I had special freedom in speaking. Then Willie spoke well for about half an hour. His words were well chosen. Elder Starr then made good remarks. Then Elder Rousseau spoke well. Everything passed off very nicely, and all seemed pleased.*7LtMs, Lt 13, 1892, par. 12*

Sister Ethredge, who is living in Adelaide, was a missionary. She is seeking to sell her place in Adelaide, that she can send her sons to this school. She was to sail in the *Pitcairn* to unite with Brother and Sister Reed in their work upon the island. But she was taken sick and could not go.*7LtMs, Lt 13, 1892, par. 13*

We consider the opening was good. All are pleased with the buildings and location for the school. This is rather remarkable, for generally some have criticisms to make; but we have not heard one

word of dissatisfaction expressed or even intimated.⁷*LtMs, Lt 13, 1892, par. 14*

We had conversation after the meeting with Elder Starr. The question was in reference to a teacher of grammar for the advanced classes. There is no perplexity in regard to the first classes of grammar, but we need well qualified teachers in all branches, and we hope Elder Olsen will find either [a] man or woman who can come to Australia as a thorough teacher. If only Elder Brownsberger had kept himself straight, he would be just the one to come. But the question is whether his record will not follow him. We scarcely dare venture the matter and run the risk. That the man has sincerely repented I have not a doubt, and I believe the Lord has forgiven him. But if obliged to make explanations it would not be an easy matter to do; so what shall we do with Sydney Brownsberger? Leave him where he is a prey to remorse, and to be useless the remainder of his life? I cannot see what can be done. O for wisdom from on high! O for the counsel of One who reads the heart as an open book! How Satan watches for souls to bind them with his hellish cords that they become lost to the work and almost helpless in his hands. "Watch and pray, lest ye enter into temptation." [*Mark 14:38.*]⁷*LtMs, Lt 13, 1892, par. 15*

August 28

Last Friday Emily and I rode over to the school buildings and took dinner with them. On the way we looked at buildings to see if they would serve us, but all [were] unfavorable, sunless, or wedged in with other buildings. We had others still to visit when the storm struck us. [It was] a severe spurt of hail storm, so we made our way about one mile to the school and I was carried in a chair by three men up to Elder Starr's room. We met Willie there at two o'clock, and we went again in search of houses. We could spend but little time and it was a failure—no house for us. Everything that is desirable will cost us from thirty to forty dollars per month. We are seeking the Lord most earnestly for Him to guide us with His counsel and give us grace to do His will. We want to be just where the Lord would have us to be. Were it not for the school, I would not go through the process of moving, for we are pleasantly situated; but there is an urgent desire expressed that we be near the school

building [so] that I can, as my strength will permit, give the students short talks. I know this is best, and therefore I desire to do this.*7LtMs, Lt 13, 1892, par. 16*

The school opened with twenty students and several more expected to attend but could not, up to the time of opening, see their way clearly in regard to finances. Every room is filled with teachers and pupils.*7LtMs, Lt 13, 1892, par. 17*

Elder Daniells and his wife were permitted to take a room and board in the building. They are not teachers but are very useful in many ways. He is to labor in the churches, which are suffering for help. Ministerial labor must be given to them. Brother Starr and his wife have a room. Brother Rousseau and wife have a room. Then the helpers and teachers have to be accommodated in the building. But whatever is going to be done with the students is a puzzling question. Either a cheap edifice is to be made of boards, or a tent will have to be pitched and serve as a dining-hall, or something planned. Many more will come in soon. You know something about the situation. Money is hard to get, and the prices of schooling and board must be sufficient to cover the expenses. I could not favor placing the tuition so low that there would be an accumulation of debts that could not be met. I think this rushing forward, setting low prices upon books, upon tuition, of students' board and rooms, is very poor policy. Let the number benefited share the expense, and if persons need to be helped, then help them. But those who can pay should pay.*7LtMs, Lt 13, 1892, par. 18*

We are glad the school is located in the very best locality. We shall have to begin to plan to build a meetinghouse; but where is the money coming from? We meet now in a dirty, unwholesome, ill-ventilated building. Oh! my heart sickens at the thought of worshipping God in these places used for theaters and for shows. It must not be; but you know it costs to build here, anywhere. There was a mistake in locating the office where it is hemmed into a crowded block—no chance to enlarge unless it be heavenward. The time is not far distant when the office will be disposed of and a far better one secured, and suitable buildings erected for office, church, and school. As yet there is no way that we can devise, but the Lord knows best. "The cattle upon a thousand hills" [*Psalm 50:10*] are

His, and He can work for those here in Australia if they will walk humbly with God.⁷*LtMs, Lt 13, 1892, par. 19*

I see so large a stock of human nature ready to spring into action that sometimes I am disheartened. I fear that the Lord cannot safely work for His people for He will not administer unto sin, or cover these selfish, unconsecrated workers with His robe of righteousness unless there is a deeper consecration, a more earnest faith. How can the Lord work for us? How can the Lord send us means to build churches and schools when the mold of unconsecrated minds will be upon the work? And unless there is decided transformation of character, I dare not expect the Lord to make bare His arm and reveal Himself in our behalf as a number working for God.⁷*LtMs, Lt 13, 1892, par. 20*

I have my fears for Battle Creek, that the light that has been shining upon them will not exalt them to a deeper, higher plain of action. Day and night these words are ringing in my ears, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes ... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." [*Matthew 11:21, 23.*] I tremble for Battle Creek. Oh, that God would roll back the mist and clouds that are gathering over her at the present time! But our trust must be in the Lord God of Israel. Jesus, precious Saviour, Thou alone canst be the help of Thy people.⁷*LtMs, Lt 13, 1892, par. 21*

We are amid the perils of the last days, and it makes my heart ache to read the articles in the *Review* that published to the world that we are at variance. One feels moved to present the coming conflict in strong lines as he views it. Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his work? Go to Brother Jones, talk with him before his piece was inserted in the *Review*. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is

entirely contrary to the light which the Lord has given me.⁷*LtMs, Lt 13, 1892, par. 22*

Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ. This seems to be a seed after the same order of the Minneapolis meeting that is dropped into the soil already prepared for it which will produce a harvest of its kind. But we must look unto Jesus.⁷*LtMs, Lt 13, 1892, par. 23*

Sadness and discouragement must not be cherished, because we have a strong and mighty Leader. I think of the disciples in that sore tempest; the boat labored with strong winds and heavy gales. They have given up their efforts as hopeless, and while the hungry waves talk with death, amid the storm a light form is seen walking upon the foam-capped billows. This presence which should have been a blessing and hope to them, was a terror. They thought it a precursor of death. But a voice is heard amid the roar of the tempest, “Be of good cheer; it is I, be not afraid.” [*Matthew 14:27.*]⁷*LtMs, Lt 13, 1892, par. 24*

Oh, how many are in this time of peril making a hard pull against a head sea! The moon and stars seem to be hidden by storm clouds, and in despondency and despair many of us say, “It is no use; our efforts are as nothing. We shall perish. We have toiled at the oars, but without any success.” When Jesus, whose eye has been upon them in all their efforts, speaks, “Be of good cheer, it is I, be not afraid.” In the fourth watch of the night, Jesus comes to His disciples, walking upon the foam-capped billows. Then the disciples cried out, “It is a spirit, it is a spirit”—when the known voice is heard above the tumult of the storm. “Be not afraid, it is I,” comes to the tempted ones. [*Verses 26, 27.*]⁷*LtMs, Lt 13, 1892, par. 25*

Jesus is just as near to us amid scenes of tempest and trial as He was to His followers who were tossed on the Sea of Galilee. We

must have calm, steady, firm, unwavering trust in God. Now is our time, my brother, to not be moved away from our Stronghold by anything that shall arise. We must now have an individual experience in holding fast unto God. Christ is on board the vessel. Believe that Christ is our Captain, that He will take care, not only of us, but of the ship. Satan will work with his masterly power to separate the soul from God. We hear the different voices sounding from every quarter that our attention shall be taken from the true issue in this time. *7LtMs, Lt 13, 1892, par. 26*

The end is near and let there not be a confusion of voices to misguide and mislead some astray. To say, "Peace, peace," to these souls who have long resisted the voice of the True Shepherd, who have contended long against Omnipotence, is to quiet his conscience to [the] sleep of death. [*Jeremiah 6:14.*] Will man in his pride forsake his own best interests by cherishing thoughts or doing deeds opposed to the mind and Spirit of God? God has been pleased to show me that men who ought to know the voice of the True Shepherd will be more ready to accept the voice of the stranger and follow in unsafe, forbidden paths because of the stubbornness of their human nature. *7LtMs, Lt 13, 1892, par. 27*

Dark hours of trial are before the church because they have not obeyed the warnings and reproofs and counsel of God. What a bewitching power comes upon human minds to do contrary to the oft repeated will of God, and close the eyes and stop the ears, when Jesus is calling to them to hear His voice. He says, "My sheep hear My voice." [*John 10:27.*] *7LtMs, Lt 13, 1892, par. 28*

That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterwards. The dark hours of trial are to come to every one as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually. Before the great trouble shall come upon the world such as has never been since there was a nation, those who have faltered and who would ignorantly lead in unsafe paths will reveal this before the real vital test, the last proving, comes, so that whatsoever they may say will not be regarded as voicing the True Shepherd. The time of our

educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty because of uncertain voices. *7LtMs, Lt 13, 1892, par. 29*

We may stand close to the side of Jesus. Let none in his pride of self opinion shirk one hard lesson or lose the blessing of one hard discipline. Humble yourselves under the hand of God, warn all that they do not in stubbornness choose their own way and act like undisciplined, untrained children. Whatever be our condition in life, our business, we have a sure Guide. He is our Counselor. Whatever be our loneliness, He is our Friend in Whom we may ever trust. When voices on every hand are heard to lead us to wander away into false paths, there is a voice that is true that is heard, "I am the way, the truth, and the life." [*John 14:6.*] You may stop your contention over little items and differences. "Believe in me; I am the true Shepherd." [*John 14:1; 10:11.*] "I and my Father are one. I in them, and they in me." [*John 10:30; John 17:23.*] "And that the world may believe that thou hast sent me and hast loved them as thou hast loved me." [*Verse 23.*] *7LtMs, Lt 13, 1892, par. 30*

The Lord would have us answer the prayer of Christ. Seek for unity and oneness. Seek for harmony, then we bear to the world a living testimony of the light of Jesus Christ. *7LtMs, Lt 13, 1892, par. 31*

Lt 14, 1892

Haskell, S. N.

Preston, Australia

September 2, 1892

This letter is published in entirety in *1888 1033-1035*.

Dear Brother in Christ,

I have been seeking to present before Elder Smith and our brethren in responsible places the dangers and perils of this time: the crisis [that] is just before us and the peril of those who were united in confederacy to resist the appeals of the Spirit of God at Minneapolis, that they would be in darkness until they should see where they had grieved the Spirit of God and confessed their wrongs and put up the bar, so that they would not go over the same ground again. *7LtMs, Lt 14, 1892, par. 1*

Now I have received letters stating that a proposition has been made by the Health Retreat for Bro. Morrison to come to St. Helena to be superintendent there. Since writing the things which I felt urged by the Spirit of the Lord to write, I must caution you not to encourage Bro. Morrison of Iowa to take any position in the Health Retreat. He has not cleared himself from the part he acted at Minneapolis. Blindness of mind is upon him. We want no more bodies of death to leaven that poor, unfortunate sanitarium. What kind of confidence can we have to do this in the light God has given? No; I cannot see one ray of light in Morrison's connecting with the retreat. There is needed there a man true as steel, who should be in principle firm as a rock, who will stand in defense of what he knows as right and truth. *7LtMs, Lt 14, 1892, par. 2*

Suppose this element from Iowa is introduced into California, where is there reserved power to operate on the mind and heart? Years have passed, and the testimonies have been speaking decidedly to them. He has attended our conferences at Battle Creek, and yet what stand has he taken? He has not confessed his sin in resisting the Spirit of God at Minneapolis. If he is not converted, Satan will

find him a ready agent to work against truth [and] righteousness. Elder Healey and several others are ready to join hands with him. Let us not move blindly. Let us not plan unless we have God to plan with us.⁷*LtMs, Lt 14, 1892, par. 3*

Elder Olsen speaks of LeRoy Nicola as a good one to help him; he will be if he has made crooked things straight. But these men have done so much harm in their blindness, working against the messengers and messages God has sent, that I fear it would be a great mistake to reward them by giving them positions of trust as true men to be depended upon. It would reveal a lack of wisdom in those who ought to reason from cause to effect. Let him stay where he is, where his position is well known, and where his influence cannot be misunderstood, and where those who confederate with him will not do it ignorantly but understanding just what it means. It is time that we know when to trust. The Lord says, "Them that honor me I will honor." [*1 Samuel 2:30.*]⁷*LtMs, Lt 14, 1892, par. 4*

Lt 14b, 1892

Haskell, Sister

Adelaide, South Australia

October 26, 1892

Portions of this letter are published in *2SM 231-232*.

Dear Sister Haskell,

I sent you a letter in [the] last mail, and will write you a few lines to go in this mail. I am much pleased whenever I think of your being at Crystal Springs, St. Helena, and I hope you will enjoy much of the blessing of God. Our heavenly Father has His eye upon you, a daughter of Abraham. His angels guard you with unceasing diligence.⁷*LtMs, Lt 14b, 1892, par. 1*

Now when you can no longer be active, and infirmities press upon you, all that God requires of you is to trust Him. Commit the keeping of your soul to Him as unto a faithful Creator. His mercies are sure; His covenant is everlasting. Happy is the man whose hope is in the Lord his God, who keepeth truth forever. Let your mind grasp the promises and hold to them. If you cannot call to mind readily the rich assurance contained in the precious promises, listen to them from the lips of another. What fullness, what love and assurance are found in these words from the lips of God Himself, proclaiming His love, His pity and interest in the children of His care:⁷*LtMs, Lt 14b, 1892, par. 2*

“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.*]⁷*LtMs, Lt 14b, 1892, par. 3*

The Lord is full of compassion for His suffering ones. What sins are too great for His pardon? He is merciful, and as such is infinitely more ready and more pleased to pardon than to condemn. He is gracious, not looking for wrong in us; He knoweth our frame; He remembereth that we are but dust. In His boundless compassion

and mercy He heals all our backslidings, loving us freely while we are yet sinners, withdrawing not His light, but shining on us for Christ's sake. *7LtMs, Lt 14b, 1892, par. 4*

Will you, my sister, always trust in Jesus, who is your righteousness? The love of God is shed abroad in your heart by the Holy Ghost which is graciously given unto you. You are one with Christ. He will give you grace to be patient, He will give you grace to be trustful, He will give you grace to overcome restlessness, He will warm your heart with His own sweet Spirit, He will revive your soul in its weakness. Only a few days more to be as pilgrims and strangers in this world, seeking for a better country, even an heavenly. Our home is in heaven. Then stay your soul in confidence upon God. Roll all your burdens upon Him. *7LtMs, Lt 14b, 1892, par. 5*

O, how many times has your heart been touched with the beauty of the Saviour's countenance, charmed with the loveliness of His character, and subdued with the thought of His suffering. Now He wants you to lean your whole weight upon Him. I will give you a chapter to comfort you at all times. "And in that day thou shalt say, O Lord, I will praise thee ... draw water out of the wells of salvation." *[Isaiah 12:1, 3.]7LtMs, Lt 14b, 1892, par. 6*

In much love. *7LtMs, Lt 14b, 1892, par. 7*

Lt 15, 1892

Haskell, S. N.

Preston, Victoria, Australia

June 25, 1892

Portions of this letter are published in *1SM 158; SD 248; 6BC 1116; LDE 92, 173; 1MR 176; 5MR 334-335.*

Dear Brother:

Evening after the Sabbath we received our mail from America, but no letter from you. I was disappointed because your letters are very welcome, and you give me particulars more fully than do others. In my last mail, which you will not receive for two or three weeks, I sent you such a long letter that I thought I should have nothing to say in this mail; but I am drawn out to write to you.⁷*LtMs, Lt 15, 1892, par. 1*

I received a letter from Sister Ings in which she stated that the ministers were so busy, she feared I would not receive information from them by this incoming steamer. When I found you had not written, I thought it was because of cares and responsibilities, and I feared you were working too hard. Be careful on this point. I send many cautions to Eld. Olsen, but fear he does not heed my anxieties on his account.⁷*LtMs, Lt 15, 1892, par. 2*

But you are well aware that we have few experienced workers left to testify as did John: "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 show unto you that eternal life, which was with the Father, and was manifested 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." [*1 John 1:1-4.*]⁷*LtMs, Lt 15, 1892, par. 3*

The recounting of the past dealings of God will revive faith [and] encourage hope in the hearts of the people of God. "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." [*Verses 5-7.*]7*LtMs, Lt 15, 1892, par. 4*

This is the testimony we are to bear, and it is an uplifting testimony. It is the testimony the people need everywhere. The many argumentative sermons preached seldom soften and subdue the soul. The workers who have been laborers together with God have had an experience of highest value, and this experience is needed at this very time. The churches everywhere need the message that was borne by John. It should be borne to them by men who understand the reason of our faith, men who have had a practical experience in the past history of Seventh-day Adventists, and who have a knowledge of God and of Jesus Christ our Lord. We shall have no dark, shadowy testimonies to bear if we walk in the light, as He is in the light.7*LtMs, Lt 15, 1892, par. 5*

I tell you, we need to present the leadings of God in the past, to recount His wondrous works in behalf of His people. We need to "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great flight of afflictions." [*Hebrews 10:32.*] "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon thee, nor choose you, because ye were more in number than any people; for ye are the fewest of all people: but because the Lord loved you. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." [*Deuteronomy 7:6-9.*]7*LtMs, Lt 15, 1892, par. 6*

Those who have had long experience in the work and cause of God should be very precious in the estimation of their brethren, and their counsel should be regarded as of great value. There has been a drifting away from the pillars of the faith. It should be the burden of

every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and lambs are not fed. Said Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." [1 *Corinthians* 2:4.] There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon, for Christ formed within is the hope of glory. *7LtMs, Lt 15, 1892, par. 7*

The Lord would have us look away from self, cease to depreciate others. Let us gather together that which our own experience has revealed to us of the excellence of Christ, like precious gems that sparkle and shine. Thus will the sinner be attracted to Him who is presented as the chiefest among ten thousand and the one altogether lovely. The cross of Calvary is to us the pledge of everlasting life. *7LtMs, Lt 15, 1892, par. 8*

Faith in Christ means everything to the sincere, true believer. The merits of Jesus blot out our transgressions, and clothe us with the robe of His righteousness, woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths must be set forth in living characters. The Holy Spirit's work is to open them to the mind. Jesus said, "He shall receive of mine, and shall show it unto you." [*John* 16:14.] Has not this promise been verified in our experience? *7LtMs, Lt 15, 1892, par. 9*

The Lord is soon to come. There must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth or honor God. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? Soon it is to be seen who are the vessels unto honor. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." [*Revelation* 18:1,

2.]7LtMs, Lt 15, 1892, par. 10

“Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For behold the day cometh that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.” [Malachi 3:18-4:2.]7LtMs, Lt 15, 1892, par. 11

Here are brought plainly to view those who will be vessels unto honor, for they will receive the latter rain. Every soul who in the light now shining upon our pathway continues in sin will be blinded and will accept the delusions that come from Satan. We are now nearing the close of this earth’s history. Where are the faithful watchmen on the walls of Zion who will not slumber, but faithfully declare the time of night? Christ is coming, to be admired in all them that believe. How painful it is to contemplate that the Lord Jesus is being kept in the background. How few magnify His grace and exalt His infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who are seeking to be like Jesus in character.7LtMs, Lt 15, 1892, par. 12

The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. Spirits of darkness combined with human agencies set themselves firmly against the commandments of God. They confederate together to make of no effect the law of God. Traditions, falsehoods, are exalted above the Scriptures; reason and science above revelation; human talent above the teaching of the Spirit; forms and ceremonies above the vital power of godliness. We now need the divine touch.7LtMs, Lt 15, 1892, par. 13

My heart goes out after God day by day, but much more intensely night after night when, because of suffering nerves, I cannot sleep more than two hours through those long Australian winter nights. But I do often feel the comfort of His promise. “My peace I give unto you: not as the world giveth, give I unto you.” [John 14:27.] Never during my experience have I realized the preciousness of the

Saviour as in this long trial of suffering and unrelieved pain. *7LtMs, Lt 15, 1892, par. 14*

Our Redeemer is a “Tried Stone.” [*isaiah 28:16.*] The experiment has been made, the great test applied, and with perfect success; in Him is fulfilled all the purpose of God, in the saving of a lost world. Never was a foundation subjected to as severe trial and test as this. The Lord Jehovah knew what this Foundation Stone could sustain. The sins of the whole world could beat against it and be piled upon it. The Lord’s chosen were to be redeemed, heaven’s gate to be thrown open to all who would believe; its untold glories were to be given to the overcomer. *7LtMs, Lt 15, 1892, par. 15*

“A tried stone,” tried by the perversity of man, thou, O Saviour, hast taken the burdens, Thou hast given peace and rest; Thou hast been tried, proved, by believers who have taken their trials to Thy sympathy, their sorrows to Thy love, their wounds to Thy healing, their weakness to Thy strength, their emptiness to thy fulness; and never has one soul been disappointed. Jesus, my tried Stone, to Thee would I come, moment by moment. In Thy presence I am lifted above pain. When my heart is overwhelmed, lead me to the Rock that is higher than I. *7LtMs, Lt 15, 1892, par. 16*

I enjoy sweet communion with God. Precious to me is His atoning blood, precious is His justifying righteousness. “Unto you therefore which believe He is precious.” [*1 Peter 2:7.*]*7LtMs, Lt 15, 1892, par. 17*

When I meditate upon this fountain of living power from which we may freely draw, I mourn that so many are losing the delight they might have in considering His goodness; to be sons and daughters of God, growing into an holy temple to the Lord, “no more strangers and pilgrims, but fellow citizens with the saints, and of the household of God:” “built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone”—this is our privilege. [*Ephesians 2:19, 20.*]*7LtMs, Lt 15, 1892, par. 18*

How is heaven amazed at the present condition of the church that could be so much to the world if every stone were in its proper place, a living stone to emit light. A stone that does not shine is worthless. That which constitutes the value of our churches is not

dead, lusterless stones, but living stones, stones that catch the bright beams from the chief corner stone, even the Sun of Righteousness—the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other. *7LtMs, Lt 15, 1892, par. 19*

If we are indeed followers of Christ, we must reach a higher standard. Heaven looks with pleasure upon one who worships God in spirit and in truth and in the beauty of holiness. All heaven is employed in seeking to save that which is lost. They are far from spiritual; they have lost the presence of God, lost the true ideal of character, and they copy the human instead of the divine. *7LtMs, Lt 15, 1892, par. 20*

All heaven is active in seeking to surround man with light—to give opportunity to present the highest motives that men shall return to the service of God. The Redeemer of the world has the lofty design of translating all who serve Him in spirit and in truth to His heavenly temple above. In Christ's school we are ever learners; human customs and authority are not to be a controlling power, for the lessons of Christ are spirit and life, and there are no limits to the rich mines of truth to be explored. *7LtMs, Lt 15, 1892, par. 21*

Are we Christians in deed and in truth, or are we such in name only? Christians are growing up, a holy temple unto the Lord. But “what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” [2 *Corinthians 6:16.*] This represents a constant growth in Christian character, growth in spiritual mindedness. *7LtMs, Lt 15, 1892, par. 22*

The church of Christ in the world is to be a powerful people, a name and praise in all the earth. Jesus has done everything to accomplish this. Now there need to be earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balances of the sanctuary; if the moral character and spiritual advancement do not correspond to the benefits, opportunities, and blessings bestowed, wanting is written against

the name.⁷*LtMs, Lt 15, 1892, par. 23*

The Light of the world is our Leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. O that we may keep close to our Leader, and He will fill every heart with His divine love—love to God, and love for one another. How long shall entreaties and warnings be given before they will be valued sufficiently to be heeded? Why not now put away all selfishness, all sin through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. And while the atoning blood is presented in our behalf, why not make earnest, thorough work, and seek to be complete in Christ Jesus?⁷*LtMs, Lt 15, 1892, par. 24*

All who claim to be children of God should seek daily to understand why they believe, by searching the Scriptures for themselves. They, who with humble hearts study the character of Jesus, will come more and more to reflect His image. The descent of the Holy Spirit upon the church is looked forward to as in the future, but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and heaven is waiting to bestow it.⁷*LtMs, Lt 15, 1892, par. 25*

Many fail to meet their responsibilities and high privileges. O, how long will this deadness and insensibility continue? How long will differences rend the church? The Lord Jesus is our spiritual Head, and where are the members of His body? The church is represented as “Speaking the truth in love, growing up into Him in all things, which is the Head, 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.*]⁷*LtMs, Lt 15, 1892, par. 26*

I think I never saw so much meaning, so much power and brightness, in these representations as during my sickness. I hope never to forget them. I hope that these truths, with all their rich fulness, will ever be vividly before my mind. I want these elevated ideas of the church to remain always with me. Why? That I may present to others the light in which I view the sacredness of the

church, that I may set before them that the divisions in the church are manifest to the world, greatly dishonoring God and pleasing Satan.*7LtMs, Lt 15, 1892, par. 27*

Elder Haskell, cannot we pray over this matter more earnestly, that the Holy Spirit of God may quicken the discernment of His people to see that by putting away envy, evil-surmising, jealousy, they may answer the prayer of Christ, that His disciples might be one, as He is one with the Father? Is it so, that the sensibilities of those who claim to believe the truth are paralyzed? Do they not see that they deny Christ, scatter from Him, in acting as though it was a light matter to disagree and engage in controversies? Brother looks coldly upon brother, minister mistrusts minister. The church seems to have lost the blending attributes of love, and its members unite no better than ropes of sand. And yet the great crisis of the day of God is at hand.*7LtMs, Lt 15, 1892, par. 28*

What is the reason of all this selfishness, this bigotry? What means this self-satisfaction, this disposition to tear down, and not build up? The truth is not sanctifying the soul, bringing every thought into captivity to the obedience of Christ. Many cling to their independence, choosing their own way, but not the way and will of God. The truth believed in theory, but not received in the love of it, leaves the heart as cold as an iron wedge. Those who are sanctified through the truth will be one in Christ Jesus. The cleansing blood of the Lamb of God cements their hearts together. The branches are united with the Vine.*7LtMs, Lt 15, 1892, par. 29*

Trials are to come upon God's people; the tares will be separated from the wheat. But let not Ephraim envy Judah any more, and Judah shall no more vex Ephraim. Kind, tender, compassionate words will flow from sanctified hearts and lips. We must make it appear essential to be united, not that we are to require others to come to our ideas; but if all are seeking the meekness and lowliness of Christ, they will have the mind of Christ; then there will be unity of spirit.*7LtMs, Lt 15, 1892, par. 30*

Monday, June 27

This morning the postman brought three letters from Elder Haskell; being sent to Preston, they did not reach me quite as soon as the

other mail. These letters I find full of interest. Thank you for writing them. As I have already written you quite fully, I will add but little more. I am pleased that Dr. Maxson and his wife have decided to take hold earnestly at the Health Retreat. This is as it should be, and if they remain humble, the Lord will bless them.*7LtMs, Lt 15, 1892, par. 31*

I am sure there should be no mincing the matter now in regard to Dr. Burke. I was surprised to see the remarks made in the Health Journal in regard to his leaving. It looked to me like the work that was done in the case of D. M. Canright. It is daubing with untempered mortar. After they have the facts which I have placed in the hands of the leading men in California, then if any of our people give their influence and sympathy to the smooth-tongued Dr. Burke, who has proved a traitor the second time, they show that they are on the enemy's side of the question. I have no flattering hopes for the man. He has for the second time betrayed the holy trust, and shall those who have the light follow this man as in ancient times men followed Korah, Dathan and Abiram? Will any now show as great blindness and deception as was shown in that case of rebellion?*7LtMs, Lt 15, 1892, par. 32*

May the Lord give His people wisdom that He may teach their fingers to war, but not on the enemy's side. It is time that those who have had light take their position, and that speedily. "Choose you this day whom ye will serve." [*Joshua 24:15.*] "If the Lord be God, follow Him: but if Baal, then follow him." [*1 Kings 18:21.*] It is this halfhearted work that brings the frown of God upon those who claim to believe the truth. Let not Satan triumph.*7LtMs, Lt 15, 1892, par. 33*

I am glad you feel that it is time to call things by their right name. I am glad you are in California and holding positions where you can exert an influence. Now cling to Jesus. God calls for the faithful Calebs to come to the front. Dr. Burke's smooth words and fair speeches will deceive many, to their ruin; but this need not be. The history of the rebellion of Dathan and Abiram is being repeated, and will be repeated till the close of time. Who will be on the Lord's side? Who will be deceived, and in their turn become deceivers? Everything is to be shaken that can be shaken, that those things

which cannot be shaken may remain. There are times when there is a special necessity of standing stiffly for the truth, and such a time has fully come in California. Through the influence of E. P. Daniels, Dr. Burke, and others, many have been unsettled and, like children, tossed to and fro. Let these poor, unsettled, wavering souls place their feet upon the eternal Rock, and cease from man. It is time for some one to bear a straightforward, living testimony, but as it is in Jesus. Let there be no mingling of self, no harsh, denunciatory spirit, but speak plain truth, just as it is, without daubing with untempered mortar.*7LtMs, Lt 15, 1892, par. 34*

Well, I must close. God bless you in your work.*7LtMs, Lt 15, 1892, par. 35*

Lt 16, 1892

Holland, Brother and Sister

Adelaide, Australia

November 10, 1892

Portions of this letter are published in *1BC 1092, 9MR 347-348*.
+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 Holland,

Since leaving your home, I have felt an increased interest for you that you should both walk in the light as Christ is in the light. While we are in no case to extol the power of the prince of darkness, we are to be wide awake and <not> be ignorant of his devices. His temptations will come in a variety of ways. He will suggest many things to the mind. *7LtMs, Lt 16, 1892, par. 1*

I thought perhaps I might have left the impression on your mind that I did not appreciate the church in this place, but I do; that is why I am here in Adelaide. There are many precious souls in the church. They have their defects and weaknesses, but the Lord does not forsake them for this, He loves them still. The church militant is not the church triumphant. "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.*] (As God is pure in His sphere, so may the believing, trusting child of God be <pure> in his sphere.) "He that abideth in me and I in him, the same bringeth forth much fruit." [*John 15:5.*] We have precious truth, and we want to enjoy it and be sanctified through the truth. *7LtMs, Lt 16, 1892, par. 2*

The church here in Adelaide is going to arise, and are you <not> going to arise and be a help to the church? I am praying for you that your faith fail not. The tender, pitying love of Jesus is toward you. My dear sister, the truth is precious, and my heart yearns toward

you that you should rejoice in the truth. You have been discouraged, and you need to place yourself in the channel of light as much as possible. When the Lord sends His messengers, He has a message for you—words from the Lord that will let light into the chambers of the mind and inspire hope in the heart and dispel doubts.⁷*LtMs, Lt 16, 1892, par. 3*

The office of the Holy Spirit is to comfort, to bring things to your remembrance that will increase faith. We need to contemplate the love of Jesus, His mission and His works in reference to us as individuals. Jesus so loved me that He gave His own life to save me. The Father loved me. “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*].⁷*LtMs, Lt 16, 1892, par. 4*

This life is the greatest blessing ever promised to man. But it becomes us to know what are the terms that are made with us. I answer: It is to believe. Yes, we must have a faith that is in accordance with the promise, “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 any thing in my name I will do it.”⁷*LtMs, Lt 16, 1892, par. 5*

Now the terms. “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 (who love me) know him; for he dwelleth with you, and shall be in you ... 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 14:12-17, 21*.⁷*LtMs, Lt 16, 1892, par. 6*

“He that hath my commandments” means he that hath light upon what constitutes the commandments of God and will not disobey His commandments although it might apparently seem a temporal advantage to do so. The *23rd verse* of the same reads, “If a man

love me he will keep my words: (my commandments) and my Father will love him, and we will come unto him and make our abode with him.” Now the test, “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.” *verse 24.7LtMs, Lt 16, 1892, par. 7*

Now my sister, if it were not possible for human beings under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace. “By grace ye are saved.” [*Ephesians 2:5.*] “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:11, 12.*] Disobedient children? No, obedient to all His commandments.*7LtMs, Lt 16, 1892, par. 8*

If it were not possible for us to be commandment-keepers, then why does He make the obedience to His commandments the proof that we love Him? (*Verse 14*) reads, “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.” “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [*1 John 3:4.*]*7LtMs, Lt 16, 1892, par. 9*

How can those who minister in word and doctrine call upon the sinner to repent of his sins, and yet not explain to him or define what sin is? Sin is the transgression of the law. The sinner may well ask, “Sir, tell me, if you please, what is sin of which I am called upon to repent?” We must know of what we are required to repent. If there is no moral standard which defines sin and which we can present to the sinner, then he is left in the dark, as far as an intelligent knowledge of [what] sin is.*7LtMs, Lt 16, 1892, par. 10*

In (*1 John 2:1-7*) [we read], “My little children, these things write I unto you, that ye sin not. And if any man sin,” you need not give up your hope in Christ. You need not say, It is of no use my any longer attempting to keep His commandments, for this would be placing yourself wholly on Satan’s ground. Satan follows you with his temptations, in order that he may get you to yield and sin; and when you sin, then he tells you it is of no use for you to try, and you might just as well announce yourself an open transgressor of the law of

God, for you cannot keep His commandments.*7LtMs, Lt 16, 1892, par. 11*

In the name and strength given of God, we may be obedient to all His commandments, and His commandments are not grievous. We are happy in doing them. But we are often taken unawares and led into sin, and that discourages us. Shall we then say, I will no longer try to walk in the way of His commandments? Well, that is exactly the thing Satan wants you to do, and if he sees you will allow yourself to favor his temptations, he knows that his purpose is gained. We cannot afford to do this; it is running altogether too perilous a risk. We shall never be saved in transgression of the commandments of God if we have had light as to what the keeping of His commandments comprehends.*7LtMs, Lt 16, 1892, par. 12*

When any one feels that he has committed sin, been surprised into sin, shall he then cease to pray? No, for this is exactly what Satan hoped he would tempt the individual to do—what he would tempt us to do. But the Lord Jesus has left a precious promise full of hope and comfort. “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”*7LtMs, Lt 16, 1892, par. 13*

“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren I write no new commandment unto you, but an old commandment which ye had from the beginning.”*7LtMs, Lt 16, 1892, par. 14*

He would not leave the enemy any opportunity to perplex the mind, to leave it to wander about in Satan’s mist and fog as to the commandment of which he is speaking. It is the commandment which He made when the foundations of the earth were laid, “When the morning stars sang together, and all the sons of God shouted for joy.” [*Job 38:7.*] Away back in the world’s history, before there were any people distinguished as Jews, he laid the foundation of

His law when He laid the foundations of the world. “The old commandment is the word which ye heard from the beginning.” [1 *John 2:7.*] Who is speaking? John, the beloved disciple, was giving the inspired message as mouthpiece for God, and it comes echoing down the lines, from age to age, to our time. Thank God we are not left in mist and confusion in regard to the commandments. *7LtMs, Lt 16, 1892, par. 15*

We are required to keep [His commandments,] and to demonstrate before the heavenly universe <and the world> that we are obedient children, loyal and true to the government of God. We may not expect the world, who are under the power and dominion of Satan, to obey God and keep His commandments. There are but two classes in our world, the obedient and the disobedient, the holy and the unholy. When our transgressions were laid upon Jesus, He was numbered among the unholy on the sinner’s account. He became our substitute, our surety before the Father and all the heavenly angels. *7LtMs, Lt 16, 1892, par. 16*

By imputing the sins of the world to Jesus He became the sinner in our stead, and the curse due to our sins came upon Him. It becomes us to contemplate the life of humiliation of Christ and His ignominious death, for He was treated as the sinner deserves to be treated. He came to our world clothing divinity with humanity to bear the test and proving of God. By His example of perfect obedience in His human nature, He teaches us that man may be obedient. How can this be? Jesus took the nature of man while He lay hold on the throne of God with His divine nature. In His humanity and divinity combined, He overcame every temptation of Satan. *7LtMs, Lt 16, 1892, par. 17*

Please read *2 Peter 1:2-4*. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Here it is plainly revealed that whosoever believeth in Jesus Christ becomes a partaker of the divine nature. Let divinity and

humanity co-operate and fallen man may be more than conqueror through Christ Jesus. *7LtMs, Lt 16, 1892, par. 18*

The world's Redeemer was treated as we deserved, in order that we might be treated as He deserved. He came to our world and took our sins upon His own divine soul, that we might receive His imputed righteousness. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. The world's Redeemer gave Himself. Who was He? The Majesty of heaven, pouring out His blood upon the altar of justice for the sins of guilty man. *7LtMs, Lt 16, 1892, par. 19*

The question is often asked, why do you keep the commandments of God, since Jesus came to abolish the law? Was it essential that the Son of God, who gave the law, should see such a necessity of abolishing it, that He left the royal courts of heaven to die upon the cross of Calvary that He might give the world license to break the law? Is there reason in this? What a wonderful costly process for the Father and the dear Son to go through in order to abolish the law and give men perfect freedom to trample it in the dust! *7LtMs, Lt 16, 1892, par. 20*

The Lord's standard of righteousness remains firm as His eternal throne. It is His holy law, and because not one precept of this law could be changed or altered to meet man in his fallen condition, Jesus consented, and the Father consented, to give His only begotten Son to die, (To abolish the law? No,) but to save the sinner. The cross of Calvary is the unanswerable argument of the perpetuity of the binding claims of the law of Jehovah. When the great Teacher gave His sermon on the Mount, showing the immutability of the law of God, He was expounding the law that He gave. *7LtMs, Lt 16, 1892, par. 21*

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies are made so indistinct, that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish and their glorious character hidden out of sight. The precious Sabbath, given at the creation of the world, lost its true significance by the rubbish of human inventions piled

upon it in maxims and traditions of men. Said Christ, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." [*Matthew 15:8, 9.*] *7LtMs, Lt 16, 1892, par. 22*

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings typifying Himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity in which were bound up the doctrines of the gospel. While the multitude, Jews and Gentiles of all nations, were listening to the words of Christ, He presented before them the real truths connected with His kingdom. He would clear away the mist and fog of their false, cherished ideas in regard to His mission and His kingdom that was to be set up. It was not a temporal, earthly kingdom, as they supposed. He unfolds before them the far reaching principles of the law of God; commandment after commandment, He lays [it] open before them in its true spiritual bearing and shows the extent of the requirements that these precepts reached, not only the outward ceremonies, but in conduct, the state of the heart. *7LtMs, Lt 16, 1892, par. 23*

The lessons given by Christ were so different in character to anything the people had listened to from the scribes and Pharisees that all were astonished at His doctrines. There were no labored, intricate arguments burying with exactions the commandments of God so that no one could ever hope to keep them. Jesus, the great Teacher, laid open, in the simplest language, the great moral truths, clothing them with freshness and power that they had never heard or seen before. *7LtMs, Lt 16, 1892, par. 24*

The Pharisees and scribes were thinking in their hearts that He is making of no account the law of God. He is certainly arriving at a supervision of the law of God. And then fell upon their startled ears these words, as if Jesus had read their hearts as an open book, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be

called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [*Matthew 5:17-19.*] *7LtMs, Lt 16, 1892, par. 25*

That is, all the heavenly intelligences will look upon the human agents on earth with favor, estimating their value according to the respect and reverence they manifest toward the great moral standard of righteousness—the holy law of God. “For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [*Verse 20.*] How can any one of us in the judgment meet the great Lawgiver over His broken law which is so plainly stated in its importance by the words of the Redeemer. *7LtMs, Lt 16, 1892, par. 26*

The righteousness of the Pharisees consisted mainly in a form of ceremonies, complicating the plain and simple precepts, and making them a rigorous burden of exactions to the neglect and contradiction of the vital principles and spirit of the law. This error, fatal to the soul, Christ was, in His sermon on the mount, correcting. The Pharisees, in their false ideas of the keeping of the commandments of God, cherished every sentiment of malice and revenge; but Christ taught that all this malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged, and the enemy [is] to be loved, because God loved him when he was his enemy. *7LtMs, Lt 16, 1892, par. 27*

“Love your enemies, bless them that curse you; pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” [*Verses 44, 45.*] Here are the principles of true Christianity, and He presented these principles in no hesitating manner, but taught them as one having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man. *7LtMs, Lt 16, 1892, par. 28*

No man can serve two masters, “Ye cannot serve God and mammon.” [*Matthew 6:24.*] Why should we have overcarefulness

for earthly things? We are but living, human agents, dependent upon God for every breath we draw; and we are not to be so anxious about food and raiment that we will always be distrusting God for the future. The Lord has His thoughts of love, of care for the future which is not ours but is in the Lord's own keeping. It is God's will that we are to be anxious to know and to do His requirements at all hazards. We are to trust God implicitly for not only the little things, the temporal things of life, but for the greater which is the redemption of our souls.*7LtMs, Lt 16, 1892, par. 29*

Christ's lessons were given to implant the right spirit and motive power in controlling the actions. Having faith and confidence and trust in God we have everything, and God will never betray our confidence. He is ever loving, and patiently bearing with our weaknesses and infirmities, and ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to Him. Cast all your care upon Him, for He careth for you.*7LtMs, Lt 16, 1892, par. 30*

Our Lord Jesus who gave His own life that He might save us from death, asks of you the fullest service. You want to know your relationship to Christ and His relationship to you. We are to trust God fully and ask Him to supply the least want as well as the greatest. The Lord encourages your confidence. The Lord Jesus tells us what is the great proof of our union with Him and the best expression of love to Him: "That ye keep His commandments." [*John 5:3.*]*7LtMs, Lt 16, 1892, par. 31*

If you have love to Jesus Christ, which is an expression for the life of Christ in the soul, then you will do what He commands you, which is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to His commandments. Not only does He ask you to bring forth fruit by doing His commandments because you are branches of the living vine, but He plainly states that in doing so, that it is His prayer that His joy might remain in you, and that your joy might be full.*7LtMs, Lt 16, 1892, par. 32*

What was Christ's joy? It was, "He shall see of the travail of His soul, and be satisfied." [*Isaiah 53:11.*] "For the joy that was set

before him he endured the cross despising the shame.” [*Hebrews 12:2.*] That joy was the result of His suffering, His agony, His death, that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, there is a thrill of joy circulating through heaven. A soul is saved, a precious soul snatched from Satan’s grasp and given as a precious token to Jesus Christ that He has not suffered and died in vain; and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be yours. A joy that is rich, deep, full, and abiding. A joy springing from the triumphs of the cross of Christ. *7LtMs, Lt 16, 1892, par. 33*

Christ calls for you. He has given me a message to you. “Return unto me, and I will return unto you and heal all thy backslidings.” [*Malachi 3:7; Jeremiah 3:22.*] He calls for you to be a laborer together with God. He tells you, “Ye have not chosen me, but I have chosen you.” [*John 15:16.*] O how true are these words. You did not make the first movement toward Christ, but He made the first movement toward you. He drew you by the cords of His love. He touched your hearts by His grace. Your approach to Him was the response of His drawing. If Jesus had left you alone, you would have perished. Truth you want at any cost. *7LtMs, Lt 16, 1892, par. 34*

My dear sister, you know what is truth. Our duties are to be governed by plain precepts which we must attentively obey. I invite you as an ambassador of Jesus Christ to exercise your talents and your influence, to be sanctified, elevated, and refined that you may win souls to Christ. No longer be idle, there is work for you to do, Jesus has purchased you with His own blood. *7LtMs, Lt 16, 1892, par. 35*

You are not your own you are bought with a price, and your time, your entrusted capabilities belong to God. He has given you His only begotten Son to a life of humiliation and shameful death for you and me, and in return He has asked us to give ourselves to Him. And through the grace of God we will do this. The Lord will help you, my sister, to plant your feet on solid rock. *7LtMs, Lt 16, 1892, par. 36*

Lt 16a, 1892

Jones, Brother and Sister [C. H.]

Preston, Victoria, Australia

July 4, 1892

Portions of this letter are published in *CTr 11*.

Dear Brother and Sister C. H. Jones:

I have not written you much since coming to Australia; nevertheless, I have not forgotten you. I am hoping and praying that you will have strength and courage in the Lord. "Without me," says Christ, "ye can do nothing." [*John 15:5*.] You should have a full sense of the fact that Jesus is by your side constantly. By faith you may have converse with Jesus. You may take Him as your counsellor. You may have Jesus as your refuge, to whom you can run and be safe. We need to understand that we are living in a time of great peril, and we should "watch and pray lest we enter into temptation." [*Mark 14:38*.] I know unless we do this, Satan will overcome us. *7LtMs, Lt 16a, 1892, par. 1*

We must know that a cunning and powerful foe is upon our track, trying to surround our path with darkness, that he may lead us into his snares. He watches our going out and our coming in, and by every means in his power he intends to hurt and destroy us. He works undercover. He works successfully in secrecy; and if he can keep us ignorant of his devices, he is the more likely to deceive us. I have thought much of how easily we may be led to take false positions. *7LtMs, Lt 16a, 1892, par. 2*

In regard to Dr. Maxson and his wife going into the Health Retreat, it is well. I have been surprised that notwithstanding all the light which the Lord has been pleased to give to His people, there were so many well pleased with the idea of erecting a new sanitarium and dropping the old. Those who were so willing to do this, do not look on all sides of the matter. Some places strike the mind as favorable, and they give sanction to propositions which should not receive strength from their voice or pen. *7LtMs, Lt 16a, 1892, par. 3*

The branch institutions in Oakland and in Healdsburg will do well if there is sufficient working force to provide helpers for both the branch and the main institution. If there is only enough to manage one institution, then how can these side interests be carried on? It ought to be done. There should be a good strong force of help laborers. But I felt to tremble for our people in Oakland and in California when I saw how readily they are worked upon and influenced by new projects which call for that which we have not, an outlay of means. Our influence must be steady, strong, and healthful. We attempt to do too much in ourselves. We must let the Lord work, and give the heavenly intelligences some room to work.*7LtMs, Lt 16a, 1892, par. 4*

Brother Jones, you must not think that you can carry the load. You cannot do this. You should make the Lord your only dependence. I was alarmed as I saw how easily our brethren in Oakland could be swayed because propositions were made which would convenience them. Here is our danger. Self comes in at every point and bears sway, and self tangles up the work of the Lord sadly. In some things we need to make haste slowly. Then again, when the providence of God moves to clear the way before us, we need to have the clearest discernment to seize the precious golden chance and make the most of it. The Lord alone can guide. The Lord alone can be our wisdom in planning now. Let every one of us seek the Lord, and abase ourselves in the dust before Him.*7LtMs, Lt 16a, 1892, par. 5*

You, Charles and Josie, have seemed almost like my children. My heart is drawn out in great tenderness and love for you both. I long so much that you shall prosper, both physically and spiritually. Whatever shall come, quietly, firmly put your trust in God. You have had to drink of the bitter cup again and again. But have you not always had the cup of consolation presented to you by the One who loves you, who gave His precious life for you? During my painful, wakeful nights I have done much thinking, and I see as never before that I must trust the Lord in the darkness and without a murmur walk with Him wherever He leads the way. I know that Jesus loves you both, and He will teach you, and will guide you in judgment, if you will put your trust in Him. But never withdraw your hand from that of Jesus.*7LtMs, Lt 16a, 1892, par. 6*

As you have advanced from one line of the work to another, temptations have laid wait for you; Satan has desired your souls, that he might sift you as wheat. But Jesus declares, "I have prayed for thee, that thy faith fail not." [*Luke 22:32.*] Be of good courage. Do what you can do well, but do not gather responsibilities upon you which you are not able to bear. Cares and responsibilities will come upon us, but if we keep in mind that Jesus is close by our side, we shall not fear though a host should encamp against us.*7LtMs, Lt 16a, 1892, par. 7*

Precious, precious Jesus! O, how the enemy has tried to assail me during my suffering, wakeful hours in the night season. But always as I have prayed, hope and brightness from Jesus have dispelled every shadow. My heart is filled with His love. I will offer to Him my tribute of praise. We are nearing the judgment, when every case is to be decided according to the deeds done in the body. Let us make Jesus our all and in all. Our work is to form character for the future immortal life.*7LtMs, Lt 16a, 1892, par. 8*

How sorry I feel for Dr. Burke, that instead of being an overcomer, in warring against principalities and powers and spiritual wickedness in high places, he is overcome. Why? Because he did not make the Lord Jehovah His strength. The Lord has sent him many warnings and reproofs, which he would not receive because the light given did not coincide with his ideas and plans. He followed the imagination of his own heart, as did the inhabitants of the world before the flood. O that he would repent and be converted, that his sins might be blotted out!*7LtMs, Lt 16a, 1892, par. 9*

Anciently the Lord sent to His people prophets, rising early and sending them, that the people might not destroy themselves; but they beat one, and killed another, and stoned another. How solemnly has Jesus warned and graciously invited the erring, presenting eternal rewards for a life of obedience. For the children of men He has toiled and travelled and interceded, enduring privation, and laboring with self-consuming zeal to relieve the wants and woes of the fallen race. For their sake He made Himself of no reputation; but He utters the mournful cry, "Ye will not come to me that ye might have life." [*John 5:40.*]*7LtMs, Lt 16a, 1892, par. 10*

We shall meet with something of this experience as we seek to work the works of God. But shall we falter, shall our steps slide now? God forbid! The word of command comes from our Captain: "Go forward," though the Red Sea is before us and insurmountable mountains [are] on either side. [*Exodus 14:15.*] Shall we stop to confer with flesh and blood now, or shall we move forward in faith? We read in the Living Oracles that some shall depart from the faith, giving heed to seducing spirits. [*1 Timothy 4:1.*] Now, there will be those who will deceive, who will appear to be righteous, but when the judgment shall sit, and the books shall be opened, the actions of all will then appear just as they are. *7LtMs, Lt 16a, 1892, par. 11*

Let me tell you from that which I know, I would not be in Dr. Burke's position today for all the gold of California. But try to save the man; do all that you can with the matter that I have furnished you. Put forth labor to this end; and if he will not heed this labor, then try to present the matter so that he shall not deceive those that are ignorant. Prepare the matter in some kind of shape to use when necessary. He is not a man of truth. He makes crooked statements, voluntarily stating that which he knows is not true. This seems to be a trait of his character. He will say many things about me and my work which he knows are not true; he does it in order to influence others against me, to hurt my influence and justify himself. But the Lord will take care of that. I hope that our people will not be deceived by appearance. This is the second time he has proved traitor. Dr. Burke has kept his connection with the world unsevered, and he has gone to those who will extol him as a fine fellow. *7LtMs, Lt 16a, 1892, par. 12*

Those of our people who understand the matter as it is, and will then vindicate him, are chargeable with the result of his influence. They are alike guilty with him. There is to be some very decidedly plain work in California to set things right in order. "Wherefore the Lord hath said, Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men, therefore, behold, I will proceed to do a marvelous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works

are in the dark, and they say, Who seeth us? and who knoweth us?" [Isaiah 29:13-15.] *7LtMs, Lt 16a, 1892, par. 13*

This is the work of the confederacy of evil. It has been going on in a decided manner, and many of those who claim to believe the truth are in the dark, because they have not purified their souls in obeying the truth. And while the enemies of the truth are working in secrecy, and through concealed channels make void the law of God, the work does not end here. The very same principalities and powers of spiritual wickedness are at work with those who are pretentiously "near God with their mouth, and with their lips do honor Him, but have removed their heart far from Him." *7LtMs, Lt 16a, 1892, par. 14*

These words present what is taking place in our very borders. Nothing pleases the enemy more than to find agents for his use, those who will accept his plans, among the people who claim to honor God by keeping His commandments. Satan has a multitude of plans to ruin and destroy souls. *7LtMs, Lt 16a, 1892, par. 15*

This movement of Dr. Burke's is one of the enemy's masterly efforts to deceive souls and lead them on step by step to their ruin. Those who cannot discern the plotting of Satan in this very matter that is enacted before them will not have spiritual eyesight to see his workings in other lines. They give their assent and influence to the working of principalities and powers and spiritual wickedness in high places. *7LtMs, Lt 16a, 1892, par. 16*

Those who have had warnings and reproofs from the Lord, but have not accepted them, turning from their evil ways, will in heart and spirit unite with the confederacy of evil. They will profess to believe the truth, but their hearts are afar removed from the Lord. They do not love Him, they do not tremble at His Word, but walk in the imaginations of their own thoughts, in the sparks of their own kindling. *7LtMs, Lt 16a, 1892, par. 17*

There have been those in California who have been preparing to form a confederacy against the truth. They will do this. All who do not repent and turn to the Lord with full purpose of heart will find themselves in bundles with the workers of evil. Such men as E. P. Daniels and those who accept of Dr. Burke in his present position,

will, unless they repent, be led on step by step until they will engage in any kind of work that Satan will place in their hands to do.*7LtMs, Lt 16a, 1892, par. 18*

This class, that have been gradually departing from God, will become bold as they reject the invitations of mercy, the calls to repentance. In their spiritual blindness they will take positions that will reveal the wisdom of God in graciously giving man probationary time, placing him under various circumstances, proving him, that his character may be fully developed before the heavenly intelligences and the record made that will decide the case of every individual by the principles they manifest in the world.*7LtMs, Lt 16a, 1892, par. 19*

Lucifer was once in heaven. He sinned, and drew away many angels into his rebellion. There came a change in Lucifer. God said of him, "Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." [*Ezekiel 28:17.*] The sin of Lucifer is unexplainable. He was disloyal to God. His mourning and complaining aroused sympathy among the angelic hosts, and many took the same position as did Satan. How did the Lord break the force of these accusations?*7LtMs, Lt 16a, 1892, par. 20*

Because of Satan's accusing power, it was not the plan of God to deal with him as he deserved. The tempter would throw all the blame of his course upon others who were below him. He would make it appear that if he could have moved according to his own judgment all this demonstration of rebellion would have been avoided.*7LtMs, Lt 16a, 1892, par. 21*

The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure, and without fault. Thus he takes his position on the judgment seat, and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.*7LtMs, Lt 16a, 1892, par. 22*

But how shall the universe know that Lucifer is not a safe and just leader? To their eyes he appears right. They cannot see, as God

sees, beneath the outward covering. They cannot know as God knows. Then to work to unmask him and make plain to the angelic host that his judgment is not God's judgment, that he has made a standard of his own and exposed himself to the righteous indignation of God, would create a state of things which must be avoided. *7LtMs, Lt 16a, 1892, par. 23*

It was on account of Satan's deceiving power that many angels became disloyal to God. God was true and right; Satan was wrong, and he was convinced that he was wrong. He must now choose, either by submission to place himself on the Lord's side, or by lying to sustain himself. By sophistry and fraud he appeared to gain an advantage, but it was only for a short time. God cannot lie; He moves in a direct line. Lucifer could speak the truth when it served his purpose best, but he could move in a crooked course to avoid humiliation and defeat. *7LtMs, Lt 16a, 1892, par. 24*

Lucifer and the angels who united with him were warned of the terrible consequences of deception, but this was set aside by unbelief in the message. Satan triumphed in a supposed superiority; he had concealed his real character and purpose by deception. Satan could not be presented to the universe at once in his real character. His crooked course must be allowed to continue until he should reveal himself as an accuser, a deceiver, a liar, and a murderer. In the latter act, Satan uprooted himself from the affection of the loyal universe. In the death of the Son of God the deceiver was unmasked. *7LtMs, Lt 16a, 1892, par. 25*

We shall see just such workings of the arch-deceiver through his human agents. Satan has not been converted; he is Satan still, and he has come down in great power just prior to the close of this earth's history to work through deceiving human agencies in order to secure every soul on his side that he can. As Satan worked in heaven, so he works on earth. We must be blinded indeed if we cannot discern his devices. *7LtMs, Lt 16a, 1892, par. 26*

"Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians 6:10, 11.*] Where do we see his wiles? They are certainly in this world. Where are they? Is it

not best for us to be wide awake, to discern the Lord's side of the question? "Let no man deceive you with vain words; for because of these things the wrath of God cometh on the children of disobedience." [*Ephesians 5:6.*] We shall have just such a class among us to try our faith. *7LtMs, Lt 16a, 1892, par. 27*

Now the warning: "Be not ye therefore partakers with them, for ye were sometime darkness, but now are ye light in the Lord; walk as children of light." "For the fruit of the Spirit is in"—smooth words and fair speeches?—"all goodness and righteousness and truth: proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things that are done of them in secret. But all things are reprov'd and made manifest by the light, for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." [*Verses 7-14.*] *7LtMs, Lt 16a, 1892, par. 28*

Just such an awakening is essential at this time in California. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." [*Verses 15-17.*] Had you not better now, in California, draw nigh to God, and obtain spiritual eyesight to discern Satan's snares? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] *7LtMs, Lt 16a, 1892, par. 29*

Lt 16b, 1892

Haskell, S.N.

Refiled as *Lt 13, 1892*.

Lt 16c, 1892

Haskell, S. N.

Preston, Melbourne, Australia

May 12, 1892

Portions of this letter are published in *4Bio 37*.

Dear Brother Haskell,

Willie White arrived here last Thursday [Tuesday] evening. No one let me know he was here until morning. We met, unexpectedly to me, in the dining room as we were about to take our breakfast. Willie is looking real well. His journey has been good for him every way.*7LtMs, Lt 16c, 1892, par. 1*

The meeting was a success. The Brethren Hare, and the one in Auckland, left when the meeting was half over. They said that the American brethren were determined to have everything their way, and they would not stand it. They said they did not come up to the conference to be educated as children, but to do conference business.*7LtMs, Lt 16c, 1892, par. 2*

Willie and Elder Starr designed to go to their place from Auckland. Willie got of Brother Starr and wife promise to meet them in a few days. Meanwhile I had telegraphed for Willie to come home, for I must have his counsel to know what to do in my feeble condition of health.*7LtMs, Lt 16c, 1892, par. 3*

Our brethren were so anxious about me they were going to take the responsibility of moving us at once to Adelaide. They were so earnest in the matter, and I so suffering, they would not consent for Willie to remain away eight weeks longer. So Elder Daniells and Willie returned. Elder Starr and wife are in the Hare neighborhood. We shall go to Adelaide in about one week, if the Lord wills.*7LtMs, Lt 16c, 1892, par. 4*

You mention in regard to your wife coming to California. If you go to Healdsburg, I have plenty of furniture. You are welcome to the use

of the same. It is stored in the church basement. But do not bring any furniture, for the furniture second hand is nearly as good as new [and] is purchased at a reasonable price. I call it very cheap; but you are welcome to my furniture, any part or all of it. I have good easy chairs. I lent two of my best chairs; these were merely for safe keeping. You are welcome to use all of my goods, without a fear that you will hurt anything. I have a good piano [and] canopy top buggy. I have a horse, Billy, that you can drive; he is a little odd, a good traveler, but all you need is to understand him.*7LtMs, Lt 16c, 1892, par. 5*

I have a phaeton that you and your wife are welcome to. It is old, but easy and safe. The spindles are good; got them while over there. You can have horse and carriage. Wish I could say, "You can have the house," but we felt compelled to cover, nearly, the note to Brother Lockwood before leaving, so sold the place to Brother Leneinger. But you can find good locations up high and dry, [and] quite cheap rent. I think it is a good move to make to bring your wife to a milder climate. Willie is of the same mind.*7LtMs, Lt 16c, 1892, par. 6*

May 28, 1892

The mail has come. How glad I was to receive your letters and the encouraging words you wrote. I hope you are being encouraged by the same in your trials and bodily infirmities. This mail is an important one and has many encouraging things. Dark clouds fling their shadows far and near, but we will not let go our faith. I am here in a strange land and shall be tempted, in suffering day and night, to lay some plans myself to go here or there for relief, but I hope to be able to patiently wait God's time, when He shows me the next step to take, to move as God directs. The word of God came to Elijah, and he followed His directions. I want patiently to wait until I see the unfolding of God's plans, and then move where He says.*7LtMs, Lt 16c, 1892, par. 7*

Elder Haskell, if you would please to have someone copy the general matter in the pages I send you and return me a copy, I would like to preserve that portion in reference to the necessity of teaching the church how to work. Fannie does not copy at all; she

has been in poor health, but manages to get off the articles for the paper. Emily is a new hand at the calligraphing and is very slow; that is the reason you have received letters from my own pen. I think I must have unburdened my soul, so that I shall not trouble you with as long communications hereafter. I am deeply moved to write and, although it is tiresome, I dare not neglect it. These matters I cannot neglect. I have written Elder Smith a long letter, and have one to send this mail. Nothing of a special personal character, but I wish to keep in communication with him and let him know I have an interest for him. *7LtMs, Lt 16c, 1892, par. 8*

You will excuse the poor writing, for I am obliged to change my position about every hour to be able to be made any way comfortable to write at all. *7LtMs, Lt 16c, 1892, par. 9*

I send in this mail sixty pages of letter paper written by my own hand. First, my hair-cloth chair is bolstered up with pillows, then they have a frame, a box batted with pillows which I rest my limbs upon, and a rubber pillow under them. My table is drawn up close to me, and I thus write with my paper on a cardboard in my lap. Yesterday I was enabled to sit two hours thus arranged. My hips will become so painful, then I must change position. She [May Walling] then gets me on the spring bed and bolsters me up with pillows. I may be able to sit some over one hour, and thus it is change, but I am thankful I can write at all. *7LtMs, Lt 16c, 1892, par. 10*

I have done nothing scarcely on *The Life of Christ* I am burdened with other matters, so it is all that I can do to keep the mails supplied. I have hoped my arms would be restored, but they are still very painful. I write to you that I wish to have these things copied, for if I should wait to have them copied, you would get but very little. I promised articles for the *Instructor*, articles for the *Signs*, [and] *Sabbath School Worker*. Missionary papers and the *Echo* do not trouble me, for they take from other papers; but the will of God be done. *7LtMs, Lt 16c, 1892, par. 11*

Now, Elder Haskell, do not you think of looking down. Be of good courage in the Lord. I still think you are regarding matters in the right light. When I see things arise right in my own family and impressions received that are not correct in any wise, and yet do all

the mischief as if they were correct. I feel that you will make yourself unhappy in having these thoughts, and I beg of you not to entertain them, for I have been shown this was Satan's device to make you discouraged. I have seen the pitying love of God toward you; I have heard the words spoken to you, "Satan has desired to have you that he might sift you as wheat, but I, your Lord and Master, have prayed for you that your faith fail not." [*Luke 22:31, 32.*] You have aged years more than you need to have done because you entertain the ideas that you were not having confidence in your brethren, and you acted as you felt, and the result was you did not draw close to them, and they could not draw close to you.*7LtMs, Lt 16c, 1892, par. 12*

Now, in the name of the Lord Jesus, put these things from you. Act trustful, act confidingly, and your brethren will see you are not changed. You will never be happy if you feel these suspicions. "Rebuke the devil, and he will flee from you." [*James 4:7.*]*7LtMs, Lt 16c, 1892, par. 13*

Lt 16d, 1892

Haskell, S. N.

Preston, Melbourne, Australia

May 7, 1892

See *Lt 6, 1892* for a variant portion. Portions of this letter are published in *ChL 36*; *GCDB 02/04/1893*.

Dear Brother Haskell:

I am trying to write a little. The rheumatism is still upon me. In some respects I am physically better. I think the malaria has been mastered, for the present. I have great difficulty in using my hands; for my arms and shoulders are full of soreness and the pain I suffer with sciatica in hips and my knees makes them stiff and painful. Yet I do not lose my courage; I will trust in the Lord. I am so thankful that we have a living Saviour in whom we can trust, and Who has promised to be a present help in every time of need.⁷*LtMs, Lt 16d, 1892, par. 1*

Wakeful nights, suffering with pain, I pray much and think much, and let me tell you, there certainly is much to be done in Australia. They need more efficient and experienced hands, and more devoted piety to carry forward the work from point to point. Nothing, comparatively nothing, is being done in these large cities. You and Elder Corliss advised us not to locate in Melbourne. And I am puzzled to know why the Echo office was located in North Fitzroy. Now, if we [are to] have a molding influence on the work, we should be at the center at the very heart of the work. If Willie is connected with the Echo office it will make it necessary for us to be subjected to the objectionable climate of Melbourne, for I cannot well be separated in my present state of health from Willie, and if my health was the best, we should compose one family.⁷*LtMs, Lt 16d, 1892, par. 2*

The work in Australia, and my work, if I can do any, demands that we are together. All say that I must seek a dryer climate, especially for winter, and talk of my going to Adelaide. Well, I am at present

very helpless; and for Willie to be in Melbourne, as Eld. Tenney thinks he should be, and I and one or two of the others go to Adelaide, we are at a disadvantage every way. We cannot consult together, or work together. I see more need of our help right here in Melbourne than any other place.*7LtMs, Lt 16d, 1892, par. 3*

The fact is, there are not the very best kind of leaders in the office. There is not the spirit of love and of blending together, and how this order of things is to be changed seems difficult to determine. One thing I am thoroughly settled upon, that a great mistake was made in locating the office where it is. Brother Tenney and many others say it is a disreputable part of Melbourne, but what can be done now remains to be seen. The school should not be located in Melbourne.*7LtMs, Lt 16d, 1892, par. 4*

I cannot explain why I have been so sick here when my testimony is, I know, needed so much. I think it must be a trial of my faith, and if I come forth from the furnace purified and refined, thank the Lord for the furnace fire. I am not discouraged, but I have felt many times that I have made a mistake in this move; but I am here now and will do all I can.*7LtMs, Lt 16d, 1892, par. 5*

I cannot see in Eld. Tenney the right man to have the best uplifting spirit and influence in connection with the workers. He needs much that he has not, but the Lord knows all this.*7LtMs, Lt 16d, 1892, par. 6*

We are to have some decided meetings as soon as possible after Willie returns. He will be here next Wednesday. Then I will have some things to say and a testimony to bear in regard to the spirit of love and sympathy and kindness that should be exercised in the management of the things in the office. It requires a leading man who can make rules and educate; and [who] would mingle with this management tact and skill, and a sympathetic, loving heart that will not willingly wound and bruise the soul of one of the workers, for they are the purchased property of Jesus Christ.*7LtMs, Lt 16d, 1892, par. 7*

The words of Christ are applicable to every church who claims to believe the truth. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen;"

the losing of love out of the heart is pronounced by Christ as a fall, a moral degeneracy. "And repent and do the first works, or else I will come and remove the candlestick out of his place, except thou repent." [*Revelation 2:4, 5.*]7LtMs, Lt 16d, 1892, par. 8

"And unto the angel of the church in Sardis write: these things saith He that hath the seven spirits of God, and 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 heard, and hold fast, and repent. If therefore thou shalt not watch, I will come in as a thief, and thou shalt not know what hour I will come upon thee." [*Revelation 3:1-3.*]7LtMs, Lt 16d, 1892, par. 9

The love of Jesus Christ has been left to die because it has not been cherished by watchful, persevering effort. There are men better, far better, calculated to till the soil than to deal with human minds; they are not sensitive nor sympathetic. Those who would do the best and highest service for Jesus Christ must copy the Pattern in all their associations, in business deals, and in spiritual things.7LtMs, Lt 16d, 1892, par. 10

God sees, as men do not, the result of this hardness of heart toward one another. It is an offense to Him and dishonors His holy name and places Him, "the Lord God full of compassion, of loving kindness, and abundant in mercy," in a false light. Professing to be Christians, they drop out the soft pencilings of character and make wonderful blunders in their example and in their process of molding other minds.7LtMs, Lt 16d, 1892, par. 11

Discipline must be maintained in all of our institutions, and if the gentleness of Christ is [not] revealed in the process, if there is seen in the leading men in any of our institutions an impelling hardness of heart, critical [and] exacting, any injustice done the workers, they cut them loose from them where it is impossible for them to love or respect them. Then their influence is not what it should be if these men occupy their positions. This spirit of failing to put themselves in the place of others whom they are dealing with disqualifies the men for their position. There never will be sweet accord, harmony, and

love. The Lord would have those who lead feel the importance of being learners. Now, Eld. Haskell, this is about the measure of things, in every respect, in every place where we have any knowledge here in Australia. *7LtMs, Lt 16d, 1892, par. 12*

There is needed ability in talents in the office combined with thorough consecration which will be evidenced by the meekness and lowliness of Jesus Christ. There must be a steady, earnest, decided, firm holding to the right and keeping the great Example in view. But I do not hope much from the men now in positions of trust unless there is brought in an element which does not exist here now. *7LtMs, Lt 16d, 1892, par. 13*

When we first came, there was a seeking to draw us out to contrast the believers here in Australia with those in America for capabilities, for intelligence, for consecration. I told all who presented things in this light, "judge not from appearance." [*John 7:24.*] But even in appearance I see nothing superior or in advance of our believers in America. But I do see a people here with proper agents working disinterestedly for the Master who may be molded and made vessels unto honor. *7LtMs, Lt 16d, 1892, par. 14*

There is such a stock of independence, of every one set to have his own way, and feeling fully competent to do their own business without the help from America, that the prospect is [that] less can be done with them that are abiding, than the same labor put forth upon our believers in America. *7LtMs, Lt 16d, 1892, par. 15*

Human pride is a terrible element to come into our churches, or into any part of the Lord's vineyard, for it hinders, it destroys more than it builds up. Leaders in this work cannot be men who throw off responsibility and become as children in understanding. Oh! that all in responsible positions may be fully qualified with symmetrical characters for the great, glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth. *7LtMs, Lt 16d, 1892, par. 16*

Now, if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work. We want more men of real, genuine common sense, putting forth their highest energies to

press on and attain a high moral and spiritual elevation, that all who are brought in contact with them will respect them. They are convicted that they are on solid ground, and their judgment and council may be depended on because they seek counsel of God.*7LtMs, Lt 16d, 1892, par. 17*

The Lord will work in this country. And if the living agents who claim to believe the truth refuse to become missionaries and co-operate with the heavenly forces with Christ at their head, "God is able of these stones to raise up children unto Abraham." [*Matthew 3:9.*] But what a loss will the indolent, professed Christians sustain; what a precious experience they might have obtained had they yoked up with Christ, had they lifted His burden.*7LtMs, Lt 16d, 1892, par. 18*

Oh! that those whom the Lord has blessed with the treasures of truth would awake and say from the heart, "Lord what wilt thou have me to do?" [*Acts 9:6.*] Light is increasing to brighten every soul who will diffuse the light to others. God will have His witnesses, [even] if one refuses, if one hardens his heart, if he falls from his first love, if he does not quickly repent, his candlestick will be removed out of his place, and the light which he has enjoyed go out, [and] the heart grow hard and selfish in contact with the world. Indulgence of self, selfish pride, the following of inclination is not at all in harmony with the life and character of Christ.*7LtMs, Lt 16d, 1892, par. 19*

We do want men and women to settle in Australia who have a solid Christlike influence. The burden of this work should not rest upon the conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but careful and prudent and sensible to respect and act in reference to the laws of life, and of health. And they can be educating others; they can have a molding influence. Oh! that many may be uprooted from where they are to become workers with Jesus Christ. What can be done to make every believer feel that the heavenly intelligences are waiting for the consecration of the human, living agents to carry the truth of God where it is not known?*7LtMs, Lt 16d, 1892, par. 20*

My heart is full of this matter. The Lord is going to raise me up and restore me in His own good time. I mean to be patient and cheerful

and talk faith and act faith.*7LtMs, Lt 16d, 1892, par. 21*

Unbelief, like the pall of death, is surrounding churches because they do not exercise the talents God has given them by imparting the light to those who know not the precious truth. The Lord Jesus calls for pardoned souls, those who rejoice in the truth to make known the truth to others. The truth is seeking to lay its molding hand upon our youth; but the living agents are needed to communicate the light of truth, and the result will be [that] those who are now ignorant of the truth will through the grace of Christ become precious in the sight of the Lord. Redeemed humanity is to exert an influence to the glory of God.*7LtMs, Lt 16d, 1892, par. 22*

I trust that you will keep the matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, "Whom shall I send?" [*Isaiah 6:8.*] The truth is soon to triumph gloriously, and all who will triumph with the truth must be laborers together with God.*7LtMs, Lt 16d, 1892, par. 23*

Time is short, the night cometh in which no man can work. We must do what is possible for us to do now, in earnest effort. "A city set on a hill cannot be hid." [*Matthew 5:14.*] Believers, we not only have lessons to learn for our own benefit, but in our improvement of the grace of Christ, bestowed in privileges and opportunities, we are helping others to follow our example.*7LtMs, Lt 16d, 1892, par. 24*

I feel a deep interest that the old standardbearers shall abide with the army in active service as long as possible. Then let them place themselves in positions where their influence will tell without sacrificing themselves. Be careful of your strength.*7LtMs, Lt 16d, 1892, par. 25*

I thank you for the trust you repose in me in the note sent. I will not disappoint you. I will respond to the first intimation of your need of means, but the Lord will help us, I believe.*7LtMs, Lt 16d, 1892, par. 26*

I must now close this letter. It is larger than I meant to write, pardon me.*7LtMs, Lt 16d, 1892, par. 27*

Fannie is sick and I cannot get this copied. I hope you can read it.

Love to yourself and wife. I hope and trust the Lord will make plain your duty, that you may know just what to do.*7LtMs, Lt 16d, 1892, par. 28*

The Lord bless and comfort you, is my prayer.*7LtMs, Lt 16d, 1892, par. 29*

Your sister in Christ.*7LtMs, Lt 16d, 1892, par. 30*

Lt 16e, 1892

Haskell, S. N.

Preston, Melbourne, Australia

February 6, 1892

Portions of this letter are published in *Ev 443; 4MR 242; GCDB 02/04/1893*.

Dear Brother Haskell:

I am still a cripple with rheumatism. I suffer severe pains every time I move my arms, through the shoulders and arms; and every time I move my limbs in any way, through my back and hips and knees, also. I am trying to do a little writing, but think [it] best not to use the nerves. Yesterday we had a visit with Brother Curtis. He came with Willie from teachers' meeting in the evening and tarried over night. I see an improvement in one respect. *7LtMs, Lt 16e, 1892, par. 1*

Brother Curtis is seeking to change his discourses and dwell less upon the argumentative and more on the practicable godliness. But how hard it seems to get out of the rut. He also seems to feel a burden to know better how to visit in families and do them, through personal labor, real good. This is an encouraging feature. He speaks in the morrow in Melbourne to our people. They were planning for me to ride into Melbourne and to have two strong men to make an armchair and take me up the long flight of stairs into the meeting hall, but I feel much relieved that this need not be done, on the morrow. *7LtMs, Lt 16e, 1892, par. 2*

Malaria clings to Fannie and me, and the Lord will break this from us, in His own good time. I am watching and waiting and praying and working with my pen, what I can. *7LtMs, Lt 16e, 1892, par. 3*

Brother and Sister Starr have been at Adelaide; they are busily at work both of them, visiting, giving Bible readings, and holding all the meetings that they can. If we had fifty of like zeal and spirit, full of earnestness, there would be all the fifty could do, and a call would soon be made for an additional fifty. *7LtMs, Lt 16e, 1892, par. 4*

Elder Daniells and his wife are at Adelaide. Brother and Sister Starr have been at Tasmania, and tomorrow they will labor in Hobart. Their next move will be to New Zealand. Brother Gates joined them last Wednesday.*7LtMs, Lt 16e, 1892, par. 5*

This day, Bro. Robert Hare and wife called upon us and spent several hours. They are on their way to Sydney. I was pleased to see that Bro. Hare and wife are trying the burden of visiting. This is the very work that must be done, and is not done because the men laboring in word and doctrine do not feel the burden of making personal efforts. Brother Hare says he kept as close as possible to Brother Starr, that he might learn of him and see how he managed in [the] visiting line. This is what I urged upon them, in our conference in Melbourne. I told him this kind of work could only be done aright through a living connection and abiding with and in the presence of Jesus Christ. He says, "Without Me, ye can do nothing." [*John 15:5.*]*7LtMs, Lt 16e, 1892, par. 6*

But there is reason for encouragement if our ministering brethren will only feel the importance attached to this kind of work. I have written something on this subject, hoping to send by the next steamer. There is need of education, the training every one who shall enter the Gospel field, to not only use the scythe and mow the crop, but to rake it, to gather it, to care for it properly. This mowing has been done everywhere and amounted to very little, because there has been so little earnest work done by personal effort to gather the wheat from the chaff and bind it in bundles for the garner.*7LtMs, Lt 16e, 1892, par. 7*

The union of the stalk with the living vine will result in bearing much fruit. What a remarkable and beautiful representation has Christ given us in the symbol of the vine. All the believers are brought into vital connection with Him, as a branch growing out from the parent stock, sustained and nourished and fed by it. The branch grows from the vine and is a part of the vine, and believers are represented as in Christ—one with Christ, as He is one with the Father.*7LtMs, Lt 16e, 1892, par. 8*

The branch has a living union with the living vine, and as such the words of Paul are appropriate, "Who shall separate us from the love

of God, in Christ Jesus?" [*Romans 8:35, 39.*] Shall affliction, storm, tempest, persecution, life, or death? Paul says, No, nothing shall be able to do this. The branch derives all its fruit-bearing qualities from the parent stock. The branches do not sustain the vine, but the vine sustains the branches. "Herein is my Father glorified, that ye bear much fruit." [*John 15:8.*] Here is the test, the criterion before the world that we are branches of the True Vine. Our profession alone is no proof. The only real proof that we bear to the world that we are Christians is the quality of fruit which we bear. "By their fruits ye shall know them." [*Matthew 7:20.*] Heavenly intelligences never make a mistake. *7LtMs, Lt 16e, 1892, par. 9*

If we are branches in the True Vine, we will bear fragrant fruit; the Holy Spirit inspires all who are branches in Christ Jesus. We derive our support and strength from Him. If, by our fruit, we show that we are branches of the True Vine, we have the divine credentials; we have the witness that our ways please God. "Every branch," He says, "that beareth fruit, he purgeth it, that it may bring forth more fruit." [*John 15:2.*] The Master prunes His true branches, stirs its roots, cleanses, purifies it that it may bring forth more fruit. And the fruit may abide. *7LtMs, Lt 16e, 1892, par. 10*

I feel most deeply over the little burden many carry for the missionary work in foreign fields, and in home missionary work where there are thousands to be [reached], where the standard of truth has never been raised, where the proclamation of truth has not been heard in America. There are thousands who might enter the harvest field who are now religiously idle and, as the result, go crippling their way to heaven, expressing their doubts whether they are Christians. These need a vital union with Jesus Christ, then it can be said of them, "Ye are laborers together with God." [*1 Corinthians 3:9.*]*7LtMs, Lt 16e, 1892, par. 11*

I want to say to many, "You are waiting for some one to carry you to the vineyard or to bring the vineyard to you and set you to work, that you will experience no coming in later; you will wait in vain. If you lift up your eyes, you would see that the harvest is white for the sickle whichever way you may look. You will find work close by, and afar off, but to how many will Christ say in the judgment, "Good and faithful servant"? [*Matthew 25:21.*]*7LtMs, Lt 16e, 1892, par. 12*

I think how the angels must feel seeing the end approaching, and those who claim to have the knowledge of God, and Jesus Christ whom He hath sent, huddle together, colonize, and attend meetings and feel discouraged and dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows through the vine to the branches, they are indeed partakers of the Divine Nature. They have moral power from Christ to overcome sin, and to hate sin, and these cannot be silent. Souls are perishing for the light, for the knowledge to use, to save souls. *7LtMs, Lt 16e, 1892, par. 13*

If, then, temporal [and] financial prospects are liable not to be as prosperous if they move to localities where the truth has not yet been proclaimed, or where there has been but a glimmer of light, will they not be doing just the work Jesus has done to save them? *7LtMs, Lt 16e, 1892, par. 14*

I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity to save souls from eternal ruin. *7LtMs, Lt 16e, 1892, par. 15*

Jesus did not leave the royal throne, the royal crown, and His high command and come to our world to please Himself. "For our sakes he became poor, that we through his poverty might be made rich." [2 *Corinthians 8:9.*] What is the character of those riches? Is it thrones and lands and bank stocks in this world? Or is it that the unsearchable riches of Christ shall be so presented before our minds, [as] to attract their own hearts that they shall accept them and count all things but loss and dross that they may win Christ? *7LtMs, Lt 16e, 1892, par. 16*

Brother Olsen, my heart is pained when I think of how little our churches sense their solemn accountability to God. It is not ministers alone, but every man and woman who has enlisted in the army of Christ, as soldiers. As such they are to be willing to receive a soldier's fare, just as Christ has given them an example in His life of self-denial and self-sacrifice. What self-denial have our churches as a whole manifested? They may have given donations in, but they

have withheld themselves. *7LtMs, Lt 16e, 1892, par. 17*

The heavenly agencies are waiting for co-operation with human agencies in the grand work of reflecting light to the world. Wherever there is a conversion of even one soul on earth, there is a responsive joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God and Jesus Christ and holy angels because the lost is found. I send my appeal to the churches to "arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*]*7LtMs, Lt 16e, 1892, par. 18*

"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain; that whatsoever ye ask of the Father in my name, he may give it you." [*John 15:16.*] O! what a depth of meaning [is] in those words! We can say from the heart, "Truth, Lord!" [*Matthew 15:27.*] We were not the ones to make the first movement toward Christ. It was our Redeemer who made the movement toward us. "And I, if I be lifted up, will draw all men unto me." [*John 12:32.*] He touched your heart; by His grace, you responded and drew toward Jesus. Man would not make the first movement; he could not. Christ was lifted up on the cross. It was His love that brought Him to our world, His love expressed for fallen man that led Him to make an offering of His soul for sin. And as the heart responds in gratitude to this unspeakable love, the language of the soul is, "Thy gentleness hath made me great." [*Psalms 18:35.*]*7LtMs, Lt 16e, 1892, par. 19*

Then what is the duty of every enlightened soul who should feel, as he looks upon the infinite Sacrifice of the Only Begotten of the Father, "that whosoever believeth on him should not perish, but have everlasting life?" [*John 3:16.*] What are you doing by personal efforts to lead souls to believe? There are not many ordained ministers, but this is not necessary before you deny self. Lift the cross and carry the burdens of Christ.*7LtMs, Lt 16e, 1892, par. 20*

Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in this world, Christ has laid His hand upon you and said, "Ye are my witnesses."

[*Isaiah 43:10.*] “Go trade on the talents I have given you.” [*Matthew 25:16.*] “Ye are the light of the world, a city that is set on a hill cannot be hid. ... 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.*]*7LtMs, Lt 16e, 1892, par. 21*

There will be an antagonism between the world and the church, but the church is to shine. Let your selves become consecrated, living channels of light to the world, whatever may be the consequences to you financially. Let those who truly love God step out from where there are large churches of Sabbath keepers, and the cause that they know not, search out. This is work to be done by every branch that has vital union with the Living Vine. It is My Father’s good pleasure that ye bear much fruit.*7LtMs, Lt 16e, 1892, par. 22*

Where is the fruit borne by the branches in those large churches? “Every branch in me that beareth not fruit, he taketh it away.” “If a man abide not in me he is cast out as a branch, and is withered.” “And men gather them and cast them into the fire, and they are burned.” [*John 15:2, 6.*] Does not this statement from the lips of the great Teacher alarm you who have taken such an easy position, bearing no burdens, gratifying self, lifting no cross and not following Jesus?*7LtMs, Lt 16e, 1892, par. 23*

Let us ask why there are so few martyrs now; what is the reason that Christians and the world confederate together in conferences? Has the world become converted or has the church lost her peculiar, lovely character? The church associated to the world does not come out and be separate from the world, and does not maintain her higher and holy character. The professed followers of Christ feel, many of them, no more burden for souls than does the world. “The lust of the eye, the pride of life” [*1 John 2:16*], the love of display, the love of ease, has separated the professed Christian from God. And the missionary spirit exists in reality with but few.*7LtMs, Lt 16e, 1892, par. 24*

What can be done to open the eyes of the sinners in Zion and make hypocrites tremble? The Spirit of truth must become a living principle in the soul. What shall we do that we might work the works of God? is asked by many souls today. The answer comes, “This is

the work of God, that ye believe on him whom he hath sent.” [*John 6:29.*] When you have true faith, this will be evident, for your works will show and testify of the fact. You will constantly draw to Christ, exercising your minds to plan and devise means to save perishing souls. You should cultivate love; your work will be done in love, and you will deny self because you love Jesus who died for you. You will shine as lights in the world; you have received light; you will diffuse light. *7LtMs, Lt 16e, 1892, par. 25*

I have been alarmed for some years because I see the line of demarcation between the church and the world almost obliterated. The design of God in the formation of a church is that the very action of the separation from the world in itself is sufficient to attract attention. The formation into church capacity has a meaning in it which the world can read; they are formed into a distinct power. They are to consider themselves the peculiar people of God and an object to be rendered conspicuous. Detach it from other objects; stand it apart. *7LtMs, Lt 16e, 1892, par. 26*

Believers are to be as Christ was, one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church to faithfully investigate the matter, for if there is not a decided transformation of character, from a life of sin to a life of holiness, then, Why? If there is sin practiced in their daily life, there is no real value in all their profession, and they will not act in harmony with God, as His agents in the regeneration of the world. *7LtMs, Lt 16e, 1892, par. 27*

The children of God will not answer the purpose of God unless they are united. As branches are attached to the parent stock, so will the diverse branches be centered in Jesus Christ, continuing their influence to the conversion of sinners. All believers in truth will shine as lights in the world by union with Christ and oneness with Him. All their works are wrought in God if they really believe in Him whom the Father hath sent. An organized body, allied to Jesus Christ the living Head, will be, through that Head, identified by the universe as the excellence of Christ. *7LtMs, Lt 16e, 1892, par. 28*

The least of all saints, if he believes in Jesus Christ as his personal

Saviour, is a vital member of the church. With the body he is to be united.*7LtMs, Lt 16e, 1892, par. 29*

All ye are brethren, as a whole, and individually, to carry with you in all communication with the world an influence, an atmosphere that is to surround the soul which is distinct from the world, and [in] every way superior to the world. What influence for good, as followers of Christ, as believers in the truth, they may have, to improve, refine, and elevate the world through association and positive personal effort put forth, will depend on their vital connection with Christ, on the breadth and distinctness of the line of demarcation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit [and] in words.*7LtMs, Lt 16e, 1892, par. 30*

The world loves not God; the world is disobedient to God; the world is selfish, and acts without feelings of dependence upon God's will, without reverence and respect to God's commandments. If professed followers of Christ, even in part, act the same, they may have their names on the church books, but while joined to the church, they are not joined to Christ. Therefore, the same spirit has, to a limited or large degree, a controlling power upon mind, heart, will, and temper. Their standing in the church is that which Christ named hypocrisy—a cause of stumbling to those who, but for them, would have altogether a higher idea of truth and its sanctifying effects in the character.*7LtMs, Lt 16e, 1892, par. 31*

Christians, in deed and in truth, will have the spirit of Christ. They will naturally develop the mind and spirit which dwelt in Christ. They will contemplate [the] solemn import of the words of Christ, "He that will come after me, let him deny himself, and take up his cross and follow me, so shall he be my disciple." [*Mark 8:34.*]*7LtMs, Lt 16e, 1892, par. 32*

It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving Mammon. This "half and half" work is a constant denial of

Christ, rather than a confessing of Christ. So many have brought their own spirit—unsubdued, unrefined, their spiritual taste perverted by their own immoral debasing corruptions (symbolizing the world)—with them, in spirit and in heart and in purpose, into the church, confirming themselves in the lustful practices and deception through and through their professed Christian lives, living as sinners and claiming to be Christians. *7LtMs, Lt 16e, 1892, par. 33*

Those who claim to be Christians will confess Christ who says, Come out of the world and touch not the unclean thing, and to be separate. *7LtMs, Lt 16e, 1892, par. 34*

This is [a] Satanic policy that is practiced by those who are spiritually blind: that they can mingle safely with the worldly element, confederate with them, be in co-partnership with them. But it will not require a great length of time to discern that they are no longer one with Christ, or place the least value upon being with their brethren. They have left the cool snows coming down from Lebanon, for the muddy streams of the valley. *7LtMs, Lt 16e, 1892, par. 35*

The words of God are: “Come out from the world, and be ye separate, and touch not the unclean thing.” [2 *Corinthians 6:17.*] The words of the great deceiver are, You will greatly augment your influence if you confederate with the world; your usefulness in receiving of their knowledge will be greatly increased; your popularity by connection with them will be made larger; therefore, you can do a much larger work. *7LtMs, Lt 16e, 1892, par. 36*

Let all who are not completely deluded pray as never before to be kept from the bewitching snares of Satan to delude unwary souls in these last days. *7LtMs, Lt 16e, 1892, par. 37*

The work of every Christian has ever been to stain their door-posts with blood, to gather their children unto their houses with them, that the destroying angel might see the mark of blood—the acknowledgment of faith in the only begotten Son of the Father, for “whosoever believeth in him shall not perish, but have everlasting life.” [John 3:16.] *7LtMs, Lt 16e, 1892, par. 38*

The end is near. Every soul will have, in the judgment, just that

spirit exactly, and the same tone of character and morals, which they cultivated in this life. Every soul will have in the judgment just that spirit and character they cherished and indulged in their home life, in association with their neighbors, in connection with the members of their own family. And according as they have appreciated the words of Christ, and obeyed them, will be the judgment pronounced upon them by that man Jesus who came into the world to give His life a sacrifice for them.⁷*LtMs, Lt 16e, 1892, par. 39*

If they had firm faith in Jesus as One able to save them from sin, if they obey the invitation, "Let Him take hold of my strength, and make peace with me." [*Isaiah 27:5.*] Then their whole dependence will be in the Lord Jesus. They will show their love for Jesus by doing His words. This is the mark and spirit of all united by vital connection with Jesus Christ. "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. 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. 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?" [*Deuteronomy 32:1-6.*]⁷*LtMs, Lt 16e, 1892, par. 40*

I lay down my pen and lift up my soul to God in prayer, that the Lord would breathe upon His backslidden people, which are as the dry bones, and they shall live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to suddenly surprise the sleepers who are off guard, and unready.⁷*LtMs, Lt 16e, 1892, par. 41*

May the Lord grant to bring His Holy Spirit to bear upon all hearts that now are at ease, that they may no longer sleep as do others, but watch and be sober. Who will consent, even now, after waiting and wasting much of your lifetime, to give your will, as clay is given

into the hands of the potter, and to co-operate with God in becoming in His hands a vessel molded unto honor. Oh, how passive must be the clay in the hands of the potter! How susceptible to receive divine impressions! Standing in the bright beams of the Sun of Righteousness, no earthly or selfish motive is suffered to live, for if you give it place, you cannot be renewed in the divine image. *7LtMs, Lt 16e, 1892, par. 42*

The Spirit of Truth must sanctify the soul; it will inspire and it will govern all the life and character. No outward worker may have power over the clay; otherwise, the vessel is marred in unskilled hands and is good for nothing. God is perfect, and said Christ, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] He designs, and has made every provision, to make every creature like Himself, unless man, by his perverse will and earthly, selfish spirit, will not accept the grace so richly provided, and resists His will. *7LtMs, Lt 16e, 1892, par. 43*

The greatness of this work, which if completed, will bring even the thoughts into captivity to Christ, is beyond our finite comprehension; but thus it will be. Then it is wisdom on our part to cease from putting dependence upon our own works. We must let God work for us. Is there any excellency that appears in our character or in our conduct which originated with the finite human feelings? No, it is all from God, the great center or expression of the power of the potter over the clay. *7LtMs, Lt 16e, 1892, par. 44*

February 19

Malaria still strong upon me; and I am suffering still with rheumatism, but not quite as severe as it has been. I spoke last Sabbath to a houseful. [I] was carried to the place of meeting in the arms of Willie, and Brother Stockton. Fannie still goes on crutches. *7LtMs, Lt 16e, 1892, par. 45*

I [received your letter] stating you have the manuscripts I have sent to Elder McC____. I hope you will not leave California, for they need you there now [words missing]. May the Lord bless you and give you heavenly wisdom, is my prayer. I left this letter, thinking I could write to you more fully, but a great weakness came over me, and I have been unable, for one week, to use my arm or my brain

before today. The pain at the base of brain warns me to be careful. My heart has been giving me some trouble. Be of good courage in the Lord. Faint not nor be discouraged. God lives and reigns.⁷*LtMs, Lt 16e, 1892, par. 46*

Your sister in Christ.⁷*LtMs, Lt 16e, 1892, par. 47*

Lt 16f, 1892

Haskell, S. N.

Preston, Melbourne, Victoria, Australia

May 9, 1892

This letter is published in entirety in *12MR 329-338*.

Dear Brother Haskell:

I find, after our American mail is closed up and gone, a letter written to you. Well, I am sorry, but will put it in the mail for the next steamer to convey to America.⁷*LtMs, Lt 16f, 1892, par. 1*

My mind is exercised day and night in regard to our missionary work. I am alarmed because there is so little genuine burden for perishing souls. The church knows her duty well, if she would only contemplate the situation. There is work to be done in Home Missionary efforts. There is work to be done in far-off lands. Why are there not hundreds giving themselves to the performance of the work, where there is one? The truth of God which they profess to believe should sanctify the soul, stirring every power that God has given them—the deep and living fountains of motives and sympathies, that they will co-operate with the heavenly intelligences. It is the Holy Spirit that accomplishes the work. “Without me, ye can do nothing.” [*John 15:5.*]⁷*LtMs, Lt 16f, 1892, par. 2*

Keep this before every congregation, that it is earnestness, wholeness of purpose, that God will accept. But what is the matter, that the church does not arouse and seek with earnest prayer and determined effort to set their people in the church to work? Are elders of these churches carrying any burden? Do they feel any love for the souls of the sheep of God’s pasture? Do they humble their hearts before God and by faith lay hold on the grace of Christ and put away their sins and believe their repentance is accepted of God? Have they piety, have they devotion to God? Will the elders of the church—the officers of the church—draw nigh to God? Will they, now in probationary time, learn the lessons of Jesus Christ

and practice them until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation? *7LtMs, Lt 16f, 1892, par. 3*

There has been an abundance of slipshod work done. The only conclusion the world can come to, is that those who profess to believe [that] the end of all things is at hand do not really believe the tremendous truth that Christ is at the door. Do they believe the mission of Christ was to save the lost and perishing? That Christ is the only remedy for sin, and that the world's Redeemer came to the world all seared and marred with the curse to lift up fallen man, to reveal to the perishing the love of the Father, and [to] bring them to look and live and thereby bring many sons and daughters to glory? But every one must strive lawfully to win the crown of everlasting life. They must believe, The only name given among men whereby we may be saved is Jesus Christ. And this must be no pretentious faith, but that faith that makes Christ a personal Saviour. *7LtMs, Lt 16f, 1892, par. 4*

There has been very little deep piety and wholeness to God. When the Spirit of Christ takes possession of the heart, then there is a missionary for God. The most grievous sin of idolatry exists in the church. And those who interpose between the professed Christian and their wholehearted service to God, takes the form of an idol, and the most grievous sin of idolatry is idolatry itself. *7LtMs, Lt 16f, 1892, par. 5*

The testimonies of God's Word are plain and clear in regard to the snares of the devil. Yet there are not only church members on the devil's ground, but those who are opening the Scriptures to others practice evil and defile soul and body. They are guilty before God because they are unholy. Were the church living by faith, had the oil of faith been in their vessels with their lamps, their guilty repose would end. They who believe the sacred, elevating truths for this time cannot sleep over them. A burden is upon them to reiterate the words of Christ, "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 of the water of life freely." [*Revelation 22:17.*] *7LtMs, Lt 16f, 1892, par. 6*

I look over the large fields here in Australia and New Zealand destitute of laborers, calling for laborers and this is an English-speaking people, and our brethren in these places are disappointed because no laborers are sent to them.*7LtMs, Lt 16f, 1892, par. 7*

Many in America who can, might move their families into different towns and cities and there lift the standard of truth. From the light given me of God, there is need of workers; and there has been existing the same need for years, even from the commencement of the work in Australia and New Zealand. There can be persons, lay members of the church, who can, for Christ's sake, move to these places and raise the standard of truth in the islands of the sea.*7LtMs, Lt 16f, 1892, par. 8*

“Ye are the light of the world.” [*Matthew 5:14.*] Is this exclusively addressed to a few men who have been ordained to the ministry? No! but to every Christian, young or old, rich or poor. If Christ has forgiven them of their sins, if the truth hath made them free, have they not a work to do for the Master? If they are Christians they will present the truth to others. They will not consider that all that they have to do is to serve themselves—live to please themselves and to glorify themselves. They will have a sense that they are Christ's, bought with a price, and will concentrate their energies to the work of building up a kingdom of God by raising souls that are ready to perish, seeking to save the lost.*7LtMs, Lt 16f, 1892, par. 9*

When believers are rejoicing in God because they see the beauty there is in Jesus, because they see He is Chief among ten thousand the One altogether lovely, do they consider how many know nothing of the saving grace of Christ? Many have not the joy and happiness of anticipating the heaven of bliss awaiting the faithful. While the church is indolent, not doing the work God has given them to do, men are sickening and dying without a ray of saving light, without being pardoned of their sins.*7LtMs, Lt 16f, 1892, par. 10*

And what are we as a people doing, to whom Christ has entrusted precious light and a knowledge of the truth? Jesus has made us the depositories of sacred truth, and so many are burying their talents in the earth, and point not out the antidote of sin. If they do thus

neglect their duty, God will pronounce them slothful servants, and will not, cannot commend them. They will not receive the benediction, "Well done good and faithful servant." [*Matthew 25:23.*]7LtMs, Lt 16f, 1892, par. 11

Elder Haskell, our testimony must be clear cut; there must be no daubing with untempered mortar. Sins of a grave character are cherished in our borders, and unless there is an awakening, such as we have not seen for some time, which will convict and convert professed Sabbath keepers, they will die in their sins. The punishment of Sodom and Gomorrah will be light in comparison with that of those who have had great light and precious opportunities, and have been earthly minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth.7LtMs, Lt 16f, 1892, par. 12

Now, we see need of workers in the opening fields before us, but where are the men that can be trusted? Where are the men who have been year by year growing into a better knowledge of God, and His ways, and the movings of His providence? I want to sound in the ears of these sleepy, half-paralyzed souls the words spoken to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] There is need to seek God with all the heart. Elevate the standard; the commonness, the cheapness of conversation reveal the measure of the spirituality of members of the church.7LtMs, Lt 16f, 1892, par. 13

Now, those who have had years in this same experience know not God, nor Jesus Christ whom He hath sent, and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds. They have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be, until they are born again and learn the ABC's in [the] true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian.7LtMs, Lt 16f, 1892, par. 14

The worshipers of God are in need of transforming grace to subordinate the world to religion. In the place of making the temporal interest first, exhausting soul, body, and spirit to secure temporal advantages, Jesus points us to the heavenly treasure and tells us to lay not up treasures in this earth, which will perish, but [to] lay up for yourselves treasure in heaven, which will not perish, for where your treasure is, there will your heart be also.⁷*LtMs, Lt 16f, 1892, par. 15*

Jesus would have all that profess to believe in Him deal in the currency of heaven, handling those things upon which God has stamped His image and superscription. These He presents before us [as] of infinite value. We see the need of a deep and thorough work in our churches, but the Lord alone can by His spirit make the hearts that are as steel soft and sympathetic and true to the service of Christ. We are far behind, because the churches have folded their hands in a peace and safety attitude and are at ease in Zion, doing almost nothing.⁷*LtMs, Lt 16f, 1892, par. 16*

When the living zeal should be in their hearts, now as before, Satan is stirring the powers from beneath to make one last desperate effort to convert the world to his principles. He has his plans laid with satanic subtlety; and destruction cometh suddenly, while those who have the light, the warnings that such a crisis is before us, are almost unmoved.⁷*LtMs, Lt 16f, 1892, par. 17*

I can but feel deeply over the indifference of those who claim to be the repositories of sacred truth. They seem to be blinded in the way they view sin. They cannot see afar off and have forgotten they were purged from their old sins. Why? Because they did not advance in the knowledge of the truth. They did not practice the truth. They were not sanctified through the truth. The Pattern was before them, but they did not copy the Pattern. So perfect was the example and life of Christ that not the least jot of inconsistency existed between His instructions and His life. What a marked contrast is seen to exist in the truth we profess to believe as a people and the life and character!⁷*LtMs, Lt 16f, 1892, par. 18*

Then there is not a vigilant supervision over self. There is not felt a necessity of placing self under the control of the Spirit of God, and

[of] shunning, as they would a serpent, all facilities and temptations to evil. The Holy Spirit alone can be the positive, remedial agent. We can put no confidence in humanity. Perfect humanity without Christ does not exist in human society. Watch it, and degeneracy will be revealed. Active agencies are at work to pollute and stain the soul. The cross, the cross of Calvary presented again and again and plainly dwelt upon in every discourse, will prove the life-healing balm, will reveal the beauty and excellence of virtue.⁷*LtMs, Lt 16f, 1892, par. 19*

Those who quibble over the authenticity of the Scripture and question the authority of revelation will not be influenced. Their hearts are not sound. They are not at enmity with Satan. The heart is the treasure house of sin. Not being expelled, it is hidden until an hour of opportunity, and then it is revealed and springs into action. The first work is with the heart. Truth—the love of Jesus—must supply the vacuum. Said Christ, “Make the tree good, and the fruit will be good.” [*Matthew 12:33.*]⁷*LtMs, Lt 16f, 1892, par. 20*

Elder Haskell, the Lord is waiting to do great things for His people, but they must be pure in heart before they can see God, or know Him as a pure and Holy God. Jesus led His disciples into the audience chamber of the Most High. He impressed upon their minds what was to be the burden of their prayer. They were to pray for the gift of the Holy Spirit, which would supply every need of the soul, for it would work by love and purify the soul. The Spirit, taking its abode in the heart, will transform the entire being, conforming it to the likeness of Christ. Let us humble our hearts before God and believe He has pardoned all our transgressions and forgiven all our sins. We cannot honor God unless we do believe this and make Jesus our personal Saviour.⁷*LtMs, Lt 16f, 1892, par. 21*

We must as a people rise up from our formality. We must enter the strait gate. Satan has placed his active agents along the passage to dispute the way of every soul. Christ has encouraged His followers to not be intimidated; press on; urge your way through. “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.*] Darling cherished idols will have to be given up and the sins that have been indulged [in], even if it comes as close as plucking out of the right eye, or cutting off the

right arm. Agonize! Force your way through the very armies of hell that oppose your passage.*7LtMs, Lt 16f, 1892, par. 22*

Oh! We must be terribly in earnest to impress upon every soul that there is a heaven to win and a hell to shun. Every energy of the soul must be aroused to force their passage and seize the kingdom by force. Satan is active, and we must be active too. Satan is untiring and persevering, and we must be the same. There is no time to make excuses and blame others for our backslidings, no time now to flatter the soul—if circumstances had only been more favorable how much better, how much easier, for us to work the works of God.*7LtMs, Lt 16f, 1892, par. 23*

We must tell even those who profess to believe in Christ that they must cease to offend God by sinful excuses. Jesus has provided for every emergency. If they will walk where He leads the way, He will make rough places plain. He, with His experience, will create an atmosphere for the soul. He closes the door and brings the soul into seclusion with God, and the needy soul is to forget every one and everything but God. Satan will talk with him but speak aloud to God, and He will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts they will come forth saying, “Thy gentleness hath made me great.” [*Psalm 18:35.*] The sincere seeker comes forth from the alliance with God rich in the assurance of His love, to go forth to distill a heavenly prayer wherever he goes. He can talk of the righteousness of Christ, he can talk the love of God with sincerity. He has trusted and he knows the Lord is good. Thus, work is to be done in all our churches.*7LtMs, Lt 16f, 1892, par. 24*

Christ, His love, His forgiveness, His purity, is to be the theme upon which we are to dwell. The charms of Jesus are to be kept ever before our minds. Charged with the elevated character of the true model every soul must copy, let us turn our eyes from everything that would dishearten or discourage.*7LtMs, Lt 16f, 1892, par. 25*

Satan will work to distort everything to our vision and make a mountain of a molehill. Our eyes must be steadfastly fixed upon Jesus. The Lord Jesus is our Leader. We must follow where He leads the way. We are not to commence to plan for the second

step. We are not to say, "Lord, after I take that step, then what shall I do, for I shall meet with difficulties?" But by faith we must take that one step, come what will, and trust in Jesus.⁷*LtMs, Lt 16f, 1892, par. 26*

Elder Haskell, the reason our ministers are so inefficient is because they go to their work, and come from their labors if they have any success, full of themselves. The disciples of Christ did this when they said, "Even the spirits are subject unto us." [*Luke 10:17, 20.*] Jesus could discern their danger, and He said, "Come ye yourselves apart into a desert place, and rest awhile." [*Mark 6:31.*] Come out of the din of battle, away from the conflict, and hold communion with God. Thus it is with many workers; they are too strong, too full of self. The Lord cannot lead them, or teach them, or use them to His glory, for they are wise in their own conceits, and vainly imagine that the Lord cannot do without them. Self must be buried.⁷*LtMs, Lt 16f, 1892, par. 27*

We must educate the people to seek the Lord, we must speak plain words to ministers who are walking in the sparks of their own kindling. Praise of men, and flattery, makes ministers hungry for more, until they think, as did Elder [E. P.] Daniels, that the praise of man is of more value than the approval of God. We must, if saved, imbibe the Spirit and power of Christ. Self must be hidden in Christ and Christ alone appear. Our work is to elevate, not by praising any one, but by upholding Jesus. Bring the mind to Jesus; lift Him up, the Man of Calvary, before the people and He can do all things for the humble trusting believer.⁷*LtMs, Lt 16f, 1892, par. 28*

P.S. Dear Brother Haskell: I enclose this matter to you, will you please send copy of the general matter, in letter to you, as Marian wants to make note of some things in it.⁷*LtMs, Lt 16f, 1892, par. 29*

Lt 16g, 1892

Haskell, S. N.

Preston, Melbourne, Australia

May 29, 1892

This letter is published in entirety in *1888 987-990*.

S. N. Haskell:*7LtMs, Lt 16g, 1892, par. 1*

I have had a season of prayer, in my behalf. Bro. Tenney and wife, Elder Daniells and wife, Bro. Stockton and Bro. Smyth—we had indeed a most precious season. We were all blessed. We felt that Jesus was in our midst. I did believe the Lord would restore me. That night I slept little. The next day [my] arms and shoulders [were] relieved, [I] walked better, but [I am] not restored. The two last days have been days of pain and suffering. But I am sustained by the grace of Christ. How thankful I should be, and I am indeed, that I am a child of God. I do not doubt this. I have seen those who had no hope in God, no faith in His Word, when thus afflicted, cursing and swearing. My heart is constantly praising the Lord, because I can look to Him as One able to help me, One who loves me, who will restore me in His own good time. Will I trust myself in His hands? I will. He has been very nigh unto me the last five months of trial. He does not willingly afflict or grieve His children of men.*7LtMs, Lt 16g, 1892, par. 2*

The long strain, coming upon me as it did since the Minneapolis meeting, had no letup. My work was made tenfold harder by the course pursued by those who ought to have stood by me. My prayer to the Lord is: "Lord, lay not this sin to their charge." [*Acts 7:60.*] The difficulty with me is prostration of the nerves, neuralgia of the nerves. I am waiting God's time. I question not His promises. He will do the work of restoration, for His Word is pledged. I am not disappointed that the work was not done immediately.*7LtMs, Lt 16g, 1892, par. 3*

What hinders, I am not able to see, but I have not lost my faith or my courage. The Lord is good and greatly to be praised. My voice

shall yet be heard in the congregation of the saints.*7LtMs, Lt 16g, 1892, par. 4*

I have a testimony to bear for the people of God, and He will heal me to bear it.*7LtMs, Lt 16g, 1892, par. 5*

You speak of a board meeting held in Battle Creek. You speak of Brother Henry's position. When our brethren keep on the board, men whose hearts are as hard as stone, men who have not hearts of flesh, what can you expect? How can these men know what those sacrificed [who labored] in the building up of the work? They have no spirit of sacrifice themselves. How can they understand the experience of those who dressed cheaply and who denied self, who placed themselves in any position that the cause of God might prosper. They know nothing of this; it is Greek to them.*7LtMs, Lt 16g, 1892, par. 6*

But Elder Haskell, as for myself, I want no favors from any of them. I simply have asked that they deal not with me in worldly transactions as sharpers. After we have invested our means and our lives in the advancement of the cause of God, these men who have entered into our labors, should have some intuition, show some spirit of discernment, to respect and treat courteously those who have in the hands of God been used as His instruments to carry upward and forward the work, to standing where they become connected with it.*7LtMs, Lt 16g, 1892, par. 7*

But what can you expect of men who have no depth of religious experience? I want these men to do as God would have [them], for their souls' sake, [do] to others, leaving me entirely out of the question. Spiritual things are spiritually discerned. If men are not self-denying [and] self-sacrificing, if their hearts are not touched with human sympathy, or divine sympathy, what can you expect of them?*7LtMs, Lt 16g, 1892, par. 8*

I want these men to have the mind of Christ to act with all that tenderness and consideration for me in my widowhood that should have been given me. They have treated me as a stranger. True, they have allowed me to be in debt to their publishing house and have not pressed me for the means, but have we not invested means above thirty thousand dollars in this cause? It is God's

cause, it is God's work, and not theirs. They do not know how to handle God's work. They do not know how much it has cost my husband and myself to stand at our post of duty when things went hard. We have suffered hunger; we have suffered for suitable clothing, but we would not allow the work to stop.*7LtMs, Lt 16g, 1892, par. 9*

Now men are placed in responsible positions who knew not Joseph. Straight testimonies have been borne to head off their ambitious projects again and again; it has hurt their pride. They have but little faith in me or the messages the Lord has given me. It would not take a very strong movement to have a state of things created [such] as in the days of old, and Korah, Dathan, and Abiram would come to the point.*7LtMs, Lt 16g, 1892, par. 10*

I do not want to be left [in] the least dependent upon these men. What care they for my feelings or my prosperity?*7LtMs, Lt 16g, 1892, par. 11*

How long this state of things will exist I know not, but the Lord has permitted affliction to come upon me. It may be to test these very ones to reveal what is in their hearts and how much tenderness and respect would be shown for those who have led out as God's instrumentalities in the work. I only have feelings of sincere pity for these souls handling sacred things who know not God's ways and do not God's will.*7LtMs, Lt 16g, 1892, par. 12*

Now, Elder Haskell, I say over and over again, "Let me not fall into the hands of men, but into the hands of the good and merciful God who is too wise to err and too good to do us harm."*7LtMs, Lt 16g, 1892, par. 13*

The Lord will bring me up from the oppressive power. The blessed Lord will give me the victory. I shall triumph in His name. But I cannot express to you how sorry I am for the actors. I cannot tell you all that came out of the matter. I do not know it all, but I do know that there will be some surprised men not long hence. God lives. God reigns, and His will and His purposes will be carried out. Men are certainly in the wrong place, making decisions frequently from their own human standpoint, and acting as business men without the spirit of wisdom from above to work with them.*7LtMs, Lt*

16g, 1892, par. 14

Well, let us seek the Lord, let us walk softly before Him, let us have faith in His promises and make straight paths for our feet, lest the lame be thrust out of the way. I am God's property, bought with His own precious blood, and He will not suffer me to be tried in the furnace and consumed. I shall be patient and come forth as gold tried in the fire.*7LtMs, Lt 16g, 1892, par. 15*

You can read this to Elder Olsen [and] to Harmon Lindsay, if you think best.*7LtMs, Lt 16g, 1892, par. 16*

Lt 16h, 1892

Haskell, S.N.

Duplicate of *Lt 12, 1892*.

Lt 16i, 1892

Haskell, S. N.

Adelaide, Australia

November [23], 1892

Previously unpublished.

Elder Haskell, *7LtMs, Lt 16i, 1892, par. 1*

Three days more and I complete my sixty-[fifth] birthday. I am much, very much better, in health. I thank the Lord for His goodness and His mercy and loving-kindness to me. I believe without one shade of doubt that it was my duty to come to Australia. I believe it was God's plan that I should be afflicted and so great a sufferer. I believe it was the plan of God that I should write the eighteen hundred pages I have written in reproof, encouragement and warnings and counsels. I am not now made ashamed because of mournings, complainings, and repinings. The Lord shall have every jot of praise and glory and thanksgiving. *7LtMs, Lt 16i, 1892, par. 2*

In all my work I have not devoted six full days to writing on the life of Christ. But I believe I have been in the way of my duty, and I have enjoyed the love of God. I am not able to say I have attained, but I can say I am pressing forward to the mark of the prize of the high calling which is in Christ Jesus my Lord. *7LtMs, Lt 16i, 1892, par. 3*

You told me that you sent me a letter copied which I requested, but I was surprised to see no letter at all. About one hour since, a letter was brought me from Fannie and Marian. *7LtMs, Lt 16i, 1892, par. 4*

Well, I have said nothing to any one, but I have had rather a trying time this winter. Both are having a new conversion. They have been attending the Bible readings given by Bro. Starr; and light, precious and beautiful, more precious than gold, has shown upon them and they are blessed. There has been, especially with Fannie, but little harmony with me in my work since coming to Australia. Any letters of reproof I gave her to copy, she seemed to have no sympathy with, and I can understand your feelings when you say that letters

coming directly from my pen seem to have more spirit and life than after they were prepared for the paper. Some of these letters I have read seemed to me, as you said, to lose the vital energy. I hardly knew just how to express it.*7LtMs, Lt 16i, 1892, par. 5*

Now, about that letter you returned to me. Elder Starr got hold of it, and he felt so deeply over it that he read it in a meeting to the Melbourne church. Fannie and Marian said it was a striking, powerful letter. Brother Faulkhead had been, and still is, in a backslidden state; but it took hold of him and he begged the privilege of taking it home to his wife who lives in Preston and could not come to the meeting. The request coming from him makes it the more marked. So I see my letters, written in so much pain and so great suffering, are not lost, but are seed that will bear fruit. Praise the Lord.*7LtMs, Lt 16i, 1892, par. 6*

I write this little incident to show how the Lord works. The letter comes in my absence in Melbourne, Willie takes it from the mail and hands it to Elder Starr, and he reads it. Had I been there, I should have placed it with others of my letters; and there it would have been, unnoticed, today. But it was read in Melbourne and then to the students, and has done good.*7LtMs, Lt 16i, 1892, par. 7*

I hope you will take good care of your health and that you will be all courage and faith and hope in the Lord. Let nothing depress you. Keep looking up, not down at yourself or at anything any one may say or do. Be strong in the Lord and in the power of His might. May the Lord strengthen you every hour in body and in spirit and in mind. Then you will carry a holy atmosphere with you. You will all the time receive help and grace, and your joy will be full. Cling to Jesus, the Mighty One, and He will lift you up and bless and encourage and comfort you. This is all I will write for this mail.*7LtMs, Lt 16i, 1892, par. 8*

Lt 16j, 1892

Jones, A. T.

Preston, Melbourne, Australia

September 2, 1892

This letter is published in entirety in *1888 1036-1039*.

Dear Brother A. T. Jones,

I send with this a letter written to Elder U. Smith, for I have felt pained to see differences appear in the *Review and Herald*, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper. *7LtMs, Lt 16j, 1892, par. 1*

We claim to be Christians under the control, not of our own feelings, but of the Spirit of God, devoted to the service of Christ, who has chosen us to be under the dictation of His Holy Spirit. He has offered to His Father a most wonderful prayer, that His disciples may be, as He was, one with the Father. Now, it is the duty of every one who believes in Christ as their personal Saviour to answer that prayer. Angels and archangels are looking upon God's chosen ones with the most earnest interest to see what influence the truth is having upon mind and character, to see how much they appreciate the One who was crucified for them that they might have eternal life. If the plainest injunctions and His commandments are lightly regarded, and the prayer of Christ just prior to His offering the great sacrifice has been strangely neglected, what does it mean? We are truly a spectacle to the world, to angels, and to men. *7LtMs, Lt 16j, 1892, par. 2*

Time is given to unimportant matters, but the very things of eternal consequence scarcely arrest the attention and seem to make but faint impress on the mind. Actions speak for themselves. The *thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John* need careful study and earnest practice if we honor God

and Jesus Christ whom He has sent. We cannot afford to be living in neglect of the very duties, specified by our Substitute and Surety, that bear the divine credentials to the world 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.⁷*LtMs, Lt 16j, 1892, par. 3*

Now the very highest missionary work to be done by the chosen of God is that they are earnest doers of the words of Christ. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." *John 15:16, 17.* "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." *John 14:23.*⁷*LtMs, Lt 16j, 1892, par. 4*

This is the test; the proof of our love is that faith that works by love and purifies the soul. "He that loveth me not keepeth not my sayings." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*Verses 24, 21.*] Here is a promise on condition. Shall we not rationally conclude that why the church has so little of the realizing sense of the presence of God is their indifference to do the things He has specified, and they are giving to the world a misrepresentation of the character of Christ.⁷*LtMs, Lt 16j, 1892, par. 5*

Elder Jones, walk carefully before God. "Ye are a spectacle to the world, to angels, and to men." [*1 Corinthians 4:9.*] Be careful not to present in the paper views which you know will clash with Elder Smith, for he feels that he is in authority to control the articles which appear in the *Review*; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If, after he sees the articles and publishes them, without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view, for he hurts the

cause of God.*7LtMs, Lt 16j, 1892, par. 6*

This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes, for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist.*7LtMs, Lt 16j, 1892, par. 7*

The crisis is just before us. The fierce conflict of mind with mind, of principle with principle, of truth with error, which is fast approaching, and which has already begun, calls for constant vigilance. This world is the great field where the last battle is to be fought. Now every man who is on the Lord's side will come up to the battle of the Lord, to the help of the Lord against the mighty, and the walls of antichrist shall fall before the Captain of the Lord's host. Then let not the chosen of God be found in opposition to the messengers and messages He sends; but let the ability and tact of every soul, by all Scriptural and holy means, be employed to give greater efficiency and strength in the aggressive warfare—not against brethren, not against the Lord's anointed—but against the satanic agencies that they must meet.*7LtMs, Lt 16j, 1892, par. 8*

The Lord will speak through His messengers. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as God, the eternal Spirit, shall work upon human hearts. The treasure of the everlasting gospel is in earthen vessels. Paul may plant, and Apollos may water, and this is the extent of their ability: God, only, giveth the increase. There must be no dishonoring of God, no grieving of His Holy Spirit, by casting dishonor or reflection upon God, who selects His messengers to bear a message to the world, by refusing the message of God's words from the lips of any of His servants, by whom He may send it. Many souls rob themselves of great blessings, and Christ of glory which should redound to Him, because they do not take heed to this; there is confusion, and defection, and weakness.*7LtMs, Lt 16j, 1892, par. 9*

Lt 17, 1892

Kellogg, J. H.

North Fitzroy, Melbourne, Australia

March 11, 1892

This letter is published in entirety in *19MR 225-228*.

Dear Brother,

I have read the letters you have sent us with the deepest interest, and I assure you we are interested in the matter brought to our notice. I have written you a long letter, but have mislaid it and have been unable to find it up to the present time.⁷*LtMs, Lt 17, 1892, par. 1*

I write with considerable pain in my left arm and shoulder. I dare not raise my arm, but can write some with my paper in my lap; but I have not time to dwell upon myself, so will come directly to the point. You feel afflicted over the course that some have pursued in praying for the sick.⁷*LtMs, Lt 17, 1892, par. 2*

This is a very delicate question, and to many minds, I fear, will not be satisfactorily settled. I have tried to act upon the light the Lord has given me in the fear of God. I have prayed for several, presenting a very urgent petition, for it seemed to me it would glorify God for them to be raised up to health, and I would not take a denial.⁷*LtMs, Lt 17, 1892, par. 3*

To all appearances several for whom I have prayed have been in the last moments of their existence. My prayer was very urgent, for it seemed to me that my petition must be answered, and they were raised up to health. Now, a number of these cases have resulted in something very different than could be desired, for the course of several has proved that it would have been better had they died. One, after having grown to years, became a notorious thief, another became licentious, and another, though grown to manhood, has no love for God or His truth.⁷*LtMs, Lt 17, 1892, par. 4*

I have been troubled over these things and years ago took the position that if I had any duty to pray for the sick, I would come before the Lord with a petition of this kind: "Lord, we cannot read the heart of this sick one; but Thou knowest whether it is for the good of his soul, and for the glory of Thy name, to raise him to health. In Thy great goodness, compassionate this case and rebuke disease and let healthy action take place in the system. The work must be entirely Thine own. We have done all that human skill can do. Now, Lord, we lay this case at Thy feet. Work as only God can work; and if it be for his good and Thy glory, arrest the progress of disease and heal this sufferer." *7LtMs, Lt 17, 1892, par. 5*

This, in short is the way I have prayed for the sick; but I have thought that I might quench the faith of others in their intense earnestness, and for some years I have felt that it was not my duty to engage with others in praying for the sick. This was the way I prayed for Henry N. White. But after I have earnestly prayed for the sick, what then? Do I cease to do all I possibly can for their recovery? No, I work all the more earnestly, with much prayer that the Lord may bless the means which His own hand has provided, entreating that He may give a sanctified wisdom to co-operate with God in the recovery of the sick. *7LtMs, Lt 17, 1892, par. 6*

This was what I did in the case of my husband. Many, many prayers had been offered in his behalf, but you well know the petitions were not immediately answered. The praying ones became weary, because they did not see their prayers answered and tried to find reasons to explain the delay; but I ceased not my prayers. When I saw that he did not recover, I redoubled my energy. I began to devise ways and means that would aid nature to the very utmost in making healthful changes in the suffering one. Day and night I prayed for wisdom, and if I had ceased my prayers and my efforts he would have died. *7LtMs, Lt 17, 1892, par. 7*

When Edson and Willie were very sick, we first prayed earnestly to God that He would rebuke the disease and heal them; then did we feel relieved from doing every thing in our power for their recovery? No, we worked most vigorously, using God's own remedies. We applied water in various ways, praying the Lord to accept our efforts and give us strength and wisdom to use (not drug medication) but

the simple, natural remedies God had provided. Thus we were co-operating with God.*7LtMs, Lt 17, 1892, par. 8*

In praying for the sick, it is essential to have faith, for it is in accordance with the Word of God. “The fervent and effectual prayer of a righteous man availeth much.” [*James 5:16.*] So we cannot discard praying for the sick, and we would feel very sad if we could not have the privilege of approaching God, to lay before Him all our weakness and all our infirmities, to tell the compassionate Saviour all about these things, believing that He hears our petitions.*7LtMs, Lt 17, 1892, par. 9*

Sometimes answers to our prayers come immediately. Sometimes we have to wait patiently and continue earnestly to plead for the things that we need, our cases [are] illustrated by the case of the importunate solicitor for bread. “Which of you shall have a friend, and shall go unto him at midnight, and shall say, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” [*Luke 11:5-8.*]*7LtMs, Lt 17, 1892, par. 10*

This lesson means much more than we imagine. We are to keep on asking, even if we do not realize the immediate response to our prayers. “And I say unto you, 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.” [*Verses 9, 10.*]*7LtMs, Lt 17, 1892, par. 11*

We need grace; we need divine enlightenment, that through the Spirit we shall know how to ask for such things as we need. If our petitions are indited of the Lord they will be answered.*7LtMs, Lt 17, 1892, par. 12*

Lt 18, 1892

Kellogg, J. H.

Preston, Melbourne, Australia

April 15, 1892

This letter is published in entirety in *1888 977-986*.

Dear Brother:

Your letter in reference to Elder Waggoner and Dr. Paquin, I am sorry to say, is not before me. Willie is in New Zealand, and I sent the letter to him, and when the book came addressed to him, I sent that. I have not read any thing of Elder Waggoner's articles in [the] *Review*. But from the way the Lord has been leading my mind, I feel that you are in danger. I had so hoped and believed that the Lord in His love and mercy to you had given you a clearer insight into His character and that of Jesus Christ whom He has sent, so that by His grace your feet would be planted upon the solid Rock, and that through an experimental knowledge of what Jesus is to you and you to Him you would be able to work more decidedly in a religious line than you have heretofore. You are in a responsible position and should have a daily experience in the knowledge of God and of Jesus Christ.⁷*LtMs, Lt 18, 1892, par. 1*

The many cautions that, in the loving-kindness of the Lord, have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have; and the people where he has labored have been greatly blessed under his labors. Have you evidence that Dr. Paquin, who has written the book in question, has been standing where the bright rays of the Sun of Righteousness are shining upon him? Have you evidence that he is an instrument in the hands of God to bring in the rays of light essential for God's people in these last days, to increase their faith and confidence in spiritual things?⁷*LtMs, Lt 18, 1892, par. 2*

I have been shown that in the Sanitarium at Battle Creek there is

great need of walking humbly before God, for Satan is devising snares to take every mind that is not entirely surrendered to God—looking to God for light and wisdom daily. There are constant temptations for physicians to exalt science above the God who is the Ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling; and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin.*7LtMs, Lt 18, 1892, par. 3*

Here, my brother, has been and will be your danger in your scientific researches. Unless you are daily increasing in the knowledge and love of the truth, growing up into Christ, your living Head, you are in positive danger. I have not at present any thing to say to you or Elder Waggoner in regard to the author of the book published. I have not strength to give to these questions; but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right upon us when the whole earth will be lightened with His glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God, for it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of his own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you.*7LtMs, Lt 18, 1892, par. 4*

There has been a wonderful unfolding of lines of truth more precious than the golden wedge of Ophir, but you have not heard much of the truth and have not had the opportunity many have had of experiencing for yourself its power. There will be circumstances that appear very inconsistent to your judgment and reason, and you criticise these things and do not lay hold of the grand and precious things which, if they were brought into your life, would increase your

usefulness, because you would have altogether a different kind of faith. I am surprised and grieved to the heart to see how little genuine faith there is in our world. *7LtMs, Lt 18, 1892, par. 5*

I want to tell you, my brother, that human wisdom, unless sanctified day by day, is foolishness. That which finite beings take great pride in is very weak in the sight of a holy God. Very much is expressed in these words: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." [*Jeremiah 9:23, 24.*]*7LtMs, Lt 18, 1892, par. 6*

I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature; and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity of the instrumentalities God employs through which the lamps were to be kept burning. Even the mediatorial work of Christ, through which is to be derived whatever tends to illuminate the understanding and warm the heart, was not felt by them to be a necessity. *7LtMs, Lt 18, 1892, par. 7*

Christ is the channel through which alone man can have access to God and become a partaker of the divine nature. The Lord God gives light to the true, earnest seekers after Him, for He giveth them Himself. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." [*1 John 1:5.*] And why? Because God in His own mysterious way communicates Himself to the soul. "The entrance of thy words giveth light; it giveth understanding unto the simple." [*Psalms*

119:130.] God substitutes His ideas for human ideas and inventions, and these ideas are great, noble, and luminous.⁷*LtMs, Lt 18, 1892, par. 8*

Once these young men were willing to submit their wills and ideas to God's will and ways. But they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling. If they had consecrated to God their powers of mind, soul, and body, there would have been an amazing change as to the quality of the knowledge acquired and the mode of acquiring it. Study and research were essential, but they needed to realize their danger and look to God at every step, the creature to be directed by the Creator. As they received their medical education, there were lessons of the highest importance to be kept ever before them—lessons which they could learn only in the school of Christ.⁷*LtMs, Lt 18, 1892, par. 9*

They needed to become meek and lowly in heart, then they would have power to discern the precious things of the future life; they would comprehend something of the mystery of godliness and the breadth and depth of the love of God which passes knowledge. But their minds were turned away from that which was of eternal importance to human ideas and inventions which glorify man and obscure the clear views they might have had of God. Their only hope was in clinging fast to a power out of and above themselves, even the power of the Infinite One. Then their love and perception of spiritual things would have increased. Truth in its virtue and purity would print its image on the soul, and thus the mind would strengthen and develop. They would not be weaklings, liable to constant mistakes and misapprehensions.⁷*LtMs, Lt 18, 1892, par. 10*

These men have fallen because of their human ideas of science. I know if you had stood in the clear light, if you, in your position of trust, had felt that you needed to walk humbly and carefully before God, if you had daily felt the need of His grace, His power, His wisdom, you could have been as a light shining in a dark place and

could have guided these poor souls to Jesus, their only hope. Now, I do not present this matter to discourage you but to warn you, that you may not make crooked paths for your feet and lead others astray. You need to have divine enlightenment through an experimental knowledge of God and our Saviour. My much respected brother, you need the divine touch. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26.] *7LtMs, Lt 18, 1892, par. 11*

There is a higher standard for you to reach in spiritual things, and I greatly hoped that this sickness and your gracious recovery through the mercy of God would clear away much of the fog that has obscured your spiritual vision. Much of the talk about science I know is a snare. Men have erroneous views of science; they should be searching diligently to see if they are accepting Christ as their personal Saviour. All our belief in Christ is of no value unless we individually receive Him as our personal Saviour. This is where you have failed; your own salvation is a matter of eternal moment with you. The divine influence of the Spirit of God is needed to work upon your heart daily or you will fail in the arduous duties which rest upon you. The weighty responsibilities that you have to bear require more than human wisdom and strength, and your earnest supplications for the heavenly influences will not be in vain. It is not enough for you and me to assent to the truth. We need to have a practical knowledge of the truth. *7LtMs, Lt 18, 1892, par. 12*

Every believer in Christ is a believer in God's mercy. The renewing of the heart is a far greater miracle than the healing of the diseases of the body. The scantiness of the working of the Holy Spirit upon the church is to be deplored. But God is not to blame. He has furnished every treasure in heaven in the gift of Jesus Christ; but those who, like Capernaum have been exalted to heaven in point of privilege, have neglected their opportunities and have not been doers of the Word. They have been faithless and have dishonored God. They have clung to their own habits, ideas, and practices in the face of the reproof of the Spirit of God, whose office it is to reprove the world of sin and of righteousness and of judgment. The members of the church have not walked in the light, but have

chosen to walk in sparks of their own kindling. *7LtMs, Lt 18, 1892, par. 13*

The Holy Spirit's presence and power in the hearts of the professed people of God is their only hope in these last days of peril. Let not the impression be given to any minds that there is in human nature a power to work out its purity and develop a beautiful character, for this is not true. This is Satan's fallacy. "Without me," said Christ, "Ye can do nothing." [*John 15:5.*] The completeness of man is in Christ Jesus. The reason why Seventh-day Adventists have not more power is that many of them have got above the simplicity of the work. They plan and execute without God. The Lord is ready to give us light; He is to shine before the world. "There is no searching of his understanding." [*Isaiah 40:28.*] But men darken counsel by words without knowledge. *7LtMs, Lt 18, 1892, par. 14*

I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have not time to write more now, but I do feel an interest for your soul. Talk less, exalt science less, let your Redeemer be the One exalted. The melody of heaven is praise to God and the Lamb; it sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to His church more and more of His wonderful power and to open new lines of thought in regard to the great plan of redemption: the love, the matchless love, that moved Him to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. *7LtMs, Lt 18, 1892, par. 15*

Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions those who are not believers in the present truth. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making a world of an atom, and an atom of a world. If we had less to say in regard to microbes and more in regard to the matchless love and power of God, we should honor God far more. These things are dwelt upon too much, and the things we ought to know, which concern our eternal interest, receive altogether too little attention. Throw a veil over the poor, decaying earth, which is corrupted on

account of the wickedness of its inhabitants and point to the heavenly world. There is need of far more teaching in regard to having, in this life, a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell forever with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work. *7LtMs, Lt 18, 1892, par. 16*

Dr. Kellogg, I entreat you to come close to Jesus; you need Him every moment. I can say no more now, for this letter must go into the mail; but if the Lord gives me strength, I will write further upon this subject. Your own letter has called this out; I have not had a line from Dr. Waggoner or A. T. Jones since I came to Australia. *7LtMs, Lt 18, 1892, par. 17*

Please accept these hastily written lines from one who has the deepest interest in your prosperity. *7LtMs, Lt 18, 1892, par. 18*

Lt 18a, 1892

Kellogg, Brother and Sister [J. H.]

North Fitzroy, Australia

July 5, 1892

Portions of this letter are published in *2SM 233-234*.

Dear Brother and Sister:

When the last mail was enveloped and sent to the office, I had six pages written that by some mistake of mine was left out of the envelope. I think it was left out for the purpose of getting it in better shape and having it copied on the typewriter. You will not forget that I am doing considerable writing. Every mail has taken from one to two hundred pages from my hand, and most of it has been written either as I am now, propped up on the bed by pillows, half lying or half sitting, or bolstered up sitting in an uncomfortable chair. *7LtMs, Lt 18a, 1892, par. 1*

It is very painful to my hip and to the lower part of my spine to sit up. If such easy chairs were to be found in this country as you have at the Sanitarium, one would be readily purchased by me, if it cost thirty dollars; but furniture of that style is not manufactured here. All furniture is transported from England and Boston, Massachusetts. A good, large, roomy chair with soft springs is not obtainable. It is with great weariness that I can sit erect and hold my head. I must rest it against the back of the chair on the pillows, half reclining. This is my condition just now. *7LtMs, Lt 18a, 1892, par. 2*

But I am not at all discouraged. I feel that I am sustained daily. In the long weary hours of the night, when sleep has been out of the question, I have devoted much time to prayer; and when every nerve seemed to be shrieking with pain, when if I considered myself it seemed I should go frantic, the peace of Christ has come into my heart in such measure that I have been filled with gratitude and thanksgiving. I know that Jesus loves me, and I love Jesus. Some nights I have slept three hours, a few nights four hours, and much of the time only two, and yet in these long, Australian nights, in the

darkness, all seems light about me, and I enjoy sweet communion with God.*7LtMs, Lt 18a, 1892, par. 3*

When I first found myself in a state of helplessness, I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.*7LtMs, Lt 18a, 1892, par. 4*

I said to myself, "Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the Conference judged it best for you to go? Has not this been your practice?" I said "Yes." "Then why do you feel almost forsaken, and discouraged? Is not this the enemy's work?" I said, "I believe it is." I dried my tears as quickly as possible and said, "It is enough; I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me." I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt.*7LtMs, Lt 18a, 1892, par. 5*

I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country and for those in America and for my good. I cannot explain why or how, but I believe it. And I am happy in my affliction; I can trust my Heavenly Father. I will not doubt His love. I have an ever watchful guardian day and night, and I will praise the Lord, for His praise is upon my lips because it comes from a heart full of gratitude.*7LtMs, Lt 18a, 1892, par. 6*

Lt 19, 1892

Kellogg, J. H.

North Fitzroy, Australia

August 5, 1892

This letter is published in entirety in *16MR 57-67*. +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,

All that you have written in your last letter I read with great interest. That which you say in regard to the matter of physicians having professional badges, I fully endorse. Christian physicians need no badge except that of Christianity. The use of drugs is not in accordance with God's plan. Physicians should understand how to treat the sick through the use of nature's remedies. Pure air, pure water, healthful exercise should be employed in the treatment of the sick. On special occasions a great deal has been said in regard to the violation of the laws of health through indulgence of pernicious habits.*7LtMs, Lt 19, 1892, par. 1*

But though a few have been burdened to speak of these things, many of the shepherds of the flock have failed to give plain warnings to those who were under their charge, who were ruining themselves through evil habits. They have not educated the ignorant, aroused the careless and inattentive to a sense of their responsibility to properly care for the body, which is the temple of the Holy Ghost. As a consequence of criminal neglect many have defiled themselves and have imperiled their physical, mental, and moral being, and have brought upon themselves sickness, suffering and death.*7LtMs, Lt 19, 1892, par. 2*

We have duties to perform toward all those with whom we associate, and those who claim to be Christ's delegated representatives are to watch for souls, knowing that they must give an account. Christ manifested a deep interest in suffering humanity.

He was ever touched with human woe, and His true witnesses are to work as He worked. They are not to be heedless in regard to the important principles of health and life. The true minister is to educate and discipline himself, and to obtain knowledge as to how to keep himself in health. Then he will not be merely a novice, but an impartor of the knowledge which he has searched out and put into practical effect. *7LtMs, Lt 19, 1892, par. 3*

We are sorry to say that there are those who have barricaded themselves with their prejudices; they cling to their own habits and customs and practices, and persistently use their influence against health reform. By this class those who would follow the light God has given are called narrow, bigoted, and fanatical. And many who hear them have not the moral courage to stand in defense of that which they know to be true and right. They know that a large class do not care to be reproved concerning their perverted appetites and ruinous indulgences. They do not wish to be stirred up on these points. But shall we be silent? *7LtMs, Lt 19, 1892, par. 4*

The sinner does not wish to have facts presented to him that condemn his practices, for he must either resist the pleadings of God through the human agent or surrender his way and will to the ways and will of God. But although he does not desire to be warned, the work of warning goes on, that those who are spiritually sick, poor, blind, and naked may be aroused to their condition. As we warn the spiritually lost, so continuous efforts must be put forth for the salvation of the slaves of appetite and passion and overwork. *7LtMs, Lt 19, 1892, par. 5*

Many indulge in unhealthful practices until the physical vitality is undermined and the mental and moral powers are enfeebled. When they fall a prey to disease they resort to drugs, and if these afford them temporary relief, they seem to be satisfied to continue in transgression. They do not bring their habits and practices in review to see what is wrong and correct the evils by removing the cause. As the drugs are a mere stimulant, after a time they realize that they are in a worse condition than before they used the remedies. *7LtMs, Lt 19, 1892, par. 6*

To use drugs while continuing evil habits is certainly inconsistent

and greatly dishonors God by dishonoring the body which He has made. Yet for all this, stimulants and drugs continue to be prescribed and freely used by human beings while the hurtful indulgences that produced the disease are not discarded. They use tea, coffee, tobacco, opium, wine, beer, and other stimulants and give to nature a false support. *7LtMs, Lt 19, 1892, par. 7*

In the recovery of health, nature calls for our co-operation. We are to bring our habits of life into harmony with right principles; but if we continue to eat and drink and dress and work in violation of her laws, the time will surely come when the skill of the whole medical profession will not avail to restore us to health, or even to preserve life. Those who claim to be reformers, to be Bible Christians, above all others, should eat and drink and work for the glory of God. *7LtMs, Lt 19, 1892, par. 8*

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking, and dressing. They should warn the people to forsake every practice [and] restrain every appetite that endangers health and life. No teacher of truth should feel that his education is completed till he has studied the laws of health and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things and to set them an example that will give force to his words. *7LtMs, Lt 19, 1892, par. 9*

The teaching of correct habits is a part of the work of the gospel minister, and the minister will find many opportunities of instructing those with whom he comes in contact. As he visits from house to house, he should seek to understand the needs of the people, presenting right principles, and giving instruction as to what is for their best good. To those who have a meager diet, he should suggest additions; and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry, and condiments, he should present the diet that is essential for health, and conducive to spirituality. *7LtMs, Lt 19, 1892, par. 10*

Every organ has its function, and our Creator has pledged Himself to keep our organs in a healthful condition if we will obey the laws

implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the laws of the ten commandments. Man is fearfully and wonderfully made, for Jehovah has inscribed His law by His own mighty hand on every part of the physical structure. Many are sick who might be well if they would but co-operate with God, surrendering soul, body and spirit to His control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have peace and contentment of mind and this is conducive to health. *7LtMs, Lt 19, 1892, par. 11*

“Ye are not your own; ye are bought with a price, therefore glorify God in your body, and your spirit, which are God's.” *1 Corinthians 6:19, 20*. In view of this fact, should not the principles of truth so transform the character of professed Christians that they should live as seeing Him who is invisible! This is the way that all those who are professing godliness should live. In every place they should act as the representatives of Jesus, knowing that an influence is going forth from them that will affect others. “For we are made a spectacle unto the world, and to angels, and to man.” *1 Corinthians 4:9. 7LtMs, Lt 19, 1892, par. 12*

Those who would be ensamples of self-denial, of cross bearing, of piety, of single-hearted devotion to God, will have to look well to their habits and their ways lest by their works they contradict their faith and through their inconsistencies become a positive hindrance to others. They should constantly watch lest they lose confidence in themselves. When light and grace is imparted by the Lord, but not appreciated by those whom He would bless, they become self-indulgent and please perverted appetite and gratify passion. Moral force often resisted will finally lose its power to control, and self-respect is lost and confidence in God is shaken. The backslider hesitates to lay claim to the precious promises of the gospel, for he knows that every promise is fulfilled upon conditions and that he has failed to meet the conditions. The Holy Spirit is grieved, and the rebellious one is left in the darkness that he has chosen. *7LtMs, Lt 19, 1892, par. 13*

Great light has been shining upon our pathway, not to be hidden under a bushel or under a bed. Through unjust business

transactions and indulgence of passion, the light of the Christian burns dim. But God has given the light to be set high above sensuality in thought or action. Many lights burn low and go out for the want of the oil of grace. But let the Christian's life shine forth in clear, steady rays, illuminating the surrounding darkness. We cannot grow in grace until we purify our souls by obeying the truth. Obedience to God includes obedience to physical law.*7LtMs, Lt 19, 1892, par. 14*

Many transgress physical law, and seemingly pass on uninjured; but is it so? In truth God has spoken, "for whatsoever a man soweth, that shall he also reap." *Galatians 6:7*. Disease of such a character will come upon the transgressor that he will be forced to admit that he is reaping the result of previous habits which have weakened his power of resistance. When our churches plant their feet firmly upon the principles of health reform and respect the physical [laws] which God hath instituted, they will stand where God will give them His grace and will make them an influence for good upon the community in which they move.*7LtMs, Lt 19, 1892, par. 15*

Christ said, "I sanctify myself, that they also might be sanctified through the truth." *John 17:19*. Those who follow His example will be men of power. They will be "strong in the Lord, and in the power of his might." *Ephesians 6:10*. Ignorance in regard to the subject of health and purity is sinful, and yet we are far behind the light that has been given. The strange abandonment of principles which should have a vital connection with physical health is simply appalling. Instead of seeking for more knowledge on this subject, some seem to desire to stop every crevice through which light might come to them.*7LtMs, Lt 19, 1892, par. 16*

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

power. A proper, wholesome diet will be one of the means whereby healthful digestion may be preserved. *7LtMs, Lt 19, 1892, par. 17*

Students should eat to live, not live to eat. Those who indulge in overeating will never develop into patient, deep thinking students. Let the diet be simple, and after the meal let an hour's rest be taken in order that they may resume their studies with safety. By heeding this precaution students can accomplish more in one hour than they could in six through its neglect. *7LtMs, Lt 19, 1892, par. 18*

We have seen those who advocated health reform who made grave mistakes in the preparation of their food. Some prepared porridge for every meal and insisted upon the students partaking of it in the school, or, when in charge of a family, compel the children to eat of this dish. But soft food is not always the best food for all persons. Some children have been forced by their parents to eat porridge, when they loathed the very sight of it, and have been told that unless they ate the porridge, they could have neither fruit nor any other dish on the table. Such treatment will not help the children to understand the principles of health reform. That which is wholesome food for some is unpalatable and unwholesome for others. Why is it necessary to make a certain dish a staple article of diet when it is not grateful to the taste or beneficial to health? Why not vary the provision and make a healthful and pleasant change? It is not just or wise to compel any one to eat that which is distasteful. *7LtMs, Lt 19, 1892, par. 19*

Everything upon the table should be prepared in a way that will make it enjoyable. The table is not a place where rebellion should be cultivated in the children by some unreasonable course pursued by the parents. The whole family should eat with gladness, with gratitude, remembering that those who love and obey God will partake of the marriage supper of the Lamb in the kingdom of God and Jesus Himself will serve them. *7LtMs, Lt 19, 1892, par. 20*

Let our institutions guard against employing those who are not skilful in the preparation of food. To prepare dishes that will recommend health reform requires tact and knowledge. There are some who are called good cooks who only understand how to prepare meat and vegetables and the general round of diet used in

the world. But we need cooks who are educated in hygienic methods, so that they can prepare dishes that will be both palatable and wholesome. There is a great dearth of cooks of this character, and I know that many of our most precious able men have died because of improper diet. There was placed upon their tables hot saleratus biscuits and dishes of a similar character. *7LtMs, Lt 19, 1892, par. 21*

The students in our schools should be educated so that they can prepare food in a tasteful, healthful manner. They should know how to make good, sweet, thoroughly baked bread; but it is not essential that they understand how to make a great variety of cake and be able to prepare nicknacks to tempt the appetite. *7LtMs, Lt 19, 1892, par. 22*

The science of cooking is an essential science in practical life, and this science must be taught in such a way that the poorer classes can be benefitted. Simple articles of diet should be prepared in a simple manner and yet be found all the more palatable and wholesome because of their simplicity. *7LtMs, Lt 19, 1892, par. 23*

In Australia the people depend almost solely on baker's bread, and meat is used at breakfast, dinner, and supper. So baker's bread, meat, fruits and vegetables generally compose the diet of the people. Now if the health-reform diet is presented to them in such a way that they think it will cost more money, time, and labor than the diet to which they are accustomed, I fear we shall make very poor headway in correcting their habits. What we need here is the labor of persons who have a knowledge of practical and domestic economy who can instruct as to how to prepare a simple, nutritious, palatable diet for the common people. *7LtMs, Lt 19, 1892, par. 24*

Those who are employed as teachers should become intelligent in regard to the philosophy of health, that they may know how to preserve their own health and to help others. Through the overloading of digestive organs, the brain is made to suffer. When a great variety of food is taken into the stomach at one meal, the result is that there is confusion of thought, inability to retain ideas, or to understand instruction. Many teachers and pupils, for this cause, feel that they are overworked. But their overwork was

caused by the unnecessary burden of food which was placed upon the stomach and which taxed the entire forces of the system. *7LtMs, Lt 19, 1892, par. 25*

When teachers are in this condition, they are in danger of making unwise decisions which do much harm. Through the overloading of the digestive organs, the teacher becomes dyspeptic and manifests impatience toward the pupils. If there is any institution on the face of the earth where the principles of health reform should be practiced, it is in a college boarding house, or a sanitarium. If the diet of students and teachers is composed largely of meat, their health and mind will suffer in a disastrous way. A gross diet will dull the comprehension and set the animal passions into activity. The animal nature will struggle for victory over the moral and spiritual nature. *7LtMs, Lt 19, 1892, par. 26*

Professional men cannot afford to disregard the laws of their own being, for it will not only injure themselves but do injustice to those who are placed in their care. Physicians are guardians of the sick, pledged before God to make the most of their God-given ability to meet the responsibility placed upon them. Every talent intrusted should be guarded as a precious treasure. To use up all the strength we have and leave nothing from which to draw in times of emergency is the height of folly. Matters will be forced upon the attention unexpectedly, which cannot be set aside; and unless the physician has complete control of himself, he will make serious blunders which he can never remedy. *7LtMs, Lt 19, 1892, par. 27*

When the physical power is lowered, self is more likely to exhibit itself, and through an unadvised word or an impatient manner souls may be turned aside from the path of right. Physicians and teachers should ever be upon their guard, and students should not be stuffed and crowded in their studies in such a way as to leave no time for the study of the Bible or meditation and prayer. The great Teacher can prepare minds and hearts by His Holy Spirit for the highest kind of attainment. *7LtMs, Lt 19, 1892, par. 28*

In selecting teachers for our schools we should use every precaution, knowing that it is as solemn a matter as selecting men for the ministry. Let wise men who can discern character make the

selection, choosing those who are calm and kind, who have the love of God in their hearts, for in every sense teachers are to be missionaries. Their course of action, like that of teachers in the Sabbath School, should tend to the winning of their pupils to Jesus. If teachers have not love in their hearts, they will give a wrong mold to the character of their pupils. Kindness and love will induce obedience where arbitrary authority, strict rules, and an overbearing, commanding manner will work utter failure in the management of pupils.*7LtMs, Lt 19, 1892, par. 29*

Christian consistency should be manifested in the home toward your children and in the church in a pleasant, courteous manner. To place over young children in a church school teachers who are proud and unloving is wicked. A teacher of this stamp will do more harm to those who are just developing character than all the influence of one of a different character can counteract. If the teacher is not submissive to God and has no love for the children over which he presides, he should be dismissed. Or if he shows partiality to those who please his fancy and manifests indifference to those who are less attractive, to those who are restless and nervous, he should not be employed, for the result of his work will be a loss of souls to Christ.*7LtMs, Lt 19, 1892, par. 30*

Jesus came to seek and save that which was lost, but teachers do not always follow His example. They do not manifest love and forbearance to the very ones who most need it. Do not place teachers over the young who have no managing ability, for their efforts will tend to disorganization. Those who have mental resources, and physical energies, who are well balanced by the grace of God, and can bring all their qualifications into active practical use, relying wholly upon God, can be a power for good in our schools. The influence of this class will be as lasting as eternity.*7LtMs, Lt 19, 1892, par. 31*

Lt 19a, 1892

Olsen, O. A.

Melbourne, Australia

April 12, 1892

Portions of this letter are published in *12MR 103*.

Dear Brother Olsen:

I have been waiting day after day, hoping that my arms would not pain me so severely and my hands become a little stronger before writing to you; but I think I will go ahead anyway, pain or no pain.*7LtMs, Lt 19a, 1892, par. 1*

Well, Elder Grant is in Melbourne preaching. And last Sabbath, after I had spoken, one of our brethren asked me for the evidence of the preexistence of Christ with the Father before, I think he said, the worlds were made. He said he had been to hear Elder Grant and that he denied the preexistence of Christ in his discourse. I told him to go to the Scriptures, etc.*7LtMs, Lt 19a, 1892, par. 2*

I feel rather sad as I consider we have no church in which to meet. We assemble in halls that are very hot in summer and very cold this season of the year. We have been having cold, windy weather accompanied with rain. There are no arrangements made to warm these halls and we have a poor show for meetings in North Fitzroy. Where the money is coming from to build with is a very puzzling question. And this makes me feel deeply over the cautions that have been repeatedly given me in regard to investing largely in different localities when there are missionary fields that must have something established in order to find a standing place, a center from which the message must go forth in its decided character to elevate and ennoble the cause of present truth.*7LtMs, Lt 19a, 1892, par. 3*

From the light given me, men mingle their ambition with the work of God, and their desire to do some great thing becomes a passion; and large means are swallowed up, very much to please and

receive the praise of men, when if their eye was single to the glory of God, they would have sanctified judgment and would consider the necessities of the cause all over the wide field.*7LtMs, Lt 19a, 1892, par. 4*

The whole world needs a planting of the truth, in various countries in order for the success of the work in these places. Men who have not been in the habit of seeking counsel of God, and moving with an eye single to His glory, need to educate themselves in this direction. If they please themselves in their plans, and are desirous of having the name of doing some great thing, the faith, the wisdom, and judgment will be perverted. We need far less talking and very much more praying in living faith, less, a great deal less, of self and more firm trust and confidence in God.*7LtMs, Lt 19a, 1892, par. 5*

There are presented before me serious difficulties that are going to bring to us as a people weakness and not strength. There is danger of binding our interests in the work of God with the enemies of truth. God asks not the sacrifice of wickedness, nor accepts the offerings of them that seek after and serve other gods. He is pleased with the sacrifice of righteousness; the sacrifices of God are a broken spirit and a contrite heart. Without these, human instrumentalities will certainly walk in the sparks of their own kindling.*7LtMs, Lt 19a, 1892, par. 6*

The living faith, repentance and humbling of the soul before God, is a strange experience to many of our brethren who are in positions of trust. The Lord's work is sacred, and the hearts of men who are enlisted in it need daily the converting power of the truth, for then they will co-operate with God as His living human instrumentalities.*7LtMs, Lt 19a, 1892, par. 7*

I am sure that we need far greater trust and confidence in God. If we look to Him who owns the world, and if we walk before Him in all humility of mind, He will hear the prayers of His people. But He will not encourage human pride. "Who is of purer eyes than to behold evil and cannot look on iniquity." [*Habakkuk 1:13.*] The Lord wants every heart and every hand that touches His work to be doers of His Word, to do the things that God has commanded them, and not follow their own inventions. Then if they follow the Lord fully and are

of an humble, contrite heart, He will certainly lead them; He will work with them because they wear His yoke, which is always the consecration of mind and will to the will of God.*7LtMs, Lt 19a, 1892, par. 8*

The Lord hath resources. The earth is the Lord's, and the fulness thereof: the cattle upon a thousand hills are His. The gold and the silver are His. He receives not the offering of any of His creatures because it will make Him rich; but He receives these offerings of men as an acknowledgement of His ownership and their dependence upon Him for every thing which they possess. These gifts, unless presented to the Lord as the evidence of the effect of our love and devotion to Him, are of no account.*7LtMs, Lt 19a, 1892, par. 9*

Christ asks that men shall co-operate with Him in self-denial and beneficence through the love they have for suffering humanity. Christ has bought us with His own most precious blood, and by our gifts we acknowledge that all we have belongs to Him; He requires and receives the improvement of our time, our talents, as the fruit of the mercies and grace bestowed upon us. We are to do our work heartily as unto the Lord and not unto men. Thus a living testimony is borne that we recognize the fact that we are not our own, but are bought with a price, and that we consecrate ourselves unreservedly to Him who hath given His life for us.*7LtMs, Lt 19a, 1892, par. 10*

The line of distinction between the children of God and the servants of Satan is decided. It has not become obliterated. "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*.] I long to see the people of God arise to their high position, for unless they do this, they cannot be saved. The divine requirements are not met.*7LtMs, Lt 19a, 1892, par. 11*

If professed Christians would be doers of the Word, they would receive of the rich blessings of heaven. They would do a work which they are not now doing. "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."

[*Romans 12:1.*] If men were indeed abiding in Christ, they would not be fulfilling the lusts of the flesh. *7LtMs, Lt 19a, 1892, par. 12*

There are many whom the Lord of heaven is ashamed to call His brethren: yet, notwithstanding their base minds and offensive characters, they have the form of godliness. If the precious hours of probation are spent by them in gratifying fleshly lusts, the offerings they present to God are polluted and will in no case be accepted. How are those earthly, sensual beings in any sense laborers together with God? Everything they touch is defiled by their impurity. *7LtMs, Lt 19a, 1892, par. 13*

Elder Olsen, our only hope for our churches is to pray in faith that the Lord will present before them their own spiritual condition in its true character: defiled in thought, defiled in action, impure, sensual, devilish. Can such enter heaven as they now are? Never! "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [*Matthew 7:22, 23.*] Then follow the words from the lips of the Redeemer, *Matthew 7:25-29.* *7LtMs, Lt 19a, 1892, par. 14*

Elder Olsen, our hearts must be broken and humbled before God, and then we shall reveal that we have given ourselves to Him, and that we love Him more than anything else. Then we shall feel that nothing we possess is ours. We give all, without reserve, to God. He is full of heavenly wisdom and goodness, mercy and truth, and our fruits will appear unto righteousness. Our actions are the fruit of our faith, and we give evidence before the heavenly intelligences and the world that we have that faith which is genuine, which works by love, and purifies the soul. The gracious purpose of our God who hath called us unto virtue and holiness, is fulfilled in us. *7LtMs, Lt 19a, 1892, par. 15*

There are tares among the wheat. There are many whose names are entered on the church books who are not joined to Christ. They have not been transformed into His likeness; they are not subjects of His kingdom. They may practice some self-denial and perform good deeds, but they are not Christians. Under temptation they

reveal that they have another spirit than that of Christ. They are not abiding in Christ, and in their association and dealings with men they misrepresent the Saviour. *7LtMs, Lt 19a, 1892, par. 16*

The Lord needs not any profession or service from these to promote His glory or to establish His kingdom upon earth. He waits not for their counsels, or acknowledgements, or co-operation; and His work will not long be hindered by their objections or resistance. The will of God will be done in the earth. It is not the strength of human instrumentalities on which the Lord depends, but it is His own wisdom, His own grace, which works with us, that gives us success in doing the very things the Lord has in His providence designed should be done. *7LtMs, Lt 19a, 1892, par. 17*

God's people must build on the foundation prepared for them, which is Christ Jesus, or in the tempest of temptation their house will certainly fall. Christians must have the mind of Christ, and live in Christ, [and] not live by the counsel, advice, or praise of those who know not God or Jesus Christ whom He hath sent. We must live by every word that proceedeth out of the mouth of God. Self must be crucified; then our principles and thoughts and actions will be according to the words of God. We shall hear the voice, "Come up higher," and shall stand on holier ground every year of our religious life. We shall separate from idols, and from every unclean thing, and worship God in spirit and in truth and in the beauty of holiness. We shall walk in the light. And there is no occasion for stumbling. *7LtMs, Lt 19a, 1892, par. 18*

Lt 19b, 1892

Olsen, O. A.

Preston, Melbourne, Australia

June 19, 1892

Portions of this manuscript are published in *TM 159-167; 4MR 345; 5MR 137; 6MR 19-21; 8MR 452.*

Dear Brother,

In the long, sleepless nights which I pass, my mind is exercised in regard to the condition of things in this country. The time has come for advanced moves to be made; but to raise means here, to the amount required for this work, is simply impossible. There are those who will do what they can. Some have means, and they are consecrated to God; they are determined to keep the way of the Lord, to do justice and judgment. These are reliable men, who will not betray sacred trusts. What they can give will help, but it is as a drop in the bucket.*7LtMs, Lt 19b, 1892, par. 1*

I have gone over and over my own financial standing and dare not make investments while I am so heavily in debt. I must make everything secure to those whose money I am using. But I have been considering the royalty on my books in foreign languages, and light seems to flash upon me in this direction. The royalty on these books has helped the work in Europe, when our brethren were in a hard place. Those for whom we are now laboring are English-speaking people, but they are in just as great need of help at the present time as the people in Europe. Why should not a part of the royalty be appropriated to this far-off missionary field? I think it every way consistent.*7LtMs, Lt 19b, 1892, par. 2*

While the royalty on my books in foreign languages has always been used to advance the interests of the work, I have myself controlled the appropriation of this means. I have ever said that if, in any mission field in far-off lands, I found that immediate help was demanded to set on foot advanced movements which those not on the ground could not appreciate the need of, I should feel it my

privilege and duty to appropriate some means to this end, always, however, counseling with my brethren so as to understand the situation in such fields.*7LtMs, Lt 19b, 1892, par. 3*

Elder Olsen, here in Melbourne we are greatly in need of a suitable place for worship. Since the hall in the Echo office has been needed to accommodate the growth of the publishing work, we have had to meet in hired halls. These are miserably ventilated, miserably arranged in every way, musty, cold, and uncomfortable. Some who go to the place of meeting Sabbath after Sabbath feel that it is endangering health and even life to do so. Had we a safe and comfortable place of meeting, I could have managed to speak to the church many times. Nearly everyone complains of the cold, the dampness, the disagreeableness of the hall we now rent. There is no provision for warming it, and the rooms the children occupy during Sabbath School are the most disagreeable and unhealthful of all. O, how much a meetinghouse is needed. But with our present resources we cannot attempt to build one. Few of our brethren have money, and they are in limited circumstances. If they carry the school expenses, in hired rooms or buildings, it is all they can manage.*7LtMs, Lt 19b, 1892, par. 4*

These things trouble me. The facts in the case are [that] Brother Tenney is content with letting things limp along, crippled, deformed, and in every way unrepresentable. What can be done? They say that such poverty as exists now was never before known in Melbourne. Arrangements have been made to feed and clothe hundreds, yes, thousands. Agents are soliciting money, clothes, and everything they can get to help those who are literally starving. Food is eagerly sought in the swill barrels and greedily picked out and eaten.*7LtMs, Lt 19b, 1892, par. 5*

Hundreds and thousands can get no work, and their families are in every stage of destitution. Among our own people there is want and distress. Then I ask, What can be done to secure a place of meeting? Where shall we assemble to worship God? The people here could do something toward building a meetinghouse, but it would be impossible for them to carry the whole burden.*7LtMs, Lt 19b, 1892, par. 6*

If our people in America could only understand these things, I think that everyone who loves Jesus would curtail expenses. Every penny would be carefully treasured, nothing needlessly expended for pride of dress and display, and every effort would be made to supply the treasury. Where are the Lord's stewards? Where are the talents of means entrusted to them? May the Lord help us to bind about our wants and desire, as much as possible, to deny self, to take up the cross, and follow Jesus. Precious Saviour, how great His self-denial and sacrifice the we might not perish but have everlasting life.*7LtMs, Lt 19b, 1892, par. 7*

I would let Jesus, the world's Redeemer speak: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; ... for where your treasure is, there will your heart be also." *Matthew 6:19, 21*. "Sell that ye have, and give alms; Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." *Luke 12:33*. O that the Lord would impress the hearts of His people with a sense of their duty and imbue them with a missionary spirit.*7LtMs, Lt 19b, 1892, par. 8*

July 2nd

I am so glad that the next steamer will bring us help, for we need it. I wish there were men and women who could appreciate the situation and would decide to move to these countries—Australia and New Zealand. Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the Conference for their support. With genuine faith in the message of truth, such workers could settle in our cities as missionaries, letting their light shine forth to others.*7LtMs, Lt 19b, 1892, par. 9*

It is not ordained ministers upon whom we must depend for this work, but laymen who love and fear God, and who feel the burden for the salvation of souls. They can be agents and co-workers with divine providence in seeking to save the lost. We want those who have sanctified energy, moral and intellectual. Let these put to use the talents they have, and by exercise they will grow. It cannot be otherwise if they abide in Christ. In His companionship they will be

constantly growing in wisdom. Christ says, "Without me ye can do nothing." *John 15:5*. With Christ by your side, as your Teacher and Leader, you can do all things. *7LtMs, Lt 19b, 1892, par. 10*

There are many who have for years been rejoicing in the light of truth; let them now practice the lessons they have learned. They have the Word of God, and the precious experience. Let them use the knowledge to a purpose. In all humility of mind, seek to learn ways and methods of reaching those who are still in error and darkness. God calls. Shall we hear His voice? God calls upon the lay members of His church to enter the field and do what they can by individual effort. All are to work for perishing souls, laying hold by faith upon the power of faith to work with them. Moments are precious. *7LtMs, Lt 19b, 1892, par. 11*

Everyone must be a learner, not a graduate; he must engage in the work with a humble heart, wholly dependent upon God. He may make mistakes, but errors in judgment will be corrected by education. Defeats may be turned to victories. As he advances, he can learn wisdom through failure, caution from imprudence. But learn, not let go. Keep the dear Saviour by your side; pray always; ask counsel of Jesus. *7LtMs, Lt 19b, 1892, par. 12*

There are thousands who, if they would give themselves to the Lord without selfish reservation, might go with their families into new regions where the truth is not known, establish themselves as citizens, and then watch for souls as they that must give an account. They might speak to the young, telling them of the love of Jesus. They could visit families and in a pleasant manner introduce some excellent reading from our papers or publications, letting these silent messengers speak to them; and when the opportunities seem to be favorable, suggest a season of prayer and the reading of the Bible. Angels of God will open ways for all such workers; they may become channels of light. Let them be constantly learning, constantly receiving, and constantly giving. *7LtMs, Lt 19b, 1892, par. 13*

Make the most of your temporal and spiritual advantages. Your thoughts when alone must be pure. The thoughts must be upon heavenly things if you desire the Holy Spirit of God to impress truth

upon the mind and soften and subdue the heart, inspiring ardent love of truth, of justice, of mercy, and of purity. The Spirit will bring to your remembrance the most precious jewels of thought. The whole heart will be warm with the contemplation of Jesus and His love. His teachings will be cherished, and you will love to speak to others the comforting things that have been opened to you by the Spirit of God. This is the privilege of every son and daughter of God.⁷*LtMs, Lt 19b, 1892, par. 14*

O, if those who believe the truth would love and fear the Lord always, if they would abide in Christ, they would treasure up the most precious experience; they would have moral and intellectual power; the grace of God would be in them like “a well of water springing up into everlasting life” (*John 4:14*) and would flow forth from them as streams of living water. When persecution comes, the influence of such souls will be manifest; they will delight to magnify the truth.⁷*LtMs, Lt 19b, 1892, par. 15*

What is needed, then, is to set at work scores, yes hundreds, who now have their light hidden under a bushel or under a bed. There has been most earnest work in establishing ministerial schools in different localities. These schools bring responsibilities upon those who are privileged with these advantages. They are to arise and shine. Having received the precious light, they are to diffuse it to others. What is to set in operation the forces that can work and should work? The words of Christ are worthy of earnest consideration: “He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.” (*Matthew 10:37*) Solemn words!⁷*LtMs, Lt 19b, 1892, par. 16*

There are souls who are willing to make any move for Christ’s sake, but they think they are not qualified to do the sacred work of God. They have accepted the truth and rejoice in it; but they have not come to the point to cry, “Speak, Lord; for thy servant heareth.” *1 Samuel 3:9*. They do not seek to make terms with the Lord; if they are convinced that He calls them, they will make any and every sacrifice for the truth’s sake. It is just such ones as these, who are little in their own eyes, that the Lord chooses to use in the work of saving souls. They are not required to preach doctrinal discourses;

but by personal effort they can reach hearts, and win them for Christ and the truth. *7LtMs, Lt 19b, 1892, par. 17*

Let such workers go into cities or other localities where the truth has not been introduced, or where it was presented years ago and the work has not been followed up. There are many places in cities and villages where these who have the light should set up the standard. True, it will require self-denial to leave the churches where they have assembled to worship God. But if Jesus, the precious Saviour, had studied His own pleasure and convenience, as many who profess to be His followers do today, He would never have left the mansions of bliss, His heavenly home, and come to our world, all seared and marred with the curse. "For your sakes he became poor, that ye through his poverty might be rich." *2 Corinthians 8:9* *7LtMs, Lt 19b, 1892, par. 18*

Who will be a personal worker, self-denying, self-sacrificing, as was the Son of the infinite God? Who will carry a burden for perishing souls? Everyone who claims to be a child of God must walk in the footsteps of the Redeemer. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke 9:23*. Time is short; we must work while the day lasts, for "the night cometh, when no man can work." *John 9:4*. Mercy is still pleading for the sinner. All heaven is interested to save perishing souls. But while some in our churches are doing all that they can do, and are filled with intense interest and zeal for souls, there are hundreds and thousands who carry no burden, and live wholly for themselves. *7LtMs, Lt 19b, 1892, par. 19*

Those who love God supremely and their fellowmen as themselves will be ready to every good word and work. If they understand that the voice of God says "Go," they do not stop to confer with flesh and blood, or allow their temporal, personal interest to block the way. They reason that Jesus gave Himself to save their souls from ruin, and although they think it possible for them to do but little, they will do that heartily as to the Lord. They first give themselves; and they call not anything their own which they possess, whether it be aptitude, skill in any direction, learning, position, wealth or influence; they regard themselves as stewards of the manifold grace of God and servants for Christ's sake. It is such men and women that are

Christ's witnesses. Their hearts throb in unison with His, their ears are quick to hear every Macedonian cry.*7LtMs, Lt 19b, 1892, par. 20*

I tell you, Elder Olsen, we must stir up the churches. The ministerial institutes are good, and greatly needed; but we must go farther than this. We must have institutes for educating the members of the churches. Let the believers assemble as did the disciples in the upper chamber where prayer was wont to be made. The churches must have more decided help. I am afraid that more labor is bestowed upon the ministers than they will appreciate or respond to.*7LtMs, Lt 19b, 1892, par. 21*

Let those who have enjoyed the privileges of these ministerial institutes make a practical use of the knowledge gained by those blessed opportunities. In humbleness of mind, seeking most earnestly for deeper piety, let them labor for the churches, imparting to others the spirit of the work and the instruction they have gained. Thus the workers themselves will be greatly benefited, and the church will be revived and aroused to engage in the work.*7LtMs, Lt 19b, 1892, par. 22*

But there are many who do not educate themselves to impart what they have received; therefore the time and labor of the educator is nearly lost upon them. This need not be if they would go forth in humbleness of mind to do good with the knowledge they have gained. If they would impart the light given, they would grow. But if they are not careful to study, to pray much, and walk humbly with God, the denunciation that came upon Capernaum will surely come upon them. Capernaum was exalted to heaven in point of privilege. The people had Jesus with them; but they did not appreciate the light nor walk in it, nor did they help others to see and understand the truth; and Christ said that those who were thus privileged and did not walk in the light should be thrust down to hell. Even the wicked cities of Tyre and Sodom would in the judgment stand better than they.*7LtMs, Lt 19b, 1892, par. 23*

July 3rd

I would address those who preach the Word: "The entrance of thy words giveth light; it giveth understanding unto the simple." *Psalms*

119:130. All the advantages and privileges that may be multiplied for your benefit, that you should be educated and trained, rooted and grounded in the truth, will be no real help to you personally unless the mind and heart are open so that truth shall find entrance and you make a conscientious surrender of every habit and practice, and every sin that has closed the door against Jesus. Let the light from Christ search every dark corner of the soul; with earnest determination adopt a right course of action.*7LtMs, Lt 19b, 1892, par. 24*

If you hold on to a wrong course, as many of you are doing, if the truth does not work in you with transforming power so that you obey it from the heart because you love its pure principles, be sure that for you the truth will lose its vitalizing power, and sin will strengthen. This is why many are not efficient agents for the Master. They are constantly making provision to please and glorify themselves, or they cherish lust in the heart. True, they assent to the law of the ten commandments, and many teach the law in theory; but they do not cherish its principles; they do not obey the command of God to be pure, to love God supremely and their neighbor as themselves. While constantly living a lie, can such have strength? Can they have confidence? Will such become efficient workers for God?*7LtMs, Lt 19b, 1892, par. 25*

The Saviour prayed for His disciples, "Sanctify them through thy truth; thy word is truth." *John 17:17*. But if the receiver of Bible knowledge makes no change in his habits of practice to correspond to the light of truth, what then? The spirit is warring against the flesh and the flesh against the spirit; and one of these must conquer. If the truth sanctifies the soul, sin is hated and shunned, because Christ is accepted as an honored guest. But Christ cannot share a divided heart; sin and Jesus are never in co-partnership.*7LtMs, Lt 19b, 1892, par. 26*

He who accepts the truth in sincerity, who eats the flesh and drinks the blood of the Son of God, has eternal life. "The words that I speak unto you," said Jesus, "They are spirit and they are life." *John 6:63*. When the receiver of truth co-operates with the Holy Spirit, he will go weighted with a burden of the message to souls; he will never be merely a sermonizer. He will enter heart and soul into the

great work of seeking and saving that which is lost; practicing the religion of Christ, he will accomplish a work in winning souls.⁷*LtMs, Lt 19b, 1892, par. 27*

Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world. When all those who are engaged in the sacred work of the ministry shall grow in grace and in the knowledge of our Lord and Saviour, they will hate sin and all selfishness. A moral renovation is constantly going on; as they continue looking to Jesus, they become conformed to His image, and are found complete in Him, not having their own righteousness, but the righteousness that is in Christ Jesus our Lord.⁷*LtMs, Lt 19b, 1892, par. 28*

The great advantage of the ministerial institutes is not half appreciated. They are rich in opportunities, but do not accomplish half what they should, because those who attend them do not practice the truth which is presented before them in clear lines. Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. They love sin and cling to it.⁷*LtMs, Lt 19b, 1892, par. 29*

I have been shown that impure practices, pride, selfishness, self-glory, have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them. Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refuse to be cured? O, that every one who labors in word and doctrine would heed the words of Paul, "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." *Romans 12:17*⁷*LtMs, Lt 19b, 1892, par. 30*

How my heart goes out in rejoicing for those who walk in humility of mind, and love and fear God! They possess a power far more valuable than learning or eloquence. "The fear of the Lord is the beginning of wisdom" (*Psalms 111:10*) and His love and fear are like a thread of gold uniting the human agent to the divine. Thus all the

movements of life are simplified. When the children of God are struggling with temptation, battling against the passions of the natural heart, faith connects the soul with the only One who can give help, and they are overcomers.*7LtMs, Lt 19b, 1892, par. 31*

May the Lord work upon the hearts of those who have received great light, that they may depart from all iniquity. Behold the cross of Calvary. There is Jesus, who gave His life, not that men may continue in sin, not that they may have license to break the law of God, but that through this infinite sacrifice they may be saved from all sin. Said Christ, "I sanctify myself, that they also might be sanctified," (*John 17:19*) by the perfection of His example.*7LtMs, Lt 19b, 1892, par. 32*

Will those who preach the truth to others be sanctified by the truth themselves? Will they love the Lord with heart and mind and soul, and their neighbor as themselves? Will they meet the highest standard of Christian character? Are their tastes elevated, their appetites controlled? Are they cherishing only noble sentiments, strong, deep sympathy, and pure purposes, that they may indeed be laborers together with God?*7LtMs, Lt 19b, 1892, par. 33*

We must have the Holy Spirit to sustain us in the conflict, for we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." *Ephesians 6:12*.*7LtMs, Lt 19b, 1892, par. 34*

We have been asked why it is that there is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company from Jesus; and as a result, we see manifested in the church selfishness, covetousness, pride, strife, contention, hardheartedness, licentiousness, and evil practices. Even among those who preach the sacred Word of God, this state of evil is found, and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men would leave the ministry and choose some other

occupation where their unregenerate thoughts would not bring disaster upon the people of God.*7LtMs, Lt 19b, 1892, par. 35*

The apostle exhorts the brethren, saying, “Finally my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil.” “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” *Ephesians 6:10, 11, 13.* O what a day is before us! What sifting will there be among those who claim to be the children of God! The unjust will be found among the just.*7LtMs, Lt 19b, 1892, par. 36*

Those who have had great light and who have not walked in it will have darkness corresponding to the light they have despised. We have need to heed the lesson contained in the words of Paul, “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 9:27.**7LtMs, Lt 19b, 1892, par. 37*

The enemy is diligently working to see who he can add to the ranks of apostasy; but the Lord is soon coming, and ere long every case will be decided for eternity. Those whose works correspond with the light graciously given them, will be numbered on the Lord’s side.*7LtMs, Lt 19b, 1892, par. 38*

We are waiting and watching for the grand and awful scene which will close up this earth’s history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest efforts to save perishing souls.*7LtMs, Lt 19b, 1892, par. 39*

Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now, for haphazard work will result in spiritual declension and that day overtake us as a thief. The mind needs to be strengthened, to look deep, and discern the reasons of our faith. The soul-temple is to be purified by the truth, for only the pure in heart will be able to stand against the wiles of Satan.*7LtMs, Lt 19b,*

1892, par. 40

We are not to copy the world's practices, and yet we are not to stand aloof from the people of the world, for our light must shine amid the moral darkness that covers the earth. There is a sad lack in the church of Christian love, one for another. This love is easily extinguished, and yet without it we cannot have Christian fellowship, nor love those for whom Christ died. *7LtMs, Lt 19b, 1892, par. 41*

Our brethren need to take heed to the injunction, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." *2 Timothy 2:23-26*. We shall have to meet crooked elements in the world and in the church. *7LtMs, Lt 19b, 1892, par. 42*

Men will come claiming to have great light; but those who have experience in the cause of God will see that what they present as great light is great darkness. Men of this class will have to be treated according to the specifications in the Word of God. Those who are in error may become excited in advocating their views; but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they ask and receive wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, "in meekness instructing those that oppose themselves." *2 Timothy 2:24, 25. 7LtMs, Lt 19b, 1892, par. 43*

The time has come when those who are rooted and grounded in the truth may manifest their firmness and decision, may make known the fact that they are unmoved by the sophistry, maxims, or fables of the ignorant and wavering. Without foundation, men will make statements with all the positiveness of truth; but it is of no use to argue with them concerning their spurious assertions. *7LtMs, Lt 19b, 1892, par. 44*

The best way to deal with error is to present the truth and leave wild

ideas to die out for want of notice. Contrasted with truth the weakness of error is made apparent to every intelligent mind. The more [the] erroneous assertions of opposers, and of those who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to the suggestions of Satan, the better it pleases his satanic majesty, for unsanctified hearts will be prepared to receive the chaff that he provides for them. We shall have to meet difficulties of this order even in the church. Men will make a world of an atom and an atom of a world.*7LtMs, Lt 19b, 1892, par. 45*

Elder Olsen, cannot we do more for the churches that they may be aroused to act upon the light already given? God has appointed to every man his work. The lowliest as well as the mightiest have been endowed with influence that should tell on the Lord's side, that they [may] devote their talent to His working in their appointed place of duty. The Lord expects every one to do his best. When light shines into the heart, He expects our work to correspond with our light, to be in accordance with the measure of the fullness of Christ which we have received. The more we use our knowledge, and exercise our powers, the more knowledge we shall have, the more power we shall acquire to do more and better work.*7LtMs, Lt 19b, 1892, par. 46*

Our talents are not our own; they are the Lord's property, with which we are to trade. We are responsible for the use or the abuse of the Lord's goods. God calls upon men to invest their entrusted talents, that when the Master cometh, he may receive His own with usury. With His own blood Christ has purchased us as His servants. Shall we serve Him? Shall we now study to show ourselves approved unto God? Shall we show by our actions that we are stewards of His grace? Every effort put forth for the Master, prompted by a pure, sincere heart, will be a fragrant offering to Him.*7LtMs, Lt 19b, 1892, par. 47*

We are walking in the sight of unseen intelligences. A witness is by our side constantly to see how we trade with the Lord's entrusted goods. When the good steward returns his talents with usury he will claim nothing. He will realize that they are the talents that God delivered unto him and will give glory to the Master. He knows that

there would have been no gain without the deposit, no interest without the principal. He will say, "Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more." *Matthew 25:20.7LtMs, Lt 19b, 1892, par. 48*

Let the church now consider whether they are putting out to usury the capital the Lord has given. Without the grace of Christ, every soul would have been bankrupt for eternity; therefore we can rightfully claim nothing, yet when we are faithful stewards, the Lord rewards us as if the merit were all our own. He says, "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 25:217LtMs, Lt 19b, 1892, par. 49*

How many will mourn for lost opportunities when it is eternally too late! Today we have talent and opportunity, but we know not how long these may be ours. Then let us work while it is day, for the night cometh in which no man can work. (see *John 9:4*) "Blessed are those servants, whom the Lord when he cometh shall find watching." *Luke 12:377LtMs, Lt 19b, 1892, par. 50*

July 7, 1892

There is one more thing which I would like to present before you concerning the case of Elder Curtis and family. Elder Curtis stated to Willie that when he entered the work he knew that he was not prepared to preach. Others also presented themselves at the same time that he did, and all were allotted some place to work as beginners. He urged that he should be allowed to go as tent master with one of the ministers and learn how to work; but Elder Butler did not regard his request. He asked if they were not going to give him something to do, and Elder Butler told him to go out to some country town and hammer away, to go to work in schoolhouses. He feels that he has not had a fair chance, and I hope that his case will not be passed over without due attention. Give him a chance to learn the lessons that he should have had an opportunity to learn years ago. He is fearful that he is to be sent to America and then be dropped out of the work; but this should not be. He has some excellent qualifications, although Australia is not his place. Please give Elder Curtis a chance somewhere, and in order to know where

to put him, you must get acquainted with him.*7LtMs, Lt 19b, 1892, par. 51*

You speak of Leroy Nicola as one whom you think could be a help to you. I have no light on the subject. You know his present spiritual condition, and you are the one to understand and decide the matter. I think it would be better both for him and Elder Morrison could they be separated. Under your influence, connected with you, it might be the best thing for you all. You should have the very one who will be the most help to you, able to relieve you of some of the burdens you now carry. I believe that the Lord will guide you in your decision. You will not be left to have haphazard workers. The Lord has prepared someone for you, and there should be no delay in securing the proper helper. If Leroy is the one, it will be made clear to your mind. One thing is certain—the work must be divided and part laid upon other shoulders to share the burden with you.*7LtMs, Lt 19b, 1892, par. 52*

I am so glad that we can go to the Lord for counsel. He will never regard indifferently the request of those who seek Him that they may know the mind of the Spirit of the Lord. We must not release Jesus or turn from His companionship for one moment. We must commit everything to Jesus in earnest, trusting prayer; but we show unbelief if we worry. The Lord does not leave us to uncertainties, to “guess-so,” in doing battle for Him. He knows our weakness. He knows just how we need to be braced up to do that work, and He is going to give the earnest seeker wisdom to act his part, and then he must believe that the Lord will act His part, and not have a shadow of doubt resting on his soul.*7LtMs, Lt 19b, 1892, par. 53*

Does not Jesus know all the wiles of the devil? Does the world’s Redeemer not know we never can overcome the powers of darkness in our own finite strength? Indeed, He knows all about it, and the Captain of the Lord’s host takes the field with all His heavenly intelligences to do battle against Satanic powers. The Lord God of hosts is fighting our battles for us. Only trust Him, only believe. This is what He asks of us, and He will do the work and get glory to His own name.*7LtMs, Lt 19b, 1892, par. 54*

Lt 19c, 1892

Olsen, O. A.

NP

January, 1892

Portions of this letter are published in *CD 259-260, 487; 7MR 346; 8MR 49.*

Dear Brother Olsen,

I see what is needed here as much and more than ministers: it is persons who will exert a good influence, and act a part as [do] Brother Shireman and his wife, to settle in this country and let a steady influence be going out from them to leaven those with whom they associate. If this can be done, if families will uproot where they have been a fixture for years and come to this country, settling in the New Zealand and in Sydney, and in places out of this city, there would be changes wrought that it is impossible for the ministry to do. *7LtMs, Lt 19c, 1892, par. 1*

It was not the best thing for our brethren to make so little effort to secure that experienced help which I so greatly needed. But I could see a selfishness, if they had persons who were able to do a good work, to tie them fast. I am sure I said all I could say; but at [the] last [there] came here with me those who would do their best to connect with me, but [who] left me lame and unprovided for. *7LtMs, Lt 19c, 1892, par. 2*

I needed persons who could not only help me in my lines of work, but who could have that ability and experience to be educators to others, teaching how to cook, how to treat the sick. May Walling is an excellent treatment girl as far as the practice is concerned; but she is not an educator. Sister Emily Campbell is an excellent person, steady and determined, but she is not an educator. *7LtMs, Lt 19c, 1892, par. 3*

I am suffering more now for want of some one who is experienced in the cooking line, to prepare things I can eat. The cooking here in

this country is in every way deficient. Take out the meat, which we seldom use—and I dare not use it here at all—and sit at their tables, and if you can sustain your strength, you have an excellent constitution. Food is prepared in such a way that [it] is not appetizing, but is having the tendency to dry up the desire for food.*7LtMs, Lt 19c, 1892, par. 4*

I would pay a higher price for a cook than for any other part of my work. I hired an Australian girl as I thought, to cook; [I] pay her three dollars per week; but these girls know nothing about cooking, only to prepare the food under another's direction. If that person is not apt and has no skill in cooking, you will see, as we have in our experience, the stereotyped breakfast: porridge, as it is called—we call it mush—baker's bread, and some kind of sauce, and that is all, with the exception of a little milk.*7LtMs, Lt 19c, 1892, par. 5*

Now one, after eating in this kind of way for months, knowing what will appear before them at every meal, comes to dread the hour which should be interesting to them as the dreaded period of the day. I suppose you will not understand all this until you have experienced it. But I am really perplexed over this matter. Were I to act over the preparation in coming to this place, I would say, Give me an experienced cook who has some inventive powers to prepare simple dishes healthfully, and that will not disgust the appetite. I am in earnest in this matter.*7LtMs, Lt 19c, 1892, par. 6*

Then I should say, Give me a thorough calligraph operator. I need this so much. Elder Haskell thought I could find such persons here, but they do not appear. And those persons engaged in this kind of work should be men and women who can exert an influence. I wish you could have seen the attention created here in the efforts made with those we had, poorly qualified in some respects, to teach cooking, and to give treatment. May, I say, is an excellent practise girl in giving treatment; but it needs, combined with this, one who can tell the reasons, explain the process. But the efforts made created a wonderful interest.*7LtMs, Lt 19c, 1892, par. 7*

During the institute following the conference, a house was hired purposely to have a school in teaching how to cook, [and] teaching how to give treatment. The rooms would be filled to their utmost

capacity. When we saw how eager they were to learn all they could, and then considered how lame was our force, I felt as if I could cry. Now, what is to be done? I know not; but I call upon our people in America who would be missionaries, to uproot where they are and to come to this country, and prepare to go to other countries to do the work they know how to do.*7LtMs, Lt 19c, 1892, par. 8*

Our sisters did well. May Walling did nobly. She took case after case of afflicted ones and gave them simple treatment in a variety of ways to relieve suffering; but this kind of work needs a ministering that we have not. I call for you, and you call for others, while we are on the ground, to unite our forces to select good help.*7LtMs, Lt 19c, 1892, par. 9*

There is a Sister Saterlee in Battle Creek who lives with her husband [and] has worked in our missions. She is a valuable woman. Her husband is a genius, a useful man anywhere. I know this Sister Saterlee has been matron of the dining tents in our conferences in New York. I want you to see if these people cannot come and help in the work. She has been matron in the Sanitarium in Battle Creek; but, I am ashamed to speak it, some connected with the sanitarium imagined that there was not all that style maintained that was essential for the place, and dropped her out. Her influence is good and true and wholesome. Had I known these things before I left, I would have selected her to come with me. See if you could manage to have this couple come to this country.*7LtMs, Lt 19c, 1892, par. 10*

I talked of this Sister Saterlee going into the Health Retreat, or taking the supervision of the boarding hall at Healdsburg College. She is capable of either position; but [she] is just such help as is needed in this country. We will join our forces and do the best we can to place an entirely different mold upon the habits and customs here; and when we see so many willing and anxious to do, we want them to learn how to do. Will you consider this question? I would so much desire that Brother and Sister Hall from South Lancaster shall be with us, for our forces are too small. They can do a good work for me and for all others.*7LtMs, Lt 19c, 1892, par. 11*

I never should have consented to come with the help I have. They

do their best, but we want others here that will go from place to place in the churches, capable of instructing. It has been one hard push from the first of my starting for this place, and some things continue to look mysterious; but now [that] we are here, give us the help this country needs. Some may come on their own expense, who are laborers, who have trades, but who will as well, be missionaries. Will you do your best for us, and see that the call I made is not treated as listlessly as the plea I made before I came here?*7LtMs, Lt 19c, 1892, par. 12*

You can not imagine how much needs to be done, and at once. We have no time to lose; the end is near. The Lord wants us now to watch, to wait, to work, and to pray. We hope that when Brother and Sister Rousseau come that others will accompany them—Brother and Sister Saterlee, if they are not fastened, and if they are, may be they can cut loose. You may think of some families who desire a warmer climate and shun the hard winters who would like to move to this country. We see no other way, Elder Olsen, than to place persons in New Zealand, in Sydney, in this part of Australia, that shall be, through piety and personal experience, able to give a different mold to the work and [this] element be constantly working like leaven to strengthen the churches, that from within they may work outward.*7LtMs, Lt 19c, 1892, par. 13*

Do not let the idea that I have the rheumatism scare any one, for the work forced upon me for the last three or four years, the little sleep and rest that I have had, has been enough to affect nerve and muscle; and the only marvel is that the strain has not made me a paralytic or perfectly helpless. The strain of the last year has been terrible to me, and I am surprised that I have endured it. To God alone is all the glory.*7LtMs, Lt 19c, 1892, par. 14*

I can see the reason for my present suffering, and yet I have labored during this past conference with might and soul, and have spoken fifteen times—three times more before the conference—eighteen times since coming to Melbourne. This is the chance given me to get acclimated. I would not heed weakness, [nor] loss of appetite, for I have had but little relish for food since I left Petoskey. Food is repulsive to me; I eat out of a sense of duty.*7LtMs, Lt 19c, 1892, par. 15*

But no one will carry the burden I am obliged to carry; no one will have so little opportunities as I have had to “come apart and rest awhile.” [*Mark 6:31.*] The burden is on me day and night; but few hours of sleep can I obtain.*7LtMs, Lt 19c, 1892, par. 16*

I am burdened in spirit. I see the want of piety, the low estimate placed upon sacred things; and knowing the value of a right appreciation of heavenly things, I long, I pant, for the salvation of God, that I may through Jesus Christ strengthening me do the important work given me. There must be no betrayal of sacred trust by me. I must live as in the presence of God and in the sunshine of the righteousness of Jesus Christ.*7LtMs, Lt 19c, 1892, par. 17*

I must meet all for whom I labor in the judgment. I must give an account of my stewardship. Says Christ, “Without me ye can do nothing.” [*John 15:5.*] Thank God that I am able to do anything; thank God that I can put my entire trust in him and hang my helpless soul on Jesus Christ. I must work; if I fall it will be at my post. Day and night I consider the little time I have to work. The Lord helps me; the Lord blesses me. Praise His holy name!*7LtMs, Lt 19c, 1892, par. 18*

Well, consider the things I have presented before you. The work here is but just begun.*7LtMs, Lt 19c, 1892, par. 19*

This must go without delay. Love to all.*7LtMs, Lt 19c, 1892, par. 20*

Lt 19d, 1892

Olsen, O. A.

North Fitzroy, Australia

September 1, 1892

This letter is published in entirety in *1888 1018-1032*.

Dear Brother,

We are certainly living amid the perils of the last day, and while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] The meaning of that prayer is, Make them holy through the knowledge of the Word. "The light (Christ) shineth in darkness (the world), and the darkness comprehended it not." [*John 1:5.*] Instead of welcoming that which scatters the darkness, many comprehended it not and received it not. Ministers are sent, as was John, to bear witness of that Light. The office of the messenger sent of God is not to draw the sympathies of the people to himself, but to direct the affections and sympathies away from himself, to center them upon Christ. The burden of his message should be, "Behold the Lamb of God, which taketh away the sin of the world." [*Verse 29.*]⁷*LtMs, Lt 19d, 1892, par. 1*

Christ "was in the world, and the world was made by him;" but the world had sunk to such terrible depths of unbelief that when its own Creator came to it, it knew Him not. "He came 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; which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." [*Verses 10-13.*] This grace is not inherited. I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the

message and despised the messenger. Let us beware that this spirit is not entertained by any one of us.⁷*LtMs, Lt 19d, 1892, par. 2*

“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 that 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 hast 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.*]⁷*LtMs, Lt 19d, 1892, par. 3*

He who was seen by John in the vision, in the midst of the golden candlesticks, represents Himself as walking among them, going from church to church, from congregation to congregation, and from soul to soul. Here is unwearied vigilance. While the undershepherds may be asleep, or engrossed with matters of small importance, he that keepeth Israel doth not slumber nor sleep. He is the true watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God, through faith, and that not of ourselves; it is the gift of God.⁷*LtMs, Lt 19d, 1892, par. 4*

The Lord Jesus Christ gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus: the well done is pronounced on the good and faithful servant; but the message does not close here. The Saviour says, “Nevertheless I have somewhat against thee, because thou hast left thy first love.” [*Verse 4.*] This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice. Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed?⁷*LtMs, Lt 19d, 1892, par. 5*

Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Verse 5.*] *7LtMs, Lt 19d, 1892, par. 6*

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A pharisaical righteousness has been cherished; there is a deadness of spirituality, and a lack of spiritual eyesight is the result. *7LtMs, Lt 19d, 1892, par. 7*

The only hope for our churches today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die." [*Ezekiel 33:11.*] Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, mold and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: "Except thou repent, I will come unto you quickly, and will remove thy candlestick out of his place." [*Revelation 2:5.*] What then? "If the light that is in thee become darkness, how great is that darkness!" [*Matthew 6:23.*] *7LtMs, Lt 19d, 1892, par. 8*

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

His people is, "Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians 6:10, 11.*] Why are the people thus addressed degenerating into weakness and inefficiency, not having the love of Christ burning upon the altar of their hearts, and therefore unable to kindle love in the hearts of others?*7LtMs, Lt 19d, 1892, par. 9*

God's people have evidence piled upon evidence; they have truth powerful and convincing; shall it be kept in the outer court so that it does not sanctify the soul? Shall the candle that once burned brightly, sending its light amid the moral darkness of error, gradually go out, until it is quenched in darkness? How was it with Ephesus? She knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered in, and spared not the flock. That church, once beloved of God, that might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out.*7LtMs, Lt 19d, 1892, par. 10*

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [*Revelation 2:7.*] See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned.*7LtMs, Lt 19d, 1892, par. 11*

"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. If we say that 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. If we say that we have not sinned, we make him a liar, and his word is not in us." [*1 John 1:5-10.*]*7LtMs, Lt 19d,*

1892, par. 12

“He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, for the darkness hath blinded his eyes.” [1 John 2:9-11.] *7LtMs, Lt 19d, 1892, par. 13*

Could any description be more sharp and clear than John has given us? These things are written for us; they are applicable to the churches of Seventh-day Adventists. Some may say, “I do not hate my brother; I am not so bad as that.” But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; if feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him; they would as lief be at sword’s point with their brother as not. And yet he may be bearing a message from God to the people, just the light they need for this time. *7LtMs, Lt 19d, 1892, par. 14*

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it? *7LtMs, Lt 19d, 1892, par. 15*

If Satan can impress the mind and stir up the passions of those who claim to believe the truth and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord’s messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God. *7LtMs, Lt 19d, 1892, par. 16*

When men listen to the Lord’s message, but through temptation

allow prejudice to bar the mind and heart against the reception of truth, the enemy has power to present the most precious things in a distorted light. Looking through the medium of prejudice and passion, they feel too indignant to search the Scriptures in a Christlike spirit, but repudiate the whole matter because points are presented that are not in accordance with their own ideas.*7LtMs, Lt 19d, 1892, par. 17*

When a new view is presented, the question is often asked, “Who are its advocates? What is the position or influence of the one who would teach us, who have been students of the Bible for many years?” God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. “By their fruits ye shall know them.” [*Matthew 7:20.*]*7LtMs, Lt 19d, 1892, par. 18*

Truth is often preached by one who has not experienced its power; but it is truth nevertheless, and it blesses those who, drawn by the Spirit of God, accept it. But when the truth is presented by one who is himself sanctified through it, it has a freshness, a force, that gives it a convincing power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful—the Word, and the inward testimony of the Spirit. In regard to the testimony that has come to us through the Lord’s messengers, we can say, We know in whom we have believed; we know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts.*7LtMs, Lt 19d, 1892, par. 19*

Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth.*7LtMs, Lt 19d, 1892, par. 20*

Those who have cherished unbelief and prejudice, who in the place of helping to do the work the Lord would have them do have stood to bar the way against all evidence, cannot be supposed to have clearer spiritual eyesight for having so long closed their eyes to the very light God sent to the people.*7LtMs, Lt 19d, 1892, par. 21*

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned and that there will be resistance from the very ones we least expected to engage in such a work. A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth.*7LtMs, Lt 19d, 1892, par. 22*

How long will the Lord have patience with men in their blindness? How long He will wait before leaving them to grope their way to final darkness we cannot determine.*7LtMs, Lt 19d, 1892, par. 23*

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [*Isaiah 8:20.*] Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God.*7LtMs, Lt 19d, 1892, par. 24*

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance till the very end of probation?*7LtMs, Lt 19d, 1892, par. 25*

If ever a people needed true and faithful watchmen who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, whom, like Capernaum have been exalted to heaven in point of privileges—shall they, by nonimprovement, be left to darkness corresponding to the

greatness of the light given?⁷*LtMs, Lt 19d, 1892, par. 26*

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again; but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” [*Revelation 3:17.*]⁷*LtMs, Lt 19d, 1892, par. 27*

The guilt of self-deception is upon our churches. The religious life of many is a lie. Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven’s loom and containing not one thread of human invention.⁷*LtMs, Lt 19d, 1892, par. 28*

Jesus is knocking! Open the door of the heart, and buy of Him the precious heavenly treasure! Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? “See that ye refuse not him that speaketh.” [*Hebrews 12:25.*] If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, “Come in, thou blessed of the Lord; wherefore standest thou without?” [*Genesis 24:31.*]⁷*LtMs, Lt 19d, 1892, par. 29*

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

suspicion. *7LtMs, Lt 19d, 1892, par. 30*

As Christ was about to leave His disciples, He said, "A new commandment I give unto you, That ye love one another." This is the measure with which we are to love one another: "As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*] Again He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." [*John 15:8, 9.*] Mark the words of Christ and bear them in mind, "As I have loved you, that ye also love one another." [*John 13:34.*]*7LtMs, Lt 19d, 1892, par. 31*

"This is my commandment, that ye love one another as I have loved you." [*John 15:12.*] "Neither pray I for these alone; but for them also which shall believe on me through their word, that they all may be one." How full and perfect is this union to be? "As thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:20-23.*]*7LtMs, Lt 19d, 1892, par. 32*

What large possibilities are presented before us in the word spoken by Jesus! He says, "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." [*Verse 26.*] These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon and presented to the world by pen and voice. But why is it that those who claim to believe the truth are not doers of the Word? Why is so little said upon these subjects which mean so much to every church and to every individual member? Think you that heaven does not look with amazement upon those who profess to be children of God, yet who pass on—inattentive, careless, disregarding the plainest words of truth enjoined upon them? Is it not time for us to consider that we must live by every word that proceedeth out of the mouth of God? To obey one word and

disregard other words will dishonor God.*7LtMs, Lt 19d, 1892, par. 33*

There are many in the ministry who have no love for God or for their fellowmen. They are asleep, and while they sleep, Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. But let those who would have a deep and living experience in the things of God cease to depend upon men, even upon their pastors and teachers, and put their trust wholly upon God, using their God-given ability to His glory. Christ is to be lifted up before the people, for by beholding Him we are to become changed to His image. Jesus says, "Without me ye can do nothing." [*John 15:5.*] He has made ample atonement, and he who lays hold upon Christ by faith has peace with God. The Holy Spirit purifies the heart, presenting God in new and endearing views as our heavenly Father.*7LtMs, Lt 19d, 1892, par. 34*

O that evil may be turned out of our hearts! O that the soul may be thoroughly cleansed! O that the love of God may abide in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing. We must have the love which is of heavenly birth and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them and talking about them and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal.*7LtMs, Lt 19d, 1892, par. 35*

Will the people of God heed the voice of warning, and cultivate love? Will they lay aside their suspicions and jealousies? They can not do this unless they fall all broken before God. Many have made and are still making great blunders. They love their own way so well that they will not surrender to God's way.*7LtMs, Lt 19d, 1892, par. 36*

Many have been convinced that they have grieved the Spirit of God

by their resistance of light, but they hated to die to self and deferred to do the work of humbling their hearts and confessing their sins. They would not acknowledge that the reproof was sent of God, or [that] the instruction was from heaven, until every shadow of uncertainty was removed. They did not walk out into the light. They hoped to get out of difficulty in some easier way than by confession of sin, and Satan has kept hold of them and tempted them, and they have had but feeble strength to resist him. *7LtMs, Lt 19d, 1892, par. 37*

Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness killed all love from their souls. They demanded perfect assurance, but this is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith. *7LtMs, Lt 19d, 1892, par. 38*

If the rays of light which shone at Minneapolis were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways and submitted their wills to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience; but self said, No; self was not willing to be bruised; self struggled for the mastery. *7LtMs, Lt 19d, 1892, par. 39*

And every one of these souls will be tested again on the points where they failed then. They have less clearness of judgment, less submission, less genuine love for God and for their brethren now than before the test and trial at Minneapolis. In the books of heaven they are registered as wanting. Self and passion developed hateful characteristics. *7LtMs, Lt 19d, 1892, par. 40*

Since that time, the Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. The light has been withdrawing from some, and ever since they have walked in sparks

of their own kindling. No one can tell how much may be at stake when neglecting to comply with the call of the Spirit of God.*7LtMs, Lt 19d, 1892, par. 41*

The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. God moved upon hearts, but many yielded to another spirit, which was moving upon their passions from beneath. O that these poor souls would make thorough work before it is everlastingly too late! Better opportunities will never come; deeper feelings they will not have.*7LtMs, Lt 19d, 1892, par. 42*

In order to have better opportunities in the future, they must improve the opportunities they have already had, yield to the Spirit of God, and heed the voice from heaven, giving prompt obedience from willing hearts. God will not be trifled with. The sin committed in what took place at Minneapolis, remains on the record books of heaven, registered against the names of those who resisted light; and it will remain upon the record until full confession is made, and the transgressors stand in full humility before God.*7LtMs, Lt 19d, 1892, par. 43*

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord grant that those who are deceived may make thorough work before probation closes.*7LtMs, Lt 19d, 1892, par. 44*

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

to bear His message to the people, it means something.⁷*LtMs, Lt 19d, 1892, par. 45*

Those who are commanded to bear a message must move out, although obstacles of a forbidding character are in the way. Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God.⁷*LtMs, Lt 19d, 1892, par. 46*

Lt 19e, 1892

Olsen, O. A.

Adelaide, Australia

October 26, 1892

Portions of this letter are published in *ML 10*; *2MCP 492*; *8MR 186*.

Dear Brother Olsen:

We are praying for you that you may come up to the conference trusting in God and in full faith of His pledged word to be with you always even unto the end of the world. *7LtMs, Lt 19e, 1892, par. 1*

To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbeliefs aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift. *7LtMs, Lt 19e, 1892, par. 2*

Come up to the conference in calm, perfect trust. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." [*Psalm 145:3*.] He will work and who will let or hinder? There is nothing too hard for Him. His is the greatness, the power, the glory, the victory and the majesty. Let us not limit the Holy One of Israel. "Riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." [*1 Chronicles 29:12*.] He "is the blessed and only Potentate, the King of kings, and Lord of lords." [*1 Timothy 6:15*.] *7LtMs, Lt 19e, 1892, par. 3*

"Thou hast a mighty arm: strong is thy hand, and high is thy right hand." [*Psalm 89:13*.] He is the mighty God who is "able to do exceeding abundantly above all that we ask or think." [*Ephesians 3:20*.] *7LtMs, Lt 19e, 1892, par. 4*

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." [*Isaiah 26:4*.] "If God be for us, who can be against us?" [*Romans 8:31*.] So with firm step, making melody in your heart, sing

His praises. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" [*Psalm 27:1.*] "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." [*Psalm 23:4.*]*7LtMs, Lt 19e, 1892, par. 5*

It is well for us to ask the Lord to "lead me to the Rock that is higher than I." [*Psalm 61:2.*] It is well for us to rely upon a care that is so much above our own. He sees the end from the beginning and will make "all things work together for good to them that love God." [*Romans 8:28.*] What a source to which we can look in all times of trouble; the heart can have no misgivings!*7LtMs, Lt 19e, 1892, par. 6*

Man is erring, stubborn, rebellious, and defiant even against God; but the Lord is kind and patient and of tender compassion. He has heaven and earth at His command, and He knows just what we need even before we present our necessities and desires before Him. We can see only a little way before us; "but all things are naked and opened unto the eyes of him with whom we have to do." [*Hebrews 4:13.*] He never becomes confused. He sits above the confusion and distractions of the earth, and all things are opened to His divine survey; and from His great and calm eternity, [He] can order that which His providence sees is best.*7LtMs, Lt 19e, 1892, par. 7*

If we were left to ourselves to plan, we should make mistakes. Our prejudices, our weaknesses, our self-deceptions, and our ignorances would be manifest in many ways. But the work is the Lord's; the cause is His; He never leaves His workmen without divine directions.*7LtMs, Lt 19e, 1892, par. 8*

We certainly need to hear the counsel of God as did the children of Israel through all their journeyings, from the cloudy pillar by day, and the pillar of fire by night. Their history is plainly recorded that we may not follow the example of unbelief and varied departure from God. We have the ministration of angels, as well as they, to cheer us in our pilgrimage and guide us by the only safe course to our haven of rest.*7LtMs, Lt 19e, 1892, par. 9*

When the cloud rests, we willingly abide; and when it begins to

move, we move also. We must never loose faith and trust in God. Move onward, although we see no way; He sees it for us and bids us go forward. Let us rest in the Lord and make Him our confidence. O, my brother, He will clothe us with His own garments of righteousness.*7LtMs, Lt 19e, 1892, par. 10*

Now, do not worry at all about the future. Do your best without ever overdoing and go forward hopeful and courageous in God, saying, He careth for us.*7LtMs, Lt 19e, 1892, par. 11*

Whatever burdens lay heavily, cast them on the Lord. He that keepeth Israel neither slumbers nor sleeps. Repose in God. He is kept in perfect peace whose mind is stayed on God. At times it will seem that you cannot take another step. Well, wait and know that "I am God." [*Psalm 46:10.*] "Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." [*Joshua 1:9.*] "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." [*Isaiah 41:10.*]*7LtMs, Lt 19e, 1892, par. 12*

Let the ministers through whom God is working come up to the conference with cast down nerve, growing in depression, and I tell you, they have an atmosphere about them like a thick blanket of fog covering a clear sky. We need to cherish faith. Let the lips utter, My soul magnifies the Lord, My spirit rejoices in God my Saviour. We must reveal a sense of a present Saviour, a firm trust that Jesus is at the helm, and that He will see the noble vessel safe into harbor.*7LtMs, Lt 19e, 1892, par. 13*

We are to know that it is impossible to save ourselves or any soul. We have no power to bestow salvation upon the perishing. Jesus, our Redeemer, is the Saviour. We are only His instrumentalities and dependent every moment upon God. We are to magnify His power before His chosen people, and before the world for the great salvation which through His atoning sacrifice and His blood He has conferred upon us.*7LtMs, Lt 19e, 1892, par. 14*

Satan will try to turn you down, to cover you with his darkness, but in simplicity take the light given and live. With the light from the throne of God shining upon you, you can be a channel to communicate this light, and a channel to communicate the power of

the Lord working in opposition to Satan and his angels.⁷*LtMs, Lt 19e, 1892, par. 15*

Utter the high praises of Him who hath chosen you in love; who hath made himself an offering for your salvation; who hath compassed you about with His tender mercies, and the angels in heaven will rejoice, and you will disappoint the enemy.⁷*LtMs, Lt 19e, 1892, par. 16*

Lt 20, 1892

Kellogg, J. H.

Adelaide, Australia

October 17, 1892

This letter is published in entirety in *19MR 88-100*.

Dear Brother,

Since writing the letter enclosed in the envelope with this, I shall now write farther.*7LtMs, Lt 20, 1892, par. 1*

Your letter came and I have read it carefully. I am surprised that Miss Sanderson should do as she has done. I have no recollection of ever meeting Miss Sanderson, and as I have not the slightest recollection of her, nor of any interview I may have had with her, of course I cannot speak of what I have said to her. I only remember that I have been consulted by several in regard to the five-years course, and in every case they presented facts of circumstances, of duties at home to parents, or some sensible objection.*7LtMs, Lt 20, 1892, par. 2*

I told them to lay the matter plainly before Dr. Kellogg and he would not urge the five-years course against reasonable objections such as duties to father or mother. If they were free from these objections, I had nothing to say. It was not the five-years course I advised them not to take; but as they presented weighty reasons why they could not conscientiously bind themselves because of other parental claims upon them, I told them they must follow their conviction of duty and lay everything before you just as they had done to me. I told them that I knew Dr. Kellogg well enough and that he would take in the situation and deal justly.*7LtMs, Lt 20, 1892, par. 3*

I am indeed sorry for the much perplexity you are having, and I suppose you will have to the end of the chapter. It is a very delicate matter to deal with human minds, and in every case much wisdom from heaven is needed, and a strict guard put on self. As we see

the inconsistencies of individuals, we are sometimes stirred to speak and act as we feel, and yet it may not always be in wisdom. I sympathize with you, my brother, and do not wonder that you are sometimes put to your wits' end to know how to act when confronted with the unreasonable course of those who only look on one side of the question—the side that will please and profit them; but we are ever to bear in mind that their education and hereditary tendencies color their opinions and bias their judgment.*7LtMs, Lt 20, 1892, par. 4*

You well know Dr. Maxson has not a great amount of self-denial. I look upon him as figuring largely for himself, and feeling that he is sufficient for all things, while at the same time he will appear to feel his defects. I have my settled conviction that Dr. Maxson and Hattie will not be content to long remain at the Health Retreat. The experience they had at Fresno, the success in his supposed field of action did him harm—more harm, I fear, than he will ever know.*7LtMs, Lt 20, 1892, par. 5*

Tuesday, October 18, 10:30 A.M.

Well, I am sitting in the phaeton before the botanical gardens, while Elder Daniells, Emily Campbell and May Walling are enjoying the privilege of going in and viewing that which is to be seen. As I cannot walk or stand on my feet much, I am sitting here. I have no wheeled chair, nor one to wheel it and wait on me as I had in Philadelphia. I must be contented to sit and patiently wait until their sight-seeing is ended. This is a beautiful day and we [are] thankful to our heavenly Father for the glad sunshine.*7LtMs, Lt 20, 1892, par. 6*

I have been thinking about the Mt. Vernon institute, and I have little faith in it. I dislike to have Dr. Gibbs mixed up with it, lest it go down entirely and he bear the censure of its failure. He is not a financier, and when placed in any of our institutions he should have a managing financier. I wish you had before you all that I have written about the Mt. Vernon institution; then you would better understand the light that has been, in clear lines, presented before Elder Underwood and Bro. Irwin, and you would better understand the decided position I felt compelled to take in the council meetings in

the Review office. If the conference or the sanitarium decide to shoulder the institution, I am clear in the matter.*7LtMs, Lt 20, 1892, par. 7*

I must confess that I have little confidence in Dr. Maxson's long remaining contented at the Health Retreat. He loves to be making money. He has tried it and considers it a grand success, and should he for some excuse step out who would go in his place? I think Dr. Gibbs should be, in some way, connected with the institution. This might be arranged in such a way so that he could spend some time in Healdsburg, Oakland, and some surrounding towns; and if Dr. Maxson and Hattie should step out, which I fear they will, then you would have Dr. Gibbs. I know of no one I would rather trust than Dr. Gibbs, if he has a faithful superintendent.*7LtMs, Lt 20, 1892, par. 8*

I cannot feel as though our trials in reference to that institution are over with, far from it. Dr. Burke will perhaps be able to flourish in his apostasy for a time; but, poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness for they have enough to bear. Those who take the side of the great rebel will have the wages of sin, which is death. But those who take the side of Christ will have the gift of God, which is eternal life. Give me the wages which the Lord gives.*7LtMs, Lt 20, 1892, par. 9*

I greatly desire to see you and converse with you. One year has passed since we left California for Australia, and another year may pass before we shall set our feet upon American soil. May the Lord spare your life and give you physical soundness is my prayer. Your wife, whom I highly respect in the Lord for her devotion to the general good of others, may her health be preserved, her spiritual strength increased day by day, and as she imparts she will still receive to impart more.*7LtMs, Lt 20, 1892, par. 10*

The character of Christianity is intensely practical. It adapts itself to every circumstance of actual life, and fits in with everyday trials in sympathy and carries with it the divine credentials. Great truths are brought into immediate contact with that which are regarded by finite man as "little things." On one side is supplied the motive for purity and holiness, while on the other is furnished the grand, noble

principles for the regulation of the conduct and the well balanced character of a Christian.*7LtMs, Lt 20, 1892, par. 11*

It was a whole sacrifice that was made for us, and it is a full salvation we may receive as the result. Christ is our living Center. Divine truth, which is shining upon us in its bright, clear, distinct rays, is not detached atoms of doctrines, loose and disconnected, but they form one string of precious pearls. Christ's mission and work are threads of gold binding all together and constituting a complete whole.*7LtMs, Lt 20, 1892, par. 12*

Living in Christ and having that faith that works by love and purifies the soul, reveals the love of Jesus. Search heaven above and the earth beneath, and it is not possible to find among any nation, tongue or people truths so pure, so distinct and luminous as are entrusted to God's people who are obedient to His commandments in these last days. These grand, elevating truths, originating in heaven and compassing eternity, are running as threads of gold through all the great things and little things of life. Many are the opportunities to impart that which we receive, the little occasions afforded us in our conversation, our manner of intercourse, and the rules we adopt for the guidance of our conduct. The attitude we assume, the state of our feelings and temper under irritation, all the individual peculiarities of our disposition and personal manners and habits, are determining our destiny.*7LtMs, Lt 20, 1892, par. 13*

What does the term "Christian" signify? What is it to be Christlike? The truth is to be brought into the inner sanctuary of the soul and not to be kept in the outer court. Many, we are sorry to say, act in the common concerns of life just as they would if they had never heard the truth. The same self-love, the same selfishness and self-uplifting, the same indulgence of self-will, the same hastiness of temper, the same sensitive pride and insubordination are daily manifested by many.*7LtMs, Lt 20, 1892, par. 14*

And Dr. Kellogg, such traits have molded the characters of many physicians who claim to believe the truth; and unless they, as well as many who are studying for the medical practice, see things in an entirely different light, they shall never be numbered with the family above, for they are developing a spirit which can never find a

standing place in heaven. This amazing disregard of Christian obligation in the practicing physicians is so apparent that they misrepresent the great Physician in every way. The outward appearance and profession is regarded as involving certain proprieties; but few even maintain this. *7LtMs, Lt 20, 1892, par. 15*

Selfishness is the root of all evil, making men bold, hardhearted, and inconsistent, and as if the religion of Jesus Christ had naught to do with the details of business life. A religion whose nature has not the influence to soften and subdue the words and the spirit, and bring into captivity even the thoughts to Jesus Christ, cannot have power to form the character, and therefore would not sanctify the soul. We must all consider, yea do much considering. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [*2 Corinthians 13:5.*]*7LtMs, Lt 20, 1892, par. 16*

It is the positive duty of all Christians professing to believe the truth to reveal its principles at all times and in all places. They are enjoined to fight the good fight of faith. Satan is walking about as a roaring lion seeking whom he may devour; he works with his angels to put every soul off his guard in little things. *7LtMs, Lt 20, 1892, par. 17*

Those who with becoming fortitude recognize great tests and bereavements and calamities in life as ordered or permitted of God, and rely upon God for grace according to the day, are upset and lose self-control over some petty vexation or some words spoken. And the enemy, walking about, watching his chance, and seeking whom he may devour, is full of exultation, for he can work with his satanic cunning to separate very friends. He [who] would repay the deepest injury with kindness is irritated and loses his self-control by an act of discourtesy or an act of scorn. The man who feels at times sincerely, and would willingly give his life to save a soul from death, will fail to conquer a spirit and habit, and will by wrong words and unwise actions imperil a soul and throw him on Satan's battleground where he cannot be rescued. *7LtMs, Lt 20, 1892, par. 18*

Now, my brother, you will meet with trials in little things, but hold

fast your integrity. I know whereof I speak. "Having done all to stand." [*Ephesians 6:13.*] Never show anything but a noble spirit, for all the universe of heaven is watching the result of the battle. Satan is watching to see you off guard, to see you stirred up to act impetuously, that he may obtain the advantage to sift you as wheat. I know that severe trials have come upon you. I know, for I have been shown occasions where you acted in words and spirit to please the enemy and to grieve heavenly angels. Provocation was given you, but I have been shown that you are to fight the battles of the Lord manfully, which means to do just as Christ would do were He in your place. There must be no inconsistency in your faith and practice. *7LtMs, Lt 20, 1892, par. 19*

As a representative man it makes the matter more serious, for such things would injure the religious tone of your character. You who can stand as it were between the living and the dead, having a firm nerve and clear discriminating eye in critical operations which decide the destiny of human life, must not in any way, at any time, lose your Christlike dignity and self-control. You are worn, and now you need as never before to place your hand in the hand of Christ, and by an experimental knowledge [realize] that you can stay your soul upon God. *7LtMs, Lt 20, 1892, par. 20*

Believe me when I tell you that it is your privilege and duty to possess your soul in patience under insult and provocation. You can do this only through Christ Jesus. Why, He is your staff, your wisdom, your sanctification and your righteousness. Your character cannot be divided into parts, one made of great and noble things and regulated by the law of God, and the other made of little things and subjected to nervous irritations, to variations and caprices of natural traits of character that obtain the ascendancy. Such a course would cut off a large part of your service for the Master. The want of self-control, a calm spirit, robs God of His proper right to reveal His perfection of character in you, and produces new difficulties for you. However any one may deserve chastisement, withhold your words, for that which you reflect upon others will in a ten-fold degree be reflected upon you. *7LtMs, Lt 20, 1892, par. 21*

Your work is most difficult and trying, and you must have Jesus close beside you every moment, as a counsellor, as a refuge

wherein you may run and be safe. Do not allow your thoughts to get wrought up over any of the vexatious troubles that are constantly arising. Keep calm and think of Jesus who is close by your side, and what you can do to please Him on this occasion. [Say], "I am to represent Christ," and then you can act manfully, nobly; and the grace of Christ, the Holy Spirit which is God's gift for you to grasp, will strengthen [you] with all might in the inner man. Then your nerves will not be worn thread-bare; but you will ever educate your thoughts to look to Jesus to right every wrong and to build you up in the faith, to stand with you in your critical work with suffering humanity, and give you a continual increase of faith and trust and assurance that you will never be confounded.*7LtMs, Lt 20, 1892, par. 22*

Religion can bless only where it influences. If we at any time exclude its influence, we exclude its blessing. I almost see you a boy again, and want to say, John, my son, for Christ's sake put on the whole armor of righteousness; open the windows of the mind, the door of the heart and let heaven's blessed sunshine flood both mind and soul temple; then joy in Christ will be a permanent state of the heart. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [*John 15:11.*] I have seen you, in reviewing the past, full of keen remorse and inexpressible sorrow. Have you confessed all to God, have you asked Him to pardon your transgressions? I know you have and do you believe that He will pardon your transgressions? Then act on the promise. You have the pledged word of God. You may be free in Christ Jesus, and He will remember your sins no more. How many times I have longed to say to you, Look! O, look and live. I know just what I am writing about.*7LtMs, Lt 20, 1892, par. 23*

You are so situated in your responsible position that you must necessarily meet all classes of people with all kinds of characters. Is it any wonder that you shall very often meet professed Christians who are inconsistent in practise? The force of a corrupt nature allowed full liberty over the little things, shall, when brought to the point of decision against inclination, disdain all restraint and claim entire independence.*7LtMs, Lt 20, 1892, par. 24*

A course of consistency becomes doubly difficult when it is made to

contradict not only natural inclination but also acquired habits of a lifetime. When you jostle against the elements manifested by those who have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control, and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds, if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life, but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them.*7LtMs, Lt 20, 1892, par. 25*

We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If, after a course of provocation and injustice on their part, you treat them as you would an innocent person—you even take pains to show them special acts of kindnesses—then you have acted the part of a Christian, and they become surprised and ashamed and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them.*7LtMs, Lt 20, 1892, par. 26*

If you had laid their wrong course of action before them, they would have braced themselves in stubbornness and defiance; but to be treated in tenderness and consideration they feel more deeply their own course of action and contrast it with yours. Then you have the staff in your own hands; you occupy vantage ground; and when you show a solicitude for their souls, they know that you are no hypocrite, but that you mean every word you say.*7LtMs, Lt 20, 1892, par. 27*

I have been shown that a few words spoken in a hasty manner, under provocation, and which seemed but a little thing—just what they deserved—often cut the cords of influence that should have bound the soul to your soul. The very idea of their being in darkness, under the temptation of Satan and blinded by his bewitching power, should make you feel deep sympathy for them, the same that you would feel for a diseased, sick patient who suffers, but, on account of his disease, is not aware of his

danger. *7LtMs, Lt 20, 1892, par. 28*

Souls who have cost the life of God's only begotten Son must be estimated in value by the immense ransom paid for them; and rich or poor, black or white, must be treated in respect to the value Christ has placed upon the human soul. These thoughts are worthy of solemn consideration. Any neglect on our part, any exaltation of self, any hasty passionate exultations may set a soul on the paths of destruction where he will never find the narrow path of holiness that leads heavenward. *7LtMs, Lt 20, 1892, par. 29*

I tell you, dear brother, there are grave mistakes made in dealing with unbalanced, diseased minds. They are sick. They need a physician, not to cut them off as a diseased limb, but to heal them. Jesus' course of management is given in the parable of the lost sheep. Should Jesus deal with us as we deal with one another, not one of us would be saved. O, how many will be lost because the words that should have been spoken in tender forbearance were left unsaid. *7LtMs, Lt 20, 1892, par. 30*

Much money is expended in every way to bring the light of truth to bear on human minds, and then the ones who are building with one hand are pulling down with the other. The influence of good is cut off by unwise words and actions. O, for the blessedness of Christian meekness to weave in all our experiences. It is Christ that takes the sins of the guilty upon His divine soul, and imputes to the guilty His own righteousness. Shall we not work in these lines when we come in contact with sins, with presumptuous, high-headed, and hard-hearted souls who irritate and provoke with their ways and manners? *7LtMs, Lt 20, 1892, par. 31*

Shall we remember [that] all this offends Jesus whose property they are? Yet He does nothing to cut them off, but bears long with them. He wept in agony of tears over Jerusalem. All was distinctly before Him, the history of ages, centuries filled with incidents of grace resisted, privileges abused, opportunities slighted, the warnings and reproofs of prophets unheeded. Jesus scanned the events of ages of ingratitude, formalism, hypocritical insincerity, pharisaic pride, and national apostasy. His prophets were put to death, His servants abused, His vineyard trodden under foot. For a thousand years the

cloud of vengeance had been loading, and as He saw it about to burst He wept in agony. Well might the Lord Jesus say, What more could I do for My vineyard than I have done? [*isaiah 5:4.*]7LtMs, Lt 20, 1892, par. 32

We want in our experience to value the souls for whom Christ died. When we meet with ingratitude and betrayal of sacred trusts, we are stirred to retaliate and show how we despise such a course; and this the guilty expect to meet, and they are prepared for it, for it suits their mean course of action. But Christians should disappoint their expectations by showing a calmness under injuries and give kindness in return for abuse. Such a righteous course will surprise them, and it places their own wrong course in contrast and makes them ashamed. The Lord Jesus has imputed to us His righteousness when, undeserving, He took our guilt; and the innocent suffered for the guilty, else we should have perished.7LtMs, Lt 20, 1892, par. 33

For the sake of the souls for whom Christ has died, let us act wisely. For the sake of the peace which Christ is waiting to bestow upon us in acting out His life and character, let us not be easily provoked.7LtMs, Lt 20, 1892, par. 34

You, my brother, have much to bear, and I want you to see that much grace is provided if you bear them loyally. You will be the gainer healthwise, and little things that disturb your peace will lose their agency to affect you. You may have a calm trust in God. And if you cling to Jesus He will be at your right hand to help you. In your hurry and in the pressure of cares, there is danger of mistakes occurring of judging harshly, your words wounding deeply, and your own soul's peace broken up, and your becoming agitated and unbalanced. If you will guard your words, and be more mild and thoughtful in treating the erring, your influence will be increased fifty-fold.7LtMs, Lt 20, 1892, par. 35

God wants you to be a strong man in self-control, strong because you have the meekness and lowliness of Christ. If you would impress upon the wax a clear and vivid impression of the seal, you would not dash the seal upon it in hasty, violent action; but you would carefully place the seal on the plastic wax and quietly and

steadily press it down until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence upon minds trains the soul after Christ and puts through human instrumentalities the new life implanted by the Spirit of God after His own divine likeness.*7LtMs, Lt 20, 1892, par. 36*

Lt 21, 1892

Kellogg, J. H.

Adelaide, Australia

September 28, 1892

Previously unpublished.

Dear Brother,

When the last mail came from America, I handed Willie my letters to read and among them was yours that I had not read; this was a mistake. In the bustle of moving they hurried me off to Georges Terrace, St. Kilda Road, where our school is while some of the family remained behind to finish the work.⁷*LtMs, Lt 21, 1892, par. 1*

Since coming to this place I was reading my American mail, Willie having returned it to me and I read your letter in which you mention the Mt. Vernon Institute. I have written quite fully in reference to this matter to Elders Underwood and Irwin. I have placed in Elder Olsen's hands letters in reference to this matter. I have by pen and voice borne testimony in reference to Mt. Vernon Sanitarium, and if my brethren care to know that which is light in this matter let them gather up the letters and read them. Whatever course my brethren see fit to pursue, whether in favor or against that institution, I am clear in this matter. I do not propose to shoulder any more burden unless the Lord sees fit to lay it upon me.⁷*LtMs, Lt 21, 1892, par. 2*

I have felt sorrow of heart that they should act as though this testimony must be reversed, notwithstanding all the light they have had. But there stands the truth in the letters I have written. If these letters have no weight, all that I can say will be useless. If I had the book that contains these letters, I would make an effort to get the matter copied; but they are packed with my writings in Melbourne. I have a few things with me that I have accidentally come across. In a letter to Elder Irwin of Ohio, Harbor Springs, July 20, 1891 is the following: I feel deeply burdened in regard to the indifference manifested in reference to a house of worship being secured by our people in Ohio. God has signified His will in this matter. What lies at

the very foundation of the neglect? I answer, The Mt. Vernon Institute. This has eclipsed higher and holier interests. You say you cannot consent that the Sanitarium at Battle Creek shall shoulder the Mt. Vernon Institution unless you hear from me.*7LtMs, Lt 21, 1892, par. 3*

While in Battle Creek, I was requested to be present in the council meetings, and I spoke very plainly in reference to either the Sanitarium or the conference accepting the Mt. Vernon Sanitarium. Those who were present on that occasion know what I said—that I spoke, not my own mind and judgment but the light given me of God. Elder Underwood knows what I have written in regard to that sanitarium. If the written and stated matter have no influence, if they are determined to carry the matter as they choose, let them bear the burden of it.*7LtMs, Lt 21, 1892, par. 4*

I am determined, the Lord willing, to place myself where I will not be in the turmoil and conflict. I believe I was in the line of duty the two years I remained at Battle Creek in active conflict, not from choice but to stand at my post of duty. The Lord alone knows what I suffered in carrying these burdens, almost afraid to touch them, and at the same time afraid to drop them. I seemed glued to the yoke and the burdens fastened to me. And that I should pass through the sickness I have is no wonderment to me. I am clinging to Jesus. I will never let go. I have no murmuring thoughts. But I do wonder how those who knew my work could ever take the course they did to increase my burdens to such a degree.*7LtMs, Lt 21, 1892, par. 5*

I sent off my mail, as I told you, before I read your letter and I think I wrote nothing in reference to your brother, Merrit Kellogg. I do not feel that he should be laid aside. It has been somewhat discouraging that he has not been established and settled. But I know if he were in this country there is plenty of work he could do, and with his knowledge of medical science he could work his way almost anywhere. If he were a missionary in New Zealand, in the islands of the sea, he would find plenty [of] openings for missionary work. What has become of his wife? I have not heard of her death.*7LtMs, Lt 21, 1892, par. 6*

My heart is full of tenderness and sympathy and the love of Christ

for your brother, Merrit. I should not think it right for him to be crowded out, with no encouragement or place to work. There is enough space in the great harvest field for workers, especially for those who have the knowledge and experience that your brother has. I have always had a tender feeling in my heart for brother Merrit, and it would please me to see him free in the Lord and prospering in some branch of the work for which he has ability to fill. May the Lord open the way before him is my prayer.*7LtMs, Lt 21, 1892, par. 7*

I do not worry about the conference. I have not the least desire to be present. I have labored as God bid me when I was there. I am now suffering in consequence of that long season of protracted labor, when I had no rest from the burdens day nor night. I feel certain that the Lord will not order me to the front in battle, to stand as it were alone in the terrible conflict. I feel released as far as my actual presence in Battle Creek is concerned.*7LtMs, Lt 21, 1892, par. 8*

I am improving, but cannot bend my knees to pick up anything, and have not been able to kneel for the past nine months. I came to this place just two weeks ago today. I am no better, as I can perceive, and no worse than prior to my coming. I began to improve while I was in Preston.*7LtMs, Lt 21, 1892, par. 9*

We have a neat little furnished cottage for which we pay one pound and five shillings per week. The church has hired a horse and phaeton for me for which they pay a pound sterling per week. We keep and care for the horse. We have much rainy weather, and we are told that this [is] unusual at this season. Sabbath we had thunder and lightning in the afternoon and through the night. Many spoke of the hard thunder storm, for they seldom have thunder storms here in Australia; but I told them it was very mild, merely a low rumbling, but that in America we had thunder that was rushing and crashing as though every band was broken and shivered to pieces. Then they thought they would not enjoy America.*7LtMs, Lt 21, 1892, par. 10*

We have had but few very pleasant and sunshiny days since we have been here. Adelaide is a beautiful place, much ahead of

Melbourne. Most of the houses are detached; there are some terraces, but they are the exception. The streets are broad and macadamized by stone. These stones are almost white and make it very trying for the eyes in the sunshine. The park lands extend around the city, and in different parts of the city are little parks beside some large ones. *7LtMs, Lt 21, 1892, par. 11*

Yesterday May Walling and I drove into a most beautiful park. There were cultivated the pine, fir, and soft maple and a variety of shrubbery and choice trees. There was the orange tree sending forth its fragrance nigh and far and perfuming the air with its richness. I liked the place very much. They say it is hot here in summer, but we have not suffered as yet. The houses are built of brick and stone. In many of them fine taste and art are displayed in the arranging of the different colors of brick so as to make them rich in appearance. There are some grand buildings here such as hospitals and various institutions. *7LtMs, Lt 21, 1892, par. 12*

We are living two miles from the business part of Adelaide. In front of us are many acres of vacant land, and a block to the right of us is the asylum with its extensive and beautiful grounds enclosed by a high wall. Many houses are built with a view to keep out, as far as possible, the heat and sunshine, and [they] have a second brick wall built about six or eight feet from the house wall with its archways in front of the doors and windows. Some of these buildings are two and three stories high. *7LtMs, Lt 21, 1892, par. 13*

As we drive out we see in nearly every fine place, as well as in some of the smaller places, orange trees covered with blossoms filling the air with their fragrance which is very enjoyable. Some of these trees have a remnant of oranges on them as well as being covered with the blossoms. In many respects this place brings Copenhagen forcibly to my mind. It is not nearly so large, but it is a pretty city. *7LtMs, Lt 21, 1892, par. 14*

The church numbers one hundred and fifty. There are many very excellent people here who believe and practice the truth. The first Sabbath I was enabled to speak, and I felt more natural than I had any time since I was first afflicted. The Lord blessed me as I spoke from the first four verses of *John 14*. I also spoke from the same

chapter [at] 11 a.m. [on] Sunday. There was a fair congregation, and I had much freedom in speaking. One man who is studying for the ministry was present and said he enjoyed the meeting much. Why, said he, how could I help but enjoy such preaching as that. Another man, a wonderful critic, living in the same house as one of our sisters, said to her that he was going to meeting to take notes and would pick Mrs. White all to pieces. But she told Eld. Daniells that he sat all through meeting with his eyes fastened upon me and didn't use his pencil once. *7LtMs, Lt 21, 1892, par. 15*

A number of outsiders attend these meetings. Elder Daniells is here and speaks evenings. Last Sabbath we had a good congregation, and I spoke again from *John 14*. I had great liberty, and the blessing of God rested upon us. Then we had an excellent social meeting, good testimonies were borne after which I spoke a few words about the human voice—the rich gift of God to us—and begged of them not to lower and belittle God's gift, but to speak clearly and distinctly as God meant they should when He blessed them with tongue and utterance. And the Lord said, "Ye are my witnesses" [*Isaiah 43:10*], communicate to others the light and treasures of grace and truth which I have given to you. Elder Daniells said it was fifty percent better than any social meeting he had attended in the colonies. The presence of Jesus was in our very midst. *7LtMs, Lt 21, 1892, par. 16*

I spoke again to a good congregation [on] Sunday [at] 11 a.m. The power of God was manifested in our midst; many hearts were deeply moved, and tears were shed. I knew that it was not any power that was in me; but the Lord Himself was in the assembly. It was the Holy Spirit's power upon human hearts, and I praise the Lord for His mercy, His compassion, to the children of men. In speaking to those assembled upon the love and compassion of God manifested to the children of men, my own soul is comforted and refreshed. When I see the glow of intelligence upon the countenances, my own soul glows with love to God. *7LtMs, Lt 21, 1892, par. 17*

I was not well; infirmities more severe than usual had pressed upon me Sabbath and Sunday morning, but O how precious was the Word of Life to me. It was like the leaves of the tree of life healing

me. After I had spoken an hour and twenty minutes, Elder Daniells asked me if I would speak in their missionary meeting at five p.m. I felt so strengthened I said I would. So we rode home two miles [and] took dinner. Then I had a severe trial of my faith, a severe illness came upon me, and I was cramped and suffered considerable. It was as if I had been poisoned. Then the cause of all this came to me.*7LtMs, Lt 21, 1892, par. 18*

In travelling here I had a first class ticket in the sleeping compartment and had the conveniences obtainable, but in the compartment next to mine there was smoking. The poisonous atmosphere could not be excluded from our compartment as the entrance door was of lattice work and the transom of wire. After enduring it until the heart action was increased and I felt as though a tight band were about my head, we spoke to the porter, or guard. He notified the smokers that it was against the rules and pointed to the framed notices.*7LtMs, Lt 21, 1892, par. 19*

But as soon as the guard's back was turned they smoked as earnestly as before. He was spoken to the second time by the guard. Then May pled with them telling the consequences in my case but it did no good. And what could not be cured must be endured. So I submitted to it, but the air was heavy with the poisonous odor. That night I could not sleep. A burning fever came upon me. My window from the outside was opened as high as possible. My head, heart, kidneys and bowels have been strongly affected ever since. My head had times of throbbing with pain, and my temples and eyes pained me.*7LtMs, Lt 21, 1892, par. 20*

This was a trying Sunday afternoon to me, and I thought I could not attend the second meeting that day. But after further reflection, I decided to go as it would not do to disappoint them after giving them the encouragement that I would be there. I said to Elder Daniells, I will ride down to the meeting and if I begin to cramp I will drive home as fast as the horse can take me. Well, I rode out, praying, and we found a goodly number present. I spoke fifty minutes on what it meant to be a child of God: It was to be a true missionary in every sense of the word. The Lord gave me tongue and utterance. I had the blessing of the Lord resting upon me, and all present seemed to be blessed. They drank in every word as if

thirsting for light and knowledge. I was glad that I did not disappoint them.*7LtMs, Lt 21, 1892, par. 21*

As soon as my duty was done, I left and May drove the horse home to our cottage. That night she gave me a salt glow and a good hot sitz bath, wrapped me in blankets, and put me in bed where I sweat freely. Since that I have been better. I have not a doubt but that the tobacco caused me all that suffering. What do you think about such an experience? Large, fiery blotches came out upon my bowels. This is a new phase in my experience. I have had nothing of this kind except on the boat and then I had the same on my bowels, hips and thighs.*7LtMs, Lt 21, 1892, par. 22*

I have now spoken five times in Adelaide.*7LtMs, Lt 21, 1892, par. 23*

Tuesday, October 11

Elder Tenney came this morning from Melbourne. He is on his way to the conference in Battle Creek, and passes through India, Palestine, Egypt and other countries.*7LtMs, Lt 21, 1892, par. 24*

I have just been taking a long ride to east and south Adelaide. This is certainly a beautiful place. When the rain stops I expect to ride out considerable. I am having a spring seat made so that I can ride more comfortably.*7LtMs, Lt 21, 1892, par. 25*

I wish I could see you and talk with you, but I have not the least inclination to go to Battle Creek unless the word of the Lord comes to me and says, Go. My work was made so hard while I was there, and I passed through such intense mental suffering, that I have not the slightest inclination to go there again. And still I may go; I am not my own; I am bought with a price and must do the will of my heavenly Father, even to go to Battle Creek if He says, Go.*7LtMs, Lt 21, 1892, par. 26*

Lt 21a, 1892

Maxson, Brother and Sister

Preston, Australia

July 3, 1892

Previously unpublished.

Dear Brother and Sister Maxson,

I was pleased to learn by the last steamer that you had decided to remain at the Health Retreat, and were determined to do your utmost to make it a success. You must not expect everything will move on without a ripple, for it will not be so. Difficulties will arise that will try the patience, and tax the nerves of every one who holds a responsible position. By working under cover in a deceptive, smooth way, yet in a way that will sting you, and will create a prejudice against the Health Retreat, Dr. Burke will do his utmost to injure the work. But if you will put your trust wholly in God, you will not be at a loss to know how to conduct yourselves under any pressure that may come. *7LtMs, Lt 21a, 1892, par. 1*

The Lord will try every soul of us, as gold is tried in the furnace, until the dross and the tin are consumed and the Refiner sees His image reflected as in a mirror. Therefore the trial is not to be a matter of discouragement, but rather as that which will increase our confidence in God. We need daily to show that we appreciate and have respect unto the recompense of the reward. *7LtMs, Lt 21a, 1892, par. 2*

We need not look for flattering hopes in this life; but by faith we may live as did Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." [*Hebrews 11:25-27.*] *7LtMs, Lt 21a, 1892, par. 3*

We are never to forget that we are to be proved in this life, and it is to be decided whether or not we shall be worthy to be counted among the members of the Lord's family in the mansions above. By beholding we are to become changed into the likeness of Christ. We are to be one with Christ as He is one with the Father. We must not be greatly disappointed if we see those whom we have regarded as wheat manifest themselves as tares.*7LtMs, Lt 21a, 1892, par. 4*

While I am passing through this ordeal of physical suffering, I devote many sleepless hours to earnest prayer that I may be restored to health. For six months I have been nearly helpless. My hips are in such a condition that I cannot walk with any ease. My arms and shoulders are full of pain; but, nevertheless, I can use my right hand to write, when I get in the right position. I cannot lie on my right side at all, and have not been able to for six months. For some time I could not lie on my left side because of suffering in the hip. Then I was compelled to lie on my back.*7LtMs, Lt 21a, 1892, par. 5*

I am now convinced that my trouble is neuralgia of the nerves. I suffer with the nerves in the lower part of my spine. Emma White writes, saying, "Mother, if you are no better, take the very next boat back to America." But this is not my way, to back out of the situation. My sickness may be in the Lord's plan as a part of the arrangement to accomplish purposes which we do not discern. I expect to remain here my allotted time and do whatever I can, though compassed with infirmities. I have not one murmuring thought, not one rebellious feeling.*7LtMs, Lt 21a, 1892, par. 6*

I sleep but very little; but I am not in any way disheartened or discouraged. The Lord gives me of His Holy Spirit, and comforts me by His grace. I have much brightness in the night season. I love to think of Jesus, and His goodness and His mercy. I am full of thankfulness that I have my reason, I have my memory, and I have Jesus as my personal Saviour. I may live or I may die, but I am the Lord's. He loves me, and I love Him. My peace is often like a river. I am filled with His love. I can see no reason for this affliction except overwork.*7LtMs, Lt 21a, 1892, par. 7*

Today is the 4th of July, and yet it is January here. The weather is cloudy and threatening. Many say it has been a cold winter for Australia; but we have had many pleasant days which I was glad to improve in riding out. There are others in the family that enjoy them [the rides] as much as I do. I do not allow myself to do much wishing, if I did, it would do no good; but when it seems so difficult to take treatment here, I think of the Health Retreat and the sanitarium at Battle Creek and know I should appreciate the advantages of the institutions, and especially of the Health Retreat. It is not safe to take treatment in these rooms in winter. But time is passing and winter will soon be gone and warm weather come, to the joy of us all. Through all these afflictions I am looking forward with great desire of soul to the home above to which we are bound. It is my prayer that I may be worthy to have a place among the sanctified.⁷*LtMs, Lt 21a, 1892, par. 8*

We have a chance to see and to hear much of the wretchedness that exists in the large city of Melbourne, and in its suburbs. Many are literally starving for food and are destitute of clothing. Driven to desperation, many commit suicide. We have no such misery in America. Never was money as scarce as now. It is going to be hard work to set in operation the school which is so much needed in this part of the world. The cause here is yet in its infancy and much younger and weaker than it should be because of the want of wise calculators to manage matters. There is just as precious talent here as in America, but it needs a wise general to develop it, in order that the work shall move forward, onward, and upward to success.⁷*LtMs, Lt 21a, 1892, par. 9*

The world is to be no criterion for us. Great changes are very soon to take place in our world, and the final movements will be rapid ones. Agencies from beneath have been set in operation by the powers of darkness, and they are working in secrecy and have advanced faster than any of us have calculated. Satan, with his whole confederacy of evil, is stirred to intense fervor, and plans that have been made only wait a favorable moment for open development. All things are getting into a state of readiness, and while those who believe have been contending over little matters, drawing apart from each other, each seeking to have and vindicate his own way, the powers of evil have been strengthening for the last

great crisis.*7LtMs, Lt 21a, 1892, par. 10*

The church of God who have had great light are called upon to have works corresponding to their light. Considering our superior advantages, and knowing that we must be judged by the light and privileges bestowed, what can we offer as a justification of our conduct? Like Capernaum we have been exalted to heaven in point of privilege. The precious light, freely given to us of God, was not given to Sodom or Gomorrah, or they might have remained unto this day. If the mighty works and knowledge and grace of God had been made manifest to the nations who are in heathen darkness, we know not what they might have been. They might have been far in advance of what we are in Christian lands today.*7LtMs, Lt 21a, 1892, par. 11*

The world is uneasy, restless, apprehensive that they are on the eve of some great event. Look where we will, men's hearts are failing them for fear. Impulse and excitement are bearing sway. As children of the light, we should now manifest zeal and deep earnestness for Christ and be constantly watchful, offering unceasing prayer that we may stand in our lot and place, having an eye single to the glory of God. We need to go weighted with the truth, having in our heart Christ's love for souls. We should be wise as serpents and harmless as doves. We are to be quickened by the Holy Spirit, that we may discern, and not be ignorant of Satan's devices.*7LtMs, Lt 21a, 1892, par. 12*

We should have a vital connection with Christ, that we may note what is transpiring around us; and, having a true understanding of the existing nature of things, be in advance of the world, in advance of its intelligence. We should be in advance in plans and methods to relieve suffering humanity. We must have a character that is far above that of the worldling's character—character that can bear scrutiny. We should be free from selfishness, abounding in liberality, self-denial, self-sacrifice, goodness and mercy. We must be wide awake, seizing every opportunity for usefulness, for benefiting others, having but one purpose in life, and that to do God's will on the earth.*7LtMs, Lt 21a, 1892, par. 13*

Now is our time to work. The angels are holding the four winds, that

they shall not blow upon the earth. A thousand doors of usefulness are opening before us, and if the church was in living connection with God, the people of God would have discerned the wants for this time, and workers would have been educated and trained, and even now be in readiness to enter them.*7LtMs, Lt 21a, 1892, par. 14*

We lament our scanty resources at present available, while various and urgent demands are pressing in upon us for means and men. Were we, as a people, thoroughly in earnest, even now we could multiply the resources a thousandfold. Selfishness and self-indulgence bar the way to the work of God. All this great want can be accounted for in the want of individual character fashioned after the divine Pattern.*7LtMs, Lt 21a, 1892, par. 15*

The world is perishing in sin, and our brethren and sisters have not education and training so that the Lord can make them vessels unto honor. They have not the capacity to comprehend and appreciate the things of eternal interest; therefore, they are not employed and honored in the work of the Lord. Christ says, "Without me ye can do nothing." [*John 15:5.*] Wanting the presence of Jesus, we want everything. Imbued with His Spirit, He is in us as a well of water springing up unto everlasting life.*7LtMs, Lt 21a, 1892, par. 16*

We have not a moment to lose. If the people of God had a living connection with Christ, they could do all things through Him that strengtheneth them. Our moral power is never to die, but is to expand and enlarge that through the ceaseless ages of eternity we may comprehend more and more of the character of God. Nothing that is done for Jesus will ever be lost.*7LtMs, Lt 21a, 1892, par. 17*

I feel an intense interest for the people who are connected with the Health Retreat. I pray that they may not become one with the world but one with Christ, so that by their good works they shall glorify their Father which is in heaven. Brother and Sister Maxson, how responsible is your position! Your influence may be a blessing to the helpers, and in your intercourse with the patients, you may sow the seeds of truth. The truth is rich, it is not a spiritless, feeble thing; but is instinct with life because Christ is light and life, and in Him is no darkness at all.*7LtMs, Lt 21a, 1892, par. 18*

May the Lord encircle you in the arms of His mercy; and when tried, when tempted, may you flee to Him for refuge, and find in Him a present help in every time of trouble. Be of good courage. Learn daily of Jesus, and He will be unto you all that you could desire.*7LtMs, Lt 21a, 1892, par. 19*

Much love to Cathy and the baby.*7LtMs, Lt 21a, 1892, par. 20*

Lt 21b, 1892

Kellogg, Brother and Sister [J. H.]

George's Terrace, Melbourne, Australia

December 23, 1892

This letter is published in entirety in *20MR 158-163*.

Dear Brother and Sister [J. H.] Kellogg:

I am thankful to God that I can report that my health is improving. I am now able to walk up the stairs. My arms are not so lame, so I can support myself, as I go up and down, by the aid of the balusters. I can walk better, and my limbs are growing stronger. I have trouble with my back, but I can lie in bed much better than I have done. When speaking, I can stand quite straight on the platform, and my brain is clear. *7LtMs, Lt 21b, 1892, par. 1*

Dec. 12

I returned to Melbourne, having spent nearly three months in Adelaide and two weeks in Ballarat on my way home. I now understand better the climate of both places. Ballarat is only three hours' ride on the cars from here. Adelaide is about three hundred miles distant. The climate of the latter place is preferable to Melbourne. I was advised by several persons to settle in Ballarat, but it has a cold, changeable climate. I should not think of making my home there. I like Adelaide much better, and may have to spend next winter there. *7LtMs, Lt 21b, 1892, par. 2*

I returned here in time to be present at the closing exercises of the school. The Lord gave me words to speak to the students. This first term has made an excellent impression on the minds of the students. The closing meeting was good. Some of the students spoke, expressing themselves fully in regard to the benefits they had received in Bible study, how much better they understood the plan of salvation, justification by faith, the righteousness of Christ as imputed to us. This term has been a success; next term we shall have double, I hope treble, the number of students. *7LtMs, Lt 21b,*

1892, par. 3

I have been writing to your brother Merritt, telling him how much we would appreciate his labors if he could come here to educate a class who might educate others in hygienic methods of treatment. There is so little knowledge of the human system, how to preserve health, to ward off disease, and to treat disease. We would be so glad if Merritt were here today. Willie thinks that if he can come on the Pitcairn it would be a help to them. I have written to him about the matter by this mail, which closes today. But we are so bound about for means that we could make no offer to pay his passage, which I much regret. You cannot tell how much we have worked and planned and studied to keep anything in operation.*7LtMs, Lt 21b, 1892, par. 4*

I am anxious about you. I hope you will get some one to stand by your side, even if he fall short of the highest standard. Better let some things be done less thoroughly than to be crushed by the burden and be laid under the sod. You must consider that if you should fail and fall, the people would have to do without you altogether. How much better for you to do only that part of the work which you can do safely and preserve your God-given powers for future labor. You know that there will be just as much call for you tomorrow and next week as today, and so it will be as long as life lasts. I think that you, a physician, ought to understand yourself, and adjust the work to the man, instead of allowing the work to overpower you because there is so much of it. May the Lord enable you to see the matter as it is and feel the necessity of observing the laws of life and health. You are drawing altogether too fast upon your capital.*7LtMs, Lt 21b, 1892, par. 5*

I hope I shall have wisdom to practise as well as to preach, for work is piling up around me. I do try to be prudent. I do not talk lengthily, for there is so much to be done. When I shall get to my writing on the life of Christ I cannot tell.*7LtMs, Lt 21b, 1892, par. 6*

Fannie Bolton is in very poor health. What shall I do? We think of having her go to Tasmania to rest [for] two months; if she fails to recover there, she must go to St. Helena for treatment. Unless she does regain her health, she shall have to give up work altogether.

Who shall we get to fill her place? Do you know of any one you can recommend? There is not a soul in all this country I can find. I could keep two supplied with work, but I shall be satisfied with one good brain worker who can prepare matter for the papers. Unless Fannie recovers, I must give up my articles in the papers or secure another helper. I speak of this, not to place an extra burden upon you, but to ask [that] if you know of any one who can do this work, you will let me know. I may have to call Mary Steward to come to my help or let the papers rest awhile. Mary could get out *Testimony No. 34*, which is much needed. *7LtMs, Lt 21b, 1892, par. 7*

We have great need of workers in this country—missionaries, medical missionaries, and those who can teach cooking. Sister Starr is the only one here who tries to give instruction in cookery. She makes no pretension to any special knowledge in this line and teaches only when forced into it. She tells her classes plainly that she does not come as one who has been trained at the sanitarium, but will do her best to teach them what she knows. She is being urged again to teach a class, but is very unwilling to do so. What can we do? May Walling is a good cook, but she is not fitted to teach. *7LtMs, Lt 21b, 1892, par. 8*

As I try to speak to the people, I fear the effect of the ill-ventilated halls. At Ballarat, before speaking on the Sabbath, I was somewhat exhausted. On entering the hall I perceived that the air was foul. I made my way to the platform, but found that the action of my heart was feeble and felt that I was about to sink. I called to May to come to me from the congregation. She helped me into an adjoining toilet room, where, my using water freely on my head and face, I was revived so as to return to the hall. Meanwhile the doors and windows had been opened and the air was changed, so that I was able to speak to the people. *7LtMs, Lt 21b, 1892, par. 9*

We must have a meetinghouse here in Melbourne, else I shall be compelled to remain away from the meetings, and then I might better return to America. Last Sabbath I spoke in the Albert Hall, North Fitzroy; there the air was so impure as to be really sickening as we entered the church. At Parramatta, near Sydney, a company of about forty-five have recently accepted the truth, and they have built a comfortable, convenient house of worship, the first

meetinghouse erected by our people in this country.*7LtMs, Lt 21b, 1892, par. 10*

I have just returned from taking Willie to the station, whence he leaves for Sydney, to remain during the week of prayer. Elder Starr is gone to Ballarat, and Elder Daniells to Adelaide. We are left, a handful of women, in this large school building.*7LtMs, Lt 21b, 1892, par. 11*

I speak at North Fitzroy next Sabbath if the Lord gives me strength.*7LtMs, Lt 21b, 1892, par. 12*

Well, while trying to write this letter I have been interrupted again and again, and if you find blunders and disconnected matter, you may know why it is so. I am trying hard to close up this mail. I have had to attend so many committee meetings and read so much matter to the publishing board that I can not write one-half as much as I intended.*7LtMs, Lt 21b, 1892, par. 13*

I have to give some very personal testimonies. During the conference here last December, I had much burden and wrote out many things for individuals, but felt that the time had not come to present the matter to them. For one brother I have had a special burden. He is a keen, apt man, connected with our publishing house.*7LtMs, Lt 21b, 1892, par. 14*

Upon my return to Melbourne this time, one week ago last Tuesday, I read to Brother Faulkhead that which I had written for him. It affected him deeply. He was glad I did not send it for him to read. "Your reading the reproof yourself," he said, "has touched my heart. The Spirit of the Lord has spoken to me through you, and I accept every word you have addressed specially to me; the general matter also is applicable to me; it all means me. That which you have written in regard to my connection with the Freemasons I accept. I belong to five lodges, and besides this I have the entire control of three. I have just taken the highest order in Freemasonry, but I shall sever my connection with them all. I will attend no more of their meetings. It will take me nine months to wind up my business relations with the three under my control."*7LtMs, Lt 21b, 1892, par. 15*

Our interview lasted four hours, and it was late at night when he left. He lives in Preston, ten miles from St. Kilda, and being too late for the train from North Fitzroy, he had to walk seven miles to his home. He said he had a good time to think, and he told Eld. Daniells he did so much want to meet some of our brethren, that he might tell how free and happy he was after he had made this decision.*7LtMs, Lt 21b, 1892, par. 16*

On Thursday he and his wife came to see me. His wife is a teacher in the public schools. She is an intelligent, excellent woman. I read fifty pages more to them in regard to the Echo office, and Brother Faulkhead in particular. He said that he felt that it came very close to him; “but I wish you to know,” he added, “how I look upon this matter. I regard myself as greatly honored of the Lord. He has seen fit to mention me, and I am not discouraged but encouraged. I shall follow out the light given me of the Lord.” We had a season of prayer together, and all offered up our petitions to God. Our hearts were softened and subdued by His Holy Spirit.*7LtMs, Lt 21b, 1892, par. 17*

Brother Faulkhead afterward went to the office hands and told them all about the matter. They say, “You would not think he was the same person; his spirit is all subdued, and he is as humble as a child.” Only a few days ago he said in the office that he would not give up his connection with the Freemasons for all that Starr or White or any other minister might say. He knew what he was about, and he was not going to be taught by them, for they did not know what they were talking about. And when the boasting of the lion was so soon changed to the meekness of the lamb, it broke the hearts of the office hands, and they wept like children.*7LtMs, Lt 21b, 1892, par. 18*

On the Sabbath the Spirit of the Lord was in the midst of us. Brother Faulkhead bore a clear, straightforward testimony. He said that Sister White had had a testimony specially for him, and he accepted it, and shall follow its counsel in every particular. Byron Belden was all broken down and made humble confessions. Father Bell gave a heartfelt testimony. The Spirit of the Lord seemed to be working on the hearts of all present. Many testimonies were borne, and a good work begun.*7LtMs, Lt 21b, 1892, par. 19*

On Sunday, for the last time I hope, I was carried up the stairs to the office hall, and met with the board. I read to them matters relating to the Echo office. This is a new chapter in their experience, and I am anxiously waiting to see the result of these meetings. Tuesday the committee came here, and I read to them some forty pages more of important matter.*7LtMs, Lt 21b, 1892, par. 20*

One man on the board, Brother P., is a critic; he has criticized everything. I made an appointment to meet him alone Wednesday morning at half-past five. I then talked two hours, and the Lord's presence was with me. I told him it was surely a case of life or death with him. If he continued his practice of criticizing everything as he had done, the Spirit of the Lord would be entirely withdrawn from him; the love of Jesus would not, could not, abide in his heart.*7LtMs, Lt 21b, 1892, par. 21*

The Lord helped me to bear the message straight and clean-cut, yet in the spirit of [the] love of Jesus. I did not give him time to say much, and I have yet to learn the effect upon him, but I know that he went away as if under a solemn weight. I told him that as far as I was concerned, his criticisms would not make me swerve one hair to the right or to the left. I understand, however, that he has not criticized me. He says that no one could speak as Mrs. White does except under the inspiration of the Spirit of God.*7LtMs, Lt 21b, 1892, par. 22*

Well, I see I have a work to do for my brethren and sisters. May the Lord give me grace, that I may be faithful, and do my whole duty in the love and fear of God. I dread these meetings and private interviews. O, that the souls of these erring ones may break before God, every one of them! There is a work to be done to set things in order both in the office and in the church, then Jesus will walk in the midst of us.*7LtMs, Lt 21b, 1892, par. 23*

I feel the burdens of souls upon me. When I speak before an audience consisting mostly of unbelievers, I find that they are far more deeply moved than our own brethren and sisters. Thus it was at Ballarat. Canright's books have been freely circulated there, and the people came out in large numbers to our meetings. As they listened to me, the tears rolled down many faces, and often earnest

responses were made.*7LtMs, Lt 21b, 1892, par. 24*

At the close, the people pressed around me and expressed their joy at hearing such plain and glorious truth. The simplicity, they said, was unlike anything they had heard. Others said, "God has spoken to us through you today. I shall never forget the words, the blessed words, you have given us." I feel grateful to God that His Holy Spirit does impress the hearts of the people. Without Christ I can do nothing. He must draw the soul by His own matchless grace, and He will do this if the heart does not stubbornly resist His love.*7LtMs, Lt 21b, 1892, par. 25*

I often think of the facilities you have in America in rich abundance, and how bound about we are here for want of money and for want of consecrated workers. If those who have so great light would walk in the light, all needless expenditures in dress, in houses, in furniture, in picture-taking, would cease; there would be a decided reformation in these matters, and thousands of dollars that are now spent to foster pride and selfishness would flow into the treasury to spread the gospel in foreign lands. But where is the self-denial for Christ's sake?*7LtMs, Lt 21b, 1892, par. 26*

With much love to you and yours.*7LtMs, Lt 21b, 1892, par. 27*

Lt 21c, 1892

Maxson, Brother and Sister

North Fitzroy, Melbourne, Australia

January 8, 1892

This letter is published in entirety in *20MR 119-122*.

Dear Brother and Sister Maxson:

Letters have come to me on the late steamer stating that a council has been held in regard to you taking hold and helping them in the St. Helena Rural Health Retreat, and that you made statements that you would go only on one condition, namely, that as soon as possible the Retreat be closed and an institution be started near Oakland. Did the Lord counsel you in this decision? Never! And you stated that you had a talk with me and I favored such a plan. You must have received a wrong impression, for I had no thoughts in my mind of the advisability of such a plan, and whatever impressions you received to favor the closing up of the Health Retreat were not from any words of mine, but because you wanted it so.⁷*LtMs, Lt 21c, 1892, par. 1*

I asked questions; you answered them. I presented the objections as insurmountable in my mind, and you tried to remove them, saying that Dr. Burke would buy the Health Retreat, as though you understood that this subject had been agitated by him and you. Now, I do not think the Health Retreat is for sale. The Lord has signified His will decidedly in this matter again and again.⁷*LtMs, Lt 21c, 1892, par. 2*

I did not feel, in our conversation, like making any special statements to you on this subject. You are so sanguine, as in the letter you wrote to M. J. Church in regard to the starting of a sanitarium in Fresno. I did not suppose it was necessary for me to bring forth any positive reasons in regard to this position you made. I was exceedingly weary, and thought that I would collect together all that I had written to you in reference to the Health Retreat, and we would assemble a few [of the statements] and talk over the

matter. I would then read to you what the Lord had revealed to me from time to time, and you could act on the light given, or act away from it as you have already done. But there was no opportunity to do this, so the matter remains in the shape it is. I could but repeat to myself this morning these words: "A man convinced against his will is of the same opinion still."*7LtMs, Lt 21c, 1892, par. 3*

I do not think it is best to urge you to take hold at the Health Retreat, for you feel no burden. Therefore I think you would do positive harm, and then this would confirm your faithless utterances. If you have no burden of the matter, then we do not want you. The Lord has shown me in a distinct manner that you were not influenced by the right spirit in leaving the institution when you did. Thus it stands registered in the books of heaven, and I was shown that you were not of the right mind and judgment. You are inclined to fanatical sentiments on some things, and you regard your strong feelings as presentiments from the Lord, when He has nothing to do with it. Now, please stop walking in this unsanctified independence and self-confidence, for it will prove your ruin unless you see the evil and repent of it and submit to follow the way of the Lord.*7LtMs, Lt 21c, 1892, par. 4*

There are those in Oakland who would favor an institution near them, because they need its benefits, and who would see through their eyes and not discover any flaw in your judgment in this matter. But with the light given me of the Lord I shall not encourage you or anyone else to walk in the sparks of your own kindling. You might have been a blessing in the cause and work of God if you [had] unitedly followed the instruction the Lord has given you, but if you choose to make your own plans and go independently, you will not have the Lord to go with you. You need qualities brought into the institution which you do not possess.*7LtMs, Lt 21c, 1892, par. 5*

I say in regard to the Health Retreat that it has had a hard time. The curse of God is not on the Crystal Springs institution, but the Lord is displeased with those who have followed their own course of action and not the ways of the Lord, and then have uttered their denouncement of the institution. If Crystal Springs is to be the furnace to try the character to detect the dross and worthless metal, as it has done, and to reveal the gold, let it live, for this is an

essential work to test the metal of men to see how self has been mingled with their plans and course of action.*7LtMs, Lt 21c, 1892, par. 6*

Yet you flattered yourself, and talked to others of your great desire to help the cause of God and to do a great and good work. You will help the cause of God, if you can do it and follow out your own plans and after your own order, to please yourself, but you see no light in following any other plan than that which you desire. You have the matter plainly stated in what I have written to you from time to time. Please read these testimonies. You cannot be clear before God until you make these things right by going over the ground at the Health Retreat and making a different showing and manifesting a different spirit than when you were there before.*7LtMs, Lt 21c, 1892, par. 7*

But this decided statement is passed over, and you gather up my words and interpret them to favor the closing of the Health Retreat. Now, my words were all opposed to this. I had the statement of your plans, and I say these plans will not carry. You presented to yourself formidable objections to the Retreat's being where it is now located. You talked of the heavy indebtedness upon the institution, and I could but call to mind the report brought by the unfaithful spies. You need the mold of Christ, then good material will be brought into your character building.*7LtMs, Lt 21c, 1892, par. 8*

The Lord bears long with men, and when they manifest a determination to follow their own judgments, the Lord allows them to do so. I have been made to see the weakness and ignorance of fallen man, even in his best estate. As man goes deeper and deeper in his studies, improving in learning the will and ways of the Lord, he sees more of his own ignorance, thus revealing that he has made decided progress from the beginning.*7LtMs, Lt 21c, 1892, par. 9*

The nearer the Christian lives to God, the more he advances in divine illumination of mind. He has more distinct sense of his own littleness, discerns his defects of character, and sees his duty in the light in which God presents it. The more closely he draws to Jesus, the more he has a near and clear sense of his own defects which

had before escaped his notice, and he sees the necessity of humbling himself under the mighty hand of God. If lifted up it will not be because he lifts and exalts himself, but because the Lord exalts him. Having his eyes fixed upon the purity and perfection of Christ Jesus, and acknowledging and obeying God in all his ways, he is not blinded to his own failures and imperfections. When his deportment in the eyes of men is unblamable and irreprovable, God reads the intents and purposes of the heart. *7LtMs, Lt 21c, 1892, par. 10*

Christian humility is a wonderful grace—the very antidote to the apostasy of Satan, which has unholy ambition and every delusion that he can frame. The grace of humility through Christ Jesus will make an imperfect man discern his imperfections and make him meet for the inheritance of the saints, where God is all and in all. *7LtMs, Lt 21c, 1892, par. 11*

I know from the light given me of God that there should be no closing up of the Health Retreat. Should the perplexities in which the Retreat is now involved result in its closing up, Satan would triumph. If those who have hurt the institution by their unwise movements, by their blindness of perception, by their own spirit and narrow action, would come to the right position and all work to remove the stigma they have brought upon it by their own plans, the institution would live and prosper. But when Satan makes a determined effort to assault this instrumentality of God, there are those who ought to know better, who unite with the powers of darkness to weaken and discourage and uproot it. But God has said, “Let it live,” and it will live if the people of the Lord will do their duty. *7LtMs, Lt 21c, 1892, par. 12*

Has not the Lord reproved your course, Dr. Maxson? Why do you maintain your own way nevertheless? Never, never be guilty of yielding to a deceitful, false tongue. Both of you have entrusted capabilities that may be improved greatly and be made efficacious under the discipline of God. Then His righteousness will go before you, and the glory of the Lord will be your reward. “Without me,” says Christ, “ye can do nothing.” [*John 15:5.*] If you set at naught His counsel, then you are in danger. You may both be a blessing to the Health Retreat if you bring to it a right spirit and take hold of it

as God's work, and not to receive the adulation of man and turn the attention of the people to yourselves to bind them to you, but fasten them to Jesus. *7LtMs, Lt 21c, 1892, par. 13*

Lead them away from drug medication, educating them and training them that drugs kill more than they cure. This matter is presented to me so frequently, that I cannot hold my peace upon this subject. The use of poisonous drugs is coming more and more into practice among our people. The light which the Lord has given me is that institutions should be established to do away with drugs and use God's agencies, that instruction should be given daily upon this subject. But God's ways and instruction have not been heeded, therefore not one-twentieth part of the good has been accomplished which might have been if Christian physicians had heeded the admonitions and the counsel of the Most High. *7LtMs, Lt 21c, 1892, par. 14*

"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [*James 5:20.*] The people need to be enlightened at every point how to take care of themselves. This work you could both do for the Master if you were willing and obedient. [Then] you will not walk in the sparks of your own kindling, but in obedience to God's holy law. You will walk in humility and will seek to uplift those who are weak and trembling. You will not aim to see how much means you can acquire, but will manifest the same spirit of which Christ has given us an example in His life. *7LtMs, Lt 21c, 1892, par. 15*

I would be pleased to write you more, but I have not time. I would be glad to have you read the matter I here present before you—letters of warning, of caution, of interest. What more can be said than has been said? I have all the letters I have written to you, therefore I am not ignorant of the mind and will of God. I beg of you, do not go into the Health Retreat with your miscalculations and preconceived notions. You cannot help them there. Self must first be crucified. *7LtMs, Lt 21c, 1892, par. 16*

Lt 22, 1892

Olsen, O. A.

Adelaide, Australia

November 23, 1892

This letter is published in entirety in *PH002 23-28*. +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.

Dear Brother,

What can be said, what movements made, to cleanse and purify the ministry? The truth is all powerful, and can and will do the work upon the human heart if practiced, but the illustration of the ten virgins is an appropriate symbol for our time. Five of them were wise, five of them were foolish. The grand, lifegiving truth of the Bible, if practiced, would make men wise unto salvation; but the acceptance of the Holy Spirit is not felt to be a positive necessity. The teaching of the Bible would, if obeyed, make men pure and keep them pure. "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 3:17*.] Mark this charge of the apostle to the Corinthians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31*.] *7LtMs, Lt 22, 1892, par. 1*

The Bible religion has been regarded, by those who profess to believe the truth, as one influence among many others to act a part upon the human agent. The only correct position is to regard it as the one influence over all others. We should constantly ask this question, "Is this the way of the Lord?" "Am I in all my words and all my actions treating God, my sovereign ruler, as supreme, and do I love God with all my heart, with all my mind, and with all my soul, might, and strength, and my neighbor as myself?" *7LtMs, Lt 22, 1892, par. 2*

If Bible truth is carried into everyday practice by those who teach

the truth to others, they would represent Christ in the homelife. There would be earnest work done, and souls will be given them as the reward of their ministry. Where the individual himself is wanting in practical appreciation of the truth, God cannot administer to sin, He cannot co-operate with the man who is not a doer of His word.*7LtMs, Lt 22, 1892, par. 3*

We need a converted ministry; but you, my brother, must not feel that you are all out of the way because you see so little likeness to Christ in some who preach the truth to others. If they pass on year after year in the same foolish virgin way, the only course you can pursue is to let them out of the ministry—anything! anything but men who have had all the privileges of the ministerial institutes, and yet do not absorb the truth, and therefore cannot give the truth to others! The trouble is [that] the commandments of God are not in their hearts and are not practiced in their lives.*7LtMs, Lt 22, 1892, par. 4*

The grand truths that have come to our people have been haggled over, and although presented in a clear, forcible manner, have been treated indifferently as though they might touch them, they might have some connection with them, but as to being nourished and strengthened by them, they are not. They are put [to] one side. Some speak in commendation, as though it was a horse or cow they were inspecting with a view to purchasing if the terms suited them.*7LtMs, Lt 22, 1892, par. 5*

The truth needs to be brought into their very life experience, the Holy Spirit to be an abiding power in the life, sanctifying the soul day by day and preparing, molding, and fashioning the character after the divine model. To some this seems unessential. The fact is there are many who expect to go into the marriage supper of the Lamb with their old citizen's garments in the place of putting on the robe of Christ's righteousness, a free gift made to all.*7LtMs, Lt 22, 1892, par. 6*

And if all could have spiritual discernment, they would see that they could not offend the Lord Jesus in so marked a manner as to keep on their old citizen's garments as good enough for them. And when accosted by the Master's friend who said, "Friend, how comest thou

in hither not having a wedding garment?” what excuse can you render? [*Matthew 22:12.*] There was the wedding garment provided at great cost, but passed by, by the self-satisfied one who preferred his own ideas, customs, and practices, and without the wedding garment in his self-importance, takes his seat among the company. *7LtMs, Lt 22, 1892, par. 7*

The glorious, sanctifying truths of the Bible have been left in the outer court. The truths of eternal interest that should govern and control the life are considered by many altogether too sublime for common life. But the great and grand truth, the imparting of the Holy Spirit, is essential; [it is] to be brought into contact with and impregnate all little things, and supply the powerful motives to holiness, to lay out in clear lines the broad principles for the regulation of the character and conduct—every day revealing Christ to the world. *7LtMs, Lt 22, 1892, par. 8*

The purification of the sinner through the atoning sacrifice of the Son of God means much more than the finite minds of many can seem to grasp. This is because the words, the spirit, the mind and heart are all bound down to earthliness [and the] sensuality which is a controlling power in the bedchamber where there should be pure and holy aspirations after God. *7LtMs, Lt 22, 1892, par. 9*

The Holy Spirit will not contaminate its purity by associating with impurity, and Christ says, “Without me ye can do nothing.” [*John 15:5.*] Unless the Holy Spirit is with the worker, his efforts are without avail. Why! Have we not the most ennobling elevating truths? What more could we have than that we have had? And they are presented to us in the simplest form, that the ignorant and unlearned may grasp them. *7LtMs, Lt 22, 1892, par. 10*

The forgiveness of sins and iniquities and transgressions belong, in a special sense, to this time. We are in the anti-typical day of atonement. Every individual soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit, the implanting of a new nature, and putting on the righteousness of Christ; thus the carnal nature is transformed, renewed in holiness after the image of Christ's

righteousness and true holiness.*7LtMs, Lt 22, 1892, par. 11*

The precious, golden links of truth are not separate, detached, disconnected doctrines; but link after link form one string of golden truth and constitutes a complete whole with Christ as its living center. Salvation comes through practical godliness and faith in Jesus Christ. Faith is made perfect through works and evidenced in the character. [To] those who are teaching the truth whose hearts are impure, and who have not been converted, to them Christ says, "What hast thou to do to declare my statutes. Be ye clean that bear the vessels of the Lord." [*Psalm 50:16; Isaiah 52:11.*]*7LtMs, Lt 22, 1892, par. 12*

O, what truths we have—full of power—and it is not possible to controvert these Bible doctrines. There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and loveliness, because the heart does not love the practice of these holy sentiments. The truths we have had set before us for the past few years is immense in its importance, reaching unto heaven and compassing eternity.*7LtMs, Lt 22, 1892, par. 13*

Satan and his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's Word. We are living in strangely solemn times, and at the very time when the people of God should be wide awake many are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders.*7LtMs, Lt 22, 1892, par. 14*

We are now on the very borders of the heavenly Canaan. You know how it was with ancient Israel. Satan through his agents worked with his temptations, and licentiousness came into the camp with a very bold and defiant attitude. The very harshest punishment alone could stop the bold advance of impurity and crime. Well, we are now on the borders of the heavenly Canaan; and those who are not now with all the advantages, all the light and evidences of truth shining upon us as a people, purifying their souls by living up to these advantages are, like the inhabitants of Sodom and the Noatic world, walking in the imaginations of their own hearts. What guilt

rests upon those who make this choice!*7LtMs, Lt 22, 1892, par. 15*

The wickedness of the antedeluvians and Sodomites was such that God could not perpetuate their headstrong, independent, wicked lives. In mercy He proved Himself a God of vengeance. He who could so abundantly bless, who was so full of compassion, [so] ready to pardon—going forth to meet the returning prodigal, humbling Himself at every step to meet man in his fallen condition—ready to heal the bruised and smitten, will show himself strong to punish the persistent, independent despisers of His grace.*7LtMs, Lt 22, 1892, par. 16*

It is a terrible thing to exhaust the patience and mercy of our compassionate God, for God delighteth in mercy. O, it is so painful to the heart to see the ministry, favored with every spiritual advantage of clear, pure, unadulterated truth, pursue the course which they do. We have messages of mercy and love presented before us—the open fountain of eternal truth, and continual flowing of mercy, and attending them the gift of eternal life—yet they turn away saying to the Spirit of God, “Go thy way for this time, when I have a more convenient season I will call for thee.” [*Acts 24:25.*]*7LtMs, Lt 22, 1892, par. 17*

But there is another voice that makes itself heard, it is the voice of the archdeceiver, and to him they give heed, and continue to profess the truth, but protract their rebellion against God. They have less and less conviction of sin, less and less inclination to resist temptation, and less and less power to break the spell that is upon them; and, like Cain, sin lieth at their own door.*7LtMs, Lt 22, 1892, par. 18*

God is willing to be to them a God of love, of peace, a reconciled God. The Lord God, through Christ, holds out His hand all the day long in invitation to the needy. He will receive all. He welcomes all. He rejects none. It is His glory to pardon the chief of sinners. He will take the prey from the mighty. He will deliver the captive. He will pluck the brand from the burning. He will lower the golden chain of His mercy to the greatest depths of human wretchedness and guilt and lift up the debased soul contaminated with sin.*7LtMs, Lt 22, 1892, par. 19*

But the human agent must will to come, and [must] co-operate in the work of saving his soul by availing himself of the opportunities given him of God. The Lord forces no one. The spotless wedding robe of Christ's righteousness is prepared to clothe the sinner, but if he refuse it, he must perish. Convictions will not save him; resolutions anticipated for some future time are never realized. *7LtMs, Lt 22, 1892, par. 20*

Satan has his bribes, his baits in advance; and one attraction after another is presented, All this will I give thee if thou wilt worship me. O, why do they delay? Why not lay hold now, without one moment's delay? Why are they not seized by a terrific fear that it will be too late for them, too late—no oil in their vessels with their lamps. My soul is in agony at times, and then I look to Jesus and quiet myself in God. If they will not hear His dear voice and drink of the water of life, what will any other voice avail? The end is near. We are on the very borders of the eternal world, and O how tardy, how dilatory to secure the oil of grace to replenish the lamps that are going out. God help the sinners in Zion. *7LtMs, Lt 22, 1892, par. 21*

Lt 22a, 1892

Prayer for the Sick

Refiled as *Ms 26a, 1892*.

Lt 22b, 1892

Brn. of the General Conference

Refiled as *Lt 32, 1892*.

Lt 22c, 1892

Brn. of the General Conference

Duplicate of *Lt 2d, 1892*.

Lt 22d, 1892

Olsen, O.A.

Duplicate of *Lt 19e, 1892*.

Lt 23, 1892

Olsen, O. A.

North Fitzroy, Victoria, Australia

September 20, 1892

This letter is published in entirety in *5MR 9-14*.

Dear Brother,

You are presented before me as bowed upon your knees in prayer, pleading in an agony of soul. You are praying aloud, saying, "Lord, I look over the field, and there is so much to do to set things in order, so much left undone that ought to be done, that I am burdened and distressed beyond measure. O Lord, who is sufficient for these things? To whom shall I go but unto Thee? Thou hast the words of eternal life. I am utterly weak and ignorant and helpless. Where are the poor sheep of Thy pasture who need to be fed and watched over? But I am not able, I cannot do this great work. Take it, O Lord, it is Thy work. I am only Thy weak instrument. I see so little done in the right spirit, in the spirit that will produce results, that I am disheartened; I do not know how to work."⁷*LtMs, Lt 23, 1892, par. 1*

Elder Olsen, I hope you will not permit anxiety concerning the neglect of duties of the church to so cloud your mind that you will fail to look steadfastly to Jesus. "Behold the lamb of God, which taketh away the sins of the world." [*John 1:29*.] It is proper to entreat the church to make individual work in repenting because they have left their first love, but never despair. Jesus loves all these souls better than you can love them. You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions that it hides Jesus from your sight. You are pained because many are satisfied with the form of godliness while denying the power thereof. They look with satisfaction on the performance of outward ceremonies, and yet there is no evidence that they are vitally connected with God. They are deceived in regard to their condition, and this deception is hard to break up. They know little of the depths of their own natural corruption or of the infinite holiness of God. They do not realize that

the foundation of all their faith and hope should only be the perfection of Jesus our surety. The only genuine saving faith is that which lays hold upon the imputed righteousness of Christ. He is the only source of virtue, of spiritual power and life. Each must have a knowledge of God for himself, must have faith in Jesus Christ whom God hath sent. When the members of the church have this experience, Christian virtues will shine forth, and they will be clothed with humility. The fruit of this faith will be love, joy, peace, long-suffering, gentleness and goodness, and the object of their lives will be to glorify God day by day. *7LtMs, Lt 23, 1892, par. 2*

In looking upon the professed followers of Christ you see great deficiencies in the church, in families, and in individuals; but you cannot make one soul clean. We must look to our High Priest, who ever liveth to make intercession for us. Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your Counsellor, your everlasting support. The enemy is working with all deceivableness of unrighteousness; but you must gird yourself with Christ's righteousness and tell your experience that others may be benefited. Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God, to confuse and startle you. You have the Word of God; take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly. *7LtMs, Lt 23, 1892, par. 3*

We cannot expect that everything will move along smoothly, for everything is to be shaken that can be shaken. God is testing and proving His people. Angels of God, intelligences of Heaven, are watching the development of character and weighing the moral worth of the professed followers of Christ. Look up, look above the whirl of daily occurrences, and fix your eye upon Him who never changes, and you will endure as seeing Him who is invisible. You may look forward with joy to the finishing of the mystery. *7LtMs, Lt 23, 1892, par. 4*

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power

at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of, but trust in Jesus like a little child. You are to let your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged.⁷*LtMs, Lt 23, 1892, par. 5*

Though every individual is a probationer, and every day men are deciding their own future destiny, though this is an awful thought, and you feel intensely over the matter, yet you cannot make those who will not place themselves in the channel of light stand where they may reflect the glory of God. One thing is certain, the names of all the chosen are upon the breastplate of our great High Priest. He says, "I have graven thee on the palms of my hands." [*Isaiah 49:16.*] O, He loves us! He loves us! Praise His holy name! He has bound us to His great heart of love. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." But we are not left with Christ in Joseph's new tomb. "Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [*Romans 8:33, 34.*]⁷*LtMs, Lt 23, 1892, par. 6*

Although we may feel deeply over the unbelief and the absence of love for Jesus in those we meet, and even find this lack among those who claim to believe the truth and proclaim it, yet there is no reason why we should despond. Although many have lost the ardor of their first love and are spiritually barren, giving evidence of this fact in their cold formal prayers and heartless testimonies, yet shall we wrap the mantle of gloom about us? No, this would please the enemy. We are to believe that the Lord Jesus lives, that the Sun of Righteousness shines in clear and steady rays, and although Satan may cast his hellish shadow before our eyes to dim the brightness of the face of Christ to us, yet we are never to forget that His face shines upon us. By faith we are to see Him who is invisible and

never imagine that Jesus has left us to fight the battle alone. Battles we shall have to fight, but heavenly intelligences are in the army of the Lord and Christ is the Captain of our salvation.⁷*LtMs, Lt 23, 1892, par. 7*

There is one thing we should not forget, and that is that “every plant that my heavenly Father hath not planted shall be rooted up.” [*Matthew 15:13.*] Jesus says, “My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all; and no man is able to pluck them out of (my) Father’s hand.” [*John 10:27-29.*] “All that my Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” [*John 6:37.*]⁷*LtMs, Lt 23, 1892, par. 8*

We need not utter the mournful lamentation, “The Lord hath forsaken me, and my God hath forgotten me” [*Isaiah 49:14*], for Jesus never forsakes a soul that desires Him. Men separate themselves from Him by their sins and transgressions; but Jesus draws the souls of men that they may behold Him and fall in love with Him. In Christ is no variableness, neither shadow of turning. Jesus never asks us to bear more burdens than we have strength to bear. Let us not gather so many burdens upon ourselves that we shall be crushed under them. Let us lay the heavy burdens on One who can carry them.⁷*LtMs, Lt 23, 1892, par. 9*

Jesus is our Advocate, He is our Friend at court. Let us lean on His almighty arm, and go on our way rejoicing, making melody in our hearts unto the Lord. Jesus is made unto us wisdom, and righteousness, and sanctification and redemption. In Him dwells all the fulness of the Godhead bodily. You have a complete Saviour who is close by your side, and with and through Him you can do all things. You need not seek for more efficient aid. The cause and work in which you are engaged is the Lord’s, and He is able to bring forth a people, tried, purified, and made white. There is a God in Israel who is full of wisdom, grace and power. He who is mighty in counsel will preside at every meeting.⁷*LtMs, Lt 23, 1892, par. 10*

You may weep, my brother, but ever behold through your tears the

sunshine and the rainbow of promise. I caution you to heed the words of Christ to His disciples, "Come ye apart, and rest awhile." [Mark 6:31.] You cannot always be in the din of battle and preserve your strength; you must have periods of rest. In the name of Jesus, I beseech you to rest. You will lose nothing; the cause of God will lose nothing, for you will come forth from your rest invigorated with more clearness of thought, more strength of intellect, and better prepared to do the important work committed to your charge. *7LtMs, Lt 23, 1892, par. 11*

Lt 23a, 1892

Prescott, Brother and Sister

George's Terrace, Melbourne, Australia

September 25, 1892

Portions of this letter are published in *OHC 280*.

Dear Brother and Sister Prescott,

We have been passing through the confusion of moving, and here we are, tarrying since last Thursday at George's Terrace, our school building. Tomorrow, Monday, if the Lord will, we shall take the cars for Adelaide. Some months ago it was thought best for me to go to Adelaide, and W. C. White went there to find a suitable place for us; but though he spent considerable time and money in the search, he was not successful. I was then so very helpless I had a great dread of riding on the cars, and no really good place being found, we considered the way closed up.⁷*LtMs, Lt 23a, 1892, par. 1*

Now I am improving in health. The last two mornings I have been able to dress myself. Although it cost me considerable suffering, I felt repaid, for I had gained a victory. Elder Daniells left Melbourne for Adelaide last Wednesday, and it was arranged that W. C. White, Emily Campbell, May Walling, and I should follow as soon as a house could be secured for us. Elder Daniells searched quite thoroughly without success; but we decided to break up our home and go at all events, trusting the Lord to provide a place for us. Friday the news came that a suitable house was found, with six rooms, furnished, at twenty-five dollars a month. We telegraphed immediately to take the house.⁷*LtMs, Lt 23a, 1892, par. 2*

Things are somewhat different in this country from what they are in America. Families occupying tenements have just room enough for themselves, and no place to accommodate guests. Vacant houses are scarce in Adelaide, especially in the winter, for the climate is regarded as more healthful than that of Melbourne, and many visitors go there in the winter season. Elder Daniells is to hold a series of meetings in Adelaide, and as his health will not admit of

his taking all the labor, I hope to help him a little, if the Lord gives me strength. Willie cannot remain with us much of the time. Elder Tenney leaves for America in about two weeks, and Willie must have the supervision of the office in his absence.*7LtMs, Lt 23a, 1892, par. 3*

The church in Adelaide is the next largest church to the one in Melbourne, and since Elder Curtis left they have had no minister to labor among them. We shall hold meetings for about four or six weeks; then, if the Lord gives me strength, we will go to Sydney and spend four weeks. The Lord has blessed the labors of Brother Robert Hare and Brother Steed, and about twenty-five have received the truth at Parramatta, a town near Sydney. They are a fine class of people, full of zeal and fervor, and they at once began to build a meetinghouse. We shall try to encourage them. I have spoken only three times in Sydney, that was during our short stay there on our way to Melbourne. From Sydney we expect to return to Melbourne and remain during the conference; then we go to New Zealand.*7LtMs, Lt 23a, 1892, par. 4*

If God gives me strength, I can carry out the program if this is His will. If He has another course for me to pursue, I will be subject to His guidance. One thing is certain—unless restored to health by the power of God, I cannot travel in this country. The homes have not the conveniences and comforts that we have in America. The rooms are seldom warmed. The people do not feel the need of fire, and would think it strange for us to require it. Then the beds are so hard I could not possibly rest on them, and the cooking is so different from ours that here would be another difficulty. There are exceptions, of course. The home of Sister Caro, in Napier, New Zealand, is all that one could desire.*7LtMs, Lt 23a, 1892, par. 5*

In view of the difficulties we must necessarily meet, I am sometimes strongly impressed that it would be presumption for me to visit the several places as I so much desire to do. I have been a great sufferer for eight months, and I am somewhat timid at the thought of venturing out as did Abraham, not knowing whither he went, unless, like Abraham, I am called and sent by the Lord. These journeyings, whether by boat or rail, are quite expensive, and unless it is really my duty to visit the different churches, I prefer to remain in one

place and do what I can.*7LtMs, Lt 23a, 1892, par. 6*

I am so thankful I can say that I am improving in health. As yet, however, it is impossible for me to walk much, or to ascend stairs. Here at the school, where I have a room in the second storey, I have to be carried in an armchair up and down stairs, two strong men serving as an elevator. I am convinced the cause of my illness is not so much rheumatism as exhaustion of the nerves. I sleep but little, because my nerves are so sensitive that even on the easiest bed I can lie but a short time in one position. But the Lord is good; I will praise His holy name; He has given me His sustaining grace; His love seems more precious every day, and I so unworthy.*7LtMs, Lt 23a, 1892, par. 7*

We are anxious to hear all about the work and the workers in America. A deep interest is felt by our brethren here in the young men who have gone there from Australia and New Zealand. Great anxiety is expressed that they shall come back to their homes with the Spirit of the Lord upon them, fitted to take hold of the work here as true missionaries for God.*7LtMs, Lt 23a, 1892, par. 8*

I have not received a line from you since I have been in this country. I think of you often with affection, and wish I could see you both coming in my room as you have done in Battle Creek. Not one word have you written to me about that baby. I want to hear about your family, how you are prospering. I am a long way off, but when I am praying for our friends in America, I seem to be near, as though I could speak to you, and your faces seem so familiar.*7LtMs, Lt 23a, 1892, par. 9*

Our school here is blessed of the Lord. The students are as good a company as we have seen in our schools. All are trying to be Christians, and are trying to do their best. Some of them are young men of much promise, in principle firm as a rock, and we hope they will develop into good, devoted workers.*7LtMs, Lt 23a, 1892, par. 10*

This is the great want in this country—men of well balanced minds, sober, substantial, and devoted. Except in Melbourne, the churches here have had little labor. In Melbourne a hundred missionaries are needed to work among the people, and one need not be in

another's way. Then there are the little towns surrounding Melbourne that should be visited and an interest awakened.*7LtMs, Lt 23a, 1892, par. 11*

There are a few now at work in the suburbs of Melbourne. One of these is a sister who has a large family of children. Her husband is a bitter opposer. She works diligently at home, neglecting nothing, that her husband may have no reason to find fault; yet she devotes considerable time daily, if possible, to visiting, giving light by explaining the truth to others. Several have lately been brought to the faith by such earnest, devoted laborers.*7LtMs, Lt 23a, 1892, par. 12*

What can we say more than has been said to arouse our brethren and sisters, generally, to co-operate with God in preparing a people to stand in the day of His preparation? In our churches in Michigan there are many who could do a good work in bringing others to a knowledge of the truth. Many would work if they only had sufficient help and encouragement. But this matter of teaching the people how to work has not received the attention it demands. Have we as a people the last message of mercy to be given to the world? Have we a knowledge of God, and of Jesus Christ whom He hath sent? Then why do we not feel more burden to teach others also how they may work in various ways to arrest the attention of the people and lead them to consider what is truth?*7LtMs, Lt 23a, 1892, par. 13*

Oh, that our people might have their perceptions quickened by the Holy Spirit, that they might see that there are souls to be sought for and brought to the fold of Christ! Instead of employing their hours in studying up work to keep their hands busy, as if there was nothing more important to be done in the vineyard of the Lord, let them care for souls that are perishing in their sins. We have no right to lade ourselves down with unnecessary cares, to let trifles engross the mind and create worries that are all needless. Many who have the light of truth forget that they are probationers, and their time is not their own; it is God's time they are using in needless inventions, and they are not diffusing the gifts of heaven, that wisdom which the Lord would have them impart to others.*7LtMs, Lt 23a, 1892, par. 14*

In the various branches of the work there is need of laborers whom

God can employ as His agents; there is opened a wide door for active energy, and we must enter into that kind of work which will be as enduring as eternity. We are not at liberty to choose our own time for the enlightenment of souls; we must accept God's plans and watch for opportunities to reach the souls for whom Christ died. We are to be instant in season, out of season.*7LtMs, Lt 23a, 1892, par. 15*

We must beware that we do not become overburdened, even with what seem the necessary cares of life, so that we are unable to do the most essential work. I have a statement to make that I wish might produce an abiding impression upon minds. The largest share of the thoughts and the busy activities that engage hands and hearts are given to selfish, personal, earthly interests. These are allowed to become so engrossing as to prevent attention to the things of eternity. The soul is left to starve for want of nourishment. Mind and body become worn out by protracted hours of application to worldly things. This is just as Satan designed it should be. All the freshness and vigor of the mind, all the keen thought, is given to the world, and God has the feeble, distracted thought, the fruit of a wearied and worried mind. The things of the highest consequence, which pertain to the eternal peace, are made subordinate to the common concerns of life; and God is robbed every day of service which would strengthen spirituality, lifting the thoughts heavenward, and bringing the soul into communion with God and holy angels. There is an abundance of work to do, for idleness would be perilous; but heaven looks with wonder and amazement upon men that turn from the heavenly attractions to the earthly, defrauding their own souls.*7LtMs, Lt 23a, 1892, par. 16*

This absorption in worldly things leaves no time for calm meditation and devotion. Men have neither time nor strength for wise planning how to do the Lord's work with simplicity and accuracy. There is no fervor of spirit in serving the Lord. Let all the moments be summed up, and with very many the record books of heaven testify to one long list of acts of robbery toward God. It was for the soul's interest to think of Him, but He was forgotten, crowded out of the mind. Religion must give place to business. The words of God have been dismissed from the mind, His counsels have been slighted. Hath not God said, "Seek ye first the kingdom of God and his

righteousness”? [*Matthew 6:33.*] But who are doing this? Professed Christians are deliberately setting aside the simplest and most clearly stated injunctions contained in the Word of God. How can such men grow in grace and in the knowledge of our Lord Jesus Christ?⁷*LtMs, Lt 23a, 1892, par. 17*

The Lord is waiting for the human agents to cooperate with the divine in exalting heavenly things above the earthly. “The entrance of thy words giveth light. It giveth understanding to the simple.” [*Psalms 119:130.*] The Lord’s eye is upon everyone. As man cooperates with God, the Holy Spirit quickens every faculty of the soul, all the powers of the mind. The Spirit’s work does not confuse the intellect; but it develops talent, awakens energy, and inspires hope. Well may the apostle exclaim, “I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.” [*Romans 1:16.*]⁷*LtMs, Lt 23a, 1892, par. 18*

Now I urge that more attention be given to eternal realities. Let every soul be aroused and show that he appreciates the value of souls for whom Christ died. Let every one inquire, “What can I do to let the light shine forth to others?” Where is the missionary spirit? Where are those who will come to this part of the world and establish themselves in localities where they can lift the standard of truth, working in a quiet way? Although they may not be able to give their whole time to the work, they can give a portion, they can exert a good and saving influence, and God will work through them. Our field is the world, and we may all find ample room in which to work. But there is a great lack of money in the treasury, and if none shall engage in the work but men who are paid wages, what will become of the multitudes that are in darkness? Let all pray that the Lord will teach them how to use His gifts and to do their work with fidelity.⁷*LtMs, Lt 23a, 1892, par. 19*

Lt 23c, 1892

Robinson, A. T.

North Fitzroy, Victoria, Australia

July [20], 1892

Portions of this letter are published in *TSA 63-66*.

Dear Brother:

I wrote you a few weeks ago, and will now write a few lines. I shall expect to hear from you in time. We find that there is much to be done here. They had a room in the Echo Office in which to worship, but as they were much cramped for room in which to do business, they had to use the meeting room for their printing business. Now we have no meeting house except in a hired hall used for all kinds of assemblies. It is not a fit place in which to worship God. There is no light except what comes from a sky light, no proper ventilation, and no means to heat it in the winter. I could and should attend meetings as often as possible; but no one supposes it safe for me to do so, so I have not attended meeting since the cold rough weather set in. *7LtMs, Lt 23c, 1892, par. 1*

Brother Rousseau and wife came on the last steamer from America. We are using all our powers to do what we can to establish a school here in Melbourne. Rents are high; but two buildings in a terrace composed of four houses have been decided on for twenty dollars per week. *7LtMs, Lt 23c, 1892, par. 2*

Brother and Sister Starr, who have been laboring in New Zealand, have now returned. We expect them to dinner today. *7LtMs, Lt 23c, 1892, par. 3*

Afternoon. Our company have come and gone. We had a pleasant visit. I can sit up but a short time in a chair, so could not visit much. But I was so pleased to see them, especially Brother and Sister Rousseau fresh from America. *7LtMs, Lt 23c, 1892, par. 4*

All seem to be highly pleased with the building selected for the

school. The surroundings are very fine; a fine park of sixty acres of land is just across the road. This will do for a beginning. The plans will now be pushed vigorously. Much depends upon the success of the school to advance the cause of the truth in this country. *7LtMs, Lt 23c, 1892, par. 5*

I cannot see how anything special is to be done here without calling for means. There are but very few Sabbathkeepers who have anything of a surplus. They have been very liberal with their means in advancing the work. But the boom curse came to Melbourne, and has extended through the border of the colonies, and now for the past year everything is at a discouraging standstill. The papers say that there are five thousand out of work in Melbourne whose families are starving. We never heard of such distress in America. Measures have been taken to feed hundreds and thousands. Men beg the privilege of picking our scraps from the swill barrels to satisfy the pressing demands of hunger. I never saw or heard of such numbers starving, literally starving, for the lack of enough to eat to keep life in their bodies. *7LtMs, Lt 23c, 1892, par. 6*

There are souls continually coming into the truth, and yet scarcely anything is being done because servants are wanted to serve the Master, to preach the truth as it is in Jesus. Calls are coming in from all directions for men and women to come and teach the truth, but who shall we send? The openings are many but the means is wanting. *7LtMs, Lt 23c, 1892, par. 7*

Although I have been for more than seven months a great sufferer, yet I am not sorry that I came. At first I was troubled about it, for I did not want to come; but the Lord gave me special testimonies for His people. His power rested upon me. I did not spare myself at all. But I have told you the rest in my former letter. At times I have longed to give up the contest. Then disease came upon me so heavily, I was sick and helpless, yet not ready to die. I would have considered it a luxury to have buried my head in the bed covers and cried to my heart's satisfaction. But no, I must keep up. *7LtMs, Lt 23c, 1892, par. 8*

I must have courage, though I was growing more and more helpless all the time. I would inquire, "Why am I here?" I did not want to

come. But this was only for a short time. I said, "I am here. The conference sent me here, and now I shall stay here until I know the Lord leads me away." I am having a rich experience in faith and trust in God under affliction, and I am learning to walk with the Lord in darkness. With my hand in the hand of Christ, all is brightness, and I live in the sunshine of His presence.*7LtMs, Lt 23c, 1892, par. 9*

There are lessons for each child to learn in the line of firm trust and implicit obedience. Jesus gave His life for us, that we should not perish, but believe in Him and have everlasting life. And shall we distrust God for one moment, when He has given us such evidence of His love? No, no; my soul cries out for the living water of life that I may refresh others.*7LtMs, Lt 23c, 1892, par. 10*

There is a work to be done here in Australia and New Zealand, and I cannot see how the work can stand still now. We must have a meetinghouse in this great city of Melbourne, and a school building in Victoria—a school building in that locality where the Lord shall indicate by His providence is the place. Where the means is coming from I know not. But some of the Lord's stewards have the money we need so much, and the only course we can take is to pray. I would gladly lay hold and invest means, but I have it not. I have pledged to appropriate here one thousand dollars royalty coming from the books in foreign languages sold in America. That is the best I can do.*7LtMs, Lt 23c, 1892, par. 11*

As a people we must practice self-denial and economy. Every soul should make a covenant with God by sacrifice. We should not expend money in extra expensive clothing and rich furniture. We are pilgrims and strangers seeking a better country even an heavenly. Time is short, and every dollar not necessary to be used in supplying positive wants should be brought in as a thank offering to God. It is the Lord's, and the Lord has presented to me that houses of worship, and schoolhouses, should be erected through this country and in the islands of the sea; that our leading men should not build for display, or to gratify ambition and pride. If the Lord has favored them above their brethren in other countries, let them in true liberality assist those who greatly need to be helped to find a standing place, and give character to the work. The Lord is no

respector of persons or of places. The work is one great whole. The world is our field, and I have made decided appeals to our brethren in America to bind about their wants, and to devise and plan everything in a simple, modest, comfortable style, that corresponds with our faith. *7LtMs, Lt 23c, 1892, par. 12*

When I consider that the Lord has placed ample means in the hands of His servants to be used not improvidently, but wisely, not extravagantly, but economically as the case seems to demand, there would not be a dearth of means in the treasury, but an ample supply to meet the demands for this time, to plant the banner of truth in many dark places of the earth. But the blessing which the Lord has bestowed upon His stewards, with few exceptions, is misappropriated, bound up in selfish enterprises where God does not direct. *7LtMs, Lt 23c, 1892, par. 13*

Carefully should every dollar be considered, that it shall not be expended to please fancy, to administer to pride in expensive buildings, but to administer where there is a necessity, working in lines where God is working to establish His kingdom in the earth in harmony with the prayer given by Christ, "Thy kingdom come, Thy will be done in earth as it is in heaven." [*Matthew 6:10.*] Let the works harmonize with the prayer, for men are the human agents through whom the divine agents are working. "We are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] The Lord's work calls for laborers everywhere. As God bountifully gives, we should deliberately, prayerfully resolve that we will honor God with our substance and with the firstfruits of our increase. *7LtMs, Lt 23c, 1892, par. 14*

All things belong to God, and all the good which man enjoys is the result of divine beneficence. He is the great and bountiful Giver. God lays His hand upon all possessions and says, "I am the rightful owner of all these goods." O, that the hearts of the people of God would be moved! To every man to whom the Lord has entrusted goods will come the temptation of the enemy to withhold it from its rightful channel. Satan will seek to divert the means so that it shall not serve the cause of God. *7LtMs, Lt 23c, 1892, par. 15*

Well, Brother Robinson, I do hope that Brother Wessels will try to

help us just now here in Australia, for we need it badly. There is everything to be done, and nothing with which to do it. We need men and women who will move with their families into mission fields and work while the day lasts. Souls are perishing for the bread of life, for the waters of salvation. There is no time now for the building of grand edifices. Let everything be done with an eye single to the glory of God. We are to lift up the cross of Calvary before all nations, tongues and people; but instead of doing this, many are hiding their talents of ability under a bushel, and the means which should carry forward the work is buried in the world.*7LtMs, Lt 23c, 1892, par. 16*

Lift the cross higher, that many may behold and look and live. Christ died for the world, and His command is, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] The Lord would give us no such commission without placing resources at our command sufficient for the work. Will men act the part of faithful stewards, appropriating God's means where He designed it should be used? Shall souls famishing for the bread of life be denied the heavenly manna? Who will sacrifice for Christ's sake? Who will present in its rich fulness the righteousness of Christ? Will the church who claim to believe the truth, the blood-bought church, do this work?*7LtMs, Lt 23c, 1892, par. 17*

If you know the grace of our Lord Jesus Christ, if His love can move your heart, and His glory be dear to you, be faithful to your trust. Unite your influence with that of the heavenly agencies and devote your God-given energies, your entrusted talents, to the work of saving souls. Your talents will increase by winning souls to Christ. Paul may plant, Apollos water; but God giveth the increase. God calls for the co-operation of a devoted church. Their co-operation with Him will prove that they really believe that which they teach. Let the children of God give evidence of their faith by their actions. Every one is pledged before God to do all that is possible to win souls to Christ. God calls for the dedication of soul, body and spirit to the work.*7LtMs, Lt 23c, 1892, par. 18*

Unless the truth sanctifies the soul, unless it leads to humility and meekness, self-denial and self-surrender, the enemy will gain influence on his side. Let the effort made be in harmony with sacred

truth of heavenly origin. The Holy Spirit will be imparted and the church will be consistent, and will fulfil the injunction, "Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee." [*Isaiah 60:1, 2.*] They will live not unto themselves, but unto Christ who died for them, and rose again, and liveth to make intercession for the saints.*7LtMs, Lt 23c, 1892, par. 19*

In God we can do valiantly, for the Lord will move upon the heart by His Holy Spirit, and add daily unto the faith of such as shall be saved. How I long to direct our brethren in America to look to Jesus, to study His life and character, and manifest disinterestedness, self-denial and devotion to the service of Christ, becoming thereby a power for good in the world.*7LtMs, Lt 23c, 1892, par. 20*

Brother Robinson, tell all who labor in Africa that they must have characters that can be identified as Christlike. Property will not give us a character; but union with Christ will invest every movement we make with interest, give power to all our actions, and bring us into harmony with Christ's perfection.*7LtMs, Lt 23c, 1892, par. 21*

Lt 23d, 1892

Olsen, O. A.

Adelaide, Australia

November 23, 1892

Previously unpublished.

Dear Brother Olsen:

In regard to Capt. Eldridge, the Lord will give His people wisdom to decide in his case. If he would only be converted, then he would be where he could be taught of God; but I know it will come up: "Who will fill his place?" I do not know, and I wish he would not excuse himself by saying he has not had experience. Has he not had a wonderful opportunity to obtain an experience? Will he plead this to the end of the chapter? Or will he go to work to get that experience? And if he does not obtain it, then what? He does not feel any need of this experience. Let the Lord work through whom He will.⁷*LtMs, Lt 23d, 1892, par. 1*

I send you copies of testimonies sent to Oakland publishing house, fearing that you had not a copy. These answer the question Capt. Eldridge wrote to Willie concerning publishing books outside of our faith. When they get to doing this work, our own books on present truth will drop as flat to the ground, by men who have "not experience," as did *Great Controversy, Vol. 4*. When we want special matter pushed out, these books will have the preference, and there will be tedious delays, because men who have not an experience cannot discern the difference between the common and the sacred; and until men who have a jealousy for the honor of God's cause, and that to be kept pure and strong and holy, be assured there will be many things set on foot to stand directly as barriers in the way of the work of God. Let the Office stand on holy, elevated ground. If possible, let it be controlled by men of faith who love and fear God.⁷*LtMs, Lt 23d, 1892, par. 2*

Lt 24, 1892

Smith, Uriah

North Fitzroy, Victoria, Australia

September 19, 1892

This letter is published in entirety in *15MR 80-94*.

Dear Brother,

You have written to me in regard to what shall be done with the article addressed to the Battle Creek church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered however important may be their character; therefore it is best not to wait [for] my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best and something to which I could have no objection.*7LtMs, Lt 24, 1892, par. 1*

I feel the deepest interest in matters occurring at the great heart of the work. I know that the present is a most important time, for events of vital import to us will rapidly follow, and matters cannot stand still in our world for a long period. There are great things to be done that will require time. O, if the people claiming to believe the most solemn truth ever given to man would but act in a manner corresponding to their faith, we would not see the great lack that now exists.*7LtMs, Lt 24, 1892, par. 2*

Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers for His vineyard, and He says to them, "Why stand ye here all the day idle? Go labor today in my vineyard." [*Matthew 20:6*;

21:28.] But how forcible is this parable in these days, when we are near the close of earth's history. Well may we pray as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm.*7LtMs, Lt 24, 1892, par. 3*

Satan will invent every possible device that he may attract the attention of the people from the issue that is just before us. He will seek to make confusion among us, causing the expression of various different opinions so that the people of God shall not be found in their proper position, confessing their sins, and afflicting their souls, that they may have a living experience in the things of God, but shall become confused.*7LtMs, Lt 24, 1892, par. 4*

It is a sad fact that many of our people have leaned upon others and have not made God their dependence. The humility, the meekness and lowliness of Christ has not been attractive to them. They have set themselves in stubborn self-will; and unless there is a decided change in their attitude, they will cherish to the last traits of character that will unfit [them] for seeing and understanding the working of the Spirit of God, and they will be led by another spirit. They will fail to obtain the experience essential for them so that they shall be clothed in the righteousness of Christ. Having on their citizen's garments, they will venture into the marriage feast, as it is represented in the parable, and will do the greatest dishonor to Him who has invited them and prepared for them the spotless robe.*7LtMs, Lt 24, 1892, par. 5*

Although I am full of peace and comfort in the Lord, yet I feel the deepest interest and tenderness of heart for all who have shown the least inclination to cast in their lot with that of the people of God. I do not wish that one of them shall become so engaged in business that he will be among those who are represented as "foolish virgins" who have no oil in their vessels with their lamps, and who are represented also by the man who came to the festal supper not having on the wedding garment.*7LtMs, Lt 24, 1892, par. 6*

All these parables are of the deepest interest to us in this day, and, dear brother, I feel an intense desire of heart that you shall be among those who from henceforth shall have their eyes anointed

with the eyesalve, that you may clearly discern all things. The Lord would have you give the trumpet a certain sound, that not one among them shall fail to understand the voice of warning, or fail to prepare for the conflict before us. I have been shown that the Lord would be pleased to have you do this. But it will require on your part a vital connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you.*7LtMs, Lt 24, 1892, par. 7*

I do not wish to speak one word to you that will discourage you, or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what steps you take in expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past manifests itself on every opportunity; but this is not from the impulse of the Spirit of God.*7LtMs, Lt 24, 1892, par. 8*

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek. I did not write a line to them until the last mail, when I wrote to Elder Jones, and a few weeks before sent a letter to Elder Waggoner concerning the work in England. But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil.*7LtMs, Lt 24, 1892, par. 9*

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and

registering their words in the books of heaven.*7LtMs, Lt 24, 1892, par. 10*

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained. The people of God have had an opportunity to see what is the work these agents are doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe men.*7LtMs, Lt 24, 1892, par. 11*

There is but one Scriptural way in which to deal with men when they introduce unsafe doctrines, and it has been enjoined upon the church by the Lord Jesus Christ. We are to strive by every power of our being to come into harmony with our brethren, because Christ has prayed that His disciples might be one as He and the Father were one. When we follow the injunction of Christ, co-operating with Him so as to bring about a condition among us that will answer the prayer of Christ, then we are doing the will of God; but when we disregard those rules that, when followed, will prevent discord and alienation, we scatter from Christ.*7LtMs, Lt 24, 1892, par. 12*

Matters of disunion have been managed in a reckless way, and as a result the church has become weak, and that love that should exist between brethren has died out of the heart. There has been so much pride of heart and stubbornness of will among those who professed to be the followers of Christ that He has been dishonored. Shall not self be crucified? Shall not Christ abide in the heart by living faith? O, that God would imbue His church with His Holy Spirit; but He cannot do this without the co-operation of the church. He who would have the Lord work for him must yield his will wholly to the will of God. He must become as a little child. It is impossible to do this unless the heart is yielded to God.*7LtMs, Lt 24, 1892, par. 13*

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God or that the work that they had done was all a mistake. But should this happen, how many would take this position and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews.*7LtMs, Lt 24, 1892, par. 14*

I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time.*7LtMs, Lt 24, 1892, par. 15*

I have the same desire for you to stand in the light up to the close of this earth's history, as for them. I have been shown that God would be glorified by your standing in the forefront of the battle. This He would have had you do during all the years of the past; but you have failed of doing it again and again. You have grieved the Spirit of God, and have given occasion to unbelievers, and to those who wanted an excuse for such a course, to resist the testimonies, to turn from them, and to war against them; and yet you professed to believe in them. This you did during the time I stood alone after the Minneapolis meeting, until you made your confession.*7LtMs, Lt 24, 1892, par. 16*

But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words.*7LtMs, Lt 24, 1892, par. 17*

Through the grace and power of Christ, you may march on to

victory, not in the rear, but in the forward ranks. But the holding of this position will depend wholly upon your own course of action. It depends on whether or not you will be ever in covenant relation with God and with His adopted children, knowing your oneness with Jesus, our exalted Head, who hath delivered us from the powers of darkness, and translated us into the kingdom of His dear Son, who hath made us meet to be partakers of the inheritance of the saints in light. *7LtMs, Lt 24, 1892, par. 18*

The time of trouble is before us. The angels are, as it were, just loosening the four winds, but they cannot loose them yet. The church is too far behind her privileges. The people of God are too indolent. Many are unfaithful; many are unclean and polluted. We are not prepared for the crisis. The question is, How long will God wait for our tardy movements? Instead of lying before God in humility, man has exalted himself and has indulged in high ideas of his own importance and loftiness, and his eyes have been closed to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul. *7LtMs, Lt 24, 1892, par. 19*

When the people of God are one with Him, they will be one with each other. Their unity and love will testify to the genuineness of their union with Christ. When their eyes are all fixed upon Christ, their hearts will be united in love. They will then stand shoulder to shoulder to resist the confederacy of evil, and they will have strength for a battle that cannot be seen by the natural eye. They will stay their hearts upon the Lord, saying, "Unto us a child is born, unto us a child is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." [*Isaiah 9:6.*] *7LtMs, Lt 24, 1892, par. 20*

Christ is to be our Captain. We need not tremble or be afraid. Oh what love the Father has unfolded to us. We are not to be left a helpless prey to the devices of the enemy, for the Lord God Omnipotent reigneth, and He loves man with a love that is infinite. No language can express the depths of divine love. *7LtMs, Lt 24, 1892, par. 21*

Since God has so loved us, we ought also to love one another. How much? Jesus said, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." [*John 15:12-17.*] Here we have a decided, positive command. We would ask, Who are doers of these words? Oh, that God may impart to His poor, needy children His Holy Spirit of love, that the prayer of Christ may be fulfilled in His people, and we all may be one as He is in the Father and the Father in Him.*7LtMs, Lt 24, 1892, par. 22*

What attainments are there presented for the Christian's endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glorious. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:20-23.*]*7LtMs, Lt 24, 1892, par. 23*

Jesus did not pray for that which was not attainable by us, and if this unity is possible, why do not those who are professed followers of Christ strive more earnestly for this condition of grace? When we are one with Christ, we shall be one with His followers. The great want of the soul is Jesus, the hope of glory. Through the Holy Spirit this unity may be attained, and love for the brethren will abound, and men will take knowledge of us that we have been with Jesus and learned of Him. Our life will be a reflection of His holy character. As believers in Him we shall represent His meekness of

spirit, His gentleness of demeanor. Individually the church of God must answer the prayer of Christ till we all come into the unity of the Spirit. *7LtMs, Lt 24, 1892, par. 24*

What is it that causes dissension and discord? It is the result of walking apart from Christ. At a distance from Him, we lose our love for Him and grow cold toward His followers. The farther the beams of light recede from their center, the wider separated they become. Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren. *7LtMs, Lt 24, 1892, par. 25*

Dear brother, I have written thus to you that you may stand in the confidence and love of the people of God, and that no one may be uncertain as to where you do stand. The mystic chain of love must bind the followers of Christ heart to heart. When Jesus was about to be crucified, Herod and Pilate, enemies before, became friends, and were united in a corrupt harmony over the condemnation of our Lord; and shall not those who claim to love our Lord Jesus Christ be constrained by the divine principle of love? Shall not all heartburnings, alienations, and estrangements be forever expelled from the soul, and antipathies be overcome through the grace of Christ? *7LtMs, Lt 24, 1892, par. 26*

Does not Christ see enough in us of perversity and crookedness to warrant His withdrawing of His love from us? But as He does not separate His love from us, shall we not draw more closely to our divine Center and, through His gracious mercy draw closer together? Let us form a holy alliance to exalt the Son of God before the world. If the enemies became united through their hatred of Jesus, shall not we unite in Him who profess His name? Standing under the cross of Calvary, looking upon Him who has manifested unparalleled love to man, should not all jealousies, all bitterness, wrath and malice cease? Should not all evilspeaking, and evilthinking be done away? *7LtMs, Lt 24, 1892, par. 27*

From the attitude which some assume toward others we should imagine that they thought it a desirable thing to have little confidence and love for others. But when confidence is lacking, it is manifested by suspicion, by criticism, by catching up things that are unworthy of notice, and making capital of whatever seems to them objectionable. In this way Satan is glorified and Christ is put to shame, dishonored in the person of His saints. I have had this matter presented to me in a variety of forms, until I can realize how cruel it is. All who love Jesus in sincerity and truth should be heartily recognized and welcomed as those who are “laborers together with God,” “endeavoring to keep the unity of the Spirit in the bond of peace.” [1 *Corinthians* 3:9; *Ephesians* 4:3.]7LtMs, Lt 24, 1892, par. 28

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the messengers of truth shall come we may accept the message and respect the messenger. Oh, that darkness may not settle upon any soul, but that the illuminating spirit of Christ shall fall upon His people.7LtMs, Lt 24, 1892, par. 29

Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this we must behold with spiritual vision. I would pray as did the apostle, “that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints.” [*Ephesians* 1:17, 18.]7LtMs, Lt 24, 1892, par. 30

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe.” [1 *Thessalonians* 2:13.] The Word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have

been proclaiming is the message to the Laodicean church. “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 are lukewarm, and neither cold nor hot, I will spue thee out of my mouth.⁷*LtMs, Lt 24, 1892, par. 31*

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation 3:14-20.*]⁷*LtMs, Lt 24, 1892, par. 32*

This message has not had the influence that it should have had upon the mind and heart of the believers. The true state of the church is to be presented before man, and they are to receive the Word of God not as something originating with men, but as the Word of God. Many have treated the message to the Laodiceans as it has come to them, as the word of man. Both message and messenger have been held in doubt by those who should have been the first to discern and act upon it as the Word of God. Had they received the Word of God sent to them they would not now be in darkness.⁷*LtMs, Lt 24, 1892, par. 33*

“For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ.” “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit,

after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” [*Colossians 2:1, 2, 6-10.*] *7LtMs, Lt 24, 1892, par. 34*

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the message or the messenger. Let no man say that his conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian will fear to make light of God’s message, lest he may lay a stumbling block in the way of a soul who may see and imitate his example. *7LtMs, Lt 24, 1892, par. 35*

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God Almighty, and the Lamb, are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto any one who professes to believe the truth, and yet does not reflect to others the God-given rays. Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. *7LtMs, Lt 24, 1892, par. 36*

If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted and your heart made joyful in God. God would have given you a testimony clear, powerful and convincing. But the first position you took in regard to the message and the messenger has been a continual snare to you and a stumbling block. *7LtMs, Lt 24, 1892, par. 37*

As one long experienced in the truth, it was your place to be among those who should first catch the message from the God of heaven

and voice it to the people; but the enemy presented every matter that seemed objectionable to you in a magnified light, and your imagination has not pictured facts to you. The enemy had prepared a long chain of circumstances, like links in a chain, that you might be prevented from standing where you should have stood. You have lost a rich and powerful experience; and that loss, resulting from refusing the precious treasures of truth presented to you, is still your loss. You are not where God would have had you, and you have missed the providential links, one after another in the chain, so that now it is hard for you to see the mysterious connections in the endless chain of providence in His special work.*7LtMs, Lt 24, 1892, par. 38*

I write these words not to afflict your soul, but to warn you that you may guard against repeating the same experience, thinking it was one ordered of the Lord. God was seeking to lead you in the past, and it is necessary you understand this, that you may not place stumbling blocks before your own feet over which you will stumble. I know not whether you will receive this as from God or not; but I beseech you for your own soul's sake, take these words written to you in love, and divest yourself of unbelieving, hard thoughts. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Lay aside fleshly reasonings. Let every soul now stand before God in his own nothingness, and draw nigh to God.*7LtMs, Lt 24, 1892, par. 39*

The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But, oh, Jesus longs to bestow upon you the richest blessings and make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" [*Isaiah 21:11.*] This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother?*7LtMs, Lt 24, 1892, par. 40*

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ

are the themes to be presented to a perishing world. Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." [*Revelation 3:18.*] But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message. *7LtMs, Lt 24, 1892, par. 41*

Lt 25, 1892

Scazighini, Brother and Sister

Adelaide, Australia

October 12, 1892

Portions of this letter are published in *OHC 320*.

Dear Brother and Sister Scazighini,

I write to thank you for the donation you sent me in the draft. I did not expect it, and it was a surprise to me; but I thank you heartily, and I will try to make excellent use of this gift, a token of your confidence in me, and sympathy for me. I will thank the Lord, and will purchase with it some things that will make me more comfortable. *7LtMs, Lt 25, 1892, par. 1*

I do not know that it is best to relate my experience since coming to Australia, and I will only say that I have been greatly afflicted and have been nearly helpless for the past nine months. But the Lord has been gracious unto me. I have had most precious seasons during the long, waking hours of the night. Jesus has been by my side, an ever present help in time of trouble. I have suffered much pain, and when temptation like a flood pressed in upon me, the Spirit of the Lord has lifted up a standard against the enemy, and the darkness has been dispelled by the bright beams of the Sun of Righteousness. I have enjoyed sweet communion with God. *7LtMs, Lt 25, 1892, par. 2*

How precious in time of need is the assurance of union with Jesus! The precious Saviour is then everything to us. We love His words, we love to follow in His footprints. We can say, "We love Him because He first loved us" [*1 John 4:19*], and has given His life an inestimable price for our redemption. It is our privilege to have our life hid with Christ in God, and when He who is our life shall appear, then shall we also appear with Him in glory. Can it be that so great a blessing is to be ours? Are we to be bound with the cords of everlasting unity with Christ, and through Christ with the Father? Can it be that so great a blessing is to be ours? Could we be more

greatly blessed? As the branch is part of the vine, so are those who believe in Jesus to be a part of Him. What a large hope we have in Him!*7LtMs, Lt 25, 1892, par. 3*

My experience is of great value to me. I have been deeply afflicted; but the grace of Christ has been sufficient, and I have been enabled to be cheerful and happy amid all that I have been called upon to pass through. I could lift up my head and rejoice that the coming of the Lord draweth nigh, for then we shall see Him as He is, and be made like Him. Our faith is founded upon infallible promises. We can say, "Who shall separate us from the love of Christ? Shall tribulation?" [*Romans 8:35*]*—no, for this makes us feel that Christ alone is our refuge, and we flee to Him for shelter.7LtMs, Lt 25, 1892, par. 4*

"Or distress?"*—no, for He is our consolation. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble with the comfort wherewith we ourselves are comforted of God."* "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, and whether we be afflicted it is your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation."*[2 Corinthians 1:3-6.]7LtMs, Lt 25, 1892, par. 5*

"Or persecution?"*—no; "Blessed are they that are persecuted for righteousness sake; for theirs is the kingdom of heaven."* "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you."*[Matthew 5:10-12.] Persecuted, but not forsaken; cast down, but not destroyed. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then I am strong."* [*2 Corinthians 12:10.*] "Yea, and all who will live godly in Christ Jesus, shall suffer persecution."*[2 Timothy 3:12.]7LtMs, Lt 25, 1892, par. 6*

“Or famine?”—no, for we have God’s promise, “He shall deliver thee in six troubles; yea in seven there shall no evil touch thee. In famine he shall redeem thee from death.” [*Job 5:19.*] “They shall not be ashamed in an evil time; and in the days of famine they shall be satisfied.” [*Psalms 37:19.*]*7LtMs, Lt 25, 1892, par. 7*

In fleeing unto Jesus we shall be fully satisfied. “Or nakedness?”—hear the voice of Jesus saying, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear.” [*Revelation 3:18.*] Although the children of God may suffer for food and clothing, shall this separate them from God? Let us be comforted with the promise, “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.” [*Verses 4, 5.*] “And to her was granted that she should be arrayed in fine linen white and clean; for the fine linen is the righteousness of the saints.” [*Revelation 19:8.*]*7LtMs, Lt 25, 1892, par. 8*

“Or peril”—no, Paul knew by experience what it was to be in peril. “In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among [false] brethren.” [*2 Corinthians 11:26.*] “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” [*2 Corinthians 12:9, 10.*] “For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God towards you.” [*2 Corinthians 13:4.*]*7LtMs, Lt 25, 1892, par. 9*

“Or sword?” Of Mary, the mother of Jesus, Simeon prophesied, “Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword

shall pierce through thine own soul also, that the thoughts of many hearts might be revealed.” [Luke 2:34, 35.] The sword cannot kill the soul for the life is hid with Christ in God. Well may we ask with Paul, “Who shall separate us from the love of God?” And answer, “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” [Romans 8:38, 39.] *7LtMs, Lt 25, 1892, par. 10*

The Lord Jesus has suffered shame, reproach, self-denial, abuse, rejection, crucifixion in our behalf. All our sorrows were wrung into His cup, and He drank to the dregs of human woe. All this anguish, shame, and humiliation was borne in our behalf, that we might not perish, but have everlasting life. How precious He has been to me during my sickness, and I have learned to know whom I can trust. Shall I not put my trust in Him who has taken all my sins and imputed to me His own righteousness? Shall I not trust Him implicitly and believe in Him without the shadow of doubt? Shall we not show forth the praises of Him who hath called us out of darkness into His marvelous light? We must contemplate this love, behold Jesus, and continue to behold Him. In Him is life, light, and love. He is power and wisdom. He is my sanctification and righteousness. After the first two weeks of my suffering, I could say, “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.” *Romans 11:33-36*. Good is the Lord, and greatly to be praised. My soul rests in His love. *7LtMs, Lt 25, 1892, par. 11*

Lt 25a, 1892

Tenney, G. C.

George's Terrace, Melbourne, Australia

December 23, 1892

Portions of this letter are published in *6MR 122*. +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,

Your position in connection with the work here has not been a favorable one for you. The close confinement to an indoor, sedentary life is not suited to your constitution. The undue determination of blood to the brain causes your mind to become confused; you do not think clearly, and more than this, your life is in danger from apoplexy. Instead of being confined indoors, you should be as much as possible in the open air. *7LtMs, Lt 25a, 1892, par. 1*

When your mind is weary or confused, if questions of a perplexing nature are brought before you, you cannot see just how to answer them, and you turn the questioners off with a blunt response or do not answer at all. Evil results have come from this. Your temperament and traits of character unfit you for the work of superintending others. You have not the qualifications necessary for dealing with minds. The result of this lack, in the position you have occupied, you do not see. You have not felt yourself fitted for this work, as you have stated again and again, and you should be released from it. *7LtMs, Lt 25a, 1892, par. 2*

There is a large amount of work to be done in other lines where you can accomplish good if you are in living connection with God. The churches need the labor you can give them. You can do a precious work in teaching the truth. You can present your ideas of Bible truth in such a manner that others are able to grasp them, and you are better adapted to this work of teaching than to managing a

company of workers in the office. You will find this work much easier and safer for you than that in a position where so many perplexing matters are constantly arising, where a clear brain and well-balanced mind are needed to take in the situation in all its bearings and give counsel that will exert a helpful influence. *7LtMs, Lt 25a, 1892, par. 3*

“No man liveth to himself.” [*Romans 14:7.*] The character will manifest itself. The looks, the tone of the voice, the actions, all have their influence in making or marring the happiness of the domestic circle. They are molding the temper and character of the children; they are inspiring or tending to destroy confidence and love. All are made either better or worse, happy or miserable, by these influences. *7LtMs, Lt 25a, 1892, par. 4*

So it will be in any position in which one may serve. He is perpetuating his excellences or his defects. His conversation, his habits, his moral tone, have their effect on others in the formation of habits, in the development of character. *7LtMs, Lt 25a, 1892, par. 5*

There are many things you need to change. Retain and strengthen all that is valuable, but closely criticize yourself lest your influence at home and abroad shall not be Christlike. To be a Christian is to possess the character of Christ. My brother, you need to cultivate the attributes of Christ in thought, in spirit, in words, in acts, in prayer. Christians, indeed, will copy Christ. The tender influence of His Spirit will not come in fitful gusts; it is a constant, abiding principle. You should not act in a cheap, childish manner, for this is fatal to reverence. *7LtMs, Lt 25a, 1892, par. 6*

The soul is surrounded by an atmosphere that is constantly inhaled by others. Every action should be pure and elevated and noble. We are individually responsible for the influence that proceeds from us. Whether we give any concern to this matter or not, it is a truth we cannot evade, that no man liveth to himself. The question is whether the atmosphere shall be for good alone, or whether evil shall be mingled with the good. *7LtMs, Lt 25a, 1892, par. 7*

We live for our families. We owe them the knowledge of the Word brought into practical life. All that it is possible for us to do to purify, enlighten, comfort, encourage, and save our own souls and those

connected with us in family relation should be done. We are to consecrate ourselves and our children to God, to beautify them with holiness, and to prepare them for the society of heaven. We are guilty before God if we do not give a spotless example. Take time to educate, to discipline, to refine, and ennoble.⁷*LtMs, Lt 25a, 1892, par. 8*

My brother, I have sincere love for you, for your wife, and for your children. We shall be glad to welcome you when you return to your labors in Australia. We hope that the Lord will stir up the minds of brethren in America to come to Australia to help lift the standard of truth in this little world by itself.⁷*LtMs, Lt 25a, 1892, par. 9*

Lt 25b, 1892

Smith, Uriah

North Fitzroy, Australia

August 30, 1892

This letter is published in entirety in *1888 1004-1017*.

Dear Brother:

I am deeply interested that in every move you make, you should have the Lord to move with you. God bestows upon His people great blessings in giving them faithful, upright ministers. In all ages He has wrought through human instrumentalities to give decided messages of warning to His people, that they may be aroused and convicted of their sins and be led to repent and reform. But at the very time when He is thus empowering men by His Holy Spirit to cry aloud, to spare not, to lift up their voice like trumpets, and show His people their transgressions and the house of Jacob their sins, there are other influences at work to counteract the working of God through His appointed agencies. There are those to whom this Scripture is applicable: "They have healed the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace." [*Jeremiah 8:11.*] *7LtMs, Lt 25b, 1892, par. 1*

We need to walk very carefully before God. I have in times past had many heartaches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to questions upon which there is a difference of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to His people. *7LtMs, Lt 25b, 1892, par. 2*

The One who has paid the purchase money for our souls prayed just prior to His crucifixion, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they also may be one in us: that the world may believe that thou hast

sent me.” [John 17:20, 21.] *7LtMs, Lt 25b, 1892, par. 3*

Here are the credentials we are to bear to the world that the Lord hath sent His Son Jesus, “that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] When so much importance is attached to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences shall not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world? *7LtMs, Lt 25b, 1892, par. 4*

This matter grieves my soul, because it grieves the soul of Him who died for us, that we should be one in Him and one in God. I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation, which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged. I have had the deepest interest in Elder Butler. You know how he decidedly refused to listen to anything I might say, because he was deceived and blinded by reports that had no foundation in truth. You were influenced in the same way. Both of you have had evidence that the Lord was still using Sister White as He had done; this has had some influence with you, but not enough with Elder Butler to lead him to retract one thing he has said and done to counteract my influence. Now, the Lord is acquainted with this whole matter. There is pride of heart, there is prejudice, there is resistance to the Spirit of God, and this crops out on every occasion where there is a chance. *7LtMs, Lt 25b, 1892, par. 5*

How pleasing it would be to our Saviour, whose children we are, if all would cherish love for one another and make every exertion in their power to see eye to eye, to be at agreement. Jesus said, “The glory which thou gavest me I have given them; that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:22, 23.] “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.] In what way is our light shining? The influence of our work upon the world will be affected to a great degree by the attitude we maintain toward one another. When you publish to the world that there is variance among those who are warning the world of Christ’s soon coming, what will be the effect upon those to whom we would give the message of truth? Will it increase their faith in the work that is committed to us? *7LtMs, Lt 25b, 1892, par. 6*

The world is watching us as a people, and our enemies are not slow to take advantage of any indication of variance among us. A sister in Australia lately received a letter from her sister in Michigan that shows the influence of these things. The parents of the girls are not Sabbathkeepers, but were becoming somewhat interested in our faith, when the minister of their church informed them that the Adventists were at variance among themselves. Some were advocating one position, he said, and some another in decided opposition to the first. The people could not agree as to what they did believe and the whole thing would prove to be a delusion. *7LtMs, Lt 25b, 1892, par. 7*

My brother, these things ought not to be as they have been. We expose our weakness to our enemies when there is no occasion for so doing. If the workers were all brave and consecrated men, this thing would not be done. The heavenly intelligences look with amazement upon the way the battle is turning. Those who ought to stand like valiant heroes of faith, shoulder to shoulder, are turning their weapons of warfare against their fellow workmen. *7LtMs, Lt 25b, 1892, par. 8*

Why is this course pursued? I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the Word of God, men living amid the perils of the last days would rather sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God’s Word as they have done. It is a terrible thing! The enlightenment of the Holy Spirit is needed. Then the lessons of Christ to His disciples would have more weight than they have had. *7LtMs, Lt 25b, 1892, par. 9*

In the *eighteenth of Matthew* is an important lesson for us at this time. "In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. ... And whoso receiveth one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." [*Verses 1-3, 5, 6.*] Read this whole chapter with humble heart softened by penitence and prayer. Does it mean anything to us? *7LtMs, Lt 25b, 1892, par. 10*

Then said Jesus unto them, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [*John 6:47, 53-55, 63.*] O, that we may heed the words of Christ. *7LtMs, Lt 25b, 1892, par. 11*

"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.*]*7LtMs, Lt 25b, 1892, par. 12*

The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion,

and we should heed the counsel of the True Witness. When God's people humble the soul before Him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." [*Revelation 18:1.*] There will be faces aglow with the love of God; there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin." [*1 John 1:7.*]*7LtMs, Lt 25b, 1892, par. 13*

It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." [*Ephesians 1:7.*]*7LtMs, Lt 25b, 1892, par. 14*

The apostle, speaking to Christian believers called by God's grace, says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." [*1 John 1:7.*] Here are conditions plainly stated. If we walk in the light as He is in the light, the sure result will follow: we shall have fellowship one with another. All jealousies and envyings and evil surmisings will be put away. We shall live as in the sight of God. It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul, for they always lead us away from God, away from His light. "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*]*7LtMs, Lt 25b, 1892, par. 15*

When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the

words of Christ, that they may be doers of the Word. When you recall the prayer of Christ, that His disciples may be one as He was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for the supremacy, and standing as far apart as possible?*7LtMs, Lt 25b, 1892, par. 16*

There is need of wise generalship at the great head and heart of the work. One great and important trust is to see that no advantage is given to the enemies of God by publishing expressions detrimental to those of like precious faith. When a worker hears his fellow-laborer present views that do not in all respects harmonize with his ideas, and without having a kindly interview to see if they cannot come into harmony, publishes the difference to the world in as marked a manner as possible, he brings dishonor upon God and the truth, and causes Satan to triumph.*7LtMs, Lt 25b, 1892, par. 17*

The Lord Jesus is dishonored whenever brethren of the same faith accuse another and lessen the influence of one of God's delegated messengers. The enemies of truth will make the very most of the least item by which they can excite suspicion of the men through whom God is giving light to the people. To place any obstruction in the way of this light coming to the people will be registered as a grievous sin in the sight of God. Better lose the right arm or the right eye than to be found in this kind of work. "It must needs be that offenses come; but woe unto that man by whom the offense cometh." [*Matthew 18:7.*] Let not the influence graciously given you of God to save souls from ruin be employed in weakening the influence of others whom the Lord is using.*7LtMs, Lt 25b, 1892, par. 18*

The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers. This is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. "But if ye bite and devour one another, take heed that ye be not consumed one of another." [*Galatians 5:15.*] Let there not be in any of you an evil heart of

unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow watchman, "What of the night?" to be answered, "The morning cometh, and also the night." [*Isaiah 21:11, 12.*] *7LtMs, Lt 25b, 1892, par. 19*

I have been deeply impressed that I should write more decidedly to our leading brethren in Battle Creek, for they are in peril, and do not know it. Today when, for the first time, I read in the *Review* the article by Brother A. T. Jones, and your article in the same paper opposing his position, I could understand more clearly some things that have been urged upon my mind. During my illness I have had precious experiences. Jesus has seemed to be close by me, and again and again I have been in earnest conversation with you. Your dangers have been presented to me. *7LtMs, Lt 25b, 1892, par. 20*

I said to you, Elder Smith, the Lord loves you, but you do not discern all things clearly. There are those who are looking to you, influenced by the position you may take; and if you take a position that is not correct, you will lead others to a wrong course of action. We as a people are to reach a very different condition of spiritual life from that we have yet attained to. All the heavenly intelligences are at work, but the human agencies are slow to cooperate with them in doing the work that is needed to be done in our world. The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance, under the light God has been pleased to give to His people since that time, will not see things clearly and will be ready to call the messages God sends a delusion. *7LtMs, Lt 25b, 1892, par. 21*

The enemy has been making you wide awake to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in A. T. Jones and E. J. Waggoner and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a co-laborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions,

and said to them, "Brethren, we must be a unit. Christ prayed that we might be one as he is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye." *7LtMs, Lt 25b, 1892, par. 22*

But few have courage to do this; yet it is the only Christlike course that will prevent divisions. It is the work of Satan to cause alienation. He knows that it will separate brethren from one another, and more than this, separate them from God. And if ever there was a time in this earth's history when this would be an offense to God and perilous to our souls, it is now. O, if all would be aroused to know what is close upon us, if they would awake out of sleep and draw nigh to God, many souls would be saved. But there are many who are as blind as were the Jews in the days of Christ. Some who have preached the truth, and some who are still preaching, are spiritually blind, and spiritually deaf. They will never have their eyes opened, they will never hear nor understand, any more than did the Jews. One who is in blindness of mind leads another who is also blind. Would it not be well for us individually to examine closely our own position before God in the light of His Holy Word, and see our own special peril? God does not separate from His people, but His people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them. *7LtMs, Lt 25b, 1892, par. 23*

I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures. And yet how men treat a brother who presents a view that is not in exact harmony with their understanding of the Scriptures. Self arises, a fierce and determined spirit is aroused. They will place the brother in a position that hurts his influence. If Christ has given that brother a message to bear, upon whom does the hurt come? Upon the Son of the infinite God. It is not the man, but Jesus Christ, who has become his substitute and surety, that is censured and accused. Your brethren are not as worthless rubbish, that they can be held so cheap as some have been during the past few years. In the books of heaven there are stern records to be examined in regard to the manner in which some have dealt with

the purchase of the blood of Christ.*7LtMs, Lt 25b, 1892, par. 24*

I beg of you, my brother, to draw nigh to God, and He will draw nigh to you. Let your zeal, your ambition, be no less than it has been, but let it be wisely directed. Upon those points where you erred in the past, be on your guard against temptation. For Christ's sake, for your soul's sake, be afraid to place yourself in circumstances where you will be tempted to err again. Every time you fall under temptation, it becomes easier for you to repeat the same. When by God's appointment, we are placed in the way of temptation, the Lord will give the special, gracious influence of His Holy Spirit, to enable us to resist evil; He is giving us an opportunity to meet difficulties and obstacles and overcome them, and thus obtain the record in the books of heaven, Overcomer. But if we begin a warfare against our brethren, we go into the battle alone. The Father of light is not with us. Having taken the case into our own hands, we have to fight the battle in our own strength, and we shall be defeated.*7LtMs, Lt 25b, 1892, par. 25*

When the Lord chose the Jewish nation, and bade them not to unite themselves with another people, it was that they might not be corrupted, that the light might be communicated to them to be given to the world. Did the Lord refuse to let His light shine upon other nations? No; but those idolatrous nations were raising up barriers, interposing obstructions, turning farther and farther away from the light; they were going deeper and deeper into the moral darkness and becoming more and more blinded. One nation must be made the depository of sacred truth, so that there might be at least one channel through which the rays of light could shine forth to the world. So in this age God has committed to His people most sacred truth; He means that they shall have light to shed amid the darkness which surrounds them.*7LtMs, Lt 25b, 1892, par. 26*

True Christianity will always be aggressive, and wherever it exists it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. Those, whose testimony awakens the apprehension of the soul, offend pride and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ when the multitudes cried, "Away with

him!" "Release unto us Barabbas." [*John 19:15; Luke 23:18.*] There is no kind of evil in our world but that some have an interest in maintaining it. Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction. *7LtMs, Lt 25b, 1892, par. 27*

"Be strong in the Lord and in the power of His might." [*Ephesians 6:10.*] Let us give heed to this injunction. If it were not possible for us to be strong, God would never have commanded it. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Verses 11, 12.*]*7LtMs, Lt 25b, 1892, par. 28*

The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of un-Christlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it. *7LtMs, Lt 25b, 1892, par. 29*

A passive piety will not answer for this time; let the passiveness be manifested where it is needed, in patience, kindness, and forbearance. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed His work, "I came not to send peace on earth but a sword." [*Matthew 10:34.*] Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when, through united zeal and earnest prayer, the false peace that exists to a large degree is

disturbed. Now there is earnest work to do. Now is the time to manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and righteousness.*7LtMs, Lt 25b, 1892, par. 30*

God expects every man to do his duty. "Ye are my witnesses," saith the Lord. [*Isaiah 43:10.*] Call men to repentance. Set before them in clear, distinct lines their danger; point them to Him who taketh away the sin of the world. Carry the offer of Christ's mercy and righteousness to those who are lost. Many will resent your testimony; you can expect nothing else, for they resented the testimony of the Son of God. But if we stand in God, faithful and true, our testimony will be as a hammer breaking in pieces the rocky hearts, a fire consuming the refuge of lies.*7LtMs, Lt 25b, 1892, par. 31*

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway be careful how they cry peace and safety. Be careful how you make the first move to suppress the messages of truth. Be careful what influence you exert at this time.*7LtMs, Lt 25b, 1892, par. 32*

Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositories of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord. One question will be all absorbing—Who shall approach nearest the likeness of Christ? Who shall do most to win souls to righteousness? When this is the ambition of believers, contention is at an end; the prayer of Christ is answered.*7LtMs, Lt 25b, 1892, par. 33*

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and one soul." [*Acts 4:32.*] The spirit of Christ made them one. This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ.

To draw nourishment from the Living Vine is the same that Christ represents as eating His flesh and drinking His blood. And if we are feeding upon Him we shall manifest His spirit.⁷*LtMs, Lt 25b, 1892, par. 34*

Jesus longs to bestow the heavenly endowment in large measure upon His people. Prayers are ascending to God daily for the fulfilment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected, that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.⁷*LtMs, Lt 25b, 1892, par. 35*

But this mighty angel comes bearing no soft, smooth message, but words that are calculated to stir the hearts of men to their very depths. That an angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [*Revelation 18:2, 4.*] Are we, indeed, as the human agencies to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?⁷*LtMs, Lt 25b, 1892, par. 36*

How great and widespread must be the power of the prince of evil, which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are active in His service, become the mark of every shaft and weapon of hell. If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of

error. *7LtMs, Lt 25b, 1892, par. 37*

There are many who have been preparing themselves for moral inefficiency in the great crisis. They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will, under the influence of the Spirit, respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching appears beautiful and attractive to those who are ready to walk in the light. The Spirit sets home the truth in such a manner as to arouse the conscience to discern and acknowledge the only true God and Jesus Christ whom He has sent. Men see themselves as transgressors of the law of God. By faith they behold the infinite love of God in the gift of Jesus to our world. By faith they see the sentence of condemnation erased and their names recorded in the book of life. They see the robe of Christ's righteousness presented to them, preparing them for the mansions above, that they may stand spotless before the Father. These are the things of Christ which the mind grasps, and which are food to the soul. *7LtMs, Lt 25b, 1892, par. 38*

Amid the confusion of delusive doctrines the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from Him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen. *7LtMs, Lt 25b, 1892, par. 39*

We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. The power of Satan is apparently in the supremacy, he is seeking to convert all things in the world to his own purpose, to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation; the passions are stirred with envy against purity and holiness and devotion to God and His requirements; the will is set like granite against all that is called God or that is worshiped. The confederacy

of satanic agencies, united with evil men, are as instruments of unrighteousness, throwing their whole force into the battlefield, evil against good. *7LtMs, Lt 25b, 1892, par. 40*

We have need of divine illumination. Every individual is striving to become a center of influence, and until God works for His people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized, for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity. *7LtMs, Lt 25b, 1892, par. 41*

“He shall glorify me.” [*John 16:14.*] “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] The Holy Spirit glorifies God by so revealing His character to His people that He becomes the object of their supreme affections, and by making manifest His character in them. They see clearly that there was never any righteousness in the world but His, no excellence in the world but that derived from Him. When the Spirit was poured out from on high, the church was flooded with light, but Christ was the Source of that light; His name was on every tongue; His love filled every heart. So it will be when the angel that comes down from heaven having great power shall lighten the whole earth with His glory. May the Lord help His people to see and understand what is truth. *7LtMs, Lt 25b, 1892, par. 42*

Lt 26, 1892

Workers in Australia

Refiled as *Ms 6, 1892*.

Lt 27, 1892

White, J. E.; White, Emma

Preston, Melbourne, Australia

May 29, 1892

Contains formerly Undated Ms 73. Portions of this letter are published in *HP 147, 155; OHC 241*. See also *ST 11/21/1892*.

+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 Children:

I was feeling disappointed in not receiving any letters from you in the last mail. Then I took Willie's mail and found one from Edson to him. I read it and was thankful for this much.⁷*LtMs, Lt 27, 1892, par. 1*

Willie left Melbourne last Wednesday for Adelaide. Bro. Curtis was urgent that he should come, as he must consult with him upon some very important matters and his closing up in Adelaide. I received a line from Willie stating that Adelaide was a clear case of "love at first sight." While there he will try and find a convenient location for Sister Tay and May and me for two months of the severest winter weather. I very much dread to move, for I continue to suffer much pain in both hips and in my knees and shoulders. I require every convenience. I cannot get a chair that rests me. It must be upholstered, and the shape just right, or else I get very tired, and have to change, change.⁷*LtMs, Lt 27, 1892, par. 2*

I am well suited with the house in which we live; but the fire places are so constructed that there is not enough heat thrown out to sufficiently warm any room to make it a safe place in which to take treatment. I have managed to take treatment, but I have taken some colds in so doing. I hope that stove will come to us from Healdsburg, then we shall burn far less wood, and heat the rooms comfortably. I have a room thirteen feet by ten; have a fire all day in [the] fireplace, and when I retire the cotton sheets are so cold I have

shaken with chilliness. [I] have had to have bottles of hot water to my feet and to my stomach. In the day time, I keep comfortably warm with our wood fire. We buy wood by the hundred weight. *7LtMs, Lt 27, 1892, par. 3*

I do not want to move anywhere unless necessary. Our brethren were going to move us to Adelaide before Willie returned from New Zealand because they became so much concerned for me. They almost made me feel I must go, but they felt very bad over the idea of our going. But it occurred to me that I must not get anxious and worn with planning for moving and at the same time expect to be benefited healthwise. The Lord had opened the way for us to locate here, and however much I may suffer, I must be patient and wait the word of the Lord. I said to my friends, No, I cannot move. I must wait the unfolding of God's plans. He will make known where He would have us be. The church at Melbourne feel very badly at the thought of our leaving this place. *7LtMs, Lt 27, 1892, par. 4*

I <know [that] unless we are constantly looking to God for instruction> we are in danger of getting impatient, as did Saul when Samuel did not come just when he was expected, and he got into a fret about it and decided he would move independently of Samuel, and he rushed into the performance of a work God had not given him to do. <Was he not king? Was he [not] equal to any office?> I have need to wait on the Lord and watch what He wants of me. It will not amount to anything to make duties for ourselves, and be full of our own schemes and contrivances. I find I have lessons to learn. <And I know you have most important lessons to learn, to bring your wants within you means and study economy.> *7LtMs, Lt 27, 1892, par. 5*

The direction given to Moses was, "See that thou make all things according to the pattern showed to thee in the mount." [*Hebrews 8:5.*] Although Moses was full of zeal to do God's work, and he could have the most skilful, talented men to carry out any suggestions he should make, he must not make a single thing, a bell, a pomegranate, a tassel or a fringe or a curtain, or any vessel, except according to the pattern showed to Him as God's ideal. *7LtMs, Lt 27, 1892, par. 6*

And Moses waited, and God called him into the mount and opened to him His own mind. In everything God's ideas stood clear and distinct before him, and the Lord covered him with His own glory that he could live through and see the things to be made as they were in the mind of God. Forty days the communications were given to him, and when he descended to the foot of the mount, he was ready to give the exact pattern that was shown to him in the mount. *7LtMs, Lt 27, 1892, par. 7*

I have contemplated these matters much during my protracted sickness, and I have been deeply impressed that where many have erred was in not being careful in following God's ideas—but their own. Christ Himself declared, "The Son of man can do nothing of himself, but what he seeth the Father do." [*John 5:19.*] So utterly was He emptied of Himself that He made no schemes and plans. He lived, accepting God's plans for Him, and the Father unfolded day by day His plans. If Jesus was so wholly dependent and declared, "Whatsoever I see the Father do, that I do," how much more should human agents depend upon God for constant instruction, so that their lives might be the simple working out of God's plans. *7LtMs, Lt 27, 1892, par. 8*

O, that failing, erring mortals would be content to seek wisdom from God and be entirely submissive in working out His thoughts and exemplifying His ideas. If ever mortals needed to send to heaven an earnest cry, "Lord, show me thy way; teach me how to keep the way of the Lord," it is now. Only those will have a fitness for the mansions above who give to God full and implicit obedience. God knows that we would not appreciate His rarest gifts if we were not perfectly submissive to obey Him, <and always keep His glory in view.>. And in keeping the way of the Lord there is great reward. Tempted we shall be by the adversary of souls to deviate from God's way and <follow our own imperfect judgment> and to feel no special interest to search the Scriptures to find out if we are walking in the sparks of our own kindling or seeking the light which God has given us. *7LtMs, Lt 27, 1892, par. 9*

Children, my heart-longings are that you may both be vessels unto honor, prepared for the Master's use. O, that the work of the grace of God may so go forward in your hearts that you may see the

matchless charms there are in Jesus.*7LtMs, Lt 27, 1892, par. 10*

<Do not spoil your influence for Christ's, I plead.> Whatever your temperament may be, [whatever your] <hereditary and cultivated tendencies may be,> there is a character to be formed after the divine pattern. We have no excuse for retaining our own mold and superscription of nature, for Christ has died that we may have His mold and His superscription. We cannot retain our own self and be filled with the fullness of God. We must be emptied of self. If heaven is gained by us at last, it will be only through the renunciation of self, and in receiving the mind, the spirit, and will of Christ Jesus. <Our own way must be overcome.> Pride [and] self-sufficiency must be crucified, and the vacuum supplied with the Spirit and power of God.*7LtMs, Lt 27, 1892, par. 11*

<Are we willing to pay the price for eternal life?> Are we ready to sit down and count the cost, whether heaven is worth such a sacrifice as to die to self and [let] our will be bent <and fashioned> into perfect conformity with the will of God? Until this shall be, the transforming grace of God will not be experienced by us.*7LtMs, Lt 27, 1892, par. 12*

Just as soon as we present our emptied nature to the <Lord Jesus and His> cause, He will supply the vacuum by His Holy Spirit. We can then believe He will give us of His fullness. He does not want us to perish. We do not want more of God <any> more urgently than He wants all that there is of us to be consecrated to His service. Children, I long that you shall both abide in Jesus Christ and be receiving His blessing and diffusing it to others. Life is short, but eternity is endless.*7LtMs, Lt 27, 1892, par. 13*

<Children,> our life here is a short period at best, and what and whom are we living and working for? And what will be the outcome of it all?*7LtMs, Lt 27, 1892, par. 14*

The religion of Jesus Christ we need daily. Everything we do or say comes under the notice of God. We are a spectacle unto the world, to angels and to men. Whatever we are at heart will be revealed in character and will have an influence on those with whom we associate. Our words, our actions, are a savor of life unto life or of death unto death. And in the judgment we shall be brought face to

face with those whom we might have helped in right, safe paths by choice words, by counsel, if we had connection with God daily, and a living, abiding interest in the saving of their souls.*7LtMs, Lt 27, 1892, par. 15*

If the Lord has blessed us with a perception of truth, and has given us the light of His Word, we are to let that light be seen in being doers of the Word; let its bright rays extend to others to cheer and bless all that are in the house. If we do not trim our lamps with the grace of Christ abundantly provided for us, <the> light burns dim, and if neglected, dies out. You, my son, are brought in connection with many people, and you can represent the character of Christ only as you copy the Pattern. If from the treasure of the heart you bring forth good things, then your light shineth to those who are in darkness. If you indulge in <a hasty spirit and give utterance to passionate words,> slang phrases, and foolish talk, you bring forth from the treasure of the heart evil things. These evil things do more mischief than you have any idea of; seeds are sown to produce their harvest; one thing is certain, you spoil your influence as a Christian. You do not exalt the character of Christ in your <own mind, neither do you do this in your> words and actions. The Lord Jesus calls upon you to place yourself in the channel of light and show the results and thoroughness of your faith in Christ as your personal Saviour. Christianity is not to be put on <as a garment> and <put> off at will, but you are constantly to be clothed with Christ's righteousness as a garment.*7LtMs, Lt 27, 1892, par. 16*

Edson, do not rob God of the service He requires of you. Halfhearted service is of no value. Have you not tried your own way again and again? In following your independent judgment, have you not virtually said, "Lord, I want not thy way, for it does not please me. I want my own way, and if I cannot do as I please, I will not serve the Lord at all?" <You do not suppose you do this, but your actions speak louder than your words. Shall there be a thorough change?>*7LtMs, Lt 27, 1892, par. 17*

Have you not let go of Christ to follow your plans? Did Jesus Christ, the Majesty of heaven, have His way? Behold Him in travail of soul in Gethsemane, praying to His Father. What forces these blood drops of agony from His holy brow? O, the sins of the whole world

are upon Him <because the human agents wanted to [do] as Satan proposed for them to do, and Jesus suffered for their sins.> It was separation from the Father's love that forced from His pale and quivering lips the cry, "Father, if it be possible, let this cup pass from me." [*Matthew 26:39.*] Three times was the prayer offered, but followed by: "Nevertheless, not my will, but thine, be done." [*Luke 22:42.*] This must be our attitude: "Not my will, but thine, O God, be done." This is true conversion. *7LtMs, Lt 27, 1892, par. 18*

The church of Christ is to represent His character. Its members, if their names are written in the Lamb's book of life, will be united by a vital connection with Christ, as the branches are united to the living vine. "For their sakes I sanctify myself, that they also may be sanctified." [*John 17:19.*] He devoted himself entirely to the work of saving souls. He left the glories of heaven and clothed His divinity with humanity and subjected Himself to sorrow and shame and reproach, abuse, denial, and crucifixion. Though He had all the strength <of> passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling. "I sanctify myself, that they also may be sanctified." *7LtMs, Lt 27, 1892, par. 19*

Never did He <waste> words or feelings or actions. He devoted the whole of Himself to God in an infinite sacrifice to redeem the world. What a wholeness in His life, His character! The plan of salvation, that expresses the love, the benevolence of Jesus Christ toward man was devised prior to the commencement of time. *7LtMs, Lt 27, 1892, par. 20*

"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.*] This eternal purpose embodied, before the universe, glory of divine love in the salvation of man. Charged with His <exalted> mission, Jesus came into the world as the visible representative of the invisible God. He said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." "Henceforth ye know the Father, and hath seen him." [*John 14:9, 7.*] "I and my Father are one." [*John 10:30.*] *7LtMs, Lt 27,*

1892, par. 21

I cannot express to you the height, the depth and breadth of the Saviour's words. But as little knowledge and wisdom as I have, to me they are clothed with a mysterious power that can only be spiritually discerned. In my long hours of sleeplessness, I go over and over these words, and they seem to mean so much that my mind persists in trying to grasp them <until I can indeed bring them into my life experience. Will you, [my] brother, my sister, do this? Will you make straight paths for your feet lest the lame be turned out of the way?>7*LtMs, Lt 27, 1892, par. 22*

In order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in His great love for the world. Nothing was allowed for a moment to divert His attention from the object before Him. Every thought and purpose of His life was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth my Father love me, because I lay down my life for the sheep" [*Verses 17, 15*]; that is, "My Father hath so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am fulfilling His will and vindicating His law of justice; you receive in Me its full penalty."7*LtMs, Lt 27, 1892, par. 23*

This is a love which passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, He engaged to come into the world to represent it. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man in coming into our world could express the love of God to man. It is impossible for us to conceive of the riches of His grace, abundantly provided for all who should believe on Jesus Christ. Having thus Himself represented the love of the Father, He has enjoined upon every soul that believes to represent Jesus Christ to the world, and thus multiply the character of God in their own lives and character.7*LtMs, Lt 27, 1892, par. 24*

"As thou hast sent me into the world, (making me thy messenger) I

have sent them into the world,” to be witnesses for me. [*John 17:18.*] God calls upon each of His followers to do that which He hath done efficaciously for the Father—to represent His goodness, His mercy, and His love to the world—making them partakers of His divine nature, that they <all> through believing in Christ as their personal Saviour should not perish, but have everlasting life. Thus these human agencies may so co-operate with the divine that others shall be saved through their instrumentality. All that are truly converted are commissioned of God to be lightbearers to the world. *7LtMs, Lt 27, 1892, par. 25*

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” [*Ephesians 3:17-19.*] It is the privilege and duty of every child of God to obtain day by day a living experience in the religion of Jesus Christ, through a connection with Christ, and [to] go forth in His Spirit, with His mind, as human agents co-operating with the divine, bearing to the world the message of the love of God to man: that Christ is our Advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our Pattern. <Study the self-denying, self-sacrificing life of your Pattern. Bring your wants within your means.> *7LtMs, Lt 27, 1892, par. 26*

All the heavenly intelligences are looking with intense interest to see what the human agencies will do at this time. They are as ministering spirits sent forth to minister unto them who shall be heirs of salvation. Jesus has died that the world might believe in Him and not perish, but have everlasting life. Jesus now says to the sincere, believing ones, “You have given yourselves to Me, and I have given you to the world as My representatives. Ye are to be no more children, tossed to and fro and carried about with every wind of doctrine. You are My witnesses, dedicated to Me, that ye should go forth in a high sense to represent the gracious character of God.” *7LtMs, Lt 27, 1892, par. 27*

All hardness of heart will be melted under the softening, subduing influence of the matchless love of Christ. He calls upon every man and woman to bear about in body the dying of the Lord Jesus. We are under obligation to task to the uttermost our capability. Our talent is to be brought into highest service to diffuse the light and grace we have received. There will not be exhibited a disposition to tear down, but [rather] the mind and spirit which dwelt in Christ Jesus, to restore, to build up. Jesus was to the world a fountain of healing mercy for the saving of the world, that the justice and love of God should be presented to the world by precept and example. The nature of man, renewed by grace, will be full of tenderness, sympathy, and love. Thus the character of God will be unfolded to the world as it is, and Satan will not be able to fasten the minds of all humanity in his snare, charging God with his own attributes, misinterpreting His character. *7LtMs, Lt 27, 1892, par. 28*

When one who claims to be a Christian is unforgiving, harsh and critical, accusing and denunciatory, he is doing the very same work that Satan is doing; he is denying Christ <under> the pretense of representing His grace. God calls for the highest capabilities and talents to be purified, refined, softened by the grace of Christ, that the whole being may convey to the world the character of God. Jesus Himself could not express in words to the understanding of man the love of the Father; He could only say, "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.*] But He did express the love of God in His actions. Never can we equal the goodness and the love of Jesus, but He calls upon every man and woman and youth and child to behold Him, and by beholding His perfection of character, to become changed into His image. Call every talent into exercise to copy the Pattern. As Christ died to save man, He calls upon us to live as seeing Him who is invisible, that we may save souls. In all our business calling, we should let Christ preside, let His spirit and His mercy and His love be prominent. *7LtMs, Lt 27, 1892, par. 29*

Edson, I would not mark out your way before you, but I would say, Seek the Lord most earnestly, and He will show you His way. Do not delay. Eternal life at the right hand of God is worth a lifelong, persevering, untiring effort. Look to the cross of Calvary. <Behold

the Lamb of God, the divine Son of God suffering the most ignominious death to save you. He taketh away the sin of the world.>7*LtMs, Lt 27, 1892, par. 30*

Edson, break away from the enemy. Make a decided effort; be no longer halfhearted. It is life or death with you, and when you surrender all, then Jesus will open for you ways that you may serve Him with every power of your being. The Lord would have you gather up the rays of light and be [a] witness for Christ. Speak often one to another upon faith, upon the revealings of the Lord to His people. Speak often one to another <words of faith, of thanksgiving to God.> The Lord calleth thee; respond to His call7*LtMs, Lt 27, 1892, par. 31*

How have I written this? I have an adjustable table, with my writings on it. I have a large, hair cloth chair which I try to make as easy as possible by putting in it a pillow, then a cushion on top of the pillow. May has prepared a large stool, two feet long and made soft with pillows. She draws this up, and I extend my limbs on it. I have a light paper board that I put in my lap and write on it. I cannot raise my arms to write. My shoulders and arms suffer much pain. I sit in this position one or two hours, then May comes in and changes me—puts me on to the bed, bolsters me up, in a half-reclining position, then places the lap robe over me [and] air pillow under my limbs. I have been sitting in this position two hours, quite comfortably, but now I must change again. To sit with my limbs down naturally is most painful to me, especially when I attempt to rise; it is some moments before I can stand on my feet and walk without support. After a few moments I begin to make a trial to walk, and succeed after a fashion.7*LtMs, Lt 27, 1892, par. 32*

I am suffering considerable pain all the time, but the nights are hardest; they are so long. The first day of winter has commenced. It is the first day of June, and the nights are long and tedious. But I shorten them by prayer. I am not discouraged; I am cheerful. I felt at first that I could not bear this inactivity. I think I fretted in spirit over it, but I have come into a better frame of mind. The Lord, who numbereth the hairs of our head, knoweth all things; and He will restore me to health in His own good time. I will seek the Lord most earnestly daily. I know He gives me of His grace day by day, and

He will not forsake me, praise His holy name!⁷*LtMs, Lt 27, 1892, par. 33*

I fear I am making my letter too long, but today my mind seemed to be impressed by the Spirit of God to address you. My last letter may have seemed to you unnecessary. I cannot tell how you may receive my words, but I feel deeply that the time has come for you to make decided efforts, in and through the grace of Christ, to reach a higher standard. The church may individually be all that they profess to be; if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and every one who copies the Pattern, will estimate the value of his own soul as Christ's purchased possession. He will see that the Lord requires <all the> members of His church, as living human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and entrusted capability which might have been employed for blessing humanity, <is> to rob the world of the promised influence of the Holy Spirit which might have accompanied with its presence the living witness for God. <A> message from heaven is sent to the world by chosen ones to proclaim the power of grace and salvation in <a> consecrated life; if <one> is not sanctified, this power is lost.⁷*LtMs, Lt 27, 1892, par. 34*

There is a necessity for examining on what ground you are founding your hopes for eternity. I leave these lines with you and plead with God day and night that the life of Edson—that was given to us in answer to prayer when he was eighteen months old, and that was again spared in answer to prayer when you were four years old in Rochester, New York—may be a noble life. May you be sanctified and holy that you may be molded as a vessel unto honor. Shall this be the case, Edson? God grant that it may.⁷*LtMs, Lt 27, 1892, par. 35*

Lt 27a, 1892

Waggoner, E. J.

George's Terrace, Melbourne, Australia

December 27, 1892

Portions of this letter are published in *3SM 26; Ev 580-581*.

Elder E. J. Waggoner
London N., England

Dear Brother,

By this day's mail I forward to you a copy of an article relating to organization which I have just sent to the General Conference. The letters from Elder Holser which I have heard read have troubled me not a little. As we near the final crisis, instead of feeling that there is less need of order and harmony and action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans. *7LtMs, Lt 27a, 1892, par. 1*

I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history. In our churches, men and women of capability and experience should be organized into a working force to devise plans for the benefit of the youth. In these things the denominational churches are getting the start of us. Well defined plans should be set in operation by judicious persons to raise up an army of useful workers. It is not enough to show how much needs to be done, and urge the youth to work. They must be taught how to work in the very best way. The youth must be trained, disciplined, drilled in the best methods of putting to use their capabilities and powers in winning souls to Christ. It is because everything in this line has been left to haphazard, spasmodic effort, that so little has been effected. *7LtMs, Lt 27a, 1892, par. 2*

Youthful talent, well organized, well instructed, is greatly needed in our churches to do actual service. There are many youth of excellent ability, full of activity, who must be doing something with

their overflowing energies, and unless directed in the right channels, they will be employed in that which will hurt their own spirituality, dwarf and cripple their Christian experience, and as the sure result, will be an injury to others with whom they associate. Now the Lord would have us do far more than has been done that the active, restive energies of the children and youth may be employed in good work. Thus not only will the youth be led to use their entrusted talents in the cause of God, but their example and influence will be constantly working for the benefit and uplifting of other youth.*7LtMs, Lt 27a, 1892, par. 3*

With proper, well organized effort, a large army of soldiers for Christ might be raised up from the youth among us, to do a work which the adults could not do. The Lord can communicate with these children and youth as He did with Samuel. Now, as anciently, older persons sometimes become so set in their own course of action that although God may send His messages to them, as He did to Eli, they do not hear with a firm will to obey His voice. The youth are more impressible. The Lord can instruct them and mold their minds as He did Samuel's. I am much impressed by the Spirit of the Lord in the matter I have presented before you, and I hope to see a determined effort made in regard to it.*7LtMs, Lt 27a, 1892, par. 4*

The lessons taught to children and youth make an impression upon their minds which influences their characters in a far greater degree than older persons imagine. In my childhood a minister who came to my father's house at Portland [Poland?], Maine, read the *chapter in Acts* in regard to the deliverance of Peter, when an angel of God took the prey from the enemy who had determined to destroy him. The chapter was read slowly and solemnly, and it made an impression on my young mind that has kept the narrative vividly before me to this day.*7LtMs, Lt 27a, 1892, par. 5*

Now, from the light given me of God, I know that as a people we have not improved our opportunities for educating and training the youth. We should teach them how to read and understand the Scriptures. Wherever there is a Biblical institute for ministers and people, we should, in connection with it, organize a class for the youth. Their names should be registered; all should feel the importance of the scheme of educating the youth to understand the

Scriptures. Let the work be taken hold of in the very simplicity of the truth itself. Lead the minds of the youth from truth to truth, up higher and higher, showing them how Scripture interprets Scripture, one passage being the key to other passages. Thus the Scripture itself will be the educating power, holding the thoughts in captivity to Christ.*7LtMs, Lt 27a, 1892, par. 6*

My breakfast has just been brought to my room, so I will have a recess for refreshment. This morning Sister Starr brought me your letter to her husband. I told her to lay it on the table. It takes some time for me to eat now, as I have a troublesome tooth, and I will read the letter while taking food to refresh the body.*7LtMs, Lt 27a, 1892, par. 7*

I am much pleased with the ideas your letter suggests. Your plan of Bible study is the one that will meet with success. This very thing I wrote out while in Basel, Switzerland. I will find the matter if I can.*7LtMs, Lt 27a, 1892, par. 8*

In the days of Christ the scribes and Pharisees had so many of their own ideas and suggestions to present, so many elaborate expositions to make, that the words which God had spoken to patriarchs and prophets were almost completely buried beneath a mass of rubbish. After these teachers had attempted to explain the Scriptures, the people knew far less of their meaning than before. Christ said, "Ye teach for doctrines the commandments of men." [*Matthew 15:9.*] The Jewish leaders despised the common people; they did not expect them to understand the Word of God, and did not try to explain the Scriptures so that they could understand.*7LtMs, Lt 27a, 1892, par. 9*

But Jesus, the great Teacher, preached the gospel to the common people. When He gave His lessons explaining the Scriptures, He did not speak in a hesitating, undecided manner, but with power and authority that impressed and convinced the hearers. The officers who came from the Jewish authority to take Christ returned without Him. The rulers asked, "Why have ye not brought him?" The answer came, "Never man spake like this man." [*John 7:45, 46.*] This did not please those religious teachers, for it was extolling Christ before them. They had heard similar words again and again,

and they were stirred to envy and greater hatred of Christ.*7LtMs, Lt 27a, 1892, par. 10*

Now, I have been shown that in our Bible study far less heed should be given to the words and assurances of men, and far more to the voice of the Lord God from the living oracles. Let Scripture explain Scripture. The reason why the minds of the people are in such darkness is that they do not discern what is purely from man and what are the words of God. This is why the words of God have so little place in their minds. Now, as in Christ's day, the common people are told that they cannot understand the Scriptures for themselves, that learned expositors must interpret their hidden meaning. This is virtually putting the words and ideas of men in the place of God's Word.*7LtMs, Lt 27a, 1892, par. 11*

The living, vital truths communicated from Him are to be, not darkness, [but] all light. The Bible was written by inspiration of God, that the common people might understand its precious utterances. The mist and fog of human ideas have, to a great extent, made of none effect the Word of the great I AM. This was the special work of the powers of darkness. I must now leave this subject. But if I can find the matter written in Switzerland, I will write further in regard to it.*7LtMs, Lt 27a, 1892, par. 12*

In your letter you mentioned the report that I was on my way to America. I have not had one serious thought of leaving this field until I should know that I accomplished the work which I came [to do]. My friends have written, "Come back, come back on the first boat that leaves for America. You should not stay and suffer as you do in that climate." Now, I have not a murmuring thought toward God or my brethren in regard to my being here in Australia. I believe it was the will of the Lord that I should come to this country, and I am fully confident that my ten-months' illness was a part of the great plan of God. I am perfectly reconciled to all my sufferings during this trying time. I have had the richest blessings of God in the midst of the most severe sufferings. I have learned the most precious lessons from the Great Teacher. I have been instructed [and] comforted. "My grace is sufficient for you," is truth in my experience. [*2 Corinthians 12:9.*]*7LtMs, Lt 27a, 1892, par. 13*

My love to Jesus and my heavenly Father has increased in depth and breadth. When hope has for a moment seemed dim, when pain seemed almost beyond endurance, I have prayed as did Jacob, "I will not let thee go, except thou bless me" [*Genesis 32:26*], and after an earnest struggle, what light has come into my heart! What blessings! I could say as never before, "I know that my Redeemer liveth to make intercession for me before the Father." I have found a refuge in Christ. He has seemed to be as a wall of fire about me. Sometimes there was a soft, subdued light all about me. I seemed to understand as never before these words of the Psalmist: "The Lord of Hosts is with us; the God of Jacob is our refuge." [*Psalm 46:7*]. "For this God is our God forever and ever: he will be our guide even unto death." [*Psalm 48:14*]. "My soul, wait thou upon God; for my expectation is from him." *7LtMs, Lt 27a, 1892, par. 14*

"He only is my Rock and my defence; I shall not be moved. In God is my salvation and my glory: the Rock of my strength, and my refuge is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." [*Psalm 62:5-8*]. "Because thy lovingkindness is better than life, my lips shall praise thee. Thus shall I bless thee while I live, I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings shall I rejoice. My soul followeth hard after thee; thy right hand upholdeth me." [*Psalm 63:3-8*]. *7LtMs, Lt 27a, 1892, par. 15*

My reason has been preserved, my memory was never better than during my illness. Since coming to this country, I have written twenty-hundred pages of letter paper like this. I have had precious light to communicate, and, the Lord be praised, I am improving in health. I can now dress and undress myself. Within a week I have been enabled to ascend the stairs by the help of the balusters. One week ago I was borne in an arm chair up the stairs to the meeting hall in the Echo office; that is the last time I have been carried upstairs. O, praise the Lord for His goodness. *7LtMs, Lt 27a, 1892, par. 16*

Lt 28, 1892

Wessels, P. W. B.

North Fitzroy, Victoria, Australia

July 1892

Portions of this letter are published in *TSA 36-39; TMK 283*.

Mr. P. W. B. Wessels
Somerset House, Roeland Street
Cape Town, South Africa

Dear Brother,

I sent you an unfinished letter a few weeks since and will send you this letter to finish.⁷*LtMs, Lt 28, 1892, par. 1*

In our experience we have often found that Providence was preparing the way for enlarging the work when the difficulties we were obliged to encounter in planting the standard of truth were neither small nor few. Satan seemed to contest every inch of the way of progress, and trials and obstacles had to be met and overcome and reproach endured before success crowned our efforts. How many times the workers were heard to say, "If I had only known how much this undertaking would have cost me, I would never have entered upon it." But if our Saviour was the Leader of the undertaking, He saw the whole length of the dark and discouraging path that would have to be travelled in order to seek and to save that which is lost. Did Jesus hesitate in this work?⁷*LtMs, Lt 28, 1892, par. 2*

Was the life of the Prince of life and glory without trial? No. He was a man of sorrows and acquainted with grief. Not a pang that rent His lowly heart, not an insult that was heaped upon His head, not a privation that He was called to endure, but was all open before Him before He laid aside His royal crown, His royal robe, and stepped down from the throne to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes and He knew what fearful anguish would come upon Him. He knew it all, and yet

He said, "Lo I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." *Psalm 40:7, 8.* Then since the Saviour had to pass through all this experience, shall we expect that Satan will let us alone, undisturbed, to do the grand work of planting the standard of truth in new fields?⁷*LtMs, Lt 28, 1892, par. 3*

Christ said to the caviling Jews, "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.*] The very fact that Jesus spoke the truth, and that with certainty, is the reason why the Jews did not believe Him. He said, "Because I tell you the truth, ye believe me not." [*Verse 45.*]⁷*LtMs, Lt 28, 1892, par. 4*

It was the truth that offended these self-righteous men. The truth exposed the fallacy of error, and it was unwelcome. They would rather close their eyes to truth than humble themselves to say that they had been in error. They did not love the truth, because it condemned their teaching and practices. They did not love it even if it was truth. Their own ungodly course made them cavilers against a ministry of truth. They treated the truth as heresy and idle tales, and they deceived themselves and deceived others. Christ said to the Pharisees, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." *John 3:19.*⁷*LtMs, Lt 28, 1892, par. 5*

We shall find exactly such blindness on every side; but we are never to become discouraged, or to fail in setting forth the truth. Never are we to become impatient, because Christ bore with us in all our perversity, and He will teach us how to labor to present the truth as it is in Jesus. Go forth in the power and spirit of Christ.⁷*LtMs, Lt 28, 1892, par. 6*

With this power is combined the tenderest compassion for those who are in darkness. But for the love felt and expressed in every look, in the tones of His voice, He would not have attracted the large congregations that He did. The words spoken went to the hearts of all, except the hearts of those who persistently resisted His words. Christ came to help men just where they needed help most. He said, "Come unto me, all ye that labor and are heavy

laden, and I will give you rest.” *Matthew 11:28.*7*LtMs, Lt 28, 1892, par. 7*

Through all my sickness the last eight months, I have had during my sleepless hours, the most precious contemplations of the love of God to man, expressed in the wonderful sacrifice made to save him from ruin. I loved to repeat the name of Jesus, how full of sweetness, light, and love it is! Looking upon the cross, at the humiliations and sufferings endured in bearing our sins, that His righteousness might be imputed to us, softens the heart and fills the soul with His love. He seems so strong, so compassionate that we exclaim “Thy gentleness hath made me great.” [*Psalm 18:35.*]7*LtMs, Lt 28, 1892, par. 8*

When pain has seemed to be almost unbearable, I have looked to Jesus and prayed most earnestly, and He has been beside me, and the darkness has passed away, and all has seemed light. The very air seemed like precious fragrance. How glorious seemed the truth! How uplifting! I could rest in the love of Jesus. Pain was still my portion, but the promise, “My grace is sufficient for thee,” (*2 Corinthians 12:9*), was enough to give me comfort. The sharpest pains seemed to be converted into peace and rest. For hours in the night season, I have had sweet communion with God. My mind seemed to be illuminated. I had no disposition to murmur or complain.7*LtMs, Lt 28, 1892, par. 9*

Jesus was the spring of my hope and my joy and courage. Heaven has seemed to be very near, and Christ the great physician, my restorer, the remedy of all sickness. In Him all fulness dwells. Jesus is music to my ears, and although drinking the cup of suffering, the water of life was presented to me to quench my thirst. Christ is our righteousness, our sanctification, our redemption. Through these months of suffering I have had such precious views of the goodness of Jesus that I want them never to become dim.7*LtMs, Lt 28, 1892, par. 10*

I believe now that my sickness in this strange country is a part of God’s plan. I have been able to sleep but very little, yet my memory is good, my head clear. My arms and hands I feared would become helpless; but although painful, I can use my right hand, and every

mail I have sent to America between one and two hundred pages of letter paper written by my own hand. Last mail bore away from me one hundred and seventy-five pages. I can sit up only a short time in one position. I can write best as I am now, half sitting and half reclining, bolstered up with pillows.*7LtMs, Lt 28, 1892, par. 11*

My heart is full of happiness, and of love, and gratitude to God.*7LtMs, Lt 28, 1892, par. 12*

Let these words ring like musical bells in our ears and heart, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16*. How urgently my soul pleads for the heavenly endowment. Of myself I can do nothing. The power and the glory is all of God. "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." *John 5:19*. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works." *John 14:10.7LtMs, Lt 28, 1892, par. 13*

I see the work of God is so sacred that I dare not touch it without the presence of Jesus by my side. All might, all power and all glory belong to Him who loved us and gave Himself for us.*7LtMs, Lt 28, 1892, par. 14*

We are certainly nearing the close of this earth's history, and God hath commended His love toward us in giving us the truth that has filled our hearts with such joy that we may exercise love toward others. Look to the man of Calvary giving His life for the sins of the world. Why?—that in beholding such love for man, all who believe shall not perish. We shall manifest the same love for our fellow-men. Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial [and] self-sacrifice in order to seek and to save that which was lost. Ye are laborers together with God. Self must die and our life be hid with Christ in God. Love for souls for whom Christ died means crucifixion of self.*7LtMs, Lt 28, 1892, par. 15*

Love for souls cannot exist without first having supreme love to God. Then all our desires, all our will, is on the Lord's side of the

question. Pride and desire for display cannot live in the heart where there is love for perishing souls. We want to be diligent students to learn in the school of Christ. Those who do not deny self and lift the cross and follow Jesus cannot be His disciples.⁷*LtMs, Lt 28, 1892, par. 16*

Jesus said of His disciples, “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 17:26.*] That love wherewith the infinite God loved His Son is to be conveyed to fallen man who believes in Jesus Christ. He transfuses this love through those who believe. As our life-blood, so is the circulating vitality of that love diffused through every part of our nature, that it may dwell in us as it does in Him. Wonderful statement! That it is possible for God to love us as He loves Christ. He loves the believing soul because he is a part of Christ, a partaker of the divine nature.⁷*LtMs, Lt 28, 1892, par. 17*

Then how grievous to the Spirit of God is anything like alienation, discord, and strife. The heart that is filled with the love of Christ will be exercised in love toward all for whom Christ has died. There will be the same self-denial practiced by the wealthy man who believes in Jesus, as by men who have little of this world’s goods, because he acts from unselfish principles. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” [*2 Corinthians 8:9.*]⁷*LtMs, Lt 28, 1892, par. 18*

The Lord Jesus has given man an example in His own life. For the selfish heart of sin, He gives the new heart of love. He changes the heart, and produces an entire revolution in the soul. He brings light out of darkness, love out of enmity, and holiness out of impurity, that those who believe in Christ may represent Christ’s life and character to the world. Says the apostle, “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*]⁷*LtMs, Lt 28, 1892, par. 19*

Lt 29, 1892

Wessels, Brother and Sister

NP

August 1, 1892

Portions of this letter are published in *TSA 39-40*.

Dear Brother and Sister Wessels,

I would be glad to see you this morning, and converse with you about many things; but this is not possible. Pen and ink will have to answer. I feel an interest for the mission in Africa, and every mission field in the world. How much we now need Jesus as our counsellor, and how grateful should we be that the Lord has blessed and exalted us, so that we may have communion with Himself. *7LtMs, Lt 29, 1892, par. 1*

O how much we need the quickening influence of the Holy Spirit, for we are living in a time of peril. The love of God shed abroad in our hearts by the Holy Spirit which is given unto us, will lead to right actions. Partaking of the divine nature, we shall work as Christ worked. I am assured that we have everything for which to be thankful. It is our privilege to enjoy the richness of the promises that may be made fully ours. The Lord is ready to do large things for all those who believe. Jesus longs to quicken our hearts with healthful spiritual life. Jesus dwelling in the soul, purifying and ennobling all our faculties, guiding us into all truth, makes us a bright and shining light unto the world. Then let not this light burn dim. Moment by moment we need to live, "looking unto Jesus, who is the author and finisher of our faith." [*Hebrews 12:2.*]*7LtMs, Lt 29, 1892, par. 2*

In this country we see a great work to be done and our greatest need is devoted workers and means now to push on the work. I would be pleased to set the real necessities of the case before you; but as I cannot do it intelligently at this time, I will give a brief statement of the matter. This country seems to be a little world of itself. Melbourne is a large city, and comparatively nothing has been done as yet to enlighten its inhabitants. Very few earnest sisters are

giving Bible readings in North Fitzroy; but the end is near, and how is this large city to be warned? Wickedness, violence, robbery, and murder abound, as in all large cities. But the Lord has many souls in this great city of Melbourne that need the light of truth.*7LtMs, Lt 29, 1892, par. 3*

Our school for instruction in the Bible will soon open in a humble way. There are many youth who desire to come, but they have not the means. By the help of God I am going to create a fund to assist those who are desirous of attending school, that they may fit themselves to be laborers in the Master's work.*7LtMs, Lt 29, 1892, par. 4*

Besides this we must have a place for worship. It is not at all appropriate to meet for the worship of God in the halls used for every purpose, for the worshippers lose their sense of the sacredness of the service because of the appearance of surroundings.*7LtMs, Lt 29, 1892, par. 5*

My brother, I learn that in the providence of God you have been favored with your Lord's talent, and I ask you if you cannot help us at this time to make a beginning. After you have prayed over the matter, and sought counsel of the Lord, will you do what you feel the Lord will have you [do] in this matter?*7LtMs, Lt 29, 1892, par. 6*

The work must be aggressive, and many moves must be made that have not yet been made. What we now need most is a suitable, plain house of worship, so that we can advertise meetings and invite outsiders to attend. Such a place of worship would give character to the work. At quite an expense, laborers have been sent to this field. The printing office has been established here, and we cannot now call upon the conference, for the calls have been so many that the treasury is about empty. But now, as Christ's ambassador, I appeal to you as His steward of means in Africa, if possible, to help us at this time. In this field, at present, there are those who can devise and plan and pray and work. We do not wish to set sail for America until we shall see the cause of God uplifted, ennobled and dignified in this important field. I long to see the work advance, but we must have facilities in order to make the work successful.*7LtMs, Lt 29, 1892, par. 7*

We are all seeking God with much earnest prayer. This is the Lord's work, and He must have help for us somewhere. While praying in the night season, it came to me to ask our brethren in Africa to give aid to this missionary field. I believe the Lord will lead and guide you. Instead of the plans being very broad and extensive in this field, they are very narrow and bound about for want of means.*7LtMs, Lt 29, 1892, par. 8*

We do not feel that it would be in accordance with the mind of the Spirit of God to lay plans for building an expensive structure, even if we had plenty of means to invest, for the reason that new fields are constantly opening, and we should take every precaution that not a dollar shall be laid out for the sake of display, or for the indulgence of pride. Every dollar of means will be needed to start the work in new mission fields and plant the banner of truth where they are in darkness.*7LtMs, Lt 29, 1892, par. 9*

In Lincoln a great deal of means has been invested unnecessarily. These expensive college buildings were put up when many were begging for just a little help, that they might have facilities to do the work to bring souls a knowledge of the truth. The enemy will tempt those who have means to gratify pride and ambition in the erection of fine buildings. But the very means employed for the gratification of ambition ought to be employed in assisting others to make a beginning.*7LtMs, Lt 29, 1892, par. 10*

The influence of a commodious, neat, attractive building, constructed without any extravagance, would be in harmony with the life and mission of Jesus, in harmony with the sacred, solemn, truth we profess to believe—that the end of all things is at hand. Our power is not to be found in grand buildings calling for a large outlay of means. Our strength will be found in the devotion and piety of the believers, for if they represent Jesus, they will be a bright, shining light unto the world. Everything we do makes its impression on the world as favorable or unfavorable to Christ and the truth. If we would see Jesus, all worldliness and human pride must lie in the dust.*7LtMs, Lt 29, 1892, par. 11*

The enemy will come to you as he came to Christ with his temptation. He will bid you to look out sharply for your own interest,

and not be carried away with any whimsical notions of being liberal with your means. He will bid you to do his way and that he will make your name great; but as you look unto Jesus, the author and finisher of your faith, you will become strong in His strength and will resist the temptations of the enemy.⁷*LtMs, Lt 29, 1892, par. 12*

I will now have to close this letter. I wish to be remembered to your brothers and relatives whom I have met. May the blessing of the Lord rest upon you in large measure. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." [*Psalm 128:1, 2.*]⁷*LtMs, Lt 29, 1892, par. 13*

In much love.⁷*LtMs, Lt 29, 1892, par. 14*

Lt 29a, 1892

White, W. C.

Adelaide, Australia

November 20, 1892

Portions of this letter are published in *8MR 454-455*.

Dear Son Willie,

The weather has been changeable. It was almost oppressively warm nearly all the past week. Friday I felt exhausted. Friday afternoon, about six o'clock, Elder Daniells came, and we were glad to see him; but it was a notice to us that our stay here is limited. That evening we had a very heavy thunder storm, comparing well with thunder storms in America. Sabbath was some cooler, but I was not feeling strong, and so remained at home, while Elder Daniells attended meeting. I had a work to do on Sunday which I knew would require all the strength I could command. The Sabbath meeting was reported a good one. *7LtMs, Lt 29a, 1892, par. 1*

On Sunday I visited Brother and Sister Holland. I did not think it best for Elder Daniells to go with me, although I should have been glad to share the labor with him. I went to Brother Holland's at two p.m., and labored for Sister Holland till past five o'clock. She wept as I read things I had written to help her mind in regard to the Sabbath and points connected with it. She is helped. I prayed with them. She has promised to attend meeting, again, with the church. Elder Curtis's course in reference to them was very censurable, all because he thought Brother Holland did not speak to him respectfully. I have been shown that these two—Brother and Sister Holland—will, if consecrated, make superior workers in the church. *7LtMs, Lt 29a, 1892, par. 2*

They were both apparently fully consecrated, ready to do all the good they could, both with their means and by active effort. But Elder Curtis knew not how to deal with them, and he has wounded and bruised and driven away Sister Holland. Brother Holland was for eight years an active worker in the Presbyterian church, taking

charge of the Sunday school, until he embraced the truth. Then he took charge of the Sabbath school, and in the absence of a preacher conducted the meetings. Through Elder Curtis's mismanagement he was relieved of every office, yet he would not give up the truth or forsake the church. About the time we came, he was in a position of sore temptation; but he is strengthened and established by the things that he has heard. His wife is a woman of great firmness, of decided opinions, and independent judgment. She has much push, and if consecrated, would be an aggressive worker. I have no doubt now that she will come along if she is rightly treated, and the Lord will be glorified if this sheep that has been driven away is restored to the fold. I shall see them once more in their home before I leave. I have perfect liberty in speaking plain things to them in love.*7LtMs, Lt 29a, 1892, par. 3*

I pray the Lord every day to work in Melbourne. We can do nothing without faith and hope, courage and perseverance. It will be tenfold harder now to place a right mold upon the work than it would have been to start right at the beginning. Oh, that we might see the salvation of God! Of ourselves we can do nothing. Through Christ strengthening us we can do all things. What a terrible thing it is for ministers to undertake to work in the cause of God when their own hearts need a thorough cleansing and refining and ennobling. Well, I believe that the Lord will work in His own way and we must pray in faith, and watch unto prayer. There must not be one symptom of wavering, one shadow of doubt. If the work depended on us, well might we be anxious and troubled, but it does not depend on us.*7LtMs, Lt 29a, 1892, par. 4*

We must put our entire confidence in the Lord God of Israel. He is to be our fear and our dread, but also our hope, our courage, our confidence. We must have faith in the head, faith in the heart, and faith in the life. The faith that justifies is to run like a thread of gold through all we say and all we do. It is a practical, working faith; it works by love, and purifies the soul. We are to believe in Christ with heart and mind and soul, and we are to bring this faith into exercise in everything we undertake. Through education, discipline, and training, every current of the soul is to be brought to run in the channel of helpful, active service, to benefit and bless others. This is consecrated service. Our religion is of no value unless it is active,

self-denying, and earnest in endeavor. We want faith that is alive, that gives assurance by perfect obedience. It is in the doing of His will that we shall know of the doctrine, whether it be of God.⁷*LtMs, Lt 29a, 1892, par. 5*

Our only hope for the church in Melbourne is to work earnestly, to impress upon them that they must carry into active exercise everything that they do believe in God's Word. Those who believe a little have one talent; let them trade on that. And how shall they trade? Work to help someone else, never uttering one word of doubt, and the Lord will increase that one talent of faith that is exercised. "Without faith it is impossible to please God." [*Hebrews 11:6.*] There must be not only self-denial but self-sacrifice, a lifting of the cross and following Jesus. Those who are partakers with Christ in His sufferings will also be partakers with Him in His glory. There is need of entering into covenant with God through Christ. There must be a surrendering of self to the authority of Christ.⁷*LtMs, Lt 29a, 1892, par. 6*

When the church in Melbourne shall consider carefully and prayerfully that Jesus lived not to please Himself, and then go farther and consider that they must have the mind of Christ, walk as He walked, work as He worked, we shall see a great reformation in the church. The Lord has presented before me that the love of self-indulgence is strong with the largest part of the Melbourne church. All that Jesus requires is, "Follow me." And His promise is, "Ye shall not walk in darkness." [*John 8:12.*] Righteousness and truth are scarce in our churches.⁷*LtMs, Lt 29a, 1892, par. 7*

There needs to be a complete waking up, represented in the message to the Laodicean church. "Behold, I (your Redeemer, who gave My life for you) 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.*] Now there are many who have ears, but will not hear the voice of Jesus inviting us to accept His presence. It is faith in, and love for, a personal Saviour that is so much needed. It is one thing to profess to believe, and another thing to practice the faith, so that we represent Christ in our spirit, in our words, in all our character. Christ is to be our chief Cornerstone.⁷*LtMs, Lt 29a, 1892, par. 8*

Love to God, love to souls for whom Christ died, has circulated very feebly through the veins of our Christianity in the Melbourne church. Under the leadership of Christ, all this dead faith will change to a living, working, active faith. We are to exemplify the life of Christ by earnest, self-denying efforts, with voice and pen and money, to save souls that are ready to perish. The Lord wants consecrated men, who feel the value of the souls for whom Christ has died; and when they give themselves, they give their means also. All is God's. "Of thine own, O Lord, we freely give thee." [*1 Chronicles 29:14.*] Willie, be of good courage, and know that Jesus lives, and will work mightily for His people if they will only believe.⁷*LtMs, Lt 29a, 1892, par. 9*

Mother.

Lt 30, 1892

Haskell, S.N.

Extract from *Lt 30a, 1892*.

Lt 30a, 1892

Haskell, S. N.

Preston, Melbourne, Australia

September 6, 1892

Formerly Undated Ms 119. Portions of this letter are published in *4Bio 46; HP 48; Mar 197; UL 262; 7BC 964-965; 3SM 326-327; LDE 147.*

Dear Brother in Christ,

I am very happy to report that I am much improved in health. I sleep much better than I did, and can walk better, although when I visit the school building or speak in the hall at the Echo Office, I have to be carried up the stairs. I believe that the Lord has heard the many prayers of His people, and is answering them. I am grateful to Him for all His mercies and blessings.*7LtMs, Lt 30a, 1892, par. 1*

In this country we see much to be done. I am anxious to think that it is safe for me to enter upon active labor. Elder Daniells is now in Adelaide. He is much worn, and it is a question whether he should undertake to labor for the church there alone. As the Lord seems to be greatly favoring me with blessings both physical and spiritual, W. C. White and I have decided to go to Adelaide. Emily Campbell and May Walling will accompany us. We are to break up housekeeping, thus saving the rent. Marian and Fannie will board at the school.*7LtMs, Lt 30a, 1892, par. 2*

As soon as we finish our work at Adelaide, we shall, if the Lord gives me strength, go to Sydney to spend a few weeks there, returning in time to attend the conference to be held in Melbourne. In the school building there will then be vacant rooms that we can occupy during the convocation, thus helping to pay the rent. We are proposing now; if our plans are not the best, the Lord may dispose otherwise. We await His orders. We have no selfish plans, no will of our own, to carry out.*7LtMs, Lt 30a, 1892, par. 3*

Happy are the people and blessed, who have the Lord for their

God. Oh, what precious, precious treasures have opened before me of the Lord's love for every soul who believes on Jesus—with a surface faith? No, with full assurance of faith. God beholds in all His children the image of His only begotten Son. He looks upon them with a love greater than any language can express. He enfolds them in the arms of His love. The Lord rejoices over His people.*7LtMs, Lt 30a, 1892, par. 4*

Satan is at work from beneath to stir up the hellish powers of his confederacy of evil against the just. He imbues human agencies with his own attributes. Efforts will be put forth by evil angels, united with evil men to harass, persecute, and destroy, but the Lord God of Israel will not forsake those who trust in Him. Amid the strengthening of infidelity and apostasy, amid pretended illumination, which is the blindest presumption and delusion, there will be a light shining upon God's people from the sanctuary above. The truth of God will triumph. The commandments of God will be trampled underfoot as they were trampled upon by Satan in heaven.*7LtMs, Lt 30a, 1892, par. 5*

Unless God pours His converting power and grace upon the soul, there will be no attempt to oppose Satan, but men will be under his control, his willing captive. The enmity against Satan is put [in man] by God Himself. God will call His people to occupy a distinct, decided position. The righteous fervor with which Christ denounced every abomination in our world, His unsullied purity which made manifest the corruption of those who deceived the people by an appearance of sanctity, excited bitter hostility against Him. The same attitude on the part of His people will call forth similar treatment.*7LtMs, Lt 30a, 1892, par. 6*

Every individual in our world will be arrayed under one of two banners—the chosen and loyal under the blood-stained banner of Prince Immanuel, and all others under Satan's standard. All who are on Satan's side will unite with him in honoring the spurious sabbath, thus paying homage to the man of sin who exalted himself above all that is called God, and thought to change times and laws. They trample upon the laws of Jehovah and frame a law to compel all to worship the false sabbath, the idol they have exalted. But the day of deliverance to God's people is not far distant.*7LtMs, Lt 30a,*

1892, par. 7

I wish that all could appreciate the wonderful working of God in behalf of man. For fallen angels there has been no atonement; but for fallen man a full and ample offering has been made, to save to the uttermost all who shall come unto God by Him.⁷*LtMs, Lt 30a, 1892, par. 8*

He will not turn away one repentant seeker. “For verily he took not on him the nature of angels: but he took on him the seed of Abraham” (that humanity might reach humanity, and divinity lay hold on divinity). “Wherefore it behooved him in all things to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.” [*Hebrews 2:16-18.*]⁷*LtMs, Lt 30a, 1892, par. 9*

There is to be no compromise with the powers of darkness. Individually we must take our stand. If we are not at enmity with the prince of darkness, the serpent, his folds encircle us and all our powers; his sting is in our hearts. All who range themselves under the blood-stained banner of the Prince of Life will henceforth count Satan as a foe, and will on God’s strength oppose him as a deadly enemy. They will take the helmet of salvation and the sword of the Spirit, which is the Word of God. And what will they do in order to hold vantage ground? “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.” [*Ephesians 6:18.*] “Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.” [*Matthew 26:41.*]⁷*LtMs, Lt 30a, 1892, par. 10*

May all now cast away every idol out of the heart. We cannot serve God and mammon; but oh, so many submit to the dominion of evil and think they are doing God service. The grace of God never dims the spiritual eyesight when it becomes an abiding principle in our hearts.⁷*LtMs, Lt 30a, 1892, par. 11*

We should be quick to discern danger. We should see the hateful character of sin and should expel it from the soul. The doers of the

Word know that in Jesus there is strength, which becomes their own by faith. They are clothed with righteousness that God will accept, for it is the righteousness of Christ. Clad in this armor of God, the panoply of heaven, they successfully resist the serpent's wiles. Not one soul has a moment to lose. It is at the peril of the soul to cherish lust, which warreth against the Spirit. The concerns of eternity are of sufficient importance to take the precedence [over] every other enterprise. What must I do to be saved? should be the great and solemn question with us now. We have no time to catch up the little items of difference in ideas and opinions and dwell upon them and magnify them. Let all seek their own soul's salvation; and when all are one in Christ, there will be no differences among those who love God and keep His commandments.*7LtMs, Lt 30a, 1892, par. 12*

When we are in this position of oneness with Christ, Satan's enmity will be aroused. He who stands in defense of the truth will draw upon himself the dislike, the criticism, the decided opposition of relatives and professed friends; he will become a subject of ridicule. All opposition and persecution, whether in its mildest or most terrible forms, is only the development of a principle that originated with the first great rebel in heaven. This work will continue as long as Satan exists. As we near the close of time, the opposing element will work in the same lines in which it has worked in times past. Every soul will be tested. Under persecution it will be made manifest just what banner every individual has chosen to stand under.*7LtMs, Lt 30a, 1892, par. 13*

While sin remains, the offense of the cross will never cease. Satan has a thousand masked batteries which will be opened upon the loyal, commandment-keeping people of God to compel them to violate conscience. The followers of Christ must expect to encounter sneers. They will be reviled; their words and their faith will be misrepresented. Coldness and contempt may be harder to endure than martyrdom. With some persons it would require more courage to encounter a laugh than to be thrust through with a sword.*7LtMs, Lt 30a, 1892, par. 14*

But we must stand steadfastly for the truth, not returning railing for railing, but contrariwise, blessing. Parents will turn harshly against

their children who accept unpopular truth. Those who conscientiously serve God will be accused of rebellion. Property that was willed to children or other relatives who believe the present truth will be given into other hands. Guardians will rob orphans and widows of their just dues. Those who depart from evil will make themselves a prey, through laws enacted to compel the conscience. Men will take to themselves property to which they have no right. The words of the apostle will be verified in the near future: "All that will live godly in Christ Jesus will suffer persecution." [2 *Timothy 3:12.*] *7LtMs, Lt 30a, 1892, par. 15*

In view of these things I implore my brethren and sisters in the faith to be very careful not to join the evil workers to hurt and weaken your brethren and sisters and make their labors of none effect. Pay special heed to the prayer of Christ in the *17th chapter of John*. A converting power of God must be upon human hearts. Christ must abide with the human agents if they are to live in harmony with the prayer. All heaven is at work to answer the prayer of Christ, and the heavenly intelligences are waiting the cooperation of the human agents with the divine. Let us humble our hearts before God. Let us seek that oneness which Christ prayed might exist between His followers as between the Father and the Son. *7LtMs, Lt 30a, 1892, par. 16*

"Neither pray I for these alone, but for all them also which shall believe on me through their word, that they all may be one ... even as we are one." [*Verses 20-22.*] O, wonderful, amazing request. It is almost too great for our faith, that this is the purpose and will of God through Jesus Christ whom He hath sent. The richest blessings of heaven are proffered us in the privilege of becoming one with Christ, as He is one with the Father, and in Christ believers are to be a unit, not separate atoms falling apart. *7LtMs, Lt 30a, 1892, par. 17*

"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." [*Verses 22, 23.*] There is not, cannot be, perfection of character in those who are at variance, who stand ready to catch up anything which will give a chance to show that they are really not one, but divided, criticising and drawing away

from one another.*7LtMs, Lt 30a, 1892, par. 18*

“Made perfect in one.” Love will break every barrier down. It is this love for Christ, an unselfish, Christlike love for one another, that Christ prayed might exist not only with His early disciples, but with “All who believe on me through their word.” [*Verse 20.*]*7LtMs, Lt 30a, 1892, par. 19*

“That the world may know that thou hast sent me and hast loved them as thou hast loved me.” [*Verse 23.*] What words are these! Can we take hold of them by faith? Is it possible that the Lord can love poor, perverse, fallen men, and accept him through the imputed righteousness of Christ? Oh, what a treasure of hope we have in these words for our faith to grasp. Let us as Christians make it our individual work to draw nigh to God, and then we shall draw nigh to one another. Let us show before heaven that we respect and believe every word of the prayer of Christ, and that we will carry out its principles. Let us, as never before, cause rejoicing among the heavenly host by answering that prayer, in our thoughts, our words, and our actions.*7LtMs, Lt 30a, 1892, par. 20*

As a people we have shown a disregard of these words of Christ. Let us now redeem the time. There is a stern necessity of repentance. We consider what occasion we have given to the world to doubt the truth of Christianity as those who have had great light. We are today more guilty before God than any other people. We have put into the mouth of unbelievers speeches against us, and have dishonored God. These speeches in reference to the want of union and harmony among us were in some cases the truth.*7LtMs, Lt 30a, 1892, par. 21*

I ask the brethren and sisters in our churches individually to study to answer the prayer of Christ. Seek most earnestly that the spirit of that prayer may come into your hearts, that it may be practiced in your daily lives, at home, in the family, and in the church. O, what change would then take place. All these unhappy dissensions would then come to an end. Love to Jesus and love to one another would then prevail.*7LtMs, Lt 30a, 1892, par. 22*

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men

know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*] “Ye are my friends if ye do whatsoever I command you.” [*John 15:14.*] “These things I command you that ye love one another.” [*Verse 17.*] These are plain words. There is no need of misunderstanding them. *7LtMs, Lt 30a, 1892, par. 23*

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.*] Standing in front of each dwelling, He proclaims to the unwilling hearers, “Thou sayest I am rich and increased in goods and have need of nothing.” The result of this spiritual pride is ignorance of their great need. “And knowest not that thou art wretched and miserable and blind and naked.” [*Verse 17.*] Then He calls upon all who cooperate with Him to come near and present before these needy ones the precious goods of heaven. “I counsel thee to buy of me gold tried in the fire (which is love and faith) that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love I rebuke and chasten. Be zealous therefore and repent.” [*Verses 18, 19.*]*7LtMs, Lt 30a, 1892, par. 24*

These warnings and invitations should no longer be regarded with cold indifference. The wares of heaven are offered to our churches. Every individual needs to have a decided interest in the invitation of Christ. Brethren and sisters, are your thoughts after this order? “These sharp decided words do not mean me; I am in a fairly good condition spiritually, though I may not have all the fervor and zeal that some have. I believe the truth. Those to whom this message belongs may take it; I think some need it.” You who think and reason thus, be assured that you are the very ones to whom this message belongs. While the costly wares of heaven are open before you, draw nigh and buy that which you have lost—the gold of love and faith, and the white raiment which is the righteousness of Christ. *7LtMs, Lt 30a, 1892, par. 25*

Clothed with your own self-righteousness you feel whole; walking in the sparks of your own kindling, you do not discern your defects of character. You need the garments woven in the loom of heaven, that your nakedness may not disgrace you in the day of God. You

are living in guilty self-deception, because you keep yourselves away from the light and rich treasures of God's grace. You imagine yourselves rich when you are bankrupt. Your whole life has been a lie. *7LtMs, Lt 30a, 1892, par. 26*

Open your doors, says the heavenly merchantman. The summons has been almost in vain. Every crevice of the heart has remained sealed. The self-satisfied Laodiceans have shut Jesus out. Worldliness, pride, and lukewarmness have so long bound the souls in chains of unbelief that now when the Saviour's voice is heard, through His messengers, rebellion and stubbornness of soul are added to deepen the guilt. Clad in their worthless garments of self-righteousness, they feel insulted when told that they are naked. The Saviour's voice is heard, Behold, through my delegated messengers I stand at the door and knock. Will you let Him in? Will you open the heart to the softening, subduing influence of the grace of Christ? Can you keep your heart closed against His love and the riches of His grace? Shall Satan himself triumph in your terrible deception that you have need of nothing? Jesus declares that your position is disgusting to Him; while you are professedly Christians, your life does not shine in good works. *7LtMs, Lt 30a, 1892, par. 27*

Were you unbelievers in name as well as in practice, your position would not be so dangerous as it is now. "Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." [*Verse 16.*] You seek to serve God and your own selfish interests. Christ can accept no such polluted sacrifice. *7LtMs, Lt 30a, 1892, par. 28*

Jesus knocks; will you open the door unto Him? Shall He be compelled to write upon the lintel of the doorway, in the place of His blood that cleanseth from all sin, the sentence that leaves you to the power of the destroying angels? "He is joined to his idols." Guardian angels, "let him alone." [*Hosea 4:17.*] "How often I would have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not." [*Matthew 23:37.*] To all who will open the door, Jesus comes in and takes possession. Will you not say, "Come in, thou blessed of the Lord; come in; wherefore standest thou without?" [*Genesis 24:31.*] Will you accept the gold—the riches of His love, His grace, His salvation, the robe

of Christ's righteousness? Of such He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne." [Revelation 3:21.]7LtMs, Lt 30a, 1892, par. 29

When the apostle Paul stood in doubt of the Galatians, such was his great anxiety and burden of soul on their account that he said, "My little children, for whom I travail in birth again until Christ be formed in you." [Galatians 4:19.] Once he had felt intense desire of soul on their account, that they should receive the knowledge of Christ. Now he sees them, some in error, some halting, some in lasciviousness; and he says, "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel." "O foolish Galatians, who hath bewitched you, that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you?" [Galatians 1:6; 3:1.]7LtMs, Lt 30a, 1892, par. 30

Jesus lives; He has risen, He has risen, He is alive forevermore. Do not feel that you carry the load. It is true you wear the yoke, but whom are you yoked up with? No less a personage than your Redeemer. Satan will cast his hellish shadow athwart your pathway; you cannot expect anything else; but he cast the same dark shadow athwart the pathway of Christ. Now all you have to do, is to look beyond the shadow to the brightness of Christ. The Light of Life is your Advocate.7LtMs, Lt 30a, 1892, par. 31

Look unto Jesus; He loves you, and He is speaking to you: "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Think of Jesus; tell of His love; tell of His power. Do not look at the discouragements; think of how precious is Jesus.7LtMs, Lt 30a, 1892, par. 32

Your memory will be renewed by the Holy Spirit. Can you forget what Jesus has done for you at this time, and on that occasion, when everything looked so discouraging? You were taken away from yourself, your deepest, sweetest thoughts were upon your precious Saviour, His care, His assurance, His love. How your desires went out to Him!7LtMs, Lt 30a, 1892, par. 33

All your hopes rested upon Him; all your expectations were

associated with Him. Well, He loves you still. He has the balm that can heal every wound, and you can repose in Him without a single drawback. Let not the future with its hard problems, its unsatisfying prospects, make your heart faint, your knees tremble, your hands hang down. "Let him take hold of my strength," says the Mighty One, "That he may make peace with us, and he shall make peace with us." [*Isaiah 27:5.*] *7LtMs, Lt 30a, 1892, par. 34*

The Lord Jesus Christ, the world's Redeemer, came to earth with a message of mercy and love, but how few received Him. He was the Majesty of heaven, the King of Glory. Let us not be discouraged by neglect, difficulties, and trials. *7LtMs, Lt 30a, 1892, par. 35*

The Comforter will be to you all that you desire. You will be weighted with the Spirit of God, and the importance of the message, and the work. I know that the Lord is willing to reveal to you wondrous things out of His law. O, let all take knowledge of you, that you have been with Jesus, that you have indeed been in the secret chamber of the Most High. Let us keep the eye single to the glory of God. The truth of God, and sanctifying the affections, has taught the receiver that there is something stronger, deeper and more constraining than the love of a tender mother for her son. It is the love of the Saviour to the souls of the saved, and their love to Him. *7LtMs, Lt 30a, 1892, par. 36*

Give my love to your wife. I do not forget her. May the Lord bless this daughter of Abraham. *7LtMs, Lt 30a, 1892, par. 37*

Lt 31, 1892

Waggoner, Brother

North Fitzroy, Victoria, Australia

May 1892

This letter is published in entirety in *3MR 10-19*.

Dear Bro. Waggoner,

I understand that you are to labor in England. This country has been presented to me several times as a field that required men who will not fail nor be discouraged, men who will co-operate with the heavenly intelligences. But I saw that one great hindrance to the advancement of the work has been, and will be, that those placed in positions of trust feel that of themselves they could manage the work, that they have ability and they want to sway everything their way. Among the workers there is much of self that lives, and refuses to die. Now this self wants the supremacy, but if it is allowed to rule, the work will be marred, losses will occur, and there will be a revealing of self in management, and mistakes will be made.⁷*LtMs, Lt 31, 1892, par. 1*

Not all who take hold of the work will all be of the same temperament. They will not be men of the same education or training, and they will just as surely work at cross purposes as they are different in character, unless they are daily converted men.⁷*LtMs, Lt 31, 1892, par. 2*

Every day Satan has his plans to carry out certain lines that will hedge up the way of those who are witnesses for Jesus Christ. Now, unless the living, human agents for Jesus are humble, meek, and lowly of heart because they have learned of Jesus, they will just as surely fall under temptation as they live, for Satan is watching and artful and subtle; and the workers, if not prayerful, will be taken unawares. He steals upon them as a thief in the night and makes them captives. Then he works upon the minds of individuals to pervert their individual ideas and frame their plans; and if brethren see danger and speak of it, they feel that a personal injury is done

them, that some one is trying to weaken their influence. One draws one way and another in an opposite direction. *7LtMs, Lt 31, 1892, par. 3*

The work has been bound about, false moves have been made, and Satan has been pleased. If self had not been so carefully, tenderly cherished, lest it should not find room enough to preserve its native dignity, the Lord could have used these differently constituted characters to do a good work and much larger, for in their diversity of talent, yet unity in Christ, was the power of their usefulness. If, like the diverse branches of the vine, they were centered in the vine stock, all would bear the rich clusters of precious fruit. There would be perfect harmony in their diversity, for they are partakers of the nourishment and fatness of the vine. *7LtMs, Lt 31, 1892, par. 4*

The Lord is displeased with the want of harmony that has existed among the workers. He cannot impart His Holy Spirit, for they are bent on having their own way, and the Lord presents to them His way. Great discouragement will come in from Satan and his confederacy of evil, but “all ye are brethren” [*Matthew 23:8*], and it is an offence to God when you allow your individual, unsanctified traits of character to be active agencies to discourage one another. *7LtMs, Lt 31, 1892, par. 5*

Now, the Lord would have all closely united together in the bands of love, each seeking to help the other into courage and hopefulness and perseverance in the work. There has been a spirit of childish emulation and strife. But, we are to be “no more children, tossed to and fro.” [*Ephesians 4:14*.] We are in an earnest battle. The foes are many and strong and determined to defeat. And if the workers do not have special help from the heavenly agencies, they will not be victorious. *7LtMs, Lt 31, 1892, par. 6*

You are individually to put your strong wills on the side of God’s will. You are God’s servants; you are to have the eye single, looking unto Jesus for His orders, for Christ is your Captain. Your cherished, pet ways may be very dear to you, but valueless in the sight of God, for they are constantly getting in the way of His plans and interfering with His designs. Let every worker be clothed with

humility, and be sure that he worships God in spirit and in truth and does not bow down to his own idol, self. *7LtMs, Lt 31, 1892, par. 7*

Brethren in the English field, I tell you in the fear of God, you have lessons to learn in the school of Christ that are not at all flattering to the opinions which you cherish of yourselves. God calls upon you as His representatives to be a united whole, co-operating with the heavenly intelligences, and among yourselves to be of one mind, sanctified through the truth, pure and without guile. *7LtMs, Lt 31, 1892, par. 8*

As there are divisions everywhere in society, the Lord Jesus would have the unity of His workers appear in marked contrast to the divisions. In unity there is strength; in division there is weakness. In seeking to answer the prayer of Christ, that His disciples may be one, you are making manifest to the world the power and principles of truth and thus increasing their influence in the world. "Ye are the light of the world." [*Matthew 5:14.*] Listen to the prayer of Christ that all His disciples may be one, "That the world may believe that thou hast sent me." [*John 17:21.*] Diverse in mind, in ideas, one subject is to bind heart to heart—the conversion of souls to the truth, which draws all to the cross. All should be working to the utmost of their ability to win souls to Christ. *7LtMs, Lt 31, 1892, par. 9*

You are not to criticize one another, but love as brethren. You are not to feel hurt because every plan is carefully considered from end to end. But much more progress might have been made if there had not been undue caution, which let opportunities slip by unimproved, putting off a work, which needed to be done then and there, for some future time, because you feared you were not quite ready. You must be minute men, all the time watching to make an aggressive movement, and not let the enemy preoccupy the field before you are ready to act. This slowness to advance is not in the order of God, for Satan presses in himself and hedges up the way, or he will make it very hard when you decide to act. *7LtMs, Lt 31, 1892, par. 10*

There is need of zeal in the church, and wisdom to manage that zeal. You have made altogether too tame work of saving souls. If you [would] see a work done in London and the surrounding cities,

you must have a united, irresistible force; press the battle to the gate, and plant the standard firmly, as if you meant that the truth should triumph. The timidity, the cautious movements, have been faithless; there has been little expectation of results.*7LtMs, Lt 31, 1892, par. 11*

Will the workers now submerge self in Jesus? Let not self appear but lift up Jesus. With the fire of God's love burning upon the altar of your hearts, melt down the barriers and make every advance move that is possible. But bear in mind that you are only God's agents; all your works, all your means, are of little account unless you are imbued with the Spirit of Christ.*7LtMs, Lt 31, 1892, par. 12*

The Holy Spirit must mold and fashion the workers. I wish I could make all understand this matter. The union of the workers must be complete, and there must be a real earnestness and an inspiration from God to teach them how to win souls to Christ. Thank God that some advancement has been made, but if the workers had been united in love and in faith, there would have been a marked progress that does not now appear.*7LtMs, Lt 31, 1892, par. 13*

The fact that things move slowly in England is no reason why the great missionary work shall move slowly to meet men's habits and customs for fear of surprising the people. They need to be much more surprised than they have hitherto been. The Lord's business requires haste; souls are perishing without a knowledge of the truth.*7LtMs, Lt 31, 1892, par. 14*

But those who are engaged in the work cannot have success if they move in their own spirit. Their lips must be touched with a live coal from off the altar. They must be imbued with the Holy Spirit. They have no right to go forth and take hold of the work unless they first meet with Christ in the closet. Whatever the character of the duties may be, none must bring their own spirit into the work. God would have the workers in England derive their efficiency from Him; then every worker may feel that his hand is upon a lever that will move the world.*7LtMs, Lt 31, 1892, par. 15*

Moses descending from the holy mount, his face glorified by communion with God, the high priest reappearing from within the holy of holies, Isaiah fresh from beholding the Lord high and lifted

up, the train of His glory filling the temple, never came to the people with truth greater or more precious than that which, as messengers of God, we have to bear to the people, the doctrine of the cross, the imputed righteousness of Christ. This comes to the people not in word only, but in the power of God to every one that believeth. *7LtMs, Lt 31, 1892, par. 16*

Man becomes a co-laborer with Christ, bringing souls back to God, by representing in actions the character of God, which has been misrepresented, falsified, by Satan. We aim too low. We are hesitating, doubtful; in self-esteem we can do nothing. Caution is needed; but while some of the workers are guarded, and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be lost; opportunities will pass, and the opening providence of God will not be discerned. *7LtMs, Lt 31, 1892, par. 17*

When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away. When the truth is preached, there should be wise, understanding workers, men and women who commune with God, who derive wisdom from the source of all power, to make personal efforts for those who are under conviction. Here is the trouble with people in England; they move so slowly that the decision essential for them to make must be urged home without unnecessary delay. *7LtMs, Lt 31, 1892, par. 18*

Let every speaker and every one who believes the truth show by their actions that they are not children, tossed to and fro, but men and women who thoroughly believe that they have saving truth. Frequently when a congregation is at the very point when the heart is prepared for the Sabbath question, it is delayed through fear of the consequences. This has been done, and the result has not been good. God has made us depositaries of sacred truth; we have a message, a saving message, which we are commanded to give to the world, and which is pregnant with eternal results. To us as a people has been committed light that must illuminate the world. *7LtMs, Lt 31, 1892, par. 19*

The work has moved slowly in England; unbelief has exerted its

power to retard the work in various ways. Satan is doing his utmost to barricade the way, and not all who are engaged in the work have a decided wholeness for God, so that He can use them as chosen vessels. It is a serious matter when there is not a thorough consecration of heart, mind, and the whole being to God so that the strong human will is submerged in the will of God. Self has had much to do with the work. If self had been hid in Christ, the workers would have submitted their individual plans to God [and] would have moved in His way.*7LtMs, Lt 31, 1892, par. 20*

O, if those who believe the truth in England had the spirit of Christ, feeling the peril of souls, what a work would be done wholly in His name! There would be much earnest prayer ascending to God, not merely in public service, not only from the secret chamber, but there would be unceasing prayer combined with determined action.*7LtMs, Lt 31, 1892, par. 21*

I ask our brethren in England who are brought together in church capacity, What are you doing for your neighbors? What are you doing for your friends and relations? You need to be in earnest communion with God. Every one should exercise self-denial to save something to invest in the work of saving souls. Oh, if all could see the shortness of time and the vigilant working of the relentless foe to secure all souls possible to himself, how earnestly and wholeheartedly would each one labor. They would feel an intensity of desire to win souls to Christ.*7LtMs, Lt 31, 1892, par. 22*

I restrain the deep feelings of my soul, knowing that you have difficulties to meet, prejudices and customs to overcome; but I plead for the souls for whom Christ has died. You are not to labor as though by your human efforts alone you must carry forward the work. Go forward, knowing that as you press forward by faith, the obstacles will be removed. Brethren in England, you have not asked enough; you have moved too slowly. Work as in the fear of God, praying and working and constantly depending upon God.*7LtMs, Lt 31, 1892, par. 23*

All heaven is astir; every believer should be deeply interested to cooperate with God. He does not leave any of you to fight alone; He sends His angels to compose the army. But unless you, my

brethren, are constantly looking away from self to your Captain for His orders, in place of following your own defective judgment, you will be disappointed.*7LtMs, Lt 31, 1892, par. 24*

Draw nigh to God, and He will draw nigh to you. His presence, His power, is just what every believer needs; and the chief workers need by faith and decided action to inspire confidence and faith in every soul who believes.*7LtMs, Lt 31, 1892, par. 25*

I hope that none will become discouraged because I speak plainly. There is need of a great deal more faith, and all the entrusted talents must be called into action with an earnestness, a zeal, corresponding to the greatness of the truth to be presented to the people. Let self die; then every one will be imbued with the Spirit of Christ, to work, not in his own mind or will, but in perfect unity with Christ Jesus. May the Lord come very near to you, that you may be a bright and shining light to those in darkness.*7LtMs, Lt 31, 1892, par. 26*

Day after day is passing into eternity, bringing us nearer the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for its sanctifying influences to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of him. We need spiritual eyesight now as never before, that we may see afar off, and that we may discern the snares and gins of the enemy and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity and how far reaching are its principles. There are many who need faith. They will have to fight the good fight of faith every day, yes, every hour.*7LtMs, Lt 31, 1892, par. 27*

“Emmanuel, God with us.” [*Matthew 1:23.*] This means everything to us. What a broad foundation does it lay for our faith. What a hope, big with immortality, does it place before the believing soul! God with us in Christ Jesus to accompany us every step of the journey to heaven. The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. “O, the depth of the riches both of the wisdom and knowledge of

God!" [*Romans 11:33.*]7LtMs, Lt 31, 1892, par. 28

I beseech our brethren in England to strive for unity; cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves.7LtMs, Lt 31, 1892, par. 29

I beseech you in the name of Jesus of Nazareth, to put away everything like spiritual pride and love of supremacy. Become as little children if, when the warfare is ended, you would become members of the royal family, children of the heavenly king. Read (*John 17*) over and over again. That prayer of our Saviour, offered to His Father in behalf of His disciples, is worthy to be oft repeated, and carried in the practical life. This will raise fallen man; for the Lord has promised that if we preserve this unity, God will love us as He loved His Son; the sinner will be saved, and God eternally glorified.7LtMs, Lt 31, 1892, par. 30

Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God. There is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God.7LtMs, Lt 31, 1892, par. 31

But my letter must close. I send this to you, Elder Waggoner, for you to make use of it as you shall deem fit.7LtMs, Lt 31, 1892, par. 32

P.S. I would be glad to see you and your wife and children, but this cannot be. I sit writing to you sitting upon pillows in a large hair cloth chair, a box covered with pillows is brought close to the chair, my limbs are extended upon it, and an air rubber pillow [is placed] under my limbs, a cardboard in my lap, and my paper before me. May the Lord bless you with much of His power and with the riches of His grace is my prayer. Love to all the dear ones.7LtMs, Lt 31, 1892, par. 33

Lt 32, 1892

Brethren of the General Conference

Melbourne, Australia

December 19, 1892

See variant *Lt 32a, 1892*. This letter is published in entirety in *GCDB 01/29/1893*. See also *TM 24-32*.

Dear Brethren of the General Conference:

I learn that it is proposed by some of our brethren to do away with the organization of some, at least, of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.⁷*LtMs, Lt 32, 1892, par. 1*

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.⁷*LtMs, Lt 32, 1892, par. 2*

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.⁷*LtMs, Lt 32, 1892, par. 3*

“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 the base things of the world, and the 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 redemption that, according as it is written, He that glorifieth, let him glory in the Lord.”
[1 Corinthians 1:26-31.]*7LtMs, Lt 32, 1892, par. 4*

Our members gradually increased. The seed sown was watered of God and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship.*7LtMs, Lt 32, 1892, par. 5*

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.*7LtMs, Lt 32, 1892, par. 6*

Yet there was a strong feeling against it among our people. The First Day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given to us by His Spirit, that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God’s people on the earth.*7LtMs, Lt 32, 1892, par. 7*

In a Testimony first published in 1859 in regard to systematic benevolence are these words:*7LtMs, Lt 32, 1892, par. 8*

“There is order in heaven, and God is pleased with the efforts of His people in trying to move with system and order in His work on earth. I saw that there should be order in the church of God, and that

system is needed in carrying forward successfully the last great message of mercy to the world.” Now found in *Testimonies for the Church 1:191.7LtMs, Lt 32, 1892, par. 9*

Again I quote from Testimony 6 [*Testimonies for the Church 1:410, 411*], on another point:*7LtMs, Lt 32, 1892, par. 10*

“As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of the present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.*7LtMs, Lt 32, 1892, par. 11*

“I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God’s cause may not slip into the enemy’s ranks.*7LtMs, Lt 32, 1892, par. 12*

“I saw that God’s people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God’s remnant people. It is Satan’s time to work. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have His people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him.”*7LtMs, Lt 32, 1892, par. 13*

The following were published from 1862 to 1868:*7LtMs, Lt 32,*

1892, par. 14

“Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future: they must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed.”*7LtMs, Lt 32, 1892, par. 15*

“The hearts of God’s servants are made sad, as they journey from church to church, by meeting the opposing influence of other ministering brethren. There are those who have stood ready to oppose every advance step that God’s people have taken. The hearts of those who have dared to venture out are saddened and distressed by the lack of union of action on the part of their fellow laborers.”*7LtMs, Lt 32, 1892, par. 16*

“We are living in a solemn time. Satan and evil angels are working with mighty power with the world on their side to help them. And professed Sabbathkeepers who profess to believe solemn, important truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. The influence of such is recorded as of those who retard the advance of reform among God’s people. There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order and expel the reckless, disorderly spirit of fanaticism from their meetings.”*7LtMs, Lt 32, 1892, par. 17*

“Ministers should love order and should discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously like a well-drilled company of soldiers. If discipline and order are necessary for successful action on the

battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend on the field of battle. In the conflict in which we are engaged, eternal interests are at stake.”*7LtMs, Lt 32, 1892, par. 18*

“Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization.”*7LtMs, Lt 32, 1892, par. 19*

“All who desire the co-operation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy courage, and prevent successful action.”*7LtMs, Lt 32, 1892, par. 20*

“Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven’s arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish this are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast

of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. It was and now is Satan's special work to lead men to feel that it is God's order to strike out for themselves and choose their own order, independent of their brethren.*7LtMs, Lt 32, 1892, par. 21*

"I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in His special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could surpass any man. The Lord did not leave His holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order He would have observed in bearing the sacred ark and to designate a special family of the tribe of the Levites to bear it.*7LtMs, Lt 32, 1892, par. 22*

"When it was for the good of the people and to the glory of God that they should pitch their tents in a certain place, God signified His will to them by causing the pillar of cloud to rest directly over the tabernacle, where it remained until He would have them journey again. In all their journeying they were required to observe perfect order. Each tribe had a standard with the sign of their father's tribe, and each was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards.*7LtMs, Lt 32, 1892, par. 23*

"The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing trumpets. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds which the people knew and understood and directed their movements accordingly.*7LtMs, Lt 32, 1892, par. 24*

"A special signal was first given by the trumpeters to call the attention of the people; then all were to be attentive and obey the certain sounds of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for

confusion in movements. The head officer of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do. *7LtMs, Lt 32, 1892, par. 25*

“If any failed to comply with the requirements given by the Lord to Moses, and by Moses to the people, they were punished with death. It would be no excuse to plead that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had the same opportunities to obtain the knowledge imparted as others of the people had, therefore their sin of not knowing, not understanding, was as great in the sight of God as if they had heard and then transgressed. *7LtMs, Lt 32, 1892, par. 26*

“The Lord designated a special family of the tribe of Levi to bear the ark; and others of the Levites were specially appointed of God to bear the tabernacle and all its furniture, and to perform the work of setting up and taking down the tabernacle. And if any man from curiosity or from lack of order got out of his place and touched any part of the sanctuary or furniture, or even came near any of the workmen, he was to be put to death. God did not leave His holy tabernacle to be borne, erected, and taken down, indiscriminately, by any tribe who might choose the office; but persons were chosen who could appreciate the sacredness of the work in which they were engaged. ... *7LtMs, Lt 32, 1892, par. 27*

“Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, ‘God is not the author of confusion, but of peace.’ [*1 Corinthians 14:33.*] He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel.”—*Testimonies for the Church 1:649-653. 7LtMs, Lt 32, 1892, par. 28*

The Lord has continued to give light from time to time in regard to the importance of maintaining order. Reproofs and warnings have

been given to those who started out to labor according to their own judgment, feeling that they were not amenable to any one and having no regard for the general interest of the cause of God. Physicians who practiced among the churches have been reprov'd for their course in establishing themselves wherever they pleased and working according to their own judgment from a selfish standpoint.*7LtMs, Lt 32, 1892, par. 29*

I have been shown that physicians who practice in our churches should come under the supervision of the church as fully as the minister. If they do not maintain strict integrity, it is the duty of the church to labor with them according to the instruction of the law of God. And the direction that Christ has given in (*Matthew 18*) concerning our duty to those who fall into error and sin reveals the fact that there is to be thorough organization in the church.*7LtMs, Lt 32, 1892, par. 30*

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended the advance movement.*7LtMs, Lt 32, 1892, par. 31*

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order.*7LtMs, Lt 32, 1892, par. 32*

Our work was not sustained by large gifts or legacies, for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation.

God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to Bible plans. The body has been “compacted by that which every joint supplieth.” [*Ephesians 4:16.*] As we have advanced, our system of organization has still proved effectual. *7LtMs, Lt 32, 1892, par. 33*

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made is needlessly burdensome. An effort should be made to simplify the work so as to avoid all needless labor and perplexity. *7LtMs, Lt 32, 1892, par. 34*

The business of our conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world’s history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be the stronger for its simplicity. *7LtMs, Lt 32, 1892, par. 35*

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. *7LtMs, Lt 32, 1892, par. 36*

At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.*7LtMs, Lt 32, 1892, par. 37*

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ our leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in darkness of error and sin.*7LtMs, Lt 32, 1892, par. 38*

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign lands. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.*7LtMs, Lt 32, 1892, par. 39*

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act

a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor. *7LtMs, Lt 32, 1892, par. 40*

We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ it is our duty to diffuse light which we know that the world has not. Let the people of God “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 on eternal life.” [1 *Timothy 6:18, 19.*]*7LtMs, Lt 32, 1892, par. 41*

Lt 32a, 1892

Brethren of the General Conference

Melbourne, Australia

December 19, 1892

Variant of *Lt 32, 1892*. Previously unpublished.

Dear Brethren of the General Conference:

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work into new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for publication of the truth through the press, and for many other objects, organization was indispensable.⁷*LtMs, Lt 32a, 1892, par. 1*

Yet there was strong feeling against it among our people. The First Day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by the Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.⁷*LtMs, Lt 32a, 1892, par. 2*

In a testimony first published in 1859 in regard to systematic benevolence are these words:⁷*LtMs, Lt 32a, 1892, par. 3*

“There is order in heaven, and God is pleased with the efforts of His people in trying to move with system and order in His work on the earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world.”—*Testimonies for the Church 1:191*.⁷*LtMs, Lt 32a, 1892, par. 4*

“Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization.*7LtMs, Lt 32a, 1892, par. 5*

“All who desire to co-operate with the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God will co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy our courage, and prevent successful action.*7LtMs, Lt 32a, 1892, par. 6*

“Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order—that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed people of God and make them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently; they will not take any man’s say so. They are amenable to no man. I was shown that it was Satan’s special work to lead men to feel that it was God’s order for them to strike out for themselves, and choose their own course, independent of their brethren. ...*7LtMs, Lt 32a, 1892, par. 7*

“Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, ‘God is not the

author of confusion, but of peace.’ [1 *Corinthians* 14:33.] He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel.”—*Testimonies for the Church* 1:649-653.7*LtMs, Lt 32a, 1892, par. 8*

Testimony No. 6: “As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take advantage.7*LtMs, Lt 32a, 1892, par. 9*

“I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God’s cause may not slip into the enemy’s ranks. I saw that God’s people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God’s remnant people. It is Satan’s time to work. A stormy future is before us; and the church should awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have His people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him.”—*Testimonies for the Church* 1:210, 211.7*LtMs, Lt 32a, 1892, par. 10*

Let none entertain the thought, however, that we can dispense with

organization. It has cost us much study and many prayers for wisdom; we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict.*7LtMs, Lt 32a, 1892, par. 11*

Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.*7LtMs, Lt 32a, 1892, par. 12*

With zeal, earnestness, and devotion the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church.*7LtMs, Lt 32a, 1892, par. 13*

They will watch carefully lest opportunity be given for diversity and division to creep in.*7LtMs, Lt 32a, 1892, par. 14*

There have of late arisen among us men who profess to be the servants of Christ, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress, and imagine what grand results are thus to be secured.*7LtMs, Lt 32a, 1892, par. 15*

These men need to be learners rather than teachers in the school of Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. They need to learn that most profitable of all lessons, humility and faith in Jesus.*7LtMs, Lt 32a, 1892, par. 16*

Some are watching their fellow laborers and anxiously endeavoring to point out their errors, when they should rather be earnest to prepare their own souls for the great conflict before them.*7LtMs, Lt*

32a, 1892, par. 17

Press together, press together. In union there is strength and victory; in discord and division there is weakness and defeat. *7LtMs, Lt 32a, 1892, par. 18*

These words have been spoken to me from heaven. As God's ambassador I speak them to you. *7LtMs, Lt 32a, 1892, par. 19*

Lt 33, 1892

Haskell, S.N.

Extract from *Lt 30a, 1892*.

Lt 34, 1892

Kellogg, Brother and Sister

Preston, Melbourne, Australia

September 16, 1892

Portions of this letter are published in *MM 300-301*; *5MR 130-131*; *7MR 46*. See also *CH 503-508*.

Dear Brother and Sister Kellogg,

I have read with deep interest your letters to me and have read them to others who I knew would have an interest in the subjects you dwelt upon. I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin sick souls. *7LtMs, Lt 34, 1892, par. 1*

This double ministration will give the laborer together with God access to homes and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in faith to the Great Physician, will inspire in them a confidence, a rest, and trust that will tend to the health of both soul and body. *7LtMs, Lt 34, 1892, par. 2*

I have been surprised at being asked by physicians if I did not think

it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved.⁷*LtMs, Lt 34, 1892, par. 3*

While Satan is constantly doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease through improper treatment of the body, it is best for those who claim to be sons and daughters of God to avail themselves while they can of the opportunities now presented to gain a knowledge of the human system and how it may be preserved in health. We are to use every faculty of mind which God has given us. The Lord will not work a miracle to preserve anyone in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By study of the human organism, we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments.⁷*LtMs, Lt 34, 1892, par. 4*

Evil habits and practises are bringing upon men disease of every kind. Let the understanding be convinced by education as to the sinfulness of abusing the powers that God has given and degrading them to serve passion and lust. Let the mind become intelligent, and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. But this can never be accomplished in mere human strength. With strenuous efforts through the grace of Christ to renounce all evil practices and associations, and to observe temperance in all things, there must be an abiding persuasion that repentance for the past, as well as forgiveness, is to be sought of God through the atoning sacrifice of Christ. These things must be brought into daily experience; there

must be strict watchfulness and unwearied entreaty that Christ will bring every thought into captivity to Himself; His renovating power must be given to the soul, that as accountable beings we may present to God our bodies a living sacrifice, holy and acceptable unto Him, which is our reasonable service.*7LtMs, Lt 34, 1892, par. 5*

Will those who claim to believe the solemn, sacred truth for this time arouse their sluggish energies and place themselves in the channel where they can gather to their souls every ray of light that shines upon their pathway? God calls upon all who claim to believe advanced truth to exert every power to the uttermost in gaining knowledge. If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body.*7LtMs, Lt 34, 1892, par. 6*

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds of the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the old world perished in the waters of the Flood. As Bible believers, we need to take our position for righteousness and truth.*7LtMs, Lt 34, 1892, par. 7*

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth.*7LtMs, Lt 34, 1892, par. 8*

The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth. There

is need of solemn impressions of the truth in every family, in every church. There is need of personal religion, of repentance, of faith and love. I plead that there be a general awakening among us as a people. In the strength that Christ imparts, we should be able to teach others also how to wrestle with those passions which the light of heaven shows them must be mortified. Let there be constant watchfulness and unwearied prayer for the assistance of the Holy Spirit, and let us avail ourselves of all the help and light that God has given. *7LtMs, Lt 34, 1892, par. 9*

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength. Let these receive an education at our sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. *7LtMs, Lt 34, 1892, par. 10*

It is important that every one who is to act as a medical missionary be skilled in ministering to the soul as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and the love of Jesus, the Great Physician, who came that "whosoever believeth in him might not perish, but have everlasting life." *John 3:16. 7LtMs, Lt 34, 1892, par. 11*

Workers are needed now. The very many who might work, but who do not seek to obtain knowledge that they may impart it, are not the ones who will receive the benediction from Him who has purchased us at so infinite cost, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [*Matthew 25:23.*] As a people we are not doing one fiftieth what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one. *7LtMs, Lt 34, 1892, par. 12*

In every large city there should be a corps of organized, well disciplined workers, not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained. I have been shown that in our labor for the enlightenment of the people in the large cities the work has not been as well organized or the methods of labor as efficient as in other churches that have not the great light we regard as so essential. Why is this? Because so many of our laborers have been those who love to preach (and many who were not thoroughly qualified to preach were set at work) and a large share of the labor has been put forth in preaching. More attention should be given to training and educating missionaries with a special reference to work in the cities. Each company of workers should be under the direction of [a] competent leader, and it should ever be kept before them that they are to be missionaries in the highest sense of the term. Such systematic labor, wisely conducted, would produce blessed results. Something has been done in this line, but too frequently the work has dwindled down, and nothing permanent has been accomplished.*7LtMs, Lt 34, 1892, par. 13*

There is need now of earnest labor. The young men who go forth in the employ of the General Conference are to understand that they are not merely to preach, but to minister, to act like men who are weighted with solemn responsibility to seek and to save that which is lost. It should not be the object of the laborer to present a large list of sermons he has preached, but what has he done in the work of saving souls, of training workers? This requires earnest labor in personal effort. It requires that the workers shall be often with God in earnest prayer, and that they seek wisdom through diligent searching of the Scriptures.*7LtMs, Lt 34, 1892, par. 14*

But where are the missionaries? Has not the truth for this time power to stir the souls of those who claim to believe it? When there is a call to labor, why should there be so many voices to say, "I pray thee, have me excused"? [*Luke 14:18, 19.*] In this country the standard of truth is to be established and exalted. There is great need of workers, and there are many ways in which they can labor. There is work for those in the higher as well as in the more humble positions. But we want none to come out to this field who have not a high sense of what it means to be a missionary. Individually all need

a heart work. *7LtMs, Lt 34, 1892, par. 15*

A good work cannot be done by a human agent alone. For the full development and efficiency of the intellectual as well as the spiritual powers, there must be a vital connection with God, a communion with the highest source of activity. Then with the soul all aglow with the zeal for the Master, we can be a blessing to others. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:14.*] Those who become partakers of the grace of Christ will guide others also to the living stream. *7LtMs, Lt 34, 1892, par. 16*

Is it not a privilege to be thus copartners with Jesus? Is it not an honor to be connected with the grand work of saving souls, acting the part assigned us by our Saviour? And none can impart a blessing to others without receiving benefit himself. "He that watereth shall be watered also himself." *Proverbs 11:25. 7LtMs, Lt 34, 1892, par. 17*

After the close of the conference at this place last December, Brethren Steed and Hare began labor at Parramatta, a beautiful town not far from Sydney. About twenty-five have accepted the truth there as the result of their labors. These are no mean citizens, but of excellent families, and possessing some means. Now they seem determined to have a house of worship, and I trust they will accomplish it, though it is a large undertaking for so small a number. *7LtMs, Lt 34, 1892, par. 18*

Some of our brethren in California [gave] a donation of forty-five dollars as a token of sympathy, expressing a desire that I would buy me a good comfortable chair. I have appropriated that gift to this church. I told those who presented the gift that I wished them to have something invested in this missionary field. True, I needed as comfortable a chair as I could possibly get, but I will wait, hoping that the Lord will restore me to health. I hope not to need easy chairs long, though I am still under the hand of affliction. I rejoice to see the truth gathering souls who will show forth the praises of Him that hath called them out of darkness into His marvelous light. *7LtMs, Lt 34, 1892, par. 19*

I feel deeply the necessity of exerting a right influence in these missionary fields, that the work accomplished may be enduring, not needing to be patched up. I see that we must walk with God, moment by moment, that we may teach others the way of life more perfectly. We ourselves must first receive counsel from Christ. The words of Isaiah are comprehensive and full of meaning: "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. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." [*Isaiah 9:6, 7.*]*7LtMs, Lt 34, 1892, par. 20*

May the Lord's spirit move upon His people in Michigan, where our large institutions are established. The words of the prophet are descriptive of their state: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." [*Isaiah 29:13, 10.*] Here is described a time of dense darkness; but in this time those who have cherished truth that has sanctified the soul are to shine.*7LtMs, Lt 34, 1892, par. 21*

What spiritual and temporal blessings are bestowed upon us, more and greater than have been given to any people before us. But although heaven has given us every advantage, we do not render corresponding obedience. These great blessings ought to have made us wise and humble and holy. But have they done this? In some cases they have; but oh, how many have misinterpreted the gifts of God. How many have misapplied their privileges, and pleased themselves. The light has not flashed through them to others, and by non improvement of the light they have become spiritually blind. I look about me and inquire, Where are the self-sacrificing, self-denying workers together with God? The night cometh, the shadows are fast gathering upon us, when no one can work.*7LtMs, Lt 34, 1892, par. 22*

The apostle Paul felt constrained to give thanks unto God always, for the converts of a single church, that a small number of Thessalonica had “turned from idols to serve the true and living God.” [1 *Thessalonians* 1:9.] What then should be our joy to see souls in many places turning to God. And yet how little we have done to achieve these great victories. “Not unto us, but unto thy name give we glory.” [*Psalm* 115:1.]⁷*LtMs, Lt 34, 1892, par. 23*

Lt 35, 1892

Brn. of the General Confernce

Refiled as *Lt 32a, 1892.*

Lt 36, 1892

White, J. E.; White, Emma

Preston, Victoria, Australia

May 5, 1892

Portions of this letter are published in *TMK 56*. ⁺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 Children:

I have thought that I would not write letters to anyone to go on this next steamer. My hands and arms and shoulders are weak and painful. I can get but little sleep; but I am not discouraged. I stay my soul upon God. I have not seen Willie for six weeks. He wrote that he should be away six or eight weeks longer. I was in such a condition of health it was thought advisable by many in Melbourne for me to go to Adelaide, five hundred miles from here. The climate is better and drier there. But I find no fault with the climate. If I had been properly cared for in the beginning of our stay in Melbourne I should be all right. *7LtMs, Lt 36, 1892, par. 1*

All here feel very bad over our going away to Adelaide. We thought we would have to go before Willie returned; but my helpless condition, unable to walk, unable to use my hands or arms but very little, made me feel that we could not go to Adelaide without special help. We would leave the family here and try the climate which is much milder than Melbourne. *7LtMs, Lt 36, 1892, par. 2*

Willie received a telegram from me at New Zealand to come to Melbourne without delay. He is now in Sydney, and will be home in one week. I have had no one to counsel with. I dared not move without counsel. Sometimes everything looks dark. I received a letter from Brother Mason, saying that Elder Olson's father desired his money that he had loaned me; but where the money is coming from to pay him, I cannot tell. *7LtMs, Lt 36, 1892, par. 3*

In the last mail came a letter from a bank in Battle Creek asking me

to settle a note of two hundred and fifty dollars, and was signed with my name, making me responsible, "as the note was not paid by the Central Manufacturing Company," it said they should look to me for the payment. Will you please tell me about this matter? I cannot understand it. It will be difficult for me to pay my interest money, and then the notes due to those of whom I have hired money; and the notes to which my name was signed, you gave me the most positive assurance that I would not have to pay a cent on them. I do not know whether or not there are any more notes that will demand settlement from me, because I signed them in order that you might have money to do a large business on Christmas and New Year's. Well, I will see Willie, and talk with him about the matter, for I cannot understand it. He never has intimated that I should have to settle these notes. I will try not to worry about these things. *7LtMs, Lt 36, 1892, par. 4*

We have been at great expense to move to Adelaide. I hope we shall not be compelled to move. We have the best home here for our work. It is in a good situation for the Australian work. All we have for carpet is a few little old strips of carpet which we packed around our goods when coming from Healdsburg. Two small rugs cover the two front rooms. We have very little furniture because it is so high and we did not bring much with us. We use dry goods boxes in place of furniture. I thought there was no use spending a great deal of money for furniture when we may have to leave here in so short a time. I purchased a carriage, for that was necessary in order for me to keep my health, and a cow that we might have healthful milk. The extra things which we could do without we have not purchased. *7LtMs, Lt 36, 1892, par. 5*

I do so much want to remain here; for we are comfortably situated, though the last rains against the west side of the house penetrated the walls because the bricks absorb the moisture, and they had plastered the rooms right next to the brick. We may have to move. *7LtMs, Lt 36, 1892, par. 6*

I have felt a very strong desire to see you both; it has seemed to me that I must see you, and must talk to you, especially to Edson. I hope and pray that you will not enter into the enterprise which you mentioned in W. C. White's letter. For I know that there is danger

for your soul. We have hoped and longed and prayed that you would respond to the light the Lord has given you in regard to your duty and the work He has given you to do. He has given you ability, made you apt to teach. Satan has come in to separate you from God, and to tempt you with fascinating prospects, and you have been allured from your diligence to God. "Wherefore do you spend money for that which is not bread? And your labor for that which satisfieth not?" [*Isaiah 55:2.*] Satan has devices prepared one after another to catch your soul. "Resist the devil and he will flee from you; draw nigh to God and he will draw nigh to you." [*James 4:7, 8.*] The crown of life is for those who run the Christian race with patience. When you surrender yourself without any reservation, your Redeemer will accept the offering. *7LtMs, Lt 36, 1892, par. 7*

I have many things to write, but cannot now, for I have been too full of pain to write for the mail that goes next Friday. Edson, I see your danger of going on to the end of the chapter, following the fascinating presentations of the enemy to make money by this enterprise and that new thing. Now stop just where you are. Do not sell or bind your soul, body, and spirit as you have done even to free yourself from debt. You have been robbing God of the service He requires of you. Has He not paid the ransom money for you? Are you not His servant? "Ye are not your own, ye are bought with a price." [*1 Corinthians 6:19, 20.*] Satan has deceived you again and again. Do not bind yourself to any engagements to undertake a new business. *7LtMs, Lt 36, 1892, par. 8*

Your first work is to seek the kingdom of God and His righteousness. If this Christian experience had been gained, the sacrifice of your will and your way fully made and maintained, giving yourself to the Lord, and working in any vocation according to the will of God, what service you could have rendered! And what kind of labor think you would stand highest in the approbation of heaven? What enterprise would be dearest to the heart of Him who so loved the fallen race that He gave His life that man should not perish, but have everlasting life? Now to every man He has given his work, and the work dearest to the heart of Christ is that of drawing souls to Him. *7LtMs, Lt 36, 1892, par. 9*

God has opened to your mind the Scriptures. He has given you

clear ideas of His Word that you should communicate the same to others. You are not at your appointed work. Just as soon as you resist the insinuating temptations of the devil, then you will begin to see these temptations in their true bearings. Has God made you a chosen vessel unto Him? He has; and it makes my heart ache to see how you have disappointed yourself and disappointed Jesus who has given you your work. He has commanded you to carry to others the light of truth, the warning message. What are you doing? Entangling yourself with the things of this life, working hard and laying up no heavenly treasure, and no earthly treasure.*7LtMs, Lt 36, 1892, par. 10*

Is it not time to stop and consider? When you shall once consider as Jesus would have you, you will break with the enemy, you will consecrate yourself to God, you will fall on the Rock and be broken and the superscription of Christ will be placed upon you. You will give yourself to the work to labor intensely as far as circumstances would admit, to save perishing souls. The feelings that press upon my soul as I write to you on this matter I cannot restrain. I love you, Edson. I want to see you doing satisfactory work in which you will not meet with continual disappointment, wearing out your strength of physical and mental powers and nothing to show for it. I cannot endure the thought that this thing shall be protracted. Take hold upon this matter in earnest.*7LtMs, Lt 36, 1892, par. 11*

Of yourself you can do nothing. But as you fall broken upon Jesus Christ, He will supply you with His abundant grace. Pray for the power of God to cleanse, to purify, to pardon you and place yourself as soon as possible under the blood-stained banner of Prince Immanuel. Work, work lies all around you and God has entrusted you with talent to work. This is your first business, to seek the kingdom of God and His righteousness. Edson, grieve not the Holy Spirit of God. Whatever discouragements you have received from others, if you had just taken it all to the Lord, and kept at your duty, doing your appointed work, the Lord would have given you His grace and His power, and you would have come off more than conqueror through Him that hath loved you. Disobedience will not bring you peace, never bring you satisfactory joy. Be true to your own soul, be true to your God.*7LtMs, Lt 36, 1892, par. 12*

Dear son, Edson, I cannot forbear from urging you to make a decided change. Jesus is now before the Father as your atoning sacrifice. Christ's invitation is to 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 11:28-30.*] Only in the fullest surrender is there peace and rest for you, my dear son. Just as long as you struggle to maintain your own way, there is no rest, no peace for you. *7LtMs, Lt 36, 1892, par. 13*

If you have the mind of Christ, He takes you into daily communion with Himself, and transfers His own spiritual likeness to you, and sends you forth as His spiritual representative. Your likeness to Christ reveals Christ to the world. You cannot open your heart to the world, or leave it unfortified without losing your distinctive character as a Christian, and being guilty of treason against the Lord Jesus whom you have solemnly promised to serve faithfully. I know that the image of the earthly must be effaced from your mind and soul, and the heavenly impress received, even the likeness of Christ. He wants you to stand in the light of His countenance, not that you may absorb and conceal His presence and glory, but as a living human agent be a medium to transmit the light and the glory to others. *7LtMs, Lt 36, 1892, par. 14*

You have enrolled yourself as a subject of Christ's kingdom, His servant to co-operate with the heavenly intelligences, to apply your hand to the vast machinery of His providence, to rescue the souls to Himself for whom He died, who are now in Satan's grasp. He has promised you His Holy Spirit to qualify you for the work. No halfway work or divided heart will God accept. Choose ye this day whom ye will serve. I entreat of you for Christ's sake to die to spiritual pride. Humble yourself as a little child, and have one purpose in view—to make thorough work for eternity. If you lose heaven you lose everything. If you win the crown of life you have gained everything. *7LtMs, Lt 36, 1892, par. 15*

Remember I am praying for you in the night season and in the day. Humble yourself under the mighty hand of God. Look at Jesus, the Majesty of heaven. What do you behold in His life history? His

divinity clothed with humanity, a whole life of continual humility, the doing of one act of condescension after another, a line of continual descent from the heavenly courts to a world all seared and marred with the curse, and in a world unworthy of His presence, descending lower and still lower, taking the form of a servant, to be despised and rejected of men, obliged to flee from place to place to save His life, and at last betrayed, rejected, crucified. Then, as sinners for whom Jesus suffered more than the power of mortal can portray, shall we refuse to humble our proud will? My son, study day and night the character of Christ. It was His tender compassion, His inexpressible, unparalleled love for your soul, that led Him to endure all the shame, the revilings, the abuse, the misapprehensions of earth. Approach nearer Him, behold His hands and His feet, bruised and wounded for our transgressions, the chastisement of our peace was upon Him, that by His stripes we are healed. Lose no time, let not another day pass into eternity, but just as you are, whatever your weakness, your unworthiness, your neglect, delay not to come now. Just as you are, come. Enough time has passed into eternity with your divided service. Now, just now, decide to give yourself to Jesus. You cannot change yourself, but Jesus can, and Jesus will, if you will let Him.*7LtMs, Lt 36, 1892, par. 16*

Jesus has looked with grief upon you while you have allowed the solicitations of Satan to deceive and allure you to accept of his presentations, to accept of worldly enterprises. The call of Jesus to come to Him, the presentation of a crown of glory that fadeth not away, the life, the eternal life that measures with the life of God, has not been of sufficient inducement to lead you to serve Him with your undivided affections. One long life-struggle you have maintained to get a standing place in your own way, and what care, what terrible perplexities, what anguish of mind you have suffered! How much you have loathed yourself, and yet you have hugged to your heart your own way.*7LtMs, Lt 36, 1892, par. 17*

Be no longer on Satan's side of the question. Make decided, radical changes through the grace given you of God. No longer insult His grace. He is saying with tears, "Ye will not come unto me that ye might have life." [*John 5:40.*] Now Jesus is inviting you, knocking at the door of your heart for entrance. Will you let Him come in? I feel

that you must not delay. Come just now, come surrender to God, confess your backslidings, turn fully to Jesus, and He will make you free. <I write with the deepest, tenderest feelings toward you, and do not let the enemy make you believe otherwise. In much love, Mother.>*7LtMs, Lt 36, 1892, par. 18*

Lt 37, 1892

White, J. E.; White, Emma

North Fitzroy, Melbourne, Australia

March 9, 1892

Portions of this letter are published in *OHC 134*.

Dear Children,

I have not been able to use my pen but a very little. My arms are almost helpless, my hips the same, and my knees are painful. I make not a movement of my body without suffering. Some say I have had a run of rheumatic fever. I think it must be so; but when will it all end? I have taken six very powerful electric baths, and can walk a little better. I get but very little sleep. How thankful I am that I brought my bed lounge that Willie purchased of Edson, and I purchased of Willie. There is not one like it in all this country. I can lie only on my back, while beneath my limbs is placed an air rubber pillow.⁷*LtMs, Lt 37, 1892, par. 1*

I will give you the items of my nightly program: In bed at night, find after sleeping about one hour I must get up, straighten my limbs, walk the room. Then I lie on the lounge which is cool and have a little sleep. At eleven p.m. go through the same process, walk the floor, work my arms and limbs as best I can, lie in the bed until 12 p.m. Then I sleep most of the hour; then with considerable pain and exertion I arise and walk the room again, exchange my bed for the lounge. About one hour is the time I can lie with any comfort. I obtained a little more sleep than usual last night toward morning. I dread to sit in the chair, for it is such a painful process for me to rise. I am now writing sitting on the bed with limbs straightened out. I can endure this about an hour, and then will have to change my position.⁷*LtMs, Lt 37, 1892, par. 2*

This is the history of my condition for the last two months. I have spoken to the people the last three Sabbaths, but can not kneel, and can scarcely stand. I dare not give up to this affliction, fearing I shall be entirely helpless. Every day I present my case to the Lord,

and believe that help will come. I will not murmur or complain. I will pray; I will believe; I will be cheerful, although it requires strong power of self control. The grace given me of God is my only dependence. I cannot sew, I cannot knit. I can read some; I can write some; for this I am very thankful. I think of Sister Lizzie's sufferings, and pray that the Lord save me from suffering as she did. I can ride without pain, but when I have to leave [the] phaeton, it requires the help of May, and sometimes the help of another, to get me into the house. I have much time for reflection. "It is good that a man should both hope, and quietly wait for the salvation of the Lord." [*Lamentations 3:26.*]7*LtMs, Lt 37, 1892, par. 3*

There are precious promises in the Scriptures to those who wait upon the Lord. We all desire an immediate answer to our prayers, and we are tempted to become discouraged if our prayer is not immediately answered. Now, my experience has taught me that this is a great mistake. The delay is for our special benefit. Our faith has a chance to be tested to see whether it is true, sincere, or changeable like the waves of the sea. We must bind ourselves upon the altar with the strong cords of faith and love, and let patience have her perfect work. Faith strengthens through continual exercise.7*LtMs, Lt 37, 1892, par. 4*

This waiting does not mean that because we ask the Lord to heal there is nothing for us to do. [An original page is missing here, and the material in brackets that follows is taken from *Ms 29, 1911*, which includes a later recopying of portions of this letter.] We are to [make the best use of the means for recovery which the Lord in His goodness has provided. Since I have been confined to my bed, I have not been idle. I have looked to God in faith, and I have also availed myself of all the hygienic methods of treatment at my command. This was my duty. I have tried to show that I despise none of his gracious provisions. I have used water treatments in a variety of ways, always asking the Lord to bless our efforts. I thank the Lord that He has given me an intelligent knowledge of right principles in regard to eating, drinking, and dressing, and of hygienic methods of treatments. The Lord is good. He has blessed me greatly. He has given me grace to endure suffering, and I am not afraid to commit to Him the keeping of my soul and body. But as a reasonable being, I shall use the means He has provided for the

recovery of health. When this sickness came upon me, I should gladly have gone to our sanitarium at Battle Creek or at St. Helena, but this was impossible, and I did the next best thing. I went to a medical institute here in Melbourne and took electric baths. At this institute no drugs are given. Electricity in connection with water is the treatment used.] The rheumatism has such a firm hold upon me however that six powerful baths have not overcome it. I shall continue the treatment, and pray the Lord to give me grace and patience to endure it. I know the Lord hears my prayers, I will trust in God. *7LtMs, Lt 37, 1892, par. 5*

I have seen so much of carrying matters to extremes, even in praying for the sick, that I have felt that this part of our experience demands wisdom and much solid, sanctified thinking, else we shall make movements that we shall call faith when it is nothing less than presumption. Persons worn down with affliction need to be counselled wisely, that they may move discreetly, and while they place themselves before God to be prayed for that they may be healed, they are not to take the position that methods of restoration to health in accordance with nature's laws are to be neglected. If they take the position that in praying for healing they must not use the simple things provided by God to alleviate pain and to aid nature in her work lest it be a denial of faith, they are taking an unwise position. It is not a denial of faith; it is in strict harmony with the plans of God. *7LtMs, Lt 37, 1892, par. 6*

When Hezekiah was sick, the prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and worked a miracle in his behalf, sending him a message that fifteen years should be added to his life. Now, one word from God, one touch of the Divine finger, would have cured Hezekiah instantly; but special directions were given to take a fig and lay it upon the affected part, and Hezekiah was raised up to health. In everything we need to move along the line of God's providence. The human agent should have faith, and should cooperate with divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws; and in doing this he neither denies nor hinders faith. *7LtMs, Lt 37, 1892, par. 7*

Lt 38, 1892

Smith, Brother and Sister

Preston, Victoria, Australia

June 29, 1892

Portions of this letter are published in *7MR 145-147*.

Dear Brother and Sister Smith,

I do not wish to weary you with my letters but an apology is due you from me. On account of the hurry in getting off the mail last month, your letter was sent to you as I had written it. I feared that it would be difficult for you to read and had it copied on the typewriter; but in the hurry of the last moments, a blunder was made, and the original was sent to you.⁷*LtMs, Lt 38, 1892, par. 1*

Mail week is a very important event in our history. All have all they can possibly do in preparing for mail day. I had written over 125 pages of letter paper, expecting to get some copied, and knowing that I should have to send others as they came from my pen. Friday I was straining every nerve to close up the mail and did not see the letter which was to go to you. I was very weary, and I had a keen realization that someone said, "I will take care of the enveloping and addressing of your letters." After the letters were sealed and sent to the office, I was altogether too weary to have a thought about it.⁷*LtMs, Lt 38, 1892, par. 2*

Sunday I had asked for the manuscript of the letters they had copied for you and was told they had sent the whole batch to you. I was surprised enough, for one portion I designed should go to you and the other was to be prepared for an article. I had said, "Copy all you can, and I will risk Elder Smith and his Harriet to read that which cannot be copied." Well, you might have had a good copied letter; but they sent that large batch of matter just as I wrote it. It is not a dreadful matter, but I thought you might think Sister White a little out of her mind, so I write explanations. I will say pardon me, I will try to have things all straight if I can.⁷*LtMs, Lt 38, 1892, par. 3*

If anyone asks you how Sister White is healthwise, tell them I have long, suffering nights. I am more than ever convinced that it is not rheumatism that is causing me such suffering, but the exhausting of the nerves. Neuralgia has taken hold of the nerves. I have never had anything like this before. I cannot lie on either side because of pain in my hips, and when the spinal nerves are so tender, I can lie but a short time on my back. So I have to change my position many times in order to get rest. Night before last I dressed at midnight, for I suffered too much to lie in bed. I have an extra good bed. What could I do if I had not? My nerves are so tender I cannot endure a wrinkle or a seam. The easiest bed in the world would scarcely be easy to me. But those long, tedious, Australian winter nights are a terrible tax on me. Many nights I cannot sleep more than two hours; but this is the sad side of the picture. I have a great deal for which to be thankful, for I am not like some poor, suffering mortals who have not the necessities of life, neither comfortable clothing, or nourishing food. *7LtMs, Lt 38, 1892, par. 4*

But again, you may tell all inquirers that I am of good courage in the Lord. In the midst of the fiercest pain, Satan presents temptations to doubt the goodness and love of God to me; but I resist him. I find comfort in prayer. I go back over our past history and “Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” [*Hebrews 10:32.*] What a multitude of blessings we received! The presence of Jesus was often in our very midst. We could not doubt it. The bright rays of the Sun of Righteousness shone upon us. The proclamation of the mercy and love of God was to us rich morsels of food from heaven’s storehouse. Oh, what a wealth of experience have all those who acted a part in the first part of the proclamation of the third angel’s message! I am living over again those precious experiences. They are now of great value to us, Brother and Sister Smith. We are standing on solid rock, and we can say, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.” [*2 Peter 1:16.*]*7LtMs, Lt 38, 1892, par. 5*

I thank the Lord I have had an active part in this work from the beginning, and amid all my pain, I have comfort and assurance and

peace and hope. What should I do without the grace of Christ? I am filled with the tenderest love for Jesus, and for precious souls for whom He died. When I consider that Jesus gave His precious life for me, and that “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*], I want to have health that I may speak of His love and tell of His power in the congregation of the saints.*7LtMs, Lt 38, 1892, par. 6*

Who can withhold from Jesus His purchased possession? O, why does not the message of such love break every barrier down, and all who hear receive, believe, and live? When pain seems unbearable to me, I cry out aloud, “Lead me to the Rock that is higher than I.” [*Psalms 61:2*.] Precious is His all-atoning blood. Precious is His justifying righteousness. He is all and in all to me. He comes very precious near to me in my most trying times and I feel such an assurance that His everlasting arms are beneath me. “To you therefore that believe he is precious.” [*1 Peter 2:7*.] I know this; I have proved this; it is to me a reality. What should I do if I could not put my entire trust in Him, commit soul, body, and spirit to the Lord.*7LtMs, Lt 38, 1892, par. 7*

I have asked the Lord to restore me to health, but I will not be impatient. I will not become discouraged. I will not look on the dark side. I have peace and joy in Jesus and the treasures of His love. I can say, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I would know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death. I am not sure that I shall ever recover, but I know that Jesus is my Saviour; I am His child, and whether I live or die, I am the Lord's. Jesus is my precious Saviour. I want to copy the Pattern. How exact in principle and upright in conduct was He! He gave no place to Satan when He was tempted. How wide-awake He had to be to discern the tempter's wiles.*7LtMs, Lt 38, 1892, par. 8*

O, if we would only walk and work as Jesus worked, how strict would be all our transactions with believers and unbelievers; how tender, how charitable, how meek and lowly of heart would we become, because we had learned of Him. How dimly we reflect the

great glory of our Lord! We ought to be faithful depositaries of so rich a treasure. Thank the Lord. O, I will praise Him that I am His child. Thank God that I have my reason. *7LtMs, Lt 38, 1892, par. 9*

I feel so sad that the professed children of God should bring so little glory to our Redeemer. We need to behold Him more steadfastly, that we may be changed into His image. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [*John 15:4.*] How He longs to help every soul. He bids them, "Let him take hold of my strength, that he make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] Are any burdened? He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How is the rest found? "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [*Matthew 11:28, 29.*] Do we believe this? Will we draw near and repose in His love? *7LtMs, Lt 38, 1892, par. 10*

I hope you will both be of good courage; never look on the dark side or talk doubts. Whatever your circumstances, whatever your trials, whatever your adversities, you know just where to flee for refuge. As the watchful shepherd, Jesus labors for His sheep and lambs. He bids His flock draw near, and He will lead them to green pastures, to living streams of water to quench their thirst and refresh their spirits. "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." [*1 John 3:2.*] *7LtMs, Lt 38, 1892, par. 11*

I have felt deeply since coming to Australia the necessity of well balanced, experienced, symmetrical characters in all parts of the great mission field. Why? Because in the perfected Christian character we represent Christ. Having enlisted in the army of the Lord as His loyal subjects, we are to enlarge our knowledge, by putting into practical use the ability God has given us that we may be apt, intelligent, and be able to work in harmony with the vast machinery of His providence in restoring, in building up, in strengthening the Redeemer's kingdom. *7LtMs, Lt 38, 1892, par. 12*

Everyone is needed to engage with the heavenly intelligences in the work, that the will of God may be done in the earth. Many tell doleful stories of their inefficiency. O, that they would place themselves in vital connection with the God of wisdom and power, that they may become better qualified to do His sacred work. What an influence would go forth from them to the world! No one will be saved standing on neutral ground. Said Christ, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" [*Matthew 12:30*], but those who confess Christ before men, Christ will confess before His Father and before His angels. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [*Romans 10:10.*]*7LtMs, Lt 38, 1892, par. 13*

Brother and Sister Smith, heaven is worth everything to us, and if we appreciate the gift of eternal life, our influence will be a savor of life unto life to the world. We owe everything to Jesus, and shall we withhold our heart service from Him? God forbid. But this letter is more than I intended to write. Look up, and believe, and receive the Holy Spirit of God. My heart is full of His praise. Much love to yourselves and each of your children. God forbid that one should be missing when the roll of heaven is called. If we gain heaven, we gain everything.*7LtMs, Lt 38, 1892, par. 14*

Lt 39, 1892

Olsen, O.A.

Extract from *Lt 19b, 1892*.

Lt 40, 1892

Olsen, O. A.

Preston, Victoria, Australia

July 15, 1892

Portions of this letter are published in *TM 167-173*; *3SM 115*; *3MR 248*; *8MR 452-454*; *10MR 66-67*; *4Bio 28*.

Dear Brother:

We are beginning to look with some anxiety for the arrival of the boat at different points of her passage. We read in the daily paper that the steamer on which we expect Brother and Sister Rousseau arrived at Auckland Thursday, July 14, and the names of Elder Rousseau and Butler are registered. We think there must be a mistake in the name. We shall see them now in one week from today if they come straight through; but they may stop in Sydney a few days. Elder Daniells is in Sydney.⁷*LtMs, Lt 40, 1892, par. 1*

Elder Daniells, Elder Tenney, W. C. White have been diligently looking for a suitable place for the school. They found a building every way fitted to accommodate such an enterprise, a Coffee Palace, furnished with quite expensive furniture, about twenty miles from Melbourne. The price of rent was, we thought, very high; but [we] were about decided to take it when the proprietors withdrew their offer and increased the rent so that it would amount to fifty dollars per week. As the time draws near for the school to be opened, we have felt most earnestly like asking the Lord to direct to a proper location. Willie spent all one day in searching for a place, and Elder Tenney another day this week, and yesterday both went and they think they have found buildings that will answer the purpose as a beginning.⁷*LtMs, Lt 40, 1892, par. 2*

If they took the Coffee Palace, they would have had to take it for two, and perhaps three years at high rent. But they can get this last place at which they looked at twenty dollars per week. It is two houses in a three storied terrace. They will continue to look. There are some advantages locating the school near North Fitzroy. The

members of the church in Prahran have felt that it was too far to travel on the Sabbath, and too expensive, to get to Fitzroy. There are only a few who meet on the Sabbath at Prahran, and their meetings are not very profitable. Prahran is a center, and Fitzroy and Prahran can meet together, if the school is located at this last-named place. If the school was established at a distance of twenty miles from Fitzroy, I fear that the influence on the church would not be good. Every jot of influence is needed to act like leaven in the church, until the whole lump is leavened. I believe that it would not be wisdom to locate at so great a distance from the church, for but little help could be given to the church. *7LtMs, Lt 40, 1892, par. 3*

We feel that a very solemn stage is now reached in the work in this country. We dare not touch the ark; we now want the Lord to lead and guide in the matter before us. He will do the work. It is His, and we do not desire to run ahead of Christ. We want the leading of our Captain. Oh how weak we feel as we cast a glance to ourselves! I am like a broken reed. The Lord Jesus is our only dependence. *7LtMs, Lt 40, 1892, par. 4*

Elder Olsen, I do not have the doubts I have had in regard to coming here, but believe that the Lord in His providence has brought us here in the right time, notwithstanding all the trials and afflictions which have come upon us. My long seven-months' helplessness has been a sore trial to me, but I have reason to praise God in the midst of His proving. I believe it is a part of His plan for my good and the good of souls generally, and although I cannot explain why I feel thus, yet I have an abiding conviction that it is so; I have the assurance it is thus. *7LtMs, Lt 40, 1892, par. 5*

I have thought how much I have to be thankful for in that my head is clear, my memory good, and my heart cheerful. Although I suffer in my shoulders and arms, yet my hands, that were at one time nearly helpless, have been growing stronger. Placing myself in a certain position, I can sit sometimes two hours at a time and write. My hand has to be placed low. It is very painful to raise my hands, and next to an impossibility to arrange my hair, dress or undress myself. But I am just that simple that I believe the Lord will not allow Satan to break down my head, or make useless my right hand. *7LtMs, Lt 40, 1892, par. 6*

In looking at the situation here, I can see that if something had not been done at the last conference in Australia for the people, the consequences would have been disastrous, for there was such an unorganized condition of things. But no efforts will amount to anything unless there is a different president to manage at the head of the publishing house. I am sorry to say this. I have told our leading men the same story from the first. But we cannot say to Elder Tenney, You must resign, until we see someone to fill his place. Where is the man? We pray much about this, and will have to pray more earnestly than we have done. *7LtMs, Lt 40, 1892, par. 7*

7

I should have felt it my duty to attend the Sabbath meetings from time to time, crippled as I am, if the hall had been warmed. It is a large place, dirty, poorly ventilated, and wholly unfit for a place in which to worship God. There is no light except what comes in through a skylight. There is no arrangement made for warming these halls, and many in health suffer with the cold in midwinter. So you see it would not answer for me to expose myself, but I have full faith that I shall be restored to health, so that I can labor in this country in the Lord's own time. This is indeed a period of physical weakness for me, and almost absolute dependence upon others. So new is this experience to me that I have felt amazed that it should be so. But though almost helpless in body, in heart I feel no sense of age. *7LtMs, Lt 40, 1892, par. 8*

This week I have been enabled to commence writing on the life of Christ. Oh how inefficient, how incapable I am of expressing the things which burn in my soul in reference to the mission of Christ! I have hardly dared to enter upon the work. There is so much to it all. And what shall I say, and what shall I leave unsaid? I lay awake nights pleading with the Lord for the Holy Spirit to come upon me, to abide upon me. I present these words, "Without me ye can do nothing." [*John 15:5.*] Jesus means to be with the worker in every line of the work. And the reason so many fail to have success is that they trust in themselves altogether too much, and they do not feel the positive necessity of abiding in Christ as they go forth to seek and save that which is lost. Until they have the mind of Christ, and teach the truth as it is in Jesus, they will not accomplish much. *7LtMs, Lt 40, 1892, par. 9*

I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, "Who is sufficient for these things?" [2 *Corinthians* 2:16.] How can I talk, how can I write to my brethren so that they will catch the beams of light flashing from heaven? What shall I say? *7LtMs, Lt 40, 1892, par. 10*

The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love told the story of what Jesus was to them and they to Jesus. *7LtMs, Lt 40, 1892, par. 11*

Oh, that the Lord would awaken those who are in responsible positions, lest they undertake to do work, relying upon their own smartness. The work that comes forth from their hands will lack the mold and superscription of Christ. Selfishness marks all that unconsecrated workers do. They have need to pray always, but they do not. They have need to watch unto prayer. They have need to feel the sacredness of the work; but they do not feel this. They handle sacred things as they do common things. *7LtMs, Lt 40, 1892, par. 12*

Spiritual things are spiritually discerned; and until they can drink of the water of life, and Christ be in them as a well of water, springing up unto everlasting life, they will refresh no one, bless no one; and except they repent, their candlestick will be removed out of its place. There is need of enduring patience, of invincible charity, of omnipotent faith in the work of saving souls. Self must not be prominent. Wisdom from Christ must be exercised in dealing with human minds. Every worker who deals with souls successfully must come to the work divested of self. There can be no scolding or

fretting, no arbitrary authority exercised, no putting forth of the finger and speaking vanity; but come to the work with hearts warmed with love for Jesus, and for precious souls for whom He died.*7LtMs, Lt 40, 1892, par. 13*

Those who are self-sufficient cannot conceal their weakness. They will come to the trial with overweening confidence in themselves, and make manifest the fact that Jesus is not with them. Those self-sufficient souls are not few, and they have lessons to learn by a hard experience of discomfiture and defeat. Few have the grace to welcome such an experience, and many backslide under the trial. They blame circumstances for their discomfiture, and think their talent is not appreciated by others. If they would humble themselves under the hand of God, He would teach them.*7LtMs, Lt 40, 1892, par. 14*

Those who do not learn every day in the school of Christ, who do not spend much time in earnest prayer, are not fit to handle the work of God in any of its branches, for if they do, human depravity will surely overcome them, and they will lift up their souls unto vanity. Those who become co-workers with Jesus Christ will feel their need of virtue and of wisdom from heaven in handling His work when they have spirituality to discern spiritual things. There are some who neither burn nor shine, yet are contented. They are in a wretchedly cold and indifferent condition, and a large number who know the truth manifestly neglect duty, for which the Lord will hold them accountable.*7LtMs, Lt 40, 1892, par. 15*

I see here that men can be, and are, placed in positions for which they have no fitness. They have not the qualifications essential to devise plans and carry through their decision as managers; but they allow their plans to fall to the ground, so that the same work has to be gone over again and again, and resolutions only mean failure, because they are never executed.*7LtMs, Lt 40, 1892, par. 16*

We feel that something must be done to set things in order, but it never can be done while Brother Tenny officiates as president. Meetings of consultation are held and resolutions made to move in a decidedly different way in order to bring about decided reforms. Brother Tenney will agree with all that is said, and concede that

things should be changed, but after hours have been spent in reaching a conclusion as to what ways and means should be pursued to work necessary reforms, he will wheel right around and manifest double-mindedness. At first he will talk in the right line, but before he is through speaking, he will present matters in a different light and make his words of no effect, overturning all efforts to change the existing order of things. The meetings would better never have been called than to end in this way. *7LtMs, Lt 40, 1892, par. 17*

The reason why things have gone in such an uncertain, slipshod manner is that the one at the head of the work has not a well-balanced mind that can form plans, devise methods, and put them into execution. The resolutions made are useless, for they are not carried out, and matters in the office are left in a worse condition, because of this failure, than before the resolution was made. I told Willie that I was not willing that he should devote his time to the office when every effort to uplift and advance the work would amount to nothing. *7LtMs, Lt 40, 1892, par. 18*

It is not possible at this late hour for Elder Tenney to develop new qualifications that will fit him to become a manager in the office. It would seem from the condition of things here that the workers selected for this field have been generally those who were wholly unfitted for its responsibility. Because of this mistake, the work will be doubly hard for those who shall be appointed to take responsibilities in this field. In such an important matter as selecting workers for such countries as Australia, the greatest care should be exercised. We need God-fearing men who realize the importance of prayer. Were there far fewer resolutions and more earnest prayer the Lord would guide in judgment, and it would be known what men were qualified for foreign fields. *7LtMs, Lt 40, 1892, par. 19*

We know everything will move slowly here; nothing can be hurried; but if the work moves after the Lord's order, if the injunction is carried out, "Make everything according to the pattern showed thee in the mount" [*Hebrews 8:5*], nothing of what has once been done will have to be taken to pieces, and made over new. When the Lord's Word is studied, when His ways and will are sought, the work will be according to the pattern. *7LtMs, Lt 40, 1892, par. 20*

God has given us Jesus, and in Him is the revelation of God. Our Redeemer says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." [*John 14:23.*] "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning should remain in you, ye shall continue in the Son, and in the Father." [*1 John 2:24.*] If we know God, and Jesus Christ whom He has sent, unspeakable gladness will come to the soul. Oh how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose His agents and baptize His missionaries with the Holy Spirit. *7LtMs, Lt 40, 1892, par. 21*

For ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus and becoming changed into His image. When the blessing did come, it filled all the place where they were assembled, and endowed with power they went forth to do effectual work for the Master. *7LtMs, Lt 40, 1892, par. 22*

Altogether too light a matter is made of selecting men to do the sacred work committed to our hands. As a consequence of this carelessness, unconverted men are at work, in missionary fields, who are full of passionate lusts, who are unthankful, who are unholy. Though some of them have been often reprov'd, they have not changed their course, and their lustful practices bring reproach upon the cause of God. What will be the fruit of such labor? Why do not all our workers remember that every word, good or evil, must be met again in the judgment? Every inspiration of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and the worker through whom the Lord has brought light will be commended in the day of God. If the workers realized the eternal responsibility that rested upon them, would they enter upon the work without a deep sense of its sacredness? Should we not expect to see the deep movings of the Spirit of God upon men who

present themselves to enter the ministry?⁷*LtMs, Lt 40, 1892, par. 23*

The apostle says, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." [*Romans 13:14.*] Let every soul heed these words and know that the Lord Jesus will accept of no compromise. In accepting and retaining workers who persist in retaining their imperfections of character, and do not give full proof of their ministry, the standard has been greatly lowered. Many there are in responsible positions who do not heed the injunction of the apostle, but make provision for fulfilling the lust of the flesh. Unless the worker puts on the Lord Jesus Christ and finds in Him wisdom, sanctification, and redemption, how can he represent the religion of Jesus? All his efficiency, all his reward, is found in Christ. There must be evidence on the part of those who take the solemn position of shepherds, that without reservation they have dedicated themselves to the work. They must take Christ as their personal Saviour.⁷*LtMs, Lt 40, 1892, par. 24*

Why is it that those who have been long engaged in the ministry do not grow in grace and the knowledge of the Lord Jesus? I have been shown that they gratify their selfish propensities and do only such things as agree with their tastes and ideas. They make provision for indulgence in pride and sensuality, and carry out their selfish ambitions and plans. They are full of self-esteem. But although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker or he cannot be acceptable before God. Hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work; but how much better would it be to make thorough work before accepting them as ministers than to have to go through this rigid examination after they have become established in their position and have put their mold upon the work.⁷*LtMs, Lt 40, 1892, par. 25*

The following quotation shows what true consecration will do, and this is what we should require of our workers. "Harlan Page consecrated himself to God, with a determination to live and labor to promote His glory in the salvation of the perishing. 'When I first obtained hope,' he said on his dying bed, 'I felt that I must labor for

souls. I prayed year after year that God would make me the means of saving some.' His prayers were signally answered. Never did Page lose an opportunity of holding up the lamp to souls. By letters, by conversation, by tracts, by prayers, by appeals and warnings, as well as by a holy and earnest example, did he try to reclaim the wandering or edify the believer. In factories, in schools, and elsewhere did this mechanic labor, and only the mighty power of grace can explain how one so humble could achieve so much. His life is a speaking comment on the words, 'God hath chosen the foolish things of this world to confound the wise; God hath chosen the weak things of the world to confound the things which are mighty; and the base things, the things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are.' [1 *Corinthians* 1:27, 28.] 'Our faith in eternal realities is weak,' he cried, 'and our sense of duty faint, while we neglect the salvation of our fellow beings. Let us awake to our duties, and while we have tongue or pen, devote them to the service of the Most High, not in our own strength; but with strong faith and firm confidence.'"7*LtMs, Lt 40, 1892, par. 26*

We have increased light. We have a solemn, weighty message to bear to the world, and God designs that His chosen disciples shall have a deep experience, and be endowed with the power of the Holy Spirit. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." [1 *Samuel* 16:7.] This was a lesson that David never forgot, and in his dying testimony to Solomon he said, "And thou, Solomon my son, know the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." [1 *Chronicles* 28:9.]7*LtMs, Lt 40, 1892, par. 27*

We are living in an important period of this earth's history; and with the light of truth shining upon us, we cannot now be excused for a moment in meeting a low standard. As co-workers with Christ, we are privileged to share with Christ in His suffering. We are to look at His life, study His character, and copy the Pattern. What Christ was in His perfect humanity, we must be, for we must form characters for eternity.7*LtMs, Lt 40, 1892, par. 28*

July 20th, 1892

We are much gratified to learn that the *Monowai* had a safe and quick passage from San Francisco. Brother and Sister Rousseau are in Sydney. Our mail comes today. Brother Daniells and Brother and Sister Rousseau will be in Melbourne today, but Brother and Sister Starr will remain a few days, probably over the Sabbath, in Sydney. *7LtMs, Lt 40, 1892, par. 29*

Just now we are in the valley of decision. Brother Daniells and Brother Starr and some others are anxious to have the school in Sydney; but there are several things to be taken into consideration before such a move is made. Melbourne is the most central of the work in Australia, and things are not, and have not, been running prosperously and encouragingly either in the office or in the church. There are expenditures made and losses sustained that we think might be avoided. And influences must be exerted here that will bind believers and workers together in the office and in the church. We think it would be of great advantage to have the school here, and would accomplish far more good in its infancy to establish it in Melbourne rather than in Sydney. *7LtMs, Lt 40, 1892, par. 30*

I cannot think that we can afford to go from Melbourne until a more healthful, prosperous condition of things exists. Willie was requested by telegram to go to Sydney at once and look at buildings for the school, but he did not feel free to be at the expense when it did not seem positively necessary. We are now praying that the Captain of the Lord's host will give His command as to where the school should be located. *7LtMs, Lt 40, 1892, par. 31*

It is a very important period for the work here in the office. Some steps of advance have been made, but the work must not be left, or it will surely go back. More can be done in the future than it has been possible to do in the past. We shall now have to come closer home than hitherto in regard to the management of things in the office. It is now time for direct, personal labor. Many matters have been presented to Elder Tenney in a general way; but we have the same difficulty to meet in his case as we have had in the cases of others—unwillingness to be relieved of the responsibilities of manager. He is not qualified to deal with persons of various

dispositions and characters, for he cannot see their qualifications or put them in the places where they will best serve the cause and work harmoniously together. His organization is not symmetrical, or well balanced. He knows not how to deal with human minds. He can stir up the irritating elements, but cannot manage so that things will run smoothly. At times he will bear on hard, and again will let matters drift that need correction.*7LtMs, Lt 40, 1892, par. 32*

The converting power of God must come upon men who have not as yet an experience in spiritual things. Some have had but a surface work, not deep conviction of mind nor the sanctifying grace of Christ in the heart; but unless the Spirit of God works with the workers in the office and in the church, there will be an uncertain condition of things. Men with good ability, who are really needed, will lose their interest and their faith, and accept positions where they may receive better wages.*7LtMs, Lt 40, 1892, par. 33*

We should work to bind things together, and in order to do this we must exert a steady, persevering influence upon these divers elements; I shall now have to bring the testimony given me to the individuals and labor directly with them. I dread it very much, but it is the only way that I can do, and the Lord will help me. Certain it is that Elder Tenney is not the man for the place, and yet we should move cautiously and understandingly. The selection of a president for the conference was by no means a small affair, in consideration of the condition of feeling that existed. The people were divided. Some clung to Elder Tenney and others urged that Elder Curtis be chosen; but we moved guardedly in selecting the man for the place. Few thought that Elder Daniells could be the one for the place of president; but with W. C. White as his counsellor he has done well, and we are sure he is the best choice that could be made out of the material from which we had to choose.*7LtMs, Lt 40, 1892, par. 34*

I told the board plainly that not one of these men was competent for the situation; but we must have a president; and I presented before them the objectionable features in each case. I told them that Elder Daniells was certainly standing in the best condition spiritually of any of them, and would be better fitted for the work than any other man in Australia. Well, they selected Elder Daniells, and this we are sure was the best thing they could do, for decided changes for the

better have been made. Brother and Sister Daniells came to us, and we have unitedly counselled together. But there are other changes to be made, else the work will go backward instead of forward.*7LtMs, Lt 40, 1892, par. 35*

In this time of need we cling to the great and exceeding precious promises of the living oracles. The strength and might of these promises is Jesus. We must be as one in Christ, and everything will be set in order and placed upon higher ground than has hitherto been occupied. But the believers must be taught that they cannot be fractious, impetuous, speaking and moving according to their feelings, and creating an atmosphere in the office and the church after the order of that which surrounds their souls. The strength of God's servants consists in their being chosen and accepted of God. The result of having their own way will be spiritual poverty and ruin. They must learn to trust God daily, to live in Him alone. They can do all things through Christ which strengtheneth them. The wisdom, grace, and strength of God is sufficient and present help for His servants in every time of need. They will be wise and powerful as they make God their helper. As they are helped of God, they will realize their responsibility to help others.*7LtMs, Lt 40, 1892, par. 36*

The love of Jesus in the heart is diffusive in its character. The natural heart cannot originate and produce the love of Christ—this plant of heavenly origin. Love lives and flourishes only as it is refreshed by the water of life. Differences and alienations in the church are the result of the want of love in the heart. When the precious grace of love abides in the soul, success will attend the Christian's effort. Love cannot live without action, and it will increase by exercise and gain the victory when argument and authority are powerless. There is not only a lack of love, but a lack of humility. O that all had the precious grace of humility! It is the lifting up of self, the high looks, the speech seasoned with vanity, that hides the bright beams of the Sun of Righteousness from the soul. Our hearts long to see that childlike simplicity that trusts the Lord without questioning or doubting. We must learn to trust less to ourselves and more to Jesus, leaning our whole weight upon Him, and finding in Him our full support.*7LtMs, Lt 40, 1892, par. 37*

Elder Olsen, we feel deeply in regard to our ministers. In the last

mail I wrote you something in regard to Elder Curtis. We all feel greatly relieved that he is no longer in Australia. The church in Adelaide where Brother Curtis made his home has been strangely neglected. The man devoted much of his time to his own enterprises, and took no care of the church. The sick were not visited, the desponding were not comforted, and the influence of this neglect is now felt by us who are here. *7LtMs, Lt 40, 1892, par. 38*

Yesterday Elder Tenney read me a letter from a brother in Adelaide, in whom all have confidence, which set forth the condition of things. His [Elder Curtis'] course in money matters has been very much after the order that E. P. Daniels pursued. Means was entrusted to him towards the building of a meetinghouse, and, thinking to replace it, he used this means, and then hardly knew how much he had appropriated. He was paid more salary than any other man in the conference. It is a great pity that he was ever sent here across the wide ocean. I cannot understand what kind of discernment those in office could have had to advise this step. All feel wondrously relieved that he is no longer to labor in this conference. *7LtMs, Lt 40, 1892, par. 39*

At the very commencement of the conference we had a long meeting of three hours with the ministers alone, and the Spirit of the Lord was upon me. Calling each person by name, I laid out the true condition of each one. Especially did I open before Elder Curtis his method of labor. Oh, how he cried, and yet I could see that while he was depreciating himself there was an attempt at justification, as though after all he was not so bad, but I could not allow it. I told them all that I knew their situation. I told how wrong it was to receive pay as ministers and yet neglect the flock, leaving them to perish. I told them the Lord did not accept their labors. Then confessions were made, and prayer was offered together that He would mercifully heal the wounds that they had given to the cause. *7LtMs, Lt 40, 1892, par. 40*

I have talked with Elder Curtis twice since then in regard to his increasing family, that brought such burdens upon his wife. The brother who wrote from Adelaide stated that when they thought that Sister White was coming they felt sure the Lord would set things

before her, and he would be sent back to America and, said he, "The Lord did work to relieve the church."*7LtMs, Lt 40, 1892, par. 41*

I write because the developments are not very agreeable to be met. Now I am in the Lord's hands. And I must now bear my testimony in Adelaide, and in Ballarat, and in Tasmania, and other places. But even if I had been as well as I was when I left America, I would not have ventured to visit these churches in winter. They seem to feel that fires are a curse to human beings, and to a certain degree they are, especially in the office at Battle Creek. But there is positive danger in sleeping in their cold spare beds, and to take our chances at their tables would have been dangerous business to us. If the Lord raises me up, I will take the milder part of the season and visit them all. We will have a series of meetings in each church if possible. I wish to do all the good I can, and not hurry back, leaving things at loose ends here. We want to see an entirely different mold upon the work. Oh, the Lord must do this; we cannot do it. What need of love, of patience, forbearance, and loving-kindness!*7LtMs, Lt 40, 1892, par. 42*

While Christ was only a step from the cross He spoke in tones of authority, "A new commandment give I unto you, That ye love one another ... By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*] We shall hope in God that He that holdeth the seven stars in His right hand, and who walketh in the midst of the seven golden candlesticks, will reveal His power to His people in Australia. We are looking to Jesus, for we can do nothing of ourselves, and we must be distrustful [of self], whatever the circumstances or the appearances, [and] we must look only to Jesus.*7LtMs, Lt 40, 1892, par. 43*

I am afraid I hardly know yet what is the simplicity of faith that is merely taking God at His word and patiently biding His time; but knowing He will perform His word, I am not to worry as though God was not far more interested in His own work than I can possibly be. I came here not knowing whither I went, and then I felt so anxious to meet the high hopes that had been raised that I just about lost sight of the fact that I was mortal; and then the Lord permitted me to be thus helpless and full of pain for seven months; but my heart

was made cheerful. In times of great darkness the Sun of Righteousness beams forth. I am inexpressibly happy at times, and I have had peace nearly all the time. I thank you all for your expressed sympathy. May the Lord bless you all!⁷*LtMs, Lt 40, 1892, par. 44*

Lt 41, 1892

Olsen, O. A.

[Melbourne, Australia]

August 1892

Portions of this letter are published in *ChL 76-77*. +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 Olsen,

Elder Olsen, of necessity you have many burdens to bear; but do not gather burdens and become crushed under them. The Lord does not mean to press weights on any one to crush out his life and forever stop his bearing any burdens. Our loving heavenly Father says to every one of His workers, "Cast thy burden upon the Lord, and he shall sustain thee." [*Psalm 55:22*.] Again comes the injunction, "Casting all your care upon him; for he careth for you." [*1 Peter 5:7*.] The Lord estimates every weight before He allows it to rest upon the heart of those who are laborers together with Him. Jesus has borne sorrows and burdens, and He knows just what they are. He has His eye upon every laborer. The Lord telleth the number of the stars, and yet "He healeth the broken in heart, and bindeth up their wounds." [*Psalm 147:3*.] The Lord invites you to roll your burden on Him for He carries you on His heart.⁷*LtMs, Lt 41, 1892, par. 1*

Then have real practical faith in Jesus, and believe He will carry every load great or small. You must take the anxieties to Jesus, and believe He takes them and bears them for you. I know that at this time you have many things pressing upon you, and I am glad that you do not spend more time than you do in Battle Creek, for many things will be rolled upon you, if you will allow them to be, that at present you cannot make better. Take them to Jesus, and lay them trustingly upon the Burden-Bearer.⁷*LtMs, Lt 41, 1892, par. 2*

Jesus will not consent to bear our burdens unless we trust Him. He

says, Come unto Me, all ye weary and heavy laden; give Me your load, trust Me. [*Matthew 11:28.*] You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as My instrument. Will you trust Me to do the work which it is not possible for the human agent to do?*7LtMs, Lt 41, 1892, par. 3*

Worry is blind and cannot discern the future. But Jesus sees the end from the beginning, and He has prepared His way to bring relief. "So much to do!" Yes; but who is the chief worker? Jesus Christ your Lord. He offers to lighten the loads we carry by putting Himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through Him, who strengtheneth us.*7LtMs, Lt 41, 1892, par. 4*

Now, my brother, don't worry. Do not allow yourself to be kept up through unseasonable hours in committee meetings. You need rest for the brain, and you will break down unless you have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in those meetings will have clear, sharp thoughts, and can expedite the business.*7LtMs, Lt 41, 1892, par. 5*

Committee meetings, as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God who has given them their work, that it is a sin to waste moments in unimportant conversation, for you are doing the Lord's business, and must do the same in a most business-like, perfect way. Let all understand that there is to be no trifling. Every one should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God.*7LtMs, Lt 41, 1892, par. 6*

This work is to be done after His own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is

possible.⁷*LtMs, Lt 41, 1892, par. 7*

If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit, for they may do great harm.⁷*LtMs, Lt 41, 1892, par. 8*

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than the Spirit of the Prince of Life and Light. They have had a presence with them to keep them on the wrong side. Oh, what a record has passed into the books of heaven of some of the council and committee meetings! How Satan has exulted!⁷*LtMs, Lt 41, 1892, par. 9*

Servants of God have been in attendance. They needed rest of mind, they needed sleep. "For so he giveth his beloved sleep" [*Psalm 127:2*], but the unfeeling, hard manner of some on the committee who were destitute of the love and spirit of Christ, has distressed and burdened the burden-bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. Now, my brother, I have been shown of the Lord that He does not require sacrifice in this line. Life is too precious in His sight to be imperilled in this way. When things are in this order, you cannot cure them. Leave the load on the Lord and wait.⁷*LtMs, Lt 41, 1892, par. 10*

Elder Olsen, the Lord does not require of you to sacrifice your life as did your brother. We must work as reasonable men. Our bodies have been purchased by the infinite price of the Son of God. "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.*⁷*LtMs, Lt 41, 1892, par. 11*

Thank God with soul and voice, and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under His supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way and consider myself able to do the grand work

which God alone can do. I should exhaust all my bank stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all.”*7LtMs, Lt 41, 1892, par. 12*

Don't worry. Things will go wrong in the office because of unconsecrated workers. You may shed tears over the result of this, but don't worry. The blessed Master has all His work from end to end under His masterly supervision. All He asks is that the workers shall come to Him for their orders and obey His directions. Everything—our churches, our missions, our Sabbath-schools, our institutions, are carried upon His divine heart. Why worry? The intense longing to see the church as a living and shining light, as God designs it shall be, must be tempered with entire trust in God, for “Without me,” says Christ, “ye can do nothing.” [*John 15:5.*] “Follow me,” says Jesus.*7LtMs, Lt 41, 1892, par. 13*

He must lead the way, we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels unto honor, habitations for God. “Not unto us, O God, not unto us, but unto thy name be all the glory.” [*Psalm 115:1.*] We are nothingness of ourselves, but the Lord God is everything; He is all and in all.*7LtMs, Lt 41, 1892, par. 14*

Lt 42, 1892

Ings, Brother and Sister

North Fitzroy, Australia

August 11, 1892

Formerly Undated Ms 82. Previously unpublished.

Dear Brother and Sister Ings,

I am stronger than I have been, and although as great a cripple as ever I believe I am improving in some respects. Since leaving San Francisco I have written over sixteen hundred pages, including what I wrote on the steamer *Alameda* and since coming to Melbourne. You see I have not been idle. For a few weeks I was very badly crippled with my hand and arm, but by taking a certain position, I was enabled to write. I look back with gratitude to God for the work that has been done. Without special help from heaven, I could not have done what I have. From a sincere heart I say, Thanks be unto God who has given me the aid of His Holy Spirit. *7LtMs, Lt 42, 1892, par. 1*

My long period of sickness and suffering has been a mystery to me; but although I know not, God knows. Yesterday was a pleasant day. I rode out with Fannie and Sister Rousseau, and in the afternoon with May and Annie. The girls gathered dock and mustard for greens for dinner, while I sat in the carriage and wrote in my diary. *7LtMs, Lt 42, 1892, par. 2*

Plans are now being made to open the school. Brother and Sister Starr have taken their rooms in the school building, and the last of this week or the first of next, Brother and Sister Rousseau will take up their abode in the school also. We are talking of moving near the school if a tenement can be obtained. *7LtMs, Lt 42, 1892, par. 3*

The school buildings consist of two houses in a terrace of four buildings. The other buildings in the terrace are occupied. The brethren at the school think that if I am near the school building, that I can go in and talk to the students, and meet with them in their

counsels. They have a lower room where they could hold these meetings, as I could not go up the steps unless I was carried on a chair. It is a painful process for me to lift my feet even to place them on a low footstool. But I have courage in the Lord, and I shall trust Him with my whole heart, for precious is the Word to me. I look forward with heart-longings to the time when I can speak to the people. My heart is full of matter, for the truth is very precious to me, and I behold the last great conflict as very nigh. I want to put on Jesus Christ. I want His presence abiding with me continually. For some time I have been training myself to lay all my burdens on the great Burden Bearer. O how my soul longs after God. I want to breathe in a pure and holy atmosphere. I can trust in Jesus. When I can behold Him with an eye of faith, how precious is the sight!*7LtMs, Lt 42, 1892, par. 4*

Satan casts his hellish shadow before us to intercept our views of God, of His love and tender compassions; but we must not allow this. Our faith must penetrate the thick cloud of darkness. We must not look at the cloud, and talk about it, and dread it, for by beholding we become changed. We must keep the eye of faith on Jesus. The Apostle Paul declared to his Corinthian brethren that he determined to know nothing among them save Jesus Christ and Him crucified. [*1 Corinthians 2:2.*]*7LtMs, Lt 42, 1892, par. 5*

Jesus says, "Blessed are the pure in heart; for they shall see God." [*Matthew 5:8.*] O, what a statement is this! May the Lord impress our hearts with an intelligent understanding of what it is to be pure in heart. How many hours we walk apart from God, because we let the shadows that Satan has cast across our pathway attract our attention, and we look upon the darkness rather than the light. What is Satan's object in thus keeping our minds upon the darkness? It is that by beholding we may become changed to the same image. By beholding the clouds, we become dark ourselves. But when Jesus is with us we can cheerfully bear His yoke and identify ourselves with Christ, for our life is hid with Christ in God.*7LtMs, Lt 42, 1892, par. 6*

When the conscience is alive with a light given from God, we shall have a sense of sin, make confession of sin, and forsake it through the grace given of God. We shall not lift up our souls unto vanity, for

if we have a vital connection with God, our consecration will be entire, unstained by doubt or impurity. We shall be self-forgetful and unselfish, Israelites indeed in whom there is no guile, whose only secrets are those of modest goodness.*7LtMs, Lt 42, 1892, par. 7*

Although men may err, although they do not watch and pray, but fall into temptations, let no one feel himself strong in himself, and depreciate those whom he thinks to be in error. When we look at the cross of Calvary, we can take no low view of man. Why? Because he has been purchased with the blood of the Son of God. All who fully believe in Christ will place a right estimate upon man, even if he is found to be erring.*7LtMs, Lt 42, 1892, par. 8*

We make a great mistake in magnifying that which we believe to be errors in Christians. When we do this we say, I am above all such weakness, and yet the very ones who magnify the errors of others are not pure in heart. They think evil and speak evil, and in their mouth is found guile. Self love stains darkly every heart. It is best for every soul to think modestly of themselves, and have clear perceptions to discern the precious traits of character in his brethren. Although we see defects of character in those who profess to be Christians, yet this should not cause us to lose faith in God and in man. We must respect our brethren and sisters if we would respect ourselves. We cannot repent of past mistakes until we respect those who are children of God.*7LtMs, Lt 42, 1892, par. 9*

The conflict is not over with any of us. The victory is not complete. Outward temptations, and inward tendencies to evil, still allure us on, and as we draw near the close of earth's history, the pressure of the power of darkness grows stronger, for Satan has come down in great wrath, knowing that his time is short. But the more difficulties we encounter and overcome through watchfulness and prayer, the greater will be our experience and the greater our growth in grace. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envyings and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby." [*1 Peter 2:1, 2.*]*7LtMs, Lt 42, 1892, par. 10*

We are to feed upon the Word of God, for in this way we are eating

the flesh and drinking the blood of the Son of God, that we may become partakers of the divine nature. Jesus says, "He that cometh to me shall never hunger, he that believeth on me shall never thirst. 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." [*John 6:35, 54, 55.*] As the struggle grows successful, the battle becomes more and more determined. The standard rises as we attain to higher things. *7LtMs, Lt 42, 1892, par. 11*

The pure in heart shall see God. What does this signify? Who gives the pure heart? It is Jesus, who gave His life for men. The perfect work of the righteousness of Christ meets and answers all the claims of the law. We receive the precious gift of Christ's righteousness by faith, and His perfection is placed to our account. We stand therefore before God accepted in the beloved. We stand in grace, in the favor of God who is a loving, tender Father to us. We receive the Spirit of God which will lead us to Christ. In this way we shall see what God meant us to be, and shall put to the test every power in order that we may become all that Christ designed we should become through His grace. *7LtMs, Lt 42, 1892, par. 12*

Let no one go forth to the conflict expecting to be defeated, for if he does, according to his faith it will be unto him. In standing under the banner of Christ, we should realize that we are not engaged in a hopeless enterprise. We must be hopeful, brave soldiers, saying with Paul, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [*Philippians 3:12-14.*] *7LtMs, Lt 42, 1892, par. 13*

Meekness of heart, hungering after righteousness, and mercy precedes purity of heart. Unless true mercy is cherished by us, purity will not be imputed unto us. Meekness and lowliness of mind, hungering after righteousness, manifesting mercy, not only towards the good but towards the erring, will bring the blessing promised to

those who are pure in heart, for they shall see God. They shall behold the matchless loveliness of Christ, and by beholding will become changed into His divine image. Selfishness darkens the soul and shuts away the precious smiles of God. The Lord will impress the human heart with His image, and we shall have, as did Moses, a revelation of His character that will lead to [the] casting away [of] all unbelief, and to the cultivation of that perfect faith which keeps the soul in assurance and peace. The pure in heart shall see God. He will not be left to be tortured by the agony of fearing that he is left to the mercy of one whose heart he knows not. He will not contemplate the future with dread, or feel that he is without God and without hope in the world.⁷*LtMs, Lt 42, 1892, par. 14*

Those who co-operate with God will attain unto purity of heart, and their spiritual eyesight will become clear. The character of God will appear attractive and lovely and glorious. They will see God in nature. They will see Him in His providences, and in meekness will bow to His will, knowing that He understands what is best. Under trying circumstances they will not fret or complain, but be filled with the love of God. They will take up the Word of God, and hear His voice in the assuring promises, and their soul will become alive with God. They will behold His character which is His glory. They will behold His glory as of the only begotten of the Father, full of grace and truth. Standing beneath the cross of Calvary they see in the dying victim the heart of God opened to their view. "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.*]⁷*LtMs, Lt 42, 1892, par. 15*

In the death of Christ upon the cross is unfolded the goodness, mercy, pity, sympathy and love of God. Infinite love is without a parallel. The love of God fills all things, and even in sickness, and adversity and bereavement, Christians may see how large and full is the love of God. They may behold in Christ a place of refuge, a heart of infinite pity ready to share their every woe. They see in Christ an infinite Saviour who takes away their sins and imputes unto them His righteousness. Heaven seems near to earth, and they have a peace which passeth all understanding.⁷*LtMs, Lt 42, 1892, par. 16*

Lt 43, 1892

Haskell, S. N.

Preston, Melbourne, Australia

September 18, 1892

Portions of this letter are published in *3BC 1150; 7BC 927, 937; 1SM 106-107; 11MR 363-364; CTr 164*. +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.

Elder S. N. Haskell
Pacific Press
Oakland, Cal.

Dear Brother,—

How full and complete is the promise, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [*Revelation 3:21*.] *7LtMs, Lt 43, 1892, par. 1*

In all our afflictions, Jesus was afflicted. The Captain of our salvation was made perfect through suffering. In this life we shall be proved whether we bear the test of God. When Satan’s temptations come, we shall have a trial. Shall we be overcome by the bewitching power of Satan or shall we overcome Satan’s temptations as Christ overcame them? Shall we have the mind stored with the heavenly treasures of truth, that we may be enabled to meet the adversary of souls with “It is written” as did Christ [*Matthew 4:4, 7, 10*], and not with any of our impetuous speeches? Satan understands more of what “is written” than many a professed Christian, for he is a diligent student of the Scriptures; and his work is to pervert the truth of God, to lead men to disobedience and to neglect the searching of God’s Word. *7LtMs, Lt 43, 1892, par. 2*

Satan, who became an apostate in heaven and drew a large share of the angels with him, knows that the Scriptures testify that his works are evil. If he can succeed in drawing away the mind from the

words of God, if he can weaken and confuse memory that men shall forget and not live by every word that proceedeth out of the mouth of God, Satan has gained his point; the words of the enemy will be taken as the words of God; evil angels will confederate with evil men who do not love God, nor love to think of Him because their works are displeasing to God. To be alive unto God is to have the life hid with Christ in God. Such will have an experimental knowledge of the blessings the Lord bestows upon those who believe and are obedient. *7LtMs, Lt 43, 1892, par. 3*

Every soul will have his disappointments, trials, bereavements, sufferings through sickness or sorrows of heart because of his frailties and mistakes, or through sympathy for friends. Whatever may be the weight, large or small, have we become restless, impatient, and spoken unwisely? It is a great mistake to dictate to God. Elijah knew not what he said when he told God that he had enough of life and asked to die. [*1 Kings 19:4.*] The Lord did not take him at his word, for he had a work to do before he would be exalted and translated to heaven. Have we forgotten that Jesus, the Majesty of heaven, suffered being tempted? Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair. But many poor souls are feeble in moral power because they do not do the words of Christ. *7LtMs, Lt 43, 1892, par. 4*

God hates sin. Satan's work is to allure to works of evil. How adroitly Satan has worked with his bewitching power to fascinate the mind to choose sin rather than righteousness. The influence of man on men had become dangerous because of Satan's leading and controlling the mind and pressing this influence man has over man in his own service. But the Lord Jesus by the agency of His Holy Spirit changes the order of things and takes the sins and guilt of man upon Himself, and draws man to Himself, and sanctifies and employs the human agent as His instrumentality to engage his powers to do an entirely opposite work than Satan advised. He would enlist man in His service to expel from the earth sin and evil. Thus the powers of men would become through grace that which God designed in the beginning they should be—an agent of numberless blessings to every man, and man indeed become his brother's keeper—and thus the world be restored to God to make

the chain of mutual dependence through faith in Jesus Christ fast to His throne. The highest power in the universe should be embodied in humanity and elevate humanity through their faith in Jesus Christ—an influence emanating from God, concentrating all the influences of the world, for the recovery of man.⁷*LtMs, Lt 43, 1892, par. 5*

“Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you.” [*James 4:7, 8.*] How precious to the tempted soul is this positive promise. Now if the one in trouble and temptation keeps his eye fixed on Jesus and draws nigh to God, talking of His goodness and mercy, Jesus draws nigh to him, and his annoyances that he thought almost unbearable vanish. For through Him we both have access by one spirit unto the Father. “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians 2:19-22.*] This is vital energy for the church. This love for Christ must be revived; it has grown cold. Believers may not only pray for union with Christ and with one another, but have it. Troublous times are before us; but this is not to worry us. To be worried is to be unbelieving, but Christ invites you saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*]⁷*LtMs, Lt 43, 1892, par. 6*

The apostle who leaned on the bosom of Christ tells us, “We have known and believed the love that God hath to us.” If we can individually say this we are indeed rich in faith. Many of us, amid our imperfections, discouragements, afflictions and bereavements, have this important lesson to learn. “God is love and he that dwelleth in love, dwelleth in God.” “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.” [*1 John 4:16, 17.*]⁷*LtMs, Lt 43, 1892, par. 7*

We have reason to ever thank God that He knows all the storms, trials, and disappointments of His people. He follows them with tender, pitying love, and expresses His tender helpfulness to heal

and restore.*7LtMs, Lt 43, 1892, par. 8*

One thing we must present and urge upon the people with pen and voice. In all your afflictions, in all your troubles, go not to the god of Ekron to obtain relief but to Jesus.*7LtMs, Lt 43, 1892, par. 9*

Jesus said, "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.*] This is but one channel, and it is always accessible to man, and through it rich beams of light and forgiveness and love will pour down that will cleanse the darkest sin and forgive the greatest criminal.*7LtMs, Lt 43, 1892, par. 10*

The Jews saw in the sacrificial offerings the symbol of Christ whose blood was shed for the salvation of the world. All these offerings were to typify Christ and to rivet the great truth in their hearts that the blood of Jesus Christ alone cleanseth from all sin, and without the shedding of blood there is no remission of sins. Some wonder why God desired so many sacrifices and appointed the offering of so many bleeding victims in the Jewish economy. Every dying victim was a type of Christ, which lesson was impressed on mind and heart in the most solemn, sacred ceremony, and explained definitely by the priests. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Christ alone there is forgiveness of sins.*7LtMs, Lt 43, 1892, par. 11*

This grand and saving truth is oft repeated in the hearing of believers and unbelievers, and yet it is with amazement that angels behold the indifference of men to whom these truths mean so much. How little is evidenced that the church feels the force of the wonderful plan of redemption. How few make this truth, that only through faith in the cleansing blood of Jesus Christ there is forgiveness of the sins that cling to human beings like the foul leprosy, a living reality. What depths of thought should this awaken in every mind. He needed no suffering to atone for Himself. His was a depth of suffering proportionate to the dignity of His person, and His sinless, exalted character.*7LtMs, Lt 43, 1892, par. 12*

Angels are amazed that men regard so lightly and indifferently the vital truths which mean so much to the sinner, and continue willing

subjects under the captivity of Satan and sin, when so much has been endured in the divine person of the Son of God. O that we may cultivate habits of contemplation of the self-denial and self-sacrifice of the life of Christ, until we shall have a deep sense of the aggravating character of sin, and hate it as the vile thing it is. *7LtMs, Lt 43, 1892, par. 13*

Let the mind awaken to gratitude that through Christ Jesus, the Father is faithful to fulfil the promise to forgive all sin. His mercy and His love are forever an assurance as we look upon Christ uplifted upon the cross of Calvary. Will we individually rise to the appreciation as far as we have capacity to comprehend the truth, that God Jehovah loves and forgives us if we believe in and love Jesus. *7LtMs, Lt 43, 1892, par. 14*

O what a glorious truth! God is waiting to forgive all who come unto Him with repentance. Preach it. Lift up Jesus high that the people may behold Him. Let the salvation of the souls of men, women, and children be the great aim and purpose of our labor. *7LtMs, Lt 43, 1892, par. 15*

Say to the youth, "If you have not given your heart to Jesus, make Him the offering ere the year 1892 shall close. What has Jesus done for you? He has given His precious life for you. If God had not loved you He would have retained Jesus in heaven. "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.*] Do not allow the enemy to crowd this out of your mind. It is the most important theme for your meditation. What have I done to show that I appreciate this great love? What have I given to Jesus? The gift that will be a precious and fragrant offering to Him will be yourself. You that have not made your decision to be sons and daughters of God, I beg of you to do this without any delay. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." [*Micah 7:18.*] Have you decided to become a part of the heritage of the Lord? "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Come to Jesus, just as you are, weak and sinful, ignorant and unworthy

and He will receive you. He says, "A new heart will I give you." [Ezekiel 36:26.] 7LtMs, Lt 43, 1892, par. 16

Among the Jews was a remembrance made of sins every year, and they felt that sin needed a fresh sacrifice. Sins forgiven in Christ are remembered no more. Saith God, "I will remember their sins no more." [Jeremiah 31:34.] The Lord accepts the sinner that comes to Him in contrition, repenting of his sins, and treats him just as if he were innocent. Again, He says our sins are covered. Will the youth think seriously and begin to enquire, What shall I do to be saved? "Behold! The Lamb of God which taketh away the sins of the world." [John 1:29.] The more your mind is educated and trained to think of Jesus, to talk of Jesus, the less power will Satan have over your mind. He cannot bear to belong in the company of those who will meditate upon the love of God and Jesus Christ. To dwell upon the beauty, goodness, mercy, and love of Jesus is strengthening to the mental and moral powers, and while the mind is kept trained to do the works of Christ, to be obedient children, you will habitually inquire, Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course be to please myself or to please Jesus? 7LtMs, Lt 43, 1892, par. 17

Then will every soul remember the words of the Lord: Thou hast my secret sins in the light of Thy countenance. [Psalm 90:8.] Many need to make a decided change in the tenor of their thoughts and actions if they would please Jesus. We can seldom see our sins in the grievous light that God can. Many have habituated themselves to pursue a course of sin, and their hearts harden, under the influence of the power of Satan. And their thoughts are brought into captivity to his evil influences; but when in the strength and grace of God they place their minds against the temptations of Satan, their minds are made clear, their hearts and consciences by being influenced by the Spirit of God are made sensitive, and then sin appears as it is—exceedingly sinful. Then is the time when the secret sins are set in the light of their countenance. They confess their sins to God, and repent of them and become ashamed of sin. 7LtMs, Lt 43, 1892, par. 18

We ask God to forgive us our sins, and then we must believe He does forgive them, because He has promised that He would. He

casts them from the light of His countenance behind His back, and He removes them from us, “as far as the east is from the west, so far hath he removed our transgressions from us.” [*Psalm 103:12.*]⁷*LtMs, Lt 43, 1892, par. 19*

Lt 44, 1892

Wessels, Brother and Sister [P. W. B.]

Hanover Road, Victoria Park, Adelaide, S. A.

November 7, 1892

Portions of this letter are published in *TSA 41-45*.

Dear Brother and Sister [P. B.] Wessels,—

I thank my heavenly Father that He has given me strength to come about five hundred miles by rail to this place. We are pleasantly situated. I pay one pound and five shillings per week for the house and [it] has six furnished rooms. We live about two miles from the business part of the city. The church have hired a horse and phaeton for me for which they pay one pound sterling per week. Adelaide is a very beautiful city and we are here in the most favorable season. We have been here six weeks.⁷*LtMs, Lt 44, 1892, par. 1*

I thank the Lord that I can now walk much better than I could before I came. I suffer much pain in my spine, and I would be unable to ride any, only for a spring seat I have had made. I have spoken eleven times in this city. The standing for an hour or longer at one time causes me much suffering, yet I felt constrained to speak.⁷*LtMs, Lt 44, 1892, par. 2*

We have had some excellent meetings, and we have visited some who needed help. Sunday I visited Brother Holland's family. His wife once belonged to the church, but she read what Elder Canright wrote about me and became disaffected and left the church. If she had received the watchful care of a faithful shepherd, she would have been saved to the cause of God. I spent two hours with this brother and sister and talked to them and prayed with them. She was bathed in tears all the time I was talking. Oh how sorry I felt for this poor sheep who strayed from the fold and was left to perish because no shepherd's tender sympathy and loving care was exercised to bring her back to the fold! Our only hope is that the Lord will in His wisdom clear the doubts and fog from the mind of

this sister.*7LtMs, Lt 44, 1892, par. 3*

One soul—how precious it is, and how carefully should we deal with the purchase of the blood of God’s only begotten Son! Precious souls cost too much to be handled roughly. They need tenderness, kindly forbearance, and very gentle and wise treatment. I could not rest until I went to find the lost sheep, although I had no invitation. Oh how glad I am that we have Jesus, who knows every heart! All our churches need much ministering done in them.*7LtMs, Lt 44, 1892, par. 4*

We are glad to report that our school has thus far proved a success. We pray the Lord to work in a manifest manner for the school, that men and women may be qualified to go forth as missionaries and be enabled to work in the various lines.*7LtMs, Lt 44, 1892, par. 5*

We feel that much has been lost in many ways in the past history of Seventh-day Adventists because they have not heeded the testimonies given them of God for the last thirty years. These testimonies have plainly pointed [out] how the children should be educated, that they are God’s property, and should wisely improve the ability and talents that God has entrusted [to] them. This should be their subject of thought and conversation—the heathen nations who are in darkness and the nations who have received the gospel. Every missionary meeting should be alive with interest, every one who loves Jesus carrying to the meeting a spirit of zeal enthused with the Spirit of Christ. The necessities of those who have not the truth should be upon the naked soul, and we present them to God and say, “Here am I, send me.” [*Isaiah 6:8.*]*7LtMs, Lt 44, 1892, par. 6*

But there are fields already ripe for the harvest in civilized countries who need the truth for this time. We must not close the eye and the mind to the necessities of the world. The spirit of Paul, the great apostle to the Gentiles, was stirred, when he saw the city wholly given to idolatry. How was it that Jesus wept over Jerusalem? It was when He drew near and beheld the city.*7LtMs, Lt 44, 1892, par. 7*

There is work for every one to do who has named the name of Christ. Will he do it? If we would be duly impressed with the value of

souls, we must oft look to Calvary and see the dying Son of the infinite God giving up His life for a lost world. We must look and contemplate how He estimated man. We must be imbued with His spirit. The sight of our eyes, the contemplation of the mind, will certainly affect the soul and set in operation practical effort to save the perishing. Thus the missionary work will be placed upon its proper basis.*7LtMs, Lt 44, 1892, par. 8*

In every family, especially where there are children, there is a want of deeper piety, [of] the sanctifying grace of Christ brought into the home. Missionary endeavor should consist more in imparting than in receiving. The question is, Are not home duties—home missionary work—neglected? I answer, Yes. Were the love and fear of God circulating through every household, the children and youth instructed as they should be, the conversation of an educational character, that they should feel their accountability to use their intellect and hearts to do the work assigned them of God, the children would co-operate with their parents in the dedication of their time and talents to the service of God. In this kind of education and labor the expenditure would not exceed the receipts. Christian activity and growth of personal piety will be symmetrical and proportionate.*7LtMs, Lt 44, 1892, par. 9*

Those who are most actively employed in doing with interested fidelity their work to win souls to Jesus Christ are the best developed in spirituality and devotion. Their very active working forms the means of their spirituality. There is danger of religion losing in depth that which it gains in breadth. This need not be if, in the place of long sermons, there is wise education given to those newly come to the faith. Teach them by giving them something to do in some line of spiritual work, that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support on the church; but they are to have root in themselves. They can be in many lines, according to their several abilities, useful in helping the church to come nearer to God, and working in various ways to act upon the elements outside the church which will be a means of acting beneficially upon the church.*7LtMs, Lt 44, 1892, par. 10*

The wisdom and prosperity of the church casts a telling influence

upon her favor. The Psalmist prayed for the prosperity of the church, “God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations.” [*Psalm 67:1, 2.*]7LtMs, Lt 44, 1892, par. 11

Our Redeemer spent whole nights in prayer to His Father, and the foundation of the Christian church and missionary activity was laid in the very element of prayer. The disciples were of one accord in one place, calling upon the Lord that the outpouring of His Holy Spirit might come upon them. While the Holy Spirit is given richly through various channels, the more we seek it the wider will be the diffusion. Thus, earnest work being done to save souls, there will be constantly furnished us a necessity for renewed application to the Source of all power, [and] thus there will be established an habitual communication between the soul and God. The Fountain of the Water of Life is constantly drawn upon by faith, and [is] never exhausted.7LtMs, Lt 44, 1892, par. 12

The work is progressive—action and reaction. Love and devotion to God will give activity to benevolence, and benevolence will increase faith and spirituality. Oh, how much we need heavenly wisdom! Well, is it not, promised us? “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.” [*James 1:5-7.*] Oh what an assurance is this! How full and broad! Let us take the promise just as it reads. The Lord wants us to come unto Him with full assurance of faith, believing His Word, that He will do just as He said He would.7LtMs, Lt 44, 1892, par. 13

Would that we might feel the importance of educating every individual member of the church to do something. We should individually sense the solemn obligation of the Christian to bring into activity all his divinely entrusted resources and capabilities, to do to the utmost of his power the work the Lord expects him to do. “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” [*Isaiah 60:1.*]7LtMs, Lt 44, 1892, par. 14

Were our sensibilities alive we would discern the designs of God. “I have put you in possession of the seas, put the world in possession of my gospel, that missionary ships might be sent out to the islands of the sea.” We need more faith, more sanctified ability. High and ennobling motives are before us. We have no time, no words, to spend in controversy. That time devoted to debating is needed in sending up the prayer of faith to God for the descent of the Holy Spirit to subdue and break the heart of stone, that it shall become a heart of flesh. There is need of sanctified energy. The armies of heaven are on the move and where is the human agent to cooperate with God?*7LtMs, Lt 44, 1892, par. 15*

We now need skilful generals to organize into working companies the Lord’s believing children. Nothing must be looked upon as too great for us to undertake, if the Captain of the Lord’s host plans the work and arranges the battle and leads us forth, “terrible as an army with banners.” [*Song of Solomon 6:4, 10.*] Every movement will be a victory. We need Jesus as our constant leader.*7LtMs, Lt 44, 1892, par. 16*

Men and means are needed in this field. I think of poor Melbourne, bound about with poverty and in need of a church. As the work increases there must be plans devised to keep alive the interest that it shall not die. The Lord has means for us somewhere. Appeals must be made to the stewards of God for help. We need wisdom from above to calculate wisely and [to] proportionate the improvements that must be made with economy. Self-denial must be practiced everywhere. Many of the scanty rills of beneficence which now water and enrich the garden of the Lord are brought there by much effort. More, very much more must be done by individuals in economizing their resources that they may do more for God. I feel deeply over the restricted resources in this country. There must be help for us to carry forward the work. All we can do is to pray the Lord to move upon the hearts of men to do the work that devolves upon them. Self-indulgence [and] selfishness exist to a large degree. May the converting power of God change the hearts and characters.*7LtMs, Lt 44, 1892, par. 17*

I would be so thankful for more strength but the Lord is blessing me. I will not be ungrateful; I will wait upon the Lord and He will renew

my strength. I have written to you, my brother, asking if you could assist us with means to build a house of worship and we hope to hear from you soon. We are in very straightened places here. Well, I believe the Lord will teach you what to do.⁷*LtMs, Lt 44, 1892, par. 18*

Much love to your family, and all in the faith.⁷*LtMs, Lt 44, 1892, par. 19*

Lt 45, 1892

Robinson, A. T.

Hanover Road, Victoria Park, Adelaide, S. Australia

November 7, 1892

Portions of this letter are published in *ML 304, 307; 8MR 266*.

Elder A. T. Robinson
Somerset House, Roeland St.
Cape Town, South Africa

Dear Brother and Sister,

I have just written to Brother Wessels and will now write a few lines to you. I received a letter yesterday from Willie, who is in Melbourne, stating that there was a boat going directly to Cape Town, Africa. He said he was going to send letters and books, and I thought it well to communicate to you on this favorable occasion. I wrote to you more than three months ago, but have not received any response. Probably it takes several months for the letter to reach you and then to receive a reply. It would be very gratifying to hear from you as often as consistent. *7LtMs, Lt 45, 1892, par. 1*

I am much better healthwise than when I last wrote to you, still I am suffering considerable. I can walk about home, and can dress and undress myself, do up my own hair, and get in and off the bed. The prostration of the nerves was the greatest difficulty with me, and rheumatism, and malaria caused from the unsanitary condition of Melbourne, whose sewerage is all open. Nine months I was a helpless sufferer, but I was greatly comforted and blessed of the Lord. *7LtMs, Lt 45, 1892, par. 2*

We came to this place about six weeks ago, and I know the climate is much better here than in Melbourne. There are some terraces here, but as a general thing the houses are detached. We secured a furnished house of six rooms for a trifle over seven dollars per week. It is about two miles from the center of the city—or the city post office. The brethren pay a pound sterling a week for a horse

and phaeton which they have hired for me. The carriage is low and I can get in and out without difficulty. Before I came here my foot had to be raised in order for me to step into the carriage. But now I can manage nicely.*7LtMs, Lt 45, 1892, par. 3*

This sickness, I am convinced, is a part of God's plan, and He always knows what is best. I have had a rich experience during this long illness. I have become better acquainted with the Saviour, and have had so many tokens of His presence and light and love that I was really privileged in being sick and suffering, to feel myself the object of His special administration and tender care. The Lord Jesus was never more precious to me than now.*7LtMs, Lt 45, 1892, par. 4*

In the long sleepless hours it sometimes seemed dark in contemplating my future. Then I prayed most earnestly and all was brightness. The unmistakable evidence I had of the presence of Jesus was every thing to me. Through the grace of God I was enabled to bear my suffering without murmuring or repining. I was enabled to use my right hand to hold the pen, and partly sitting and partly lying on the bed, I have written seventeen-hundred pages of letter paper. And every day my heart was filled with joy and praise and thanksgiving that I could write out the many precious things that were impressed on my mind. My head has been clear, my memory never more correct and bright. Important ideas have been printed upon my mind which I could trace upon paper, and I have tried to comfort others with the comfort wherewith I was comforted.*7LtMs, Lt 45, 1892, par. 5*

In every mail I have sent letters to Elders Haskell and Olsen. I have also written many letters to Elder Smith, and letters to our institutions at Oakland and Battle Creek, and some few communications to Elders Waggoner and Washburn, besides writing for the papers.*7LtMs, Lt 45, 1892, par. 6*

The Lord God hath hitherto helped me and His name shall have all the glory. I do magnify the Lord with my heart and with my voice. I am full of His praise. I love Jesus with my whole heart. There is so much that is being unfolded, and in the long sleepless nights, I have felt indeed very near to heaven.*7LtMs, Lt 45, 1892, par. 7*

This prayer has seemed of great significance to me, “Thy kingdom come, thy will be done in earth as it is done in heaven.” [*Matthew 6:10.*] All heaven is engaged in the work of preparing a people to stand in the day of the Lord’s preparation. The connection of heaven with earth seems very close. “To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God.” [*Ephesians 3:10.*] The restoring powers through the transforming grace upon the human agent is of highest value. *7LtMs, Lt 45, 1892, par. 8*

The world, how sad it is, know not God. The heavenly intelligences are waiting with almost impatient earnestness to make [Him] known to the human agents that they may be laborers together with these heavenly angels in presenting Jesus—the world’s Redeemer, full of grace and truth. The angels are watching and longing to see the human instrumentalities arriving (hastening) to the situation, for on them devolves the work to cooperate with the heavenly ministration to present Jesus to the world as He is, the only Potentate and the propitiation for our sins. *7LtMs, Lt 45, 1892, par. 9*

“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. ... Do we then make void the law through faith (in Jesus Christ our righteousness)? God forbid; yea, we establish the law.” [*Romans 3:24-26, 31.*] “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in 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.” [*1 John 2:2-4; 4:10.*]*7LtMs, Lt 45, 1892, par. 10*

The first tear of penitence for sins creates joy among the heavenly angels in the courts of heaven. The heavenly messengers are ready to be on the wing to minister to the soul who is seeking Jesus. To assure us of the identity of the interest of the angels with

the living human agencies on earth, an angel was sent to dictate the solemn truths appropriate to the church which opens to them the realities which will take place in the closing scenes of this earth's history. "I Jesus have sent mine angel to testify unto you these things in the churches (the things which will transpire in the experience of God's people, and then He presents before us the only hope of the church and the sure support and strength in that day). I am the root, and the offspring of David and the bright and morning Star." [*Revelation 22:16.*]7LtMs, Lt 45, 1892, par. 11

Then the grand and full and welcome invitation, "And the Spirit and the bride say, Come. And let him that heareth say, Come." That means that the living human agents are to echo the words of the Spirit and the bride. "And let him that is athirst come." We cannot now disappoint the multitudes that are hungering and thirsting for the bread of life, and the waters of salvation. [The] invitation is to them to come, for all things are now ready. "And whosoever will, let him take the waters of life freely." [*Verse 17.*]7LtMs, Lt 45, 1892, par. 12

"And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angels to show unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the saying of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then he saith unto me, see thou do it not, for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." [*Verses 6-9.*]7LtMs, Lt 45, 1892, par. 13

O how the pride of man is rebuked in these words, even an angel from heaven is not to receive glory or adoration: "Worship God." "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they

that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Verses 9-14.*]7LtMs, Lt 45, 1892, par. 14

Grand and glorious things hath God prepared for those who love Him. Angels are looking forward with earnest expectation to the final triumph of the people of God, when seraphim and cherubim and the “ten thousand times ten thousand, and thousands of thousands” shall swell the anthems of the blessed and celebrate the triumphs of the mediatorial achievements in the recovery of man. [*Revelation 5:11.*] “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [*Hebrews 1:14.*]7LtMs, Lt 45, 1892, par. 15

When the messengers of God bear the message to the churches and to the world and the aggressive movement arouses the hostility of the powers of darkness and the confederacy of evil men who unite with satanic agencies, it is then we may fully comprehend the weighty words of the apostle Paul to the Ephesians, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [*Ephesians 6:10-12.*]7LtMs, Lt 45, 1892, par. 16

I have been shown [that] if angels occupied the place of man in the administration of the gospel, there would not be whole regions left in darkness and the shadow of death. The work would have been as is represented by the angel flying through the midst of heaven proclaiming the everlasting gospel to them that dwell on the earth. But the Lord does nothing without the co-operation of man. Could the intense interest which the angels have for man be put into voice that would be heard by the human agent, what appeals would be heard in burning words to communicate to others that which heaven had communicated to them.7LtMs, Lt 45, 1892, par. 17

Lift up Jesus, the crucified One, higher, and still higher, and proclaim, “Behold, the Lamb of God who taketh away the sins of the world.” [*John 1:29.*] Proclaim the wonderful theme of salvation,

whereby man has been brought back into favor with God and harmony with the universe of heaven. How can any one of the human agents whose sins are forgiven be indifferent and careless in regard to his fellow men. Why should not every son and daughter of God be full of zeal and enthused with the spirit of Jesus Christ to be determined and earnest to save the perishing.*7LtMs, Lt 45, 1892, par. 18*

What would the angels say if you could hear their voices? "When I saw you looking upon the Commander of all heaven dying upon the cross, and saw that it was your sins that was laid upon Him, that you may have another chance, a probation wherein your fidelity would be proved, His amazing love subdued your heart, broke every barrier down, and you believed in Jesus, you loved Him that gave His life for you. You saw Him full of grace and truth, and you exclaimed, 'Thy gentleness hath made me great.' [*Psalm 18:35.*] The whole heavenly host rejoiced when we saw you occupying your position in church capacity, and through this channel we could speak through your voices to the world as agents of our loved Commander. Your capabilities devoted to Jesus Christ would bring many sons and daughters to glory. Not more surely is the place prepared in the heavenly mansions for His people than your appropriate place is designed of God in the earth to be co-workers with your Saviour."*7LtMs, Lt 45, 1892, par. 19*

In the arrangement of God, the order to which you now belong, every being from the loftiest angel to the lowliest has his course assigned him, his position of work and responsibility, and the ministering angels are to supply the inefficiency of the living agency.*7LtMs, Lt 45, 1892, par. 20*

The heavenly intelligences combined with human agents become a unit in practical sympathy in the saving of that which is lost. The enlargement of the kingdom of Christ [is] in the representation of His character to the world, and the glory [which] will roll up from the voices of those who are redeemed by His love. The sincere, earnest effort, be it ever so little, that is put forth for the saving of the souls for whom Christ died, thrills through the principalities and powers of heaven, and engages the sympathies and co-operation of the divine.*7LtMs, Lt 45, 1892, par. 21*

These thoughts have taken a deep hold upon me. I see more clearly than ever before that, in the grand work of redemption, man has a distinct part to act. As the subject of the grace of God, [man is] to use his intellect to the very highest of his capability to devise and plan that every agency shall be set in operation, and [to] lay hold by living faith upon the strength of a living Advocate who is before the throne in behalf of the work devoted to the saving of souls that are ready to perish. *7LtMs, Lt 45, 1892, par. 22*

Educate and train every faculty for the highest kind of service, to withstand the effects of sin by doing the will of God on earth, by representing Jesus and holding Him up and exalting Him that the eye may rest on Jesus, and thus man may co-operate with God. Angels of God who know the value of the great sacrifice made by the Son of God are amazed at the wide-spread indifference of the church who have had the light of the everlasting gospel. This [work] is marked in all its dimensions, and they see the great glory that would belong to God, and the great good to themselves in harmonizing with divine instrumentalities in the grand work of saving souls to Jesus Christ. The consequences are so fearful, the responsibilities involved so deep and wide, gladly would heavenly angels resign their places to you that they might take your place and discharge your God-given trust. *7LtMs, Lt 45, 1892, par. 23*

Use your human powers, with the advantages at your command of the divine powers to co-operate with the human to honor man in drawing souls to Jesus Christ. Intensely desirous are the angels of God to behold the completion and triumph of the mediatorial work of Christ, in relation to the recovery of and exaltation of man, and to view the only Begotten of the Father seated as King of kings, and Lord of lords, encircled by the throne of the universe, and all dominions and principalities and powers of heaven, all radiant with glory. And so fully are they acquainted with the outer human agencies, that the sanctified instrumentalities are essential in co-operation with the divine to consummate this great work, that they are bringing to man all the powers of heaven to unite with their consecrated, sanctified ability. For man must be the human channel to communicate with man. *7LtMs, Lt 45, 1892, par. 24*

Each angel is at his post to fulfil the commission of heaven. The

heavenly, unknown worlds are watching in suspense the great events which are working up under the prince of darkness, preparing the vials of the wrath of God. Every power that is now in harmony with heaven is to be awake. Zion is to arise and shine for the glory of God is risen upon her. *7LtMs, Lt 45, 1892, par. 25*

There is to be no strife, one with another. Too late, brethren, too late, altogether too late. We are in the day of God's preparation. There must be no difference, no pride of opinion, no selfishness, no seeking for the supremacy. All heaven expects every soldier of Jesus Christ to put the armor on and prepare for the battle. There are to be great endeavors now. The influence of those who have had the truth, and who are sanctified through the truth, are to be one, reaching the highest efficiency, to set in operation every human agency to do the highest service. The God of heaven has pledged you the divine co-operation. *7LtMs, Lt 45, 1892, par. 26*

All the Lord asks of any man is to do his present duty in the sight of the agencies of heaven and leave the Lord to act His part according to His promise. All the armies of faith stand revealed as soldiers of Jesus Christ, and the heavenly cloud of witnesses are not merely watching but uniting their supernatural agencies with the natural, and their power is through the medium of faith in the human agent exerting a practical influence on every working agency. God [not] only unites the diversified influences into one agency, but all agencies which have been accumulated from generation to generation, to bestow its treasury of accumulation on the succeeding generation in the church. We have the light and experience of ages in the past, and accumulated impetus greater than the generation that preceded it. *7LtMs, Lt 45, 1892, par. 27*

It is time we understood our calling, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did administer the things, which are now reported unto you by those that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the

angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” [1 *Peter* 1:10-13.] No Christian should ever feel that he may be unemployed. *7LtMs, Lt 45, 1892, par. 28*

Christ Jesus has given us an example in His life. As Head of the church He requires that each individual Christian surrender himself, soul, and body and spirit, and his possessions, to the Lord, to work daily for the conversion of souls to Jesus Christ. All power in heaven and earth He commands, and combines His divine sympathies and angelic instrumentalities with the living human agent on earth. Thus no Christian is to be unemployed. *7LtMs, Lt 45, 1892, par. 29*

My brother, I have been shown that every minister has something more to do than to preach. There is a necessity of educating to develop talent and workers, that men may be selected and sent out to do some part of the work that is essential to be done. God would have the souls that are brought to a knowledge of the truth communicate it to others. *7LtMs, Lt 45, 1892, par. 30*

Every member of the church is to do something in the service of God to help forward the grand work of saving souls, and in the place of envy and evil surmisings, one church is to rejoice in the success and triumph of all. “Go ye into all the world and preach the gospel to every creature.” [*Mark* 16:15.] Let each inquire of God, where is my post of duty? What shall I do for the Master? He will direct your path. *7LtMs, Lt 45, 1892, par. 31*

Lt 46, 1892

Olsen, O. A.

George's Terrace, St. Kilda Road, Melbourne, Australia

December 13, 1892

Portions of this letter are published in *3SM 84-85*; *5MR 454*; *4Bio 45, 48, 50*.

Elder O. A. Olsen:

The first term of our Bible School has just ended. Today we attended the closing exercises. The school room was well filled with students and those interested in the school. We had an excellent season together. Remarks were made by Brethren Rousseau, Starr, and Daniells, also by Willie and myself. Testimonies were borne by the students, expressing their gratitude to God for the opportunity they had had of attending the school, saying they had been blessed in their studies. They were especially grateful for the light received from the Word of God. They had been so happy in their associations. Many regretted that the school must close and this precious season come to an end. All the students seemed to be in perfect harmony with the teachers and with their associates. I never saw anything like this. Such tenderness and perfect unity. All were determined to be present and enjoy the next term. The school has been a success. Everything has moved off harmoniously. *7LtMs, Lt 46, 1892, par. 1*

There were some of our people who did not send their children to [the] school; they were waiting to see if it would prove a success. I was reminded of those who pursued the same course away back in our early experience in the matter of organization. After the Lord had revealed His will and given light in reference to the matter, there were some, yes, quite a large number who did not give their support in this advance step. They kept entirely silent. A very few sustained my husband, and we fought the battle over and over again, obtaining a decided victory in every conflict. Some who did not oppose said that before taking their position, they would wait to see the working out of the enterprise. Some placed themselves in a

position of questioning and criticizing, and others of noncommittal. *7LtMs, Lt 46, 1892, par. 2*

The Lord did not honor their unbelief. In refusing to move forward until they knew for a certainty that the undertaking would succeed, they placed themselves where their influence hindered the work. These lost a precious blessing. They did not discern and follow closely the opening providence of God. They did not heed the command, "Go forward." If the children of Israel had waited until they saw distinctly the path opened for them in the Red Sea, they would never have crossed it. But they obeyed the word, "Go forward," and as their feet stepped into the very waters, the sea was rolled back, a path was opened before them, and they went safely over. [*Exodus 14:15 ff.*] *7LtMs, Lt 46, 1892, par. 3*

Those in this country who waited to see whether the school would be a success before they would patronize it have lost a great blessing. Notwithstanding their unbelief, we went forward by faith. Those who attended the first term of the school have had most precious opportunities. The knowledge of the Bible they had gained will be worth more to them than gold and silver. *7LtMs, Lt 46, 1892, par. 4*

The faculty have made few rules and have not had one case where discipline was required. Peace and harmony have reigned from first to last. The presence of Jesus has been in the school from its beginning, and the Lord has wrought upon the minds of teachers and pupils. Without an exception, all the pupils have responded to the efforts made in their behalf, advancing step by step in obtaining knowledge, by doing their best. This first term has proved a success beyond all that we had hoped for, and we praise the Lord for His blessing. *7LtMs, Lt 46, 1892, par. 5*

During the conference here last December, I labored most earnestly. The Spirit of the Lord came upon me in a marked manner, and I spoke plainly. I seemed to be carried out of and away from myself. The manifestation of the Spirit was so evident that all acknowledge that it was of God. In speaking, I dwelt upon general principles, and I hoped to see decided evidence that the Spirit of God was working on the hearts of the members of the church,

especially of those in the office. But the work was limited to a few. I then began to write out personal testimonies, but my severe illness prevented me from laboring for individuals. But I was present in many council meetings and read what I had written, setting forth general principles. The Lord gave me great freedom in this work.*7LtMs, Lt 46, 1892, par. 6*

In many things I knew there was need of reform in the office; but I could not attend meetings in the public halls, so the people were deprived of my testimony. If we had had a comfortable place of worship, I might have attended meeting during much of the time in winter. I did all I could when it was deemed safe for me to go out. In September I went to Adelaide, and afterwards to Ballarat. I was absent from Melbourne three months.*7LtMs, Lt 46, 1892, par. 7*

We returned December 12th. On the evening of the next day, Brother [Faulkhead] called to see me. The burden of his case was upon my mind. I told him that I had a message for him and his wife, which I had several times prepared to send them, but I had felt forbidden by the Spirit of the Lord to do so. I asked him to appoint a time when I could see them.*7LtMs, Lt 46, 1892, par. 8*

He answered, "I am glad you did not send me a written communication; I would rather have the message from your lips; had it come in another way I do not think it would have done me any good." He then asked, "Why not give me the message now?" I said, "Can you remain to hear it?" He replied that he would do so.*7LtMs, Lt 46, 1892, par. 9*

I was very weary, for I had attended the closing exercises of the school that day; but I now arose from the bed where I was lying, and read to him for three hours. His heart was softened, tears were in his eyes, and when I ceased reading, he said, "I accept every word; all of it belongs to me."*7LtMs, Lt 46, 1892, par. 10*

Much of the matter I had read related to the Echo office and its management from the beginning. The Lord also revealed to me Brother [Faulkhead's] connection with the Freemasons, and I plainly stated that unless he severed every tie that bound him to these associations he would lose his soul.*7LtMs, Lt 46, 1892, par. 11*

He said, "I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. Now I shall attend no more of their meetings, and shall close my business relations with them as fast as possible." *7LtMs, Lt 46, 1892, par. 12*

I repeated to him the words spoken by my guide in reference to these associations. Giving a certain movement that was made by my guide, I said, "I cannot relate all that was given to me." Brother [Faulkhead] told Elder Daniells and others that I gave the particular sign known only by the highest order of Masons, which he had just entered. He said that I did not know the sign, and that I was not aware that I was giving the sign to him. This was special evidence to him that the Lord was working through me to save his soul. *7LtMs, Lt 46, 1892, par. 13*

Our interview lasted four hours. Knowing how weary I was when Brother [Faulkhead] came in, May was greatly worried about me, but I told her she must not interrupt us, for a soul was at stake. At her request, Willie came in to protest against my prolonging the conversation, but I bade him not to disturb us. When at last Brother [Faulkhead] arose to leave, he found it too late for his homeward train. He could go by tram to North Fitzroy, five miles, but from there he must walk five miles to his home in Preston. He said he took the most unfrequented road, that he might have time to reflect, and he felt such relief, there was such a manifest change in his feelings, that he longed to meet some of his brethren that he might tell them of his thankfulness and his purposes. *7LtMs, Lt 46, 1892, par. 14*

December 14

The students have left today. Many of them are to enter the canvassing field. This morning Brother Starr invited me to be present at their farewell meeting; and for the first time in ten months I tried, with Willie's help to ascend the stairs. This I accomplished with less difficulty than I had anticipated. Thanksgiving to God flowed forth from my glad heart for this victory over infirmities. Our season of testimony was very precious; every student and teacher took part. The testimonies of the students were free and full, expressing their gratitude for the blessings they had received during

the school term.*7LtMs, Lt 46, 1892, par. 15*

That which seemed to be most prized by all was the religious advantages. They had learned what it means to be a Christian. They had learned the precious truths of God's Word, how to serve the Lord in truth, which is perfect obedience. If they failed it should be their own fault, for everything had been done by their teachers to instruct them. Patiently and perseveringly they had been taught the good and the right way, and they intended to put in practice what they had learned. This was a precious meeting, the last that we should all have together. Brethren Rousseau and Baker have gone to Tasmania to remain during the week of prayer, and the house is emptying fast.*7LtMs, Lt 46, 1892, par. 16*

At four p.m. Monday [?], I had another interview with Brother and Sister [Faulkhead]. I read twenty-four pages of what I had written for them; very straight lines were presented to him, but he accepted it all. Then we bowed in prayer. All three of us united in supplication to God, and He did come sacredly near unto us. What a change has taken place in Brother [Faulkhead]. All seemed to be so much astonished, they do not know how to accept the great blessing; they just weep and rejoice.*7LtMs, Lt 46, 1892, par. 17*

We had all feared that Brother [Faulkhead] would leave the truth; and now the fact that his heart has become softened and subdued seemed too wonderful to our brethren; they are astonished at the manifestation of the power of God. The lost sheep has been brought back to the fold. None could reach him in regard to Freemasonry. He was fastening himself more and more firmly in the meshes of the enemy, and the only thing we could see to be done was to leave him to himself. But God be thanked, he is rescued from the snare of the fowler.*7LtMs, Lt 46, 1892, par. 18*

Now there are others for whom I must labor personally, who have stood criticizing, gathering up faults and defects, talking of them, and making the most of them. Our brother has done this kind of work so long that all love for his brethren, as well as love for God and the truth, has been lost out of his heart. Unless his heart is broken before God, he will soon give up the truth. He had a rich experience in his first love for Jesus, but he has lost the first love. I

feel so anxious that something shall be done to bring him back.*7LtMs, Lt 46, 1892, par. 19*

Brother and Sister Salisbury arrived today. They had a pleasant passage of six weeks.*7LtMs, Lt 46, 1892, par. 20*

Lt 47, 1892

Morrison, Brother

George's Terrace, St. Kilda Road, Melbourne, Australia

December 22, 1892

This letter is published in entirety in *1888 1081-1086*.

Dear Brother Morrison,

Your kind letter is received, and I thank you for writing me. I am glad to report I am much improved in health. I do not now have to be carried up and down stairs. I was taken up the Echo office stairs last Monday. I then said I shall try to walk up and down stairs alone. And I have done so by help of the baluster; of course, it is taxing to my limbs after being helpless nearly nine months. But I praise the name of the Lord for His mercy and love and the rich blessings which He has graciously given me since being in this country.*7LtMs, Lt 47, 1892, par. 1*

We feel deeply the need of workers here, and of money to advance the work. The Sabbathkeepers are mostly poor. There are a few who have something of this world's goods, and they have assisted liberally, that the cause of God may get a start in this place. We have a printing office here, but no meetinghouse. We meet in halls that are ill ventilated and used for all kinds of gatherings. There is no means of warming them in the cold, rainy season, and it is not safe for me to attend meeting at all in unpleasant weather. Last winter they called here unusually unpleasant. I met with the church a few times, but although they wanted me to speak to them, they said they must advise me not to expose myself in my great suffering. If they had had a suitable place to worship, I should have attended, crippled as I was, and spoken to them every Sabbath when it was pleasant. I had to ride five miles to get to the place of meeting, and I was greatly blessed every time I ventured to go out and to speak to them.*7LtMs, Lt 47, 1892, par. 2*

There has never been such a time of want and destitution in Australia as at the present time. There has been a large outlay of

means in erecting expensive buildings, some of which remain unused. The land boom has swept through this country, and its results are manifest in empty treasuries. Five thousand people have been unable to find employment. Through the winter, efforts were made to care for the most needy ones, giving them one or two meals a day. The bodies of persons who died from starvation were found in the parks. Many would beg the privilege of searching the swill-barrels to pick out something to eat. And yet many are living in extravagant pleasure, abounding with all good things. As I read the reports, my heart aches.*7LtMs, Lt 47, 1892, par. 3*

Our own situation presses upon me with such force that I am perplexed out of measure to know what to do. We must have a house of worship that is neat and clean, and not patronize these dirty halls, with the foul, poisonous air that pervades them. Unbelievers who are professed Christians will not as a general thing come into these buildings. They say it is a shame to hold religious services in such places. And what can be done is the question. But I must submit this, with all things, to God.*7LtMs, Lt 47, 1892, par. 4*

This summer I venture to labor in such places, and in the winter I must remain at home. I am questioning whether under the circumstances I should remain here another winter; and yet the work that needs to be done forbids my leaving. Well, the Lord knows all about it. I have thought if our churches in America only appreciated their privileges, and all the conveniences they are having to worship God, they would feel their hearts stirred to do something for these foreign countries and limit some of their own abundant advantages. But I ask myself over and over again, How can we ever make them know and understand the great necessities of the work in these foreign fields? There are but few laborers, because men cannot work unless they are paid for their labor, and there is such a dearth of means to pay them. We are doing what we can.*7LtMs, Lt 47, 1892, par. 5*

Our school was a success. It was small, for these are hard times with everybody, but the blessing of the Lord attended the school. The Bible lessons were greatly appreciated, and the students were so well pleased with the school, and especially with the religious instruction, that they readily complied with the rules, and not one

case of discipline was necessary during the term. The Spirit of the Lord was often manifested in a marked manner. Next term the members will be doubled. The Lord will work in these colonies; we shall see of His salvation.*7LtMs, Lt 47, 1892, par. 6*

We had a very solemn meeting last Sabbath at North Fitzroy. All were so pleased to see me back in Melbourne after being in Adelaide and Ballarat three months. The Lord gave me a message for the people. The congregation was large, and we had a social meeting after the discourse. Another meeting was held in Prahran, near the school building, five miles from North Fitzroy. They had a goodly number at Prahran, and an excellent meeting.*7LtMs, Lt 47, 1892, par. 7*

We are busily at work to limit our expenses where it is possible, and yet in many things we must broaden if the work advances. One hundred men could labor in Melbourne and suburbs and not interfere with one another, and yet there is not one laborer in this great city. How are the people to be warned in these countries, is the question. What can be done to proclaim the message when we have so little means to work with, and so few workers? If several families who could understand the situation would move to these countries and engage in some business in places where a few are keeping the Sabbath, and do missionary work for Christ's sake, I know that by personal labor and holding a steady influence they could do much good.*7LtMs, Lt 47, 1892, par. 8*

O that the Lord would stir up the minds of many in America to give themselves to this work! I have tried again and again to place the situation before our people in Battle Creek, but no one responds. There are men in America who with their industrious habits could make a good living and yet exert an influence to win souls to the truth. I wish I could make some impression on hearts, while we remain here, that we [might persuade them] to come for Christ's sake, for the sake of perishing souls for whom Christ has died. We could counsel together and set in operation plans that would not require a great outlay of means, and yet effect much good. Every one here who can work is at work, but there is so large a territory to be worked, so many that have not yet heard the first sound of the message of warning.*7LtMs, Lt 47, 1892, par. 9*

The object of the school is to educate and train men and women to work in their own country. We see some prospect of help here, limited as it is. Through the Bible study, the students are preparing to teach others.*7LtMs, Lt 47, 1892, par. 10*

Some times I feel that I must never leave this field until families are settled here from America as missionaries, not ordained ministers, but workers in different lines. Then when I see how helpless we are as far as finances are concerned, I want to get away; everything looks so impossible.*7LtMs, Lt 47, 1892, par. 11*

In regard to your own case, I have felt very sad, because the Lord has given you abundance of light, and you did not walk in it. It has seemed very mysterious to me that you should stand, as you have done, so long without opening your heart to the messages God has sent to His people. You have lost much in so doing. But I am hopeful that the truth that is shining in precious beams of light will find entrance to your heart. I have felt so sorry that you could not recognize the voice of Jesus, the true Shepherd. The Lord has wrought out the demonstration of His truth before your eyes, yet you did not see, and your heart was not submitted to the leading of the Holy Spirit of God.*7LtMs, Lt 47, 1892, par. 12*

I have been shown that you have been wrought upon by the gracious influences of the Spirit, and have felt moved to accept the truth and the light. At times you desired it, and were ready to reach out your hand to grasp it, to open the door of your heart to its transforming energy; but pride and stubbornness have held you back. Now you begin to see, and I entreat you to make the halfway work in this matter.*7LtMs, Lt 47, 1892, par. 13*

Unless you move out decidedly now, unless the transforming power of truth shall do its work upon your heart, and you make thorough work for eternity, you will surely fall into the snare of Satan. I know you have been cheating the soul with excuses and subterfuges; you do not admit this, but it is so. For Christ's sake, for your soul's sake, come fully into the light. The glorious prize is full in view. The gates of heaven are open wide. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: I know thy works;

behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.” [Revelation 3:7, 8.] *7LtMs, Lt 47, 1892, par. 14*

O that the Lord would heal the wounds and bruises that Satan has made! Would that you might become an entirely free man! Come to the light. Fully acknowledge the light, rejoice in the light, and not make halfway work with the matter in order to preserve your dignity. O, for Christ’s sake, for your soul’s sake, make clean work, and put up the bars behind you. It is the only safe thing you can do. A work of self-renunciation is essential, and unreserved casting of yourself, all broken, on Christ Jesus. Then He will gather you in His everlasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that needeth not to be ashamed. *7LtMs, Lt 47, 1892, par. 15*

I believe that you can be a great blessing in the important position you may fill in the Health Retreat. The unyielding will that has held you away from light and precious blessings, give now to God. The victory may be won. Nothing would give me greater joy than to see you a free man in Christ Jesus. Subterfuges and evasions will not, cannot, bring to you peace and rest. You have but one duty before you, to become as a little child; give yourself to God with all your heart. We learn God’s truth by doing His will. The education of the soul in doubt is very unprofitable work. *7LtMs, Lt 47, 1892, par. 16*

The Lord would have His sons and daughters reach the highest efficiency in His service. In order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord’s economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air, for they seem to have lost sight of the Saviour. The Power is of God, not of us. Out of weakness we may become strong. *7LtMs, Lt 47, 1892, par. 17*

In much love. *7LtMs, Lt 47, 1892, par. 18*

Lt 48, 1892

Haskell, S. N.

NP

April 1892

Portions of this letter are published in *2MCP 725*.

Elder Haskell,—

If you have time and patience to read enough of the matter sent in the last mail in regard to the letters I have written to Dr. Maxson, I think you will be able to determine some things as to whether we can put confidence in him as one working with an eye single to the glory of God. How much has he manifested an interest to work in harmony with the testimonies of the Spirit of God in regard to the Health Retreat? He has exerted all his influence in an opposite direction, with an eye single to his own interest.⁷*LtMs, Lt 48, 1892, par. 1*

And now he takes the position that he has in reference to moving the Health Retreat to Oakland. Who has given him his wonderful wisdom? Have our brethren put out their own eyes, that they can not read the spirit of the man? He will do everything he can to discredit the Health Retreat and to build up a separate interest of his own where he shall figure. But where do we see a carefulness, a conscientious endeavor to keep close to the counsel of One infinite in wisdom?⁷*LtMs, Lt 48, 1892, par. 2*

As you read the letters I have sent to Oakland, you will have some idea of the stubbornness of the man and his determination to do as he pleases and to have his own way. He has not heeded the counsels of the Lord, but has considered it safe to walk in the sparks of his own kindling. He will do anything and everything to be a servant of the cause, but he will not do the very thing that the Lord has signified is right to be done. If he will turn traitor as did Dr. Burke, he will doubtless do it under a great plea of conscientiousness.⁷*LtMs, Lt 48, 1892, par. 3*

This pretense of conscientiousness has been pretty thoroughly tested and proved. I speak understandingly when I tell you that I have very little confidence in his conscientiousness. There is a good conscience and a bad conscience, and the man is most thoroughly deceived in himself. Under this deception he will do many things in his own spirit that are not in harmony with the Spirit of God. Yet he will be as immovable as a rock to counsel or to any way except his own way.*7LtMs, Lt 48, 1892, par. 4*

Shall we not be afraid of such a man? The way he has handled matters since he left California, makes me afraid of him. Self and selfishness predominate. As a surgeon Dr. Gibbs is far superior. If Dr. Maxson were teachable, if he did not establish himself so firmly in his own independent judgment, he would be more safe. But if he shows no different spirit than he has shown, we will have to let him go where he chooses.*7LtMs, Lt 48, 1892, par. 5*

Get a lady physician from Battle Creek,—but not one of the Hares—establish Dr. Gibbs in his old place, with a physician by his side to work with him, have the agreement made that his time is not to be divided. No separate interest is to hold him. All there is of him is to be given to the work. He should educate himself to do prompt service.*7LtMs, Lt 48, 1892, par. 6*

If Dr. Maxson and his wife will take hold interestedly, surrendering their way and their will to God's way and God's will, then the Lord will work with them. But do not, I implore you, invest means to create an institution in which they should preside, when you have the history of the past before you.*7LtMs, Lt 48, 1892, par. 7*

Nevertheless, aside from Dr. Maxson, a branch institution should be opened in Oakland, not involving a large outlay in buildings.*7LtMs, Lt 48, 1892, par. 8*

We read that unless we have the Spirit of Christ we are none of His. [*Romans 8:9.*] Now let us have spiritual eyesight that we may be able to discern the spirit that prompts to action.*7LtMs, Lt 48, 1892, par. 9*

In regard to hygienic methods and the disuse of drugs, from the light God has given me, there must be a reform. Our people are

going far from the light which God has given on this subject. If Dr. Gibbs or Dr. Maxson or any other doctor goes into the institution, he must work in harmony with the light God has seen fit to give to His people in reform methods of treatment. If Dr. and his wife unite with Dr. Gibbs or any other physician, all egotism must be done away. The spirit that controlled the medical fraternity has been of that character which will exclude many from heaven unless they put away this spirit and work with the mind and spirit of Christ. Wicked jealousies, evil thinking, evil speaking of their brethren, has been an offence to God. The methods of drug medication have created the bitterest animosity in feeling, almost equal to the prejudice that Catholics have manifested toward Protestants because they did not view every point of religious faith as they themselves.*7LtMs, Lt 48, 1892, par. 10*

Such a spirit may be expected in the world, but when it becomes a controlling power among Christians, it is an offence to God. It is a shame when manifested among those who profess to be followers of Jesus. There must be a reform among the medical fraternity or the church will be purged from those who will not be Bible Christians. It is altogether too late in the day for such a satanic exhibition of spirit as is revealed among medical drug practitioners. God abhors it. I could write much on this subject, but I am not able now.*7LtMs, Lt 48, 1892, par. 11*

If you think it wise to employ Dr. Gibbs or Dr. Maxson or both, have matters put as clearly as pen and ink can put them, and do not leave things at loose ends. It would please the Lord to have the Health Retreat prosper. Those who have felt it their duty or thought that they were doing God's service to tear it to pieces, to demerit it, and talk against it, would, I fear, do this same work on a larger scale if they had opportunity. They are under the wrong leader.*7LtMs, Lt 48, 1892, par. 12*

I will say no more on this line except that there should be a sufficient force to the institution at St. Helena to have a branch of the work at Healdsburg and at Oakland.*7LtMs, Lt 48, 1892, par. 13*

I hope and pray that the Lord will put His rebuke signally upon the enemy who, with his evil angels, has formed a confederacy with

men to uproot and tear down the Health Retreat. God has said, Let it live. And it is best for those who profess to be followers of Christ to work in harmony with Christ, and to be true as steel to principle even tho it takes the right arm or plucks out the right eye.⁷*LtMs, Lt 48, 1892, par. 14*

Yours with sympathy and regard.⁷*LtMs, Lt 48, 1892, par. 15*

Lt 49, 1892

Gates, Brother and Sister

St. Kilda Road, George's Terrace, Melbourne, Australia

December 23, 1892

Previously unpublished.

Dear Brother and Sister:

I am happy to report that I am improving in health. The great Restorer is working in my behalf, and I am being restored. My heart is filled with gratitude to God that I can again labor in His cause as you will see by the letter I send as in the form of a diary.⁷*LtMs, Lt 49, 1892, par. 1*

I have felt very sad to hear of your failing health. O how I want to hear often in regard to your present state. I hope you will be very prudent. Our fears are not that you will not do enough but that you will do in your longing desire to do when there is so much to be done you will not rest and do all you possibly can to become strong. Jesus loves you. He lives to make intercession for you. The frail instrument is nothing, but the Lord has honored him to do a special part in cooperating with Him in His work of saving his individual soul and saving many other souls to Jesus Christ. All human efforts united with human efforts, the apostolic authority, the deep learning of Paul united with his zeal and earnest energy, the stirring eloquence and skillful logic of Apollos, could not convert one soul to Jesus Christ. The grace and power of the Lord Jesus Christ is back of the instrument, cooperating with the human agent [and] giving divine efficiency.⁷*LtMs, Lt 49, 1892, par. 2*

We are laborers together with God. Work out your own salvation with fear and trembling, for it is God that worketh in you to do of His good pleasure. Man works out that which the Holy Spirit works in. This is a cooperation of divine energy and human endeavor in every work done in the service of God. I am glad we have a mighty helper. Cast all your care upon Him for He careth for you. He has graven you upon the palms of His hands. Rest in the Lord. Throw

off all care, every worriment, every perplexity. *7LtMs, Lt 49, 1892, par. 3*

I sometimes begin to worry and wish you were here when we could look after you and advise and counsel with you, but I dare not cherish these thoughts, because I know that you are in the care of One who careth for you. He loveth thee better than [I] can possibly love. He can comfort you both with His grace and with His presence. All sufficiency is in Him. He puts every tear in His bottle. He plans thine course in love. Your present, your future and eternal interest could not be in better keeping than in thine hands, O God. Sometimes we expect the blessings in our way. But our heavenly Father chooses to bestow His blessings in His way. His promises are sure. His word never falls to the ground. How faithful has He been in every age. What was the great and mighty subject which after His ascension brought three thousand souls to repentance? It was the spirit's unfolding of Jesus, glorifying Him before eyes that heretofore saw no beauty, nothing in Him, that they should desire Him. *7LtMs, Lt 49, 1892, par. 4*

That wondrous sermon, preached with such tremendous effect in the demonstration of the Spirit and with power, converted three thousand souls in one day. Then was Jesus lifted up. Him hath God exalted to be a prince and a Saviour, to give repentance to His people, and forgiveness of sins. The Lord Jesus stands at the helm. Be of good courage. All these glorious inner beauties of Christ's work and of Christ's character are not discerned with natural eyes. It is the Spirit that quickeneth. Lift up Jesus. Behold the Lamb of God who taketh away the sins of the world. *7LtMs, Lt 49, 1892, par.*

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Lt 49a, 1892

Gates, Brother and Sister

Preston, Melbourne, Victoria

June 14, 1892

Portions of this letter are published in *CD 162*.

Dear Brother and Sister:

I would esteem it a privilege to see you and to converse with you this morning. It is a very sunshiny, pleasant morning. We had a heavy frost last night. I remain the same as when you last saw me, but I have not time to converse with my pen in regard to myself.*7LtMs, Lt 49a, 1892, par. 1*

I have a word of caution for Brother Gates. He is a nervous dyspeptic. I noticed he ate fruit and milk mixed. Sour fruits or even subacid fruits mixed will certainly increase his difficulties. Now I hope he will not be careless in the diet question, but be exceedingly careful. It would be more favorable for him to eat meat occasionally than to eat many things in the fruit and vegetable line. If he is strict to eat only vegetables at one meal and fruit at the next and [not] eat both at the same time, he can do much toward a more healthy condition of the digestive organs. If he will avoid putting milk or cream in his sauce, he will find less difficulty in taking care of his food. I hope, Elder Gates, you will be a very strict sentinel over your appetite in this respect.*7LtMs, Lt 49a, 1892, par. 2*

Never allow your feet under any consideration to become cold and damp and be very careful in regard to conversing in the open air when riding. Keep the mouth closed.*7LtMs, Lt 49a, 1892, par. 3*

From the light given me some years since I know you need these cautions, several were presented before me in delicate health, and their life might be prolonged or shortened by their own course of action.*7LtMs, Lt 49a, 1892, par. 4*

The Lord has chosen you to do His work, and if you work carefully,

prudently, and bring your habits of eating in strict control to knowledge and reason, you would have many more pleasant comfortable hours than if you acted unwisely; put on the brakes, hold your appetite under strict charge, and then leave yourself in the hands of God. Prolong your life by careful supervision of yourself. Now, the class that was presented to me were, some of them, digging their graves with their teeth. God would have them live, but [they] themselves by their careless habits were shortening their lives. There is much work to be done. Here, again, caution is needed; they overwork and will be able to work far less because at periods they [have] done too much.*7LtMs, Lt 49a, 1892, par. 5*

Now, I have written you these few cautions which I believe you will respect. We greatly desire that you should live and honor God in your life. The Lord is good and merciful, of tender pity and loving kindness. He doth not willingly afflict or grieve the children of men. Put your whole trust in the Lord; seek Him, and believe that He hears your prayer. He loves you, and He will work with you; but cling to the arm of infinite power. Lean your whole weight upon Jesus. I am trying to do this, and I am comforted and greatly blessed.*7LtMs, Lt 49a, 1892, par. 6*

We shall be glad to hear from you both at any time. Be of good courage in the Lord, and He will bless and sustain you.*7LtMs, Lt 49a, 1892, par. 7*

In much love.*7LtMs, Lt 49a, 1892, par. 8*

Lt 50, 1892

Olsen, O. A.

Preston, Melbourne, Victoria, Australia

March 12, 1892

Portions of this letter are published in *PH002 17-20; 10MR 73*.

Dear Brother Olsen:

I thought I should have to let this mail pass and not trouble you with any of my letters; but I must speak of some things, although it pains me to use my hand and arm. I have been, and am still, having a long, hard pull with rheumatism. Yet I do not feel at rest when I see so much to be done.*7LtMs, Lt 50, 1892, par. 1*

At the conference I bore a very straight forward testimony which I know the Lord set home to the hearts. First we had special meetings with the ministers, and I bore a straight testimony to them individually. We had a meeting three hours long. I felt deeply. I showed them the things which the Lord had been pleased to open before me. Brother Curtis I addressed especially and have written out general principles which the ministers should act upon. Then I have written personal testimonies for Brothers Curtis and Hare, which I am prepared to send them. I want to send you a copy of the same, and will do this if I can get a calligraph copy.*7LtMs, Lt 50, 1892, par. 2*

I cannot be very much surprised that there is a disposition to want to send out ministers from their own country, when I see by revelation of the Spirit of the Lord the great defects and want of wisdom among those who have come from America. Elder Israel is not a preacher and is very narrow in his ideas. Elder Corliss and Elder Israel did not draw in even cords. This left a wrong mold upon the work. Brother Scott, in the publishing house, managed so as to keep everything in his own hands and was afraid to have others get a hold in the work. And these working-apart elements have kept things here in a sad condition.*7LtMs, Lt 50, 1892, par. 3*

Brother Curtis was sent here from America; but he was not the man they needed. They should not be, in America, so wanting in understanding as to send such a man as Elder Curtis. He preaches to the people, but makes no after effort to follow up the sermons given. He said he could not visit families, that he just despised that kind of labor. You can imagine the condition of a flock unvisited by the shepherd. I have repeatedly had this matter presented before me, that these men who are ordained to preach the Word should be educated to make full proof of their ministry in their personal labors in families, talking with the members of the family, understanding their spiritual condition, encouraging, reproofing with all longsuffering and doctrine, praying with them, binding up his interest with their heart and souls. This is the work of a faithful shepherd. *7LtMs, Lt 50, 1892, par. 4*

But there have been solemn duties neglected in accepting ministers, to labor in word and doctrine, who can only preach. They do not watch for souls as they that shall give an account. They sermonize; but the work is left undone which the sheep and lambs need to have done for them. And this half kind of work has been done all through America and wages paid to the men employed, when if they were dismissed and let them find work less responsible and care taking. *7LtMs, Lt 50, 1892, par. 5*

In sending men to foreign fields, let there be great caution used. Those who have been accepted as preachers in America, and have not been educated to watch for souls as they that must give an account, are not the men to enter new fields as missionaries. If there is any corner of the world where churches can be built up and kept in a prosperous condition by sermonizing, while they neglect personal labor, I have yet to learn this. Men who are accepted to preach and not to minister better not go into foreign countries. Better have one thorough shepherd who will care for the flock as a faithful shepherd should, than to have twenty sermonizers who will excuse themselves, saying, It is not in my line to visit; I can not visit the church in their families. Then let there not be a moment's hesitation in telling them, We do not propose to accept you and give you credentials. You cannot labor. But educate yourself to do a shepherd's work, to care for the sheep and lambs, and you will not be like Ephraim, "a cake unturned." [*Hosea 7:8.*] You will give full

proof of your ministry.*7LtMs, Lt 50, 1892, par. 6*

Those who can only preach are not missionaries, and never can be until they learn the skill, the watchful, tender compassion of a shepherd. The flock of God have a right to expect to be visited by their pastor, to be instructed, advised, counselled in their own homes. And if a man fails to do this part of the work he cannot be a minister after God's order. Well, Brother Hare is this kind of preacher. Brother Curtis is this kind of missionary, and the churches that have such labor are disorganized, weak and sickly and ready to die. The sermons are not vitalized by the Spirit of God, because the blessing of God will not rest upon any man who is neglecting the flock of God.*7LtMs, Lt 50, 1892, par. 7*

It is in the labor out of the pulpit, among families, that the richest and most valuable experience is gained, that the minister learns how he can feed the flock of God, giving to each his portion of meat in due season. If there is a backslider, the shepherd knows how to present the truth in such a manner that the soul will be convicted. We will leave the ninety and nine and seek the lost sheep. But if the shepherd does not visit his flock, he knows not their condition; he knows not what truths to set before them, which is appropriate to their case. And more than this, as the preacher manifests so little interest in the souls under his charge, he cannot set an example to the flock to have an interest and love and watchcare for souls. Everything is at loose ends; his work is strongly mixed with self and is not bound off, but left to ravel out; and because of those neglects you often hear, "I do not have success in bringing souls into the church."*7LtMs, Lt 50, 1892, par. 8*

The Lord cannot work for those who are unfaithful, who neglect their manifest duty, the most important part of a shepherd's duty. Should the Lord move upon the hearts of the sinners, and they become converted, who will watch for them as one who must give an account? Who will visit them? Who will strengthen the diseased and the feeble ones? The truth, if presented to those of our faith and outsiders, should be as it is in Jesus. See with what love, tender sympathy and perseverance He labored. His work was done after this order, "He will not fail nor be discouraged." [*Isaiah 42:4.*] This spirit should be with all the laborers. Better, far better, have

less preachers and far more earnest, humble, God-fearing workers. We are laborers together with God.*7LtMs, Lt 50, 1892, par. 9*

Now, it is highly essential in this field that men are the right kind of laborers, for they are molding the churches to do as the preacher does; they feel it is the right way to have just as little interest in the prosperity of their brethren and sisters in the church as their minister has given them an example in their way of laboring. They may raise up churches; but they will always be weak and inefficient and unreliable. Such kind of work at such an expense will not pay.*7LtMs, Lt 50, 1892, par. 10*

Now I wish Brother Curtis were called out of this field. I do not think he has an idea of changing his manner of laboring. After they have become dyed in the wool, it is not easy to transform such men. A slack, shiftless, irresponsible shepherd will lose more sheep than he will gather in. The state of things in Adelaide is truly deplorable. It will require more earnest labor to counteract the mold given to that people organized into a church than to raise up new churches, for the members seem to have no right and just ideas of doing anything, [or] bearing any responsibilities in building up a healthful, growing church. If there are good sensible men who can speak the words of life, and then follow up their labor with personal instruction, they are needed here.*7LtMs, Lt 50, 1892, par. 11*

I hope nothing will deter Brother Rousseau from coming to this field. I am sure we made no mistake in having Elder Starr come here; would there were twenty more as well adapted to the work as is Elder Starr. What we need is workers. They should go out two and two, and make the work just as thorough and complete in all its parts, in small and larger churches, as possible.*7LtMs, Lt 50, 1892, par. 12*

The people here can but feel the deficiency of some sent from America; and they have been disposed to set men to preaching from their own country, and if they were qualified we would sanction this. But we see that they are not fitted for the work; yet after a school is established and patient, wise teaching done by Elders Starr and Rousseau, then men may be sent into the work. But they will have to be watched carefully, and instructed in regard to the

character of the work and the influence which they should exert. *7LtMs, Lt 50, 1892, par. 13*

I am anxiously waiting for help. Please bear in mind that there is not a church in New Zealand, or in Australia, that an American could live as they cook. I have had a hard time, for we had no cook. Mary understands cooking, but I have demanded almost her undivided attention. Emily Campbell is not a cook. We hire a girl to do our housework, and she does not know how to cook; so Emily has had to be in the kitchen; and my housework, boarding the two, and their wages has cost me above \$12.00 per week, and then half the time I have not had anything prepared that I could possibly relish. We have now thought best to try an experiment, to set May in the kitchen for a short time to teach our girl, then leave the responsibilities upon her, simply giving her directions. We have had to do something. I have asked, Is there not a girl I can get in this country who knows how to cook? Brother Tenney and Brother Daniells answer, There is not one in the whole colony that can prepare food for an American to eat. *7LtMs, Lt 50, 1892, par. 14*

Now, we want, if we have a school, the very best cook that can be provided, who can educate and stand as a missionary here to keep the boarding house for the students and [those] who shall enter the ministerial school. I am distressed over the situation of things. We are doing the best we can with the pen. But I cannot go from home because of the rheumatism. I am taking electric baths, which I am hoping will relieve me. I have paid \$10.00 for six. I shall take ten more, for I want to recover. My time is precious. I have spoken three Sabbaths in succession. Was carried up into the hall arm-chair fashion, for it is with the most excruciating pain in my hips and loins that I raise my feet to ascend or descend steps. I have had to buy a carriage, which cost me \$200.00. It is an easy, double-seated phaeton, second-hand, and I ride with comfort. Yet after sitting in the carriage a while, when I come to get out, the stepping down one step requires the greatest effort on my part, and, O, how much pain it costs me! *7LtMs, Lt 50, 1892, par. 15*

Above two months I have now suffered; but I know the Lord will bring this to an end ere long. I have dropped my case at His feet, and the Lord will answer my prayers. There is not anything I can do

in outward applications, for I would drive it to the heart. I can only lie on my back, alternating between the lounge and the bed—one hour in bed, and then one hour on the spring lounge—and this is kept up all night. For hours I cannot sleep a wink; but the grace of Christ sustains me. I am not discouraged. I believe I shall see the salvation of God. I will trust in Jesus. “Although the fig tree shall not blossom, neither fruit be in the vine, and the labor of the olive should fail, and the field shall yield no meat, and the flock be cut off from the fold, and there be no herd in the stall: yet will I rejoice in the Lord, and joy in the God of my salvation.” [*Habakkuk 3:17, 18.*]7*LtMs, Lt 50, 1892, par. 16*

Now I want you to consider my request and send workers here. We can get along in Australia better than they can in New Zealand. But there is great need of workers in New Zealand. I cry to you in America, Come over and help us. I pray the Lord to give you wisdom and judgment whom to select. Do get some man and his wife who will not feel it is their first work to fill their house with children, and give to these the care and charge they should give to the churches. Do not send over here a numerous family, for this will engross half the time of the man and his wife to take care of them. Do send us true missionaries who believe the end of all things is at hand and [that] at this time they have a higher work than to fill their houses and hands with the little children, who in no case must be neglected. Workers, Brother Olsen, unselfish workers, who have an eye single to the glory of God; men and women who for Christ’s sake, for the building up of Christ’s kingdom, will keep self and animal passions under control and give themselves unreservedly to the work! There is so much needed to be done in this crisis.7*LtMs, Lt 50, 1892, par. 17*

If I could see you, I could talk of these things and set them before you better than I can write. We need one who can cook and teach cooking and can educate the people here in this line. They need it so much. If there are not full fledged ministers, are there not men and women who have good influence, who understand the truth, and who can exert an influence and teach others how to cook? There should be medical missionaries. My prayer is, “Lord, move upon the hearts of some of thy faithful servants to come and settle in this country and be missionaries for God.”7*LtMs, Lt 50, 1892,*

par. 18

There are men of excellent abilities who have embraced the truth. There is a large number who are devoted and love the truth. If these could have the molding so essential, then they will, through proper education and training, be able to educate and train others, and then [will] the talents be put out to the exchangers. We have felt afraid that moves would be made to hurry men into the field prematurely, before they know intelligently how to present the truth as it is in Jesus that they may present every man perfect in Christ Jesus.*7LtMs, Lt 50, 1892, par. 19*

We greatly feared this movement would take place at the conference recently held here. There were strong feelings in this line; but we discouraged any such work. They were not ready. If these could link up with one of experience, and their interest could be blended, praying, working, searching the Scriptures with contrite hearts, the two could do a much more effective work than one alone where there is no one to question his discourses, no one to speak a word of warning and counsel if he becomes too offensive and soars too high, away above the comprehension of common minds, placing the crib so high the sheep and lambs would starve for nourishing food.*7LtMs, Lt 50, 1892, par. 20*

These high-flown speeches do not come right to the hearts of the hearers, but fly above their heads. Here Brother Hare will need to learn simplicity of speech. Oh, why can we not all study the life of Christ and practice His manner of educating? Why do we not learn the meekness and lowliness of Christ? Why will self seek to be recognized and exalted? Why shall we not hide self in the dust and lift up Jesus?*7LtMs, Lt 50, 1892, par. 21*

March 13

Well, Willie left us this day noon. Elder Daniells and Willie take the steamer for New Zealand about four o'clock, going by way of Tasmania. Here I am left behind, crippled and compassed with infirmities; but not in despair, not discouraged. I know not what to make of this all. I am fiercely tempted and tried at times; but I have it all to lay at the feet of Jesus, and be content to hear His voice [saying], "What thou knowest not now, thou shalt know hereafter."

[*John 13:7.*] I do not feel that my work is done.⁷*LtMs, Lt 50, 1892, par. 22*

After this mail goes I hope to have some strength to write on *The Life of Christ*. I have been able to write but a few pages as yet. I solicit the prayers of my brethren and sisters in America, that the Lord will restore me to health, that in this new field I shall be able to bear the testimony, to hungry, starving souls, of the love of God to men, the righteousness of Christ freely given to all that believe. The people here everywhere seem to be in ignorance of this precious light which would bring courage and hope to their souls. Oh, they will exclaim, How precious; I never saw these things before; I long to have the peace and assurance of the love of God in my soul. They will look up so beseechingly and inquire, Do you really think this blessing is for me? Tears run down their faces as we tell them, Yes it is for you, full, abundant, for you.⁷*LtMs, Lt 50, 1892, par. 23*

But I must close. May the Lord bless you and yours. I rejoice at any good news of the advance of the work of God in America.⁷*LtMs, Lt 50, 1892, par. 24*

Lt 51, 1892

White, J. E.; White, Emma

NP

June 15, 1892

Previously unpublished.

Children,

Do not tire with my long letters. We know not what a day may bring forth. I may be unable to trace lines upon paper. I may be restored to soundness. I cannot find a chair that I can sit in comfortably. They are not right-shaped. I wish I had an easy chair that can rock like that large one of yours, roomy, so that I could put in pillows. I get so tired—my hips at least do—that I am full of nervousness and I cannot rest a moment. I am going to send for a chair to be sent me from Oakland when someone comes on the steamer. I think it would be impossible to find a chair here.*7LtMs, Lt 51, 1892, par. 1*

Dr. Kellogg writes that he will send me a bushel of gems. I hope he will. They sent me gems from St. Helena, but they were not as good as those from Battle Creek.*7LtMs, Lt 51, 1892, par. 2*

I was a little surprised to learn that Jessie horse was in the hands of Oliver Pratt. I am afraid that he will not treat her right. As far as buying her is concerned he has, I think, no money to buy a horse with. It would please me to have Emma have the horse to ride out when she pleased if you will take care of her.*7LtMs, Lt 51, 1892, par. 3*

I have sent for some things which I hope you will send. Looking over the letters, you will see what is called for. It would please me to know how my account is standing at the Review office. I said to Sara I would settle all her sickness bills except the doctor's. I cannot do this conscientiously. I have not heard a word as to how this matter stands. I sincerely believe if she had received the treatment she ought to have had, she need not lose her eyesight. But of course this disconnects us. I was sometimes frightened

because she drove almost into passing teams. I wonder what safety there would be now in her driving me out?*7LtMs, Lt 51, 1892, par. 4*

Fannie does not walk except with crutches. She has not been well. Is very nervous. Could not write on calligraph. I have depended on Emily Campbell, who has been practicing since we moved here to Preston. May Walling surprises me. She does so well in standing at the head of the housework. She takes hold cheerfully. May is, I believe, a sincere child of God. She is gaining a valuable experience. She is not just what an experienced nurse would be. I have to carry my case myself and prescribe for myself, and this is rather taxing to me. If I could drop into the hands of one who would pick me right up and know what needs to be done, it would be a relief to me.*7LtMs, Lt 51, 1892, par. 5*

Sister Tay is with us. She is a real comfort—handy, intelligent, and never tires you. She came to me by my request. She accompanies May and me to Adelaide—if we go—where we will remain [for] two of the worst months. All our people counsel this.*7LtMs, Lt 51, 1892, par. 6*

I slept three hours at one time last night. I thanked the Lord for this, for I have not done this for months. I wish I could see you both, but when this will be is very uncertain. I may never cross the broad waters, but I leave myself wholly in the hands of God. He knoweth what is best, and He doeth all things well. If we can meet in the mansions above and enjoy the presence of Jesus and each other there, it will be well. Let us make our calling and election sure. May the Lord bless you both is my prayer.*7LtMs, Lt 51, 1892, par. 7*

Mother.

July 18

This was mislaid and did not go when it should. I send it now. The bushel of rolls came, and I shall not want more at present. They are good, but if they had a little less cream in them would be better to my taste. They are a little rich.*7LtMs, Lt 51, 1892, par. 8*

Mother.

Lt 52, 1892

White, J. E.; White, Emma

Preston, Melbourne, Victoria, Australia

July 17, 1892

Previously unpublished.

Dear Children:

I write you before our mail comes. The paper reports [that the] steamer [arrived] in Auckland last Thursday. It will take at least five days to get to Sydney, then about twenty hours from Sydney to Melbourne by cars. After the mail comes we are all full of the matter to devour every scrap of news from America. Brother and Sister Rousseau will be our guests until the school is located. I mean to write you now for fear I shall be overcharged after the mail comes. *7LtMs, Lt 52, 1892, par. 1*

I am no better in health except that I am not as weak as I was at one time. Last week for a few days I was somewhat relieved, but a cold, raw atmosphere was prevailing. I could not keep warm in these high rooms with a small open grate fireplace. I had severe chills for two days in succession. Since that I have had May keep close watch of my fire, and I have not suffered with cold. We all from America are obliged to wear heavier clothing here than in winter in America. Since my chills, I have been much afflicted with pain and helplessness. I fail to sleep nights, for I cannot get my body into position where I can be relieved of pain. *7LtMs, Lt 52, 1892, par. 2*

I am not the least bit desponding or discouraged. It is the Lord that strengthens and sustains me. I acknowledge this, for it is a constant miracle. I put my trust in the Lord. I have every confidence that He will care for me. I will not distrust His goodness nor His tender compassion. He will not suffer one trial to come to me without He also gives the cup of consolation. My heart is constantly longing for God, the living God. I want to be every day bearing more of the character of Christ and to become more and more assimilated to

His likeness. By beholding we become changed into His image from glory to glory, from character to character. *7LtMs, Lt 52, 1892, par. 3*

I want to learn to sing the praises of God in this life that I may be ready to join the heavenly family in heaven and sing the song of redeeming love in the heavenly courts above. I am fighting battles every day and, I can say, with success, for the Lord is my helper. He is at my right hand. I refuse to worry about temporal matters. I have laid the burden upon Jesus. I cannot profitably carry these burdens. Our probation is short at best, and I am seeking to build for time and for eternity upon the solid foundation, the "Rock." Tempests and storms can beat upon it, and the structure will not fall because it is founded upon the Rock. *7LtMs, Lt 52, 1892, par. 4*

It comes to me in an impressive manner in the night season: "See ... that thou make all things according to the pattern showed to thee in the mount." [*Hebrews 8:5.*] It is a solemn responsibility to copy the pattern given us in all things. I read the daily papers and see the casualties by sea, the destruction of life by land, disaster and death without a moment's warning, hundreds swept into eternity without any time to repent and seek pardon of their sins, contagious diseases in fevers, cholera, smallpox, and various ills to which humanity is subject. Plagues are in our world and the Spirit of God is being gradually withdrawn from the children of men. *7LtMs, Lt 52, 1892, par. 5*

I feel in earnest to make my calling and election sure by prompt obedience at whatever cost it may be to myself. It is not for me to question why or wherefore but to obey the word of the Lord implicitly, whatever may be my inclination or choice. I must consult neither. There is need now for everyone closely to examine himself and make his calling and election sure. What a terrible mistake will be made if we neglect the preparation essential and have not a clear title to an immortal inheritance. Will you, my children, make this your first business? Will you be more in earnest than you have ever been in your life before? Will you, united, make a covenant with God by sacrifice? You have not a moment to lose. Let everything of an earthly character be subordinate to the eternal. *7LtMs, Lt 52, 1892, par. 6*

Four o'clock in the afternoon. May and I have just come in from taking our ride. The wind blew considerably and I was 'most afraid to venture, but we rode about two miles and a half without suffering any inconvenience. I think it is best to ride out every chance I can get when it is any way safe to do so.*7LtMs, Lt 52, 1892, par. 7*

Five o'clock. May and I together have managed to get me in a half sitting, half lying position on the bed, and the light on the stand. Byron Belden made me a present of a very nice lamp, a student's lamp. It is real nice—just what I needed—and here I am, with my board before me, writing to you. Willie is at Fitzroy. Emily, Fannie, and Marian now take the horse and phaeton and drive to Fitzroy to a missionary meeting. This breaks up the monotony a little for them. You must bear in mind it is January with us. It is dark early, but we are now past the shortest days.*7LtMs, Lt 52, 1892, par. 8*

In four more days we shall receive our mail from America and welcome our friends who have crossed the broad Pacific Ocean. I shall take Brother and Sister Rousseau to our house, for we shall know what they need, and they shall not be subjected to the dangers that have worked so disastrously for me. We may call ourselves very comfortably situated. The house is roomy, but when you are obliged to arrange for workers, you cannot crowd two workers into one room, for one would disturb the other. We have got along remarkably well. I have a small room with fireplace grate, opening into the parlor. Both are apportioned to me, but we are a little crowded, and I occupy only one. May sleeps on the lounge in the parlor with Annie, our hired girl, and when our friends from America arrive, then that room will be theirs until the school opens. We have got to crowd a little, but it will not hurt us. Next Thursday or Friday they will come.*7LtMs, Lt 52, 1892, par. 9*

I do not know just how I will act to see someone recently from America. I do not believe I shall shed a tear. The time was [when I would], when we first came to Preston, and I became more and more helpless. I did not understand, you see, that this might be—as I now fully believe it is—a part of the Lord's plan; and although no one in the house was the wiser for it, I felt that it was a relief to bury my head in the bedclothing and have a good cry in genuine sympathy with myself. I was taken by surprise in this kind of

experience—helplessness—and I had a severe conflict to feel any kind of reconciliation to my lot. As I became worse I began to consider, It is time for me to seek most earnestly for help from Jesus. When I committed myself entirely to God I found rest and peace, and I have not had any wonderment or regret or murmuring since.*7LtMs, Lt 52, 1892, par. 10*

I am a child of God. I love Jesus and He loves me, and how precious has this love been to me! My heart is softened and subdued in contemplating the great sacrifice that Jesus has made for me, and I am seeking most earnestly day and night for conformity to His image. I wish I could see my children and grandchildren and many friends in America, but I am not going to think I am having a hard time, for although I suffer much pain, I am sustained and comforted. I have not the least inclination to murmur or to complain. Why should I, when Jesus reveals Himself to me as my best Friend? If the Lord sees fit to preserve me to take that long, dreaded trip across the waters, and we meet our dear ones once more, I will praise Him for His lovingkindness.*7LtMs, Lt 52, 1892, par. 11*

I have reached that age where naturally it might be expected my life would soon close. But whether I live or die, I am the Lord's. And if my life is hid with Christ in God, then when He who is my life shall appear I also shall appear with Him in glory. I have not allowed temporal matters to trouble and distress me. My great and earnest desire is to know that it is well with my soul. If in the providence of God we shall no more meet in this life, if we can meet around the throne of God, what joy will be ours! Oh, shall I, shall you, see the King in His beauty? Shall we behold His matchless charms? And shall we have that life which measures with the life of God? If heaven is worth anything to us, it is worth everything. It is worth a lifelong, persevering, and untiring effort. We must live as seeing Him who is invisible. Then we will live to the glory of God. Self will die; Jesus lives in us. Let us live for God and Him alone. We shall then find rest and peace and joy in the Holy Ghost.*7LtMs, Lt 52, 1892, par. 12*

It is no time now to let our lamps burn dim and go out. We need the oil of grace in our vessels with our lamps. Then we are ready for the

Master's coming. Children, it pays to give to Jesus that which He has purchased with His own blood, the entire being. By and by the long-sealed book of mystery shall be unfolded. We are often baffled at the Lord's dispensations; we vainly try to comprehend His ways, but they are deeper than we can fathom.*7LtMs, Lt 52, 1892, par. 13*

I have had a deeper experience these last seven months. "Only believe," has urged itself upon me. [*Mark 5:36.*] "The dealings of thy heavenly Father may seem dark and unexplainable to thee, but trust Him who is too wise to err and too good to do thee harm."*7LtMs, Lt 52, 1892, par. 14*

I will try not to exercise myself in matters too high for me, but be content with knowing that the Lord will have all things to work together for good to those who love Him, and we must not presumptuously seek to know how it is, and why it is. Here are the lessons to be learned—simple, confiding, unreserved submission to His will. Contented, we may say, "The word of the Lord is right; and all his works are done in truth." *Psalms 33:4.* The end is near, the mansions are made ready, and if we are faithful to our trust here, the Lord will give us a right to the tree of life, a right to the immortal inheritance. The reward is great. We will honor God by having respect to the reward prepared for every overcomer. The Lord is our Helper, the Lord is our guide if only we will ever and continually submit to His guidance.*7LtMs, Lt 52, 1892, par. 15*

I hope and pray that you will make haste slowly, because your soul's salvation depends upon this. "Seek ye the Lord while he may be found, call ye upon him while he is near." *Isaiah 55:6.* This you can do earnestly, without a moment's delay. You can now, just now, make the first step. So long have you taken counsel of yourself, so long have you followed your own planning and devising, it will be difficult for you to submit all to God and commit your ways unto Him that He may direct your path. I feel in earnest in this matter, for I know that for you to put off any longer the work the Lord has left for you to do, places you in the enemy's power and where he may lead you into strange paths, to make an objectionable record in the books of heaven.*7LtMs, Lt 52, 1892, par. 16*

Now, Edson, give yourself to the Lord without delay. Do not hesitate

one moment, for if you do, Satan will frame some scheme that looks very flattering and unobjectionable which will lead you in his way, under his supervision and control. Be in earnest in this matter. Do not let inclination balance you to do those things agreeable and pleasing to the inclination of the natural heart, and cumber yourself, weighing you down with an earthly armor, entering into business enterprises for financial gain which will be financial loss.*7LtMs, Lt 52, 1892, par. 17*

You have not had peace; you have been tempest-tossed; you have taken no pleasure and satisfaction in religious ordinances. You have not pressed yourself into the channel of light that you might be one with Christ and a colaborer with Jesus, working through His grace to be the human instrument to present messages of mercy and truth to human hearts—messages that will be accepted by some and will work transformation in the life and in the character so that angels in heaven are filled with joy. One soul saved to Jesus Christ is worth more than the whole world. And I say to you that if you are consecrated to God, soul, body, and spirit, He will use you.*7LtMs, Lt 52, 1892, par. 18*

God designed that Edson, Willie, and your mother should work unitedly. It has been your own course of action that has brought round the condition of things that now exists in our being disconnected. When every effort has been made to change your attitude through the testimony of the Spirit of God to you, setting before you that your attitude and course of action were hurting our influence, in the place of setting your feet in the right path and making that change in yourself that God had plainly set before you, you withdrew from us. Thus you thought to remove the difficulty, but the changes essential in you, that ought to have been made, and which would have brought you into light and into liberty and favor with God, you did not submit to make.*7LtMs, Lt 52, 1892, par. 19*

You should have clung to us and united with us closely in the work until your whole moral taste would have been changed and your mind elevated by living in obedience to the will of God. The One mighty in counsel would have guided you into safe paths. I want you to see this point. You separated from us, not because we chose to have you do this, but because you wanted your independence

and to do as you pleased. That way was your way, and not the way of the Lord. We were a firm, pledged to stand by one another, but you did not do this and there was no other way we could do than allow you to do as you would. We do not think it wisdom to unite our interest again in business lines until you are ready to receive the correction of the Lord, heed the warnings He has given you, and repent and be converted. If we do not blend together in our labor, it is not because we did not do to the very utmost of our ability to preserve the union the Lord has said ought to be, but because your own inclination led you to break pledges and agreements and to walk in the sparks of your own kindling.*7LtMs, Lt 52, 1892, par. 20*

Now, if this course is continued in the future as in the past, your soul will not be saved. There is no more hope of you than of the veriest sinner, and the woe will as surely come upon you as Christ pronounced it on Chorazin and Bethsaida, because they had been exalted to heaven in point of privilege, yet through their own independence and stubbornness had not been benefited by the blessings abundantly bestowed.*7LtMs, Lt 52, 1892, par. 21*

The light has come to you from time to time through your mother, whom the Lord has chosen as His instrument to do a special work. You have manifested to those in Battle Creek that you cared nought for any of these reproofs and cautions given of God, but that you would steadfastly pursue your own way irrespective of every consideration, earthly or divine. True, you have not openly in words denied the testimony given, but in action you have done this. It has all been laid open before me that the Lord will not continue to let His light shine to you to lead you in safe paths unless you repent and become obedient. You have become spiritually blind because you have not heeded warnings that the Lord, in His great mercy and love, has been pleased to give you.*7LtMs, Lt 52, 1892, par. 22*

And now, my son, I hope you will not go on doing despite to the Spirit of grace any longer. I urge you to come back to your first love. I urge you to break with Satan. Submit to God; die to self; never give up the struggle until you know that for Christ's sake your sins are pardoned. You have made grave mistakes again and again in choosing your own will, and have brought yourself into difficulties. But look and see. Have you come out with confession that you did

do wrong? No. If you had done this, you would have put up the bars behind you so that Satan could not obtain access to you so easily again, to lead you over the same path of error, to wound and bruise your own soul, destroy your influence, wound the cause of God far deeper than you have the slightest idea, and cut off my influence with a large number. *7LtMs, Lt 52, 1892, par. 23*

Now look at these things as they are, and then see if it is not your only safe course now to make, through the grace of Christ, a radical change. If you do not do this you will go on, deceived by the enemy, and lose your soul. I consider your case perilous. You are my son, but no more precious in the sight of God than any other soul who has separated from Him. Will you return to Jesus? Will you make thorough work for repentance? It is your only hope. *7LtMs, Lt 52, 1892, par. 24*

I leave this with you. Don't throw it aside as you have my many appeals, but consider and act decidedly for the right. *7LtMs, Lt 52, 1892, par. 25*

Mother.

August 1, 1892

I am sorry to report myself an invalid, but I write some every day. Mostly my writing is done while lying on the bed, turned upon my left side. I cannot lie at all on my right side. *7LtMs, Lt 52, 1892, par. 26*

We were glad to welcome Brother and Sister Rousseau. They both had a pleasant trip—were sick some, but endured it well. Brother Rousseau gave me the account you gave him. I feel relieved, and I hope that you will not make efforts to enter into business on your own hook. I hope that you will consider carefully and prayerfully the will of God, and not get uneasy and rush into every enterprise to make it certain to others that you are a successful business man. You have always blamed circumstances, and the enemy may present to you a flattering outlook—“all this will I give you, if you will worship me.” [*Matthew 4:9.*] But have you not learned that he is a liar and a murderer? So now go to the Lord for your counsel. Make no binding engagements with anyone. Cut the last cord that binds

you soul, body, and spirit to business. Seek the Lord. Do not look and expect help from any human source. "Come unto me," He says, "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 11:28-30.7LtMs, Lt 52, 1892, par. 27*

Will you yield your pride and your unwarrantable independence and seek the Lord? Cast all your cares and burdens upon Him. Yoked up with Christ by solemn covenant, you will not yield your services to anyone, for you belong to Jesus Christ. If you engage in any business whatever, it must be under Jesus Christ, where you can have the uttermost freedom to make Christ first and last and best in everything. Now if you will only surrender to God, making not one reservation—which ought to have been done years ago, in accordance with the light given you—the Lord will pardon your backslidings from Him. *7LtMs, Lt 52, 1892, par. 28*

I will make no pressure upon you for that money which you owe me, and the Lord will open the way before you. But when you rush on to open your own way you take your case in your own hands and feel fully competent to manage it. You take counsel with yourself and walk in the sparks of your own kindling. We know not what to say to you more than this, When you fall all broken upon the Rock Christ Jesus then your Redeemer can do something for you. He can mold and fashion you into a vessel of honor. *7LtMs, Lt 52, 1892, par. 29*

Do not get impatient if you see manifest a want of confidence in you. You must go straight forward, looking unto Jesus who is the author and finisher of your faith. No man has died to save you, and there is no man whose example you are warranted to copy. Jesus Christ has purchased you. You have Him to please, Him to serve with your whole undivided affections. He can wash you and cleanse you; He can elevate and ennoble you. He can give you a name among the blessed and He only is worthy to be served and honored. *7LtMs, Lt 52, 1892, par. 30*

Mother.

Edson, we will do anything in our power to help you into the light,

and although I have written you plainly, I have done so while my heart is aching and longing for you to become one with the will of God. You cannot save your own soul; you cannot cleanse away one sin. The Lord alone can lift you up. Your noblest powers have become enfeebled. The Lord Jesus would carry your mind with His mind and bring into captivity every thought to Jesus Christ, that every power, every faculty, shall be employed to do His work. Even the expulsion of sin is the action of the soul itself through the office work of the Holy Spirit. *7LtMs, Lt 52, 1892, par. 31*

Oh, my son! You have lived in an earthly atmosphere and can no more be saved if you keep thus earthly in thoughts, in words, in actions, than the common sinner, for you have had great light and know the truth, yet are not sanctified through the truth. Your conversation has been largely of a cheap order. Oh, you could, by submitting your will to God, have become one with God, and to bring about this, the regenerating Spirit of God is at work to restore you to yourself and to God. I fear and tremble lest that will which has so often led you astray will arise now, and what will be the consequence eternity alone will declare. You must now go to God for yourself, now humble yourself before Him, and never cease your seeking until you know that you are in harmony with heaven. Clear the rubbish from the door of the heart, and open the door to Jesus. What can I say more than I have said? My soul is distressed for you, but I must say no more now. *7LtMs, Lt 52, 1892, par. 32*

Mother.

My son Edson, do not trust in your own heart, but fear and love and obey God. Oh that you would beware of everything that would have a tendency to deaden spirituality of heart, unfitting the mind for serious, thoughtful contemplation of heavenly and divine things! For them you will lower the standard of Christian duty before those with whom you associate, and work away from Christ in the place of gathering with Christ. There must be no conformity to the world, to its tastes, habits, customs, or principles. Jesus has called you to come out from the world and be separate. Let the Lord Jesus in to take possession of the soul. *7LtMs, Lt 52, 1892, par. 33*

Ever should the Christian bear in mind, I am of royal extraction, a

child of the heavenly King. Do not forget that you are bought with a price. Cultivate the idea that you have a noble heritage that the world cannot see. You can be in the world and not of the world. All cheap, common expressions and slang phrases do not become Christians and in no case represent Christ Jesus. The truly converted soul that feeds on Christ will enjoy nothing of this kind of food. It will seem hateful to the moral taste of the soul looking unto Jesus and beholding His matchless charms.⁷*LtMs, Lt 52, 1892, par.*

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If we feed on Christ, we shall impart to others in words and actions that which composes our spiritual life. All jesting and joking and trifling, all childish ways, will be seen and felt to be a savor unto death. Oh, is it not time your lamp was trimmed and burning? Is it not time that it shine to all that are in the house? [Ask yourself], What hath Jesus done for me that I might have the gift of eternal life? What can I do for Jesus? Believe on Him as your personal Saviour. Then you will, through His derived virtue, be a laborer together with God. Oh wondrous thought! You can win souls to Christ, and from the labors in humility and faith in seeking to save them that are lost, you may bring joy to the heavenly host. He who loves the broken and contrite spirit will work with your efforts. "Herein is my Father glorified, that ye bear much fruit." [*John 15:8.*]⁷*LtMs, Lt 52, 1892, par. 35*

Mother.

Lt 53, 1892

White, J. E.

Preston, Melbourne, Victoria, Australia

July 26, 1892

Previously unpublished.

Dear Son Edson:

I know you must be in trial, perhaps perplexed and discouraged. But while I feel my heart drawn out to help and cheer you, I have not wisdom to know, unless God shall give it me, what words to trace with my pen to you. I pray for you, knowing that there is One who can help you. There is One who loves you better than I can. Jesus paid the price for your soul with His own most precious blood. You will not find peace or rest until you surrender all to God fully. Then you will heed the counsel, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." *Isaiah 50:10, 11.7LtMs, Lt 53, 1892, par. 1*

Edson, I shall plead with you to seek the Lord most earnestly. What will this life be to us if we lose the life which is to come? I know that you are in danger, and the Lord loves you and He wants to save you, but He cannot do this without the consent of your will. Just as long as you withhold yourself from Him, He cannot help you. He calls for you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] Not a mere nominal coming, but come with heart and soul, just as you are, fully decided. The only way for you is to renounce self, give up your ways, and take what? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [*Verse 29.*] Make no terms with God, but take His yoke, lift His burdens, place every ability on the Lord's side. Die to self, and let your life be hid with Christ in God.⁷*LtMs, Lt 53, 1892, par. 2*

We may be one with Christ as Christ is one with the Father. Jesus came from the Father to bring man across the gulf which sin had created between God and man, that He might place us within the dominion of mercy and open the way that we might reach the tree of life. He joined Himself to our nature to show us that God would have us be in closest union with Himself. As we cannot be happy without Him, neither can His love be satisfied without us.*7LtMs, Lt 53, 1892, par. 3*

He wants you, Edson, although you have disappointed Him. He is bent on reclaiming you, that we shall be an unbroken family in heaven. You have grieved the Spirit of God. Your influence has not been on the Lord's side. You have been backsliding a long time and have not made straight paths for your feet. Sin lieth at your door in this. But the Lord's hand is not shortened that it cannot save; His ear is not heavy that it cannot hear. When you call upon Him, when you seek Him with your whole heart, He will be found of you. Oh, that the Lord would so impress your heart that you may discern all things clearly!*7LtMs, Lt 53, 1892, par. 4*

But I will not weary you with long letters. But do heed the counsel of Jesus. Open the door of your heart to Jesus.*7LtMs, Lt 53, 1892, par. 5*

Mother.

Lt 54, 1892

White, J. E.

St. Kilda, George's Terrace, Melbourne, Australia

September 22, 1892

Portions of this letter are published in *9MR 339; 4Bio 45*.

Dear Son Edson:

We have been having a very busy time moving. I attempted to move about very slowly in my room and arrange my writings, taking them from the drawers; but I was not strong enough to do this, and brought upon myself great suffering. I became suddenly prostrated and lay down, but was in too much pain to remain in that position. I sat up in my chair, pillowed up. I did not obtain much relief by any efforts made in my behalf. *7LtMs, Lt 54, 1892, par. 1*

May was away at the dressmaker's. I received a visit from two sisters whom I highly esteem. One of these sisters has recently come from Europe. It was a disappointment that I could visit with them but a few moments. May returned and I was soon in a hot bath which relieved me. Wrapped in a blanket, I was placed in bed, and for three hours sweat profusely and felt much better, rested better, and slept better during the night than I expected. *7LtMs, Lt 54, 1892, par. 2*

This breaking up housekeeping and moving is a serious business. We are now to spend two or three months in Adelaide, seven hundred miles from here. The climate is excellent there, and the church needs help. In Australia, it is the next largest church to Melbourne. Elder Daniells is on the ground now. He has been trying to find a suitable house for us to set up housekeeping there, and help him in a series of meetings. His health is not good at the present time, and we dare not have him take the whole labor upon himself. We go to Adelaide next Monday. *7LtMs, Lt 54, 1892, par. 3*

Today has not been agreeable. May Walling and I, accompanied by a boy, came to George's Terrace, St. Kilda. The school is in

George's Terrace. We remain here until next Monday, then go by cars to Adelaide. Today it has been very stormy. We have had but few pleasant days this month, and I long to get where the climate is more mild. September is March with us. Many fruit trees are now in blossom, and the grass is green, and everything looks like spring. The air is harsh here and I think very unfavorable for me.⁷*LtMs, Lt 54, 1892, par. 4*

We thought to move near the school and spent some time looking for suitable houses to rent, but found but one that was suitable and for that we must pay over thirty dollars per month. We offered them twenty-seven dollars and we fix it up ourselves, or thirty dollars and they do all the fixing up. We waited for a response but none came, and during that time of waiting we were praying most earnestly for the Lord to guide us. Then all thought now was the time to go to Adelaide. We would have to take two beside Willie and myself, for he could not remain there long. Take four from the family and two are left—Marian and Fannie—and the hired girl. We secured very pleasant rooms in the school building for Fannie and Marian, and they will board in the school building. We shall cut off the expense here of keeping open house and a hired girl, and put the money in a house we shall hire in Adelaide.⁷*LtMs, Lt 54, 1892, par. 5*

Our expenses have been unavoidably large. For hired girl, three dollars per week, and she earns it. Her board amounts to three and a half—the very least anyone can be roomed and boarded for. There is six and a half dollars for getting our rough housework done—washing, ironing, scrubbing up, which is most thoroughly done. Besides this, I pay May Walling four dollars per week. She has to stand as matron in the kitchen and give me treatment when I need it—a massage or rubbing once per day, general bath once per week. I hire a boy fifteen years old to take care of horse and cow and bring in coke and wood. Two dollars per week, board three and half—five dollars and a half per week. Marian four dollars per week and board and room three and half—seven and half dollars per week.⁷*LtMs, Lt 54, 1892, par. 6*

All this beside the expense of horse and cow and keeping up repairs on carriage, which I find is not a small sum, and living expenses. Wood costs me five dollars per week. Fannie and Emily

are employed by the conference. We have lived economically here, I assure you. I am anxious Annie shall attend school and if she can get a place to work for her board I shall see that she is helped through. Then when I keep house again I shall call her to do my work. Since she came with us we have—or May has—taught her to cook quite well. She makes excellent bread and superior raised biscuits, but as she had never learned to cook, May has had to take the care of this branch of the work while the girl does all the washing and ironing for the whole family of nine, scrubbing the floors—for we have had no carpets except rugs on two floors. We think we can get along and May and Emily together do the cooking. The washings we can hire done. *7LtMs, Lt 54, 1892, par. 7*

The school is certainly doing well. The students are the very best. They are quiet and are trying to get all the good possible. They all like Elder Rousseau and his wife as teachers. He does not show what there is in him, and there is chance for all to be disappointed by his unpretending ways, but when engaged in his work, he shows he has a store of knowledge and is apt to teach. It is so pleasant to see all the students well pleased. This is indeed a harmonious house—no jealousies, no jangling. It is refreshing. *7LtMs, Lt 54, 1892, par. 8*

Two weeks ago last Sabbath I spoke in Prahran by urgent invitation. There is a small company who worship in a neat little hall a short distance from the school building. I was carried up in an arm chair by Willie and Brother Smith. The Lord gave me great freedom in speaking to the interested congregation. After I had spoken about forty minutes, Elder Starr followed with appropriate remarks. Brother Rousseau talked a short time. Willie spoke short and to the point. Then the students bore their testimony. Their countenances were beaming with interest and joy. They expressed their gratitude for the light given that day, and they appreciated it and would try to learn all they could to prepare themselves to do missionary work. It was an excellent meeting. *7LtMs, Lt 54, 1892, par. 9*

We were accommodated with lodgings in the building. Brother and Sister Starr gave us their bed and room. We were all a little puzzled as to how I should manage. The bed was higher than I had been accustomed to sleeping upon, and it was an impossibility to get on

and off the bed. After many preliminaries and plans the decision was made to put the wire spring on the floor. Then it occurred to me, which I mentioned to May, to get a box and I could step up on it and get up on the bed. I did so and got into bed in good order. I thought it strange none of us was sharp enough to think of this experiment sooner. It was a perfect success and simple as ABC.*7LtMs, Lt 54, 1892, par. 10*

Next morning, Sunday, we had a very precious season of prayer with students and teachers. Then we had a council meeting with teachers and Brother and Sister Daniells and Sister Starr, the matron. We talked matters over and our consultation was profitable. We tried again to find a house but everything was hedged up. We returned to our home thankful to God for the strength that He has given me.*7LtMs, Lt 54, 1892, par. 11*

One week ago last Sabbath the hall in the Echo office at North Fitzroy was packed full. Sabbath forenoon Elder Tenney preached. In the afternoon I spoke to the people with much freedom. Quite a large number of outsiders were present and expressed great interest in the subject presented, the love of God for His people and those that were afar off.*7LtMs, Lt 54, 1892, par. 12*

There is need of one hundred workers right in Melbourne, and we can say there is scarcely anyone doing anything in missionary labor. A few faithful sisters are doing what they can. One sister, her husband an opposer, has a large family of children, yet she finds some hours in several days of the week to go out and give personal labor to those who are not in the light. She shows a deep zeal and earnest interest. She is humble, diligent in her work, and souls are now coming into the truth through her humble devotion to God and the truth and the love this woman reveals for their souls. There are two or three other sisters who are at work in the same way. May the Lord give them largely of His Holy Spirit and water the seed sown by these humble women of the gospel is my prayer.*7LtMs, Lt 54, 1892, par. 13*

I am grateful to my heavenly Father that I am certainly improving. I sleep better, and I can walk better. While I cannot possibly climb a flight of stairs or descend the stairs, I can step up on the low step of

the phaeton and get into it with much more ease. The Lord is good. I love Him and I will praise His holy name.⁷*LtMs, Lt 54, 1892, par. 14*

I am glad Emma has gone with her mother to Colorado. I hope it will prove a great blessing to the dear child. I would much like to see my children, but I came here to do work for the Master, and I cannot see how it is possible for us to leave this country before this work is accomplished. We can do but little, but if we are willing and obedient, the Lord will use us as His human instruments to co-operate with Him. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] Our efficiency is wholly in God. If we walk softly before Him and not in human independence, if we trust wholly in Jesus every day and every hour, we shall not walk in darkness but have the light of life. We are bought with a price, and our whole soul, body, and spirit belong to God. We want He should use us as His humble instruments, and all the glory of success shall be given to God.⁷*LtMs, Lt 54, 1892, par. 15*

Nothing would gladden my heart so much as to hear that my children were walking in the truth, sanctified through the truth, and getting ready for the great day of God's preparation. The end is near. We have no time to lose, no time to dally, no time to hesitate as to the course of action we should pursue. My son, I am praying for you. I am not at rest in reference to you. I long to see you a thoroughly interested, earnest worker in the cause of God; and this I know you can be if you will make a full consecration of yourself, without any reservation, to be wholly the Lord's, to live soberly, righteously, and godly in this present life. We have no time for trifling. Every moment is fraught with eternal interest.⁷*LtMs, Lt 54, 1892, par. 16*

We ourselves are deciding our destiny. Angels of God and Jesus Christ our Saviour, who is Judge of both quick and dead, are watching with longing, loving interest the development of character and weighing moral worth. Will the heart open to the bright beams of the Sun of Righteousness? Will the human agent cooperate with God? Will the truth sanctify the soul? Will the soul for whom Christ has given His own precious life respond in loving God with the whole heart and undivided affection?⁷*LtMs, Lt 54, 1892, par. 17*

Satan is playing the game of life for the soul, while Christ, the Prince of life, is drawing the soul to behold Him as the brightness of the Father's glory, full of grace and truth, the Light of the world. Oh, how dark the world would be without this light, and yet so many turn from its bright rays, so the light is not admitted into the heart and does not illuminate the soul. Only those who reflect the image and character of Jesus Christ will be pronounced worthy of everlasting life. In every department of the work of God it is the willing mind, the earnest spirit, the love—true love for Jesus, who is truth and righteousness—that He appreciates in the human agent.⁷*LtMs, Lt 54, 1892, par. 18*

September 23

I have had quite a good night's rest in my new bedchamber. Last night a letter was received from Elder Daniells, stating that after long search a good house, furnished, containing six rooms, in a nice location in Adelaide, is secured at twenty-five dollars a month. W. C. White had just gone to return to Preston. He has not seen the letter, but I have sent downstairs the order for a telegram to be sent at once to Adelaide. We take the house. Elder Daniells says I ought to remain in the beautiful climate of Adelaide until Christmas. Our purpose was to spend six weeks in Adelaide, then go to Sydney and spend about four weeks, then return to Melbourne to the general conference and then sail for New Zealand.⁷*LtMs, Lt 54, 1892, par. 19*

The temptation may come not to return to Melbourne but to go on to America, but I do not think I can do this and feel clear before God that I had done my duty unselfishly. We have Jesus before us as our pattern, and I want to follow the Pattern. He gave His life for me, and the Lord has evidenced He loves me in giving Jesus Christ His only begotten Son to die for me. Oh, shall I make no response to this large unparalleled love? God forbid! I love Jesus. I love the souls for whom He died, and I am going to do my best to save the perishing.⁷*LtMs, Lt 54, 1892, par. 20*

Mother.

Lt 55, 1892

White, J. E.

Adelaide, South Australia

October 5, 1892

Previously unpublished.

[Edson White:]

I am pressed as a cart beneath sheaves. I arise before day and with the light of a candle will try to write to you, my son. I did not read your letter to Willie until I came to Adelaide. We were in the pressure of anxiety to break up [housekeeping here] and try the climate of Adelaide before it should become too hot for us to be comfortable here. We left Melbourne one week ago last Monday. Our letters did not all receive that attention they otherwise would have had were it not for the effort I made to see to some of my writings preparatory to being packed. The trifling exertion of stirring around a little was too much for me, and I was taken so much worse that I was compelled to give up everything and keep my bed.⁷*LtMs, Lt 55, 1892, par. 1*

When I was partially relieved from pain, I was taken to St. Kilda, George's Terrace, to the school building, until we were ready to take the cars for Adelaide. I was not as well as usual and could not speak to the students as I hoped to do. I was as usual taken up the stairs in a chair by Elder Starr and a student of the school, and then remained in Sister Daniells' room from Thursday until Monday. Willie, seeing me not as well as usual, would not bring anything before my mind to cause me perplexity or distress.⁷*LtMs, Lt 55, 1892, par. 2*

I suffered much on the cars, although everything was made as easy for me as possible. I had first class and a berth, but was very much crippled when I got through. I was placed in a chair and put on the lift or elevator which takes baggage from the cars to the platform above. I cannot use my limbs to ascend stairs. This is an impossibility. I may never be able to walk actively again. I was very

bad for several days, but have been able to sleep more hours here than I have during my sickness. A phaeton and pony were secured for me, which costs one pound per week and the keeping.*7LtMs, Lt 55, 1892, par. 3*

I was enabled to ride to the church last Sabbath and the Lord wonderfully blessed me in speaking to the people. I felt more natural than I had done during my long illness. We had a good congregation. I had much freedom in speaking. Sunday I spoke at eleven o'clock again to a good congregation. The Lord indeed strengthened me by His grace.*7LtMs, Lt 55, 1892, par. 4*

Willie left us on Thursday after seeing us settled in a little furnished cottage for which I pay twenty-five dollars per month. May Walling and Emily Campbell are with me. Elder Daniells has been here two weeks before we came, holding meetings in the church. He is with us to take care of us and let Willie go to Melbourne where he has much to do. Elder Tenney goes to the conference and he must take his place in the Echo office as manager.*7LtMs, Lt 55, 1892, par. 5*

The church here number one hundred and fifty. There are very excellent people here and it is a very beautiful place. Elder Tenney will be here sometime this week. Willie will not be here until the last two weeks in November, for then our return tickets must take us back to Melbourne.*7LtMs, Lt 55, 1892, par. 6*

Lt 56, 1892

White, J. E.

Adelaide, South Australia

October 26, 1892

Previously unpublished.

[Edson White:]

I cannot understand the tenor of your letter and I dare not move in the dark. I would do anything that I thought the Lord would be pleased to have me do to save the soul of my son, but I dare not move on your light. I have been faced too many times with this kind of presentation and done as you willed, and have been convinced it was not as God willed. I cannot do this again, for I have learned that in the place of saving your soul it has proved to your injury and given you the means to follow your own will in your own course of action.*7LtMs, Lt 56, 1892, par. 1*

If your soul is saved it will be because you have decided you want heaven and not perdition. Satan is well pleased to have you all interwoven with your mother and brother, and then to place yourself in a position where we are really made responsible for your course of action. Yet you move independently in so many ways that our brethren have lost confidence in you and in your mother and brother. This has crippled our influence and placed me in a wrong light before the people. I am hurt, all the time hurt. I am disappointed in you; your Saviour is disappointed in you, and the angels of God are disappointed in you.*7LtMs, Lt 56, 1892, par. 2*

I have not a proposition to make to you and would not feel clear in the sight of God to bind up or connect with you in business in any way. You know I would not have done as I have done with any other person living, but you were my son; therefore I have tried every possible way to keep you so that you could lift up your head, not feel like a culprit. I wanted to give you every chance to be free and respected and honored, and to do the very work the Lord has signified it was your duty to do. But if you do not submit to God I

need not be surprised that you do not submit to my pleadings.*7LtMs, Lt 56, 1892, par. 3*

If you could have the whole history laid out before you of the sufferings, the anxiety, the sorrow, the sleepless nights I have spent, the burden of soul I have carried in behalf of you, you might change your course of action. But look to the cross of Calvary. Jesus died in your behalf, purchased you with the price of His own blood, and if this will not melt and break your heart into contrition, I fear your own mother's pleading will do nothing. If any other man or woman should treat my counsel and entreaties as you, my own son, have done, how would you look upon the matter—seeing me full of grief and sorrow, trying to help them, pleading with them, and yet they pay not respect enough to me even to respond to my letters of entreaty? It is your soul I have been trying to save, and you know my anxiety, yet you do not relieve my distress by one word.*7LtMs, Lt 56, 1892, par. 4*

Now my son, I cannot move blindly any longer. How you have conducted the business I know not, but I am left in the dark about that matter, with no evidence that you have spiritual eyesight. Knowing you are not under the control of the Spirit of God, I cannot send cablegraph messages across the world to you urging a course of action which we know nothing about, which might place me in a very bad light before those with whom I wish to have influence, that they shall not stumble over any inconsistencies in me. What should work you up to such a pitch of desperation is a mystery to me. If it is because you feel you have been treated in a way to humble you, my son, I have been treated in a way to humble me in the dust on your account; and if you are standing clear, thank God for it and do not care for the humiliation you may feel at the present time. You cannot feel more deeply the humiliation than I have felt it. And there was not one bit of need of it all.*7LtMs, Lt 56, 1892, par. 5*

You have had every chance to link up with us in a firm, to be advised and counseled, all three united, but the least bit of restraint seemed like galling chains to you. The Lord would have had you and Willie knit together, but the enemy came in and made you believe your brother wanted to rule you. And so we could have no sweet union. He has done all he could do to help you, and you do

not appreciate it because your heart is not meek and lowly, but self-willed; and until this spirit dies and Jesus Christ takes possession of your soul I have nothing to hope for. *7LtMs, Lt 56, 1892, par. 6*

I must now stop. I have no words I can use to express my sorrow. Nine months have I been greatly afflicted, but what joy it would be to me to hear that my son was walking in the truth, walking in the love and fear of God. I feel now most surely that although Noah and Job and Daniel were in the land they could save only their own souls by their own righteousness. They could not save son or daughter. If you rush on in your impetuous spirit as did Saul whom the Lord told just what to do and he did not obey God, but did just contrary—then with the great light you have had your case will be proportionately condemned, your heart be proportionately stubborn, and I must leave you with a just God, hoping you will have some pity upon your mother and your wife. *7LtMs, Lt 56, 1892, par. 7*

I make one more plea: “Turn ye, turn ye, for why will ye die?” [*Ezekiel 33:11.*] With the warnings I have had and given you, I could not be clear in the sight of God to make moves which would only fasten you deeper in the snare of Satan, in order to save your feelings. I beg of you not to bring my gray hairs with sorrow to the grave. Is it not time for self in you to die? Is it not time for you to fall on the Rock and be broken? Is it not time for you to repent before God and be converted that your sins may be blotted out? You have had every advantage, every privilege that one could have, every incentive to do right. But your pride, independence, and will have been your hindrance all the way along. *7LtMs, Lt 56, 1892, par. 8*

If you have done wrong in any way, save your soul by confessing your wrong and God will forgive you. Only come to God in contrition, and He will pardon. But “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.*] However others may think of you and treat you, we will stand by you, we will sustain you in God and not sustain you while you are separating yourself from God. We do not hold out any inducement, only the Lord Jesus. Take Him as your Saviour. I cannot put confidence in you aside

from this.*7LtMs, Lt 56, 1892, par. 9*

I am sorry to write this. I am filled with pity for myself that I have to write it. I am filled with pity for you and for me and Willie. Come to Jesus just as you are, humble your heart before Him, and He will pardon. Mr. and Mrs. Mason can do nothing to hurt your soul. You can do more to hurt your own soul than anyone can do to hurt you. If you will only take the right position, that we can conscientiously link with you, we will do it, but not before.*7LtMs, Lt 56, 1892, par. 10*

I write plainly and in love. Do not pervert my words, but take them to heart.*7LtMs, Lt 56, 1892, par. 11*

Mother.

I sent a letter to Elder Olsen meaning you should see it. Tell him I requested you to see it. It is dated Preston, Melbourne, June 19.*7LtMs, Lt 56, 1892, par. 12*

Lt 57, 1892

White, J. E.

NP

October 1892

Previously unpublished.

[Edson White:]

(Do not run over this letter and then throw it aside. If you do, you will not honor your mother. Take it; read it; heed it as you ought to do, and no longer follow your own way. I have read this over and over and I will not feel clear to withhold it.)*7LtMs, Lt 57, 1892, par. 1*

Willie gave me your letter to read. I read not the portion in regard to Brother and Sister Mason for I was not in any condition healthwise to do so then. For a few days I have been suffering more pain, for some reason, and have to let my mind rest entirely. The pain is in my spine. Any tax of the mind brings on this pain and then I cannot have a moment's ease.*7LtMs, Lt 57, 1892, par. 2*

This morning I thought I would write, although it is three weeks before the mail goes, and then it will be five weeks before you get this. I told Willie I could not take the responsibility of answering by telegraph as you desired. The exercise of my mind had been such in reference to your spiritual condition that I have, under great burden, written you many letters while suffering great pain. I have written you under the influence of the Spirit of the Lord, and there has been not one line from which I could even infer that you accepted the warnings or cautions and entreaties of the Spirit of the Lord.*7LtMs, Lt 57, 1892, par. 3*

What more can I say to you? It is of no use for me to repeat that which I have already written, and I cannot see how, under the circumstances, you could expect me to respond to your request. I should do this in violation of my own conscience. I have not lost my love and interest for you, although so far separated from you. But without positive evidence of a decided change in your spiritual

condition, I cannot respond as you desire. I know that unless you do surrender to God I could not put trust and confidence in you to be connected with me, as you have been, in business relations, and we so far away that we can have no direct influence over your plans and course of action.*7LtMs, Lt 57, 1892, par. 4*

I shall not be free from worryment and perplexity unless this manufacturing firm is broken up. When pressed with debts—no less than ten thousand dollars, with interest to pay on that amount—I am under obligation to those who have trusted me to see that they shall not lose one dollar by me. Your positive assurances to me, which I believed, have led me to put my name to notes to secure money for the business, with the prospect I should not have a cent to pay; and then hundreds of dollars have had to be paid by me, the bank sending me letters for the payment of this money. I cannot move in this darkness any longer, and I thought I had expressed the same to you in my letters. Therefore I can only say, Read these letters carefully, for the Lord is speaking to you through your mother.*7LtMs, Lt 57, 1892, par. 5*

Willie has not known, with the exception of one letter, anything I have written you. He has no knowledge of my writing this. Of course I solicit his mind and his judgment, as your brother who has an interest in you as I have.*7LtMs, Lt 57, 1892, par. 6*

I am certain of one thing—you have no real sense of the burdens I have borne, the sufferings of mind I have endured, on your account. I have had all the affection and sympathy and love that a mother could have, and you have had evidence of this. But I do not mean to repeat the experience of Eli although I know that in my past experience in connection with you I have been misunderstood, and the appearance has been against me and against your brother Willie, that we have pursued the course toward you that we have.*7LtMs, Lt 57, 1892, par. 7*

The confidence of our brethren in our judgment, and in the testimonies the Lord has given me, has been shaken. They know not the letters of appeal, of reproof and warnings given your mother for you, and therefore they have judged me from outward appearance. I am compelled to bear testimony against the course

some in responsible positions were taking, and your pursuing your own course of action independent of Willie's and my advice and counsel, has made of little effect my work in Battle Creek in the name of the Lord, in their behalf.*7LtMs, Lt 57, 1892, par. 8*

The past, as far as you are concerned in connection with us, has been to me a constant anxiety. You would make very much of a word of encouragement from human agents whom the enemy was leading to influence your mind to a course of action that reflected dishonor on your mother and brethren, but you were too blind to perceive to where these things were tending—to uproot the confidence of my brethren in me. I ought to have had their confidence in my mission and in my God-given work. My son, the thought of these things has been almost more than I could bear. But as my words have had so little influence in the past, they may be useless here. My only hope is that you will not go on, infatuated and blinded by the enemy, to make moves which will involve you in insurmountable difficulties so that you will become discouraged and care naught for God or the truth. But I will say no more. Read again the letters I have written you.*7LtMs, Lt 57, 1892, par. 9*

I have not had all that faith and confidence in Brother and Sister Mason that you have had. You have taken them into your confidence yourself. It was not our counsel you followed in this matter, although we assented to it after you had fixed the matter. I do not want them connected with my business in any way. I know not that they have wronged me, but I have no confidence in human agents, whoever they may be, who are not under the divine counsel. Satan will control the minds that are not under the control of divine agencies. Whatever the purpose may be, however fair the resolves, unless the Lord shall move by His Spirit upon the living human agency in giving wisdom and grace, if connected with me in any business I shall be made to suffer; and the appearance will be of such a character as to oppress me and lead to misunderstanding of me, and a shaken faith in the messages God has given me to bear. This is Satan's object in keeping you in this position that you have been in for years.*7LtMs, Lt 57, 1892, par. 10*

When you kindled a fire and walked in the sparks of your own kindling in regard to that boat business, Satan triumphed over me

through you. You dishonored your mother, and you dishonored your word; you followed impulse and your independent judgment. When you must know how much sorrow and distress I was enduring all the time for the church, you went on and on in your own headstrong course. You told me you would have no more to do with boats and that I should have no more cause for anxiety on that score, but not one word of explanation or confession has come from you. Now, my son, I love you still; but to take your version of matters and act upon them I dare not. Things will look to you all straight and bright, and this leads to your assurance, but I do not take the view of these things you do.⁷*LtMs, Lt 57, 1892, par. 11*

Satan ventured to come to Christ and tempt Him and present before Him the kingdoms of the world and the glory of them if He would acknowledge his supremacy. But He resisted the devil with "It is written." [*Matthew 4:4, 7, 10.*] Can we be surprised that Satan will present before human minds glowing expectations that will seduce them into ambitious projects, one succeeding another, if he can dishearten and discourage me thereby? My son, the whole of this matter I have presented to you, but you have not taken heed to counsel or advice. Should another occupy the position in these things that you have done, how quickly would words of condemnation fall from your lips! Is it possible you do not discern how much burden and distress and perplexity your course has caused me?⁷*LtMs, Lt 57, 1892, par. 12*

I hope you will not have to meet these things in the judgment. I hope that you will not be so absorbed in activity, in business, that you will not take time to consider. I positively dare not answer you by telegram as you suggest. I will not move in the dark. I have had light. I have had your peril presented to me in such clear lines I should dishonor God should I take the course you desire, to manifest a confidence in your management which I cannot have.⁷*LtMs, Lt 57, 1892, par. 13*

I know not as any others will do any better in connection with me than you have done, but any course that they may pursue will not have that vital effect on me as if it was my own son. If they take from me by mismanagement all that I possess, I can tell the Lord all about it, and I will trust Him who has promised to be the widow's

God and husband. But I want not a connection with you in business in any way, making it even a possibility for me to lose through your lack of wisdom and want of judgment. This would cut me to the heart and might destroy my life. Let you and me keep distinct from all business transactions. It is best.*7LtMs, Lt 57, 1892, par. 14*

I do not know what Willie will think of this. I may read it to him before the mail goes. It may not be wise to send this without his understanding my position. When you seek the Lord with all your heart, when you see the sinfulness of that independence of judgment you have cherished, and will come to receive counsel from your mother and brother, then it is we will know it is safe to connect with you. But the past experience has taught me I cannot have confidence in human nature that is not under the control of the Spirit of God. You could have been a help to me, a great help in every way, but I leave this matter now.*7LtMs, Lt 57, 1892, par. 15*

I write this that there may be no misunderstanding my position toward you. I love you and I will do everything to save you, but God forbid I do anything to ruin your soul and imperil the souls of others who receive the warnings and cautions God has given to your mother.*7LtMs, Lt 57, 1892, par. 16*

I have changed my mind and decided to send this. Willie has not read it. Yesterday I read his letter to you, and I see that his letter was running the same as mine to you.*7LtMs, Lt 57, 1892, par. 17*

In love.*7LtMs, Lt 57, 1892, par. 18*

Ellen G. White, Mother.

Lt 58, 1892

White, J. E.; White, Emma

Adelaide, South Australia

November 24, 1892

Previously unpublished.

Dear Children:

I am thankful to God that I can report I am very much improved in health. I can walk better, sleep better, and am largely relieved of rheumatism. I cannot yet lie on my right side, but I am able (for two nights past) to sleep without the rubber air pillow. I can ride with my spring seat and not get very weary. *7LtMs, Lt 58, 1892, par. 1*

This is a beautiful place. I would not object to making my home here if it was not so much on one side, but Melbourne is the center. We know not now where our future home will be, but we do hope for the guidance of the Lord. *7LtMs, Lt 58, 1892, par. 2*

I cannot write you much this week. My head and teeth are troubling me. But I keep my heart uplifted to God. He will be my helper. I received an excellent letter from Frank Belden. I was so glad to hear that he was drawing nigh to God, for if he seeks the Lord with all his heart, he will find Him. We are so full of business this week. *7LtMs, Lt 58, 1892, par. 3*

We go to Melbourne next Monday. Elder Daniells has been sent here by Willie to help move us back to Melbourne. Ballarat is seventy-five miles from Melbourne. We stop over at Ballarat for ten days, then make our journey to Melbourne. Willie will meet us at Ballarat and we will be glad to see him. He is overloaded with responsibilities, but he seeks the Lord most humbly and earnestly and the Lord will hear his prayers. He has an excellent influence. He has to be very closely confined to the office in Elder Tenney's absence, and we can only pray for him that the Lord will give him wisdom and grace, that he may make changes in the office that are so much needed. It is a hard place to put him in, but the Lord can

help him.*7LtMs, Lt 58, 1892, par. 4*

When we return to Melbourne, we will occupy nice rooms in the school building. The building stands separate, three tenements on George's Terrace. It is much more healthful than North Fitzroy, and I do not know about Preston. I enjoyed it there, but the rheumatism was dreadful upon me.*7LtMs, Lt 58, 1892, par. 5*

Adelaide has a better climate, but it is so isolated from other places and churches. Spring here is superior. Parks are abounding everywhere through the city. It seems on one side as we are situated here, that it is away off in the country. We have had some very warm days and for three days it has been windy and cooler. We have had plenty of green peas; string beans have just come; strawberries six cents per pound this morning. They have been much higher. The girls would get them only for me, but yesterday Emily went to market and got a box quite reasonably. We had all we wanted. Cherries are now ripe—four cents per pound. I should wish you could both be here, for this is a beautiful place. But I may not visit it again. I long to be real strong. Well, I will be thankful, for the Lord is restoring me to health.*7LtMs, Lt 58, 1892, par. 6*

I was glad to receive letters from Emma and Edson. I know that time is very short, and I want to do my work for eternity. I have no time to lose, not a moment. I am not my own. I must render an account to God for my time, for the words of my mouth, for my influence. May the Lord Jesus give me of His Holy Spirit is my prayer. I pray for you both most earnestly, that the Lord will give you clear spiritual eyesight that you may approve things that are excellent and shun every false path, for Satan has laid many a track that we cannot afford to enter.*7LtMs, Lt 58, 1892, par. 7*

Much love.*7LtMs, Lt 58, 1892, par. 8*

Mother.

I will send you copies of letters written to others as you will see, because this is so short.*7LtMs, Lt 58, 1892, par. 9*

Mother.

Ask Elder Olsen to let you see the two articles in reference to Oakland office. *7LtMs, Lt 58, 1892, par. 10*

Mother.

About the time we moved here we sent a large mail to you. I do not remember whether all or a part was sent from Melbourne. We learned that somewhere in Nevada the cars ran off the track and burned the Adelaide mail bags. Will you please tell me in reference to this matter? If the letters are lost, I cannot reproduce them, having no copy. *7LtMs, Lt 58, 1892, par. 11*

Lt 59, 1892

White, J. E.; White, Emma

St. Kilda Road, George's Terrace, Melbourne, Australia

December 27, 1892

Previously unpublished.

My dear children:

I awoke this morning before five o'clock with a prayer in my heart and upon my lips for you. "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." *John 12:35*. Why? Because if he does not walk in the light of the Sun of Righteousness he is following another leader. He may have the best of resolutions. His purposes may be ever so strong. He may plan just the course he will pursue and flatter himself there will be a good result. But there is one who devises that as soon as he shall cease to make God his trust, and follow a course of his own choosing, he will obtain the position of leadership, and he leads him into by and forbidden paths. "He walketh in darkness" and "knoweth not whither he goeth," but flatters himself that he is walking in safe paths. *7LtMs, Lt 59, 1892, par. 1*

Jesus speaks, "While ye have the light, believe in the light, that ye may be the children of the light." *Verse 36*. It is for your present and future eternal interest that you heed these words of counsel. The Lord has not left you in uncertainty and in darkness, to stumble your way along not knowing whither your steps are tending. If the power of darkness can afflict my soul and weigh down my heart with anxiety and distress through the very ones who are dear unto me, linked to me by the ties of relationship—the strongest natural ties—he will work with every device he can command. He will seek to weaken my influence, to make of none effect the counsel of God through your mother. That counsel shall—through your neglect, through your indifference and disregard—lose its force and influence upon the minds of others, and the light God shall impart to them through your mother will be of none effect. *7LtMs, Lt 59, 1892,*

par. 2

Light is shining upon you, my son. You are not one who is ignorant of your Lord's will, but you have set this will aside to follow your own will. Yes, and not your own, but a will that is stronger and is controlling in its power if the human will is not determinedly placed on the side of God and the universe of heaven. In your attitude you are saying to the Spirit of God, Go Thy way for this time, and when I have a more convenient season I will call for Thee.⁷*LtMs, Lt 59, 1892, par. 3*

Christ was giving His last lessons to His disciples. Through the ministration of the Holy Spirit, which is the promised Comforter, all these sayings of Jesus would be brought to their remembrance. "He that loveth his life shall lose it." That is, he that is constantly planning to benefit himself, to walk in paths where Christ does not lead the way. "And he that hateth his life"—refuseth to follow the impulse of his own natural heart—"shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall my servant be: if any man serve me, him will my Father honor." [*Verses 25, 26.*]⁷*LtMs, Lt 59, 1892, par. 4*

This should be the aim and purpose of your life, to pursue a course that shall honor God, that shall not give Satan all the advantage to control the thoughts, the will, and the endowments the Lord has graciously bestowed to be used to His glory. Every jot, every tittle of our capabilities is lent us in trust to be improved, to be required of us with interest. They must be in sacred service to God, else there is daily robbery of God as in the case of the unprofitable servant—slothful, the God of heaven has named him—who hid his talents in the earth, complaining of God being hard, exacting.⁷*LtMs, Lt 59, 1892, par. 5*

"Jesus cried and said, 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. For I have not spoken of myself." *John 12:44-49.7LtMs, Lt 59, 1892, par. 6*

The Lord Jesus calls us to self-surrender and self-denial. It costs us something to be saved. It cost heaven an infinite sum to provide a way whereby we may be saved. Now if saved, we are willing subjects of Christ's kingdom, and if we will be saved in God's appointed way, we shall be the elect, chosen of God and precious. If we are lost, it is because we choose our own way and our own will and refuse to be under discipline and captivity to Jesus Christ, which means the freedom of the sons of God. If we think we can do very much as we please, serve God at will and work away from Christ when it suits our own inclination, it will be at great cost to ourselves, for it is at the loss of our souls. "No man can serve two masters. ... Ye cannot serve God and mammon." [*Matthew 6:24.*]7LtMs, Lt 59, 1892, par. 7

"Be ye therefore followers of God, as dear children." [*Ephesians 5:1.*] The child walks by his father's side, but things attract his attention and interest and please him. He lets go of his father's hand, and he walks away from his father. The child is nearing a dangerous path, a steep precipice. The father sees the danger of his child and calls, "Come away. Go no farther in that path." The child sees no danger; the ground seems firm beneath his feet; the path is strewn with flowers, and he is not willing to heed the voice. The voice comes again and again, "Come to my side immediately." The child reluctantly obeys and is in safety. He places his hand in the hand of his father and trusts his father's wisdom.7LtMs, Lt 59, 1892, par. 8

We may apply this to our spiritual walk. The Lord Jesus cannot save any soul who will persistently follow his own way and his own will. There is no sanctification of the soul who holds persistently to his own way. I look upon you as in the greatest danger. I have given to you the invitations and the warnings and entreaties of the Spirit of God, and yet my soul is grieved, for I see you departing from the counsels of the Lord, marking out your own course; and this places me where I have not confidence in you, because you have taken your hand out of the hand of Christ. "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.” [John 15:4.]7LtMs, Lt 59, 1892, par. 9

I cannot but warn and entreat you although it is only repeating what has been said again and again. “If a man abide not in me, he is cast forth as a branch, and is withered.” [Verse 6.] I know if you were following on to know the Lord, you would not be so utterly silent in regard to your soul’s highest interest. You know nothing could make my heart more joyful than to know that you were walking in the truth.7LtMs, Lt 59, 1892, par. 10

While you are walking in darkness, it would be a betrayal of trust to manifest confidence in your judgment, and command things at such a distance in regard to my business.7LtMs, Lt 59, 1892, par. 11

I have not received communication in reference to these things of our business relation only as you have told me, and it is most painful for me not to be able to do the things which you desire, as you complain about those whom I have been compelled to entrust with my business. I can have no more courage to trust it with you, when you take positions as you do against your own brother, whom I know is seeking to do the will of God, and who has left home and children, and works early and late, not regarding himself. I feel sorry, so sorry that you will entertain such feelings and manifest such a spirit when I know how he has tried to help you. He has passed through sorrows, and he feels his loss deeply. He has had no easy time, but does not seek to please himself and lays aside his own preferences and choice to do the Lord’s will.7LtMs, Lt 59, 1892, par. 12

I am sorry, so sorry for you, but I am seeking to know the will of God, and to do His will, and must do this whether it pleases you or not. I cannot run any more risks on your account, when it may be the means of proving your ruin rather than your salvation. I must take a course that will not contradict the testimonies I am bearing to others. If you will not answer to the claims of God, if you will not for Christ’s sake, who gave His life for you, give yourself unreservedly to Jesus, you will not heed the words of your mother. If you feel annoyed at what I say, nevertheless I must speak.7LtMs, Lt 59, 1892, par. 13

I have it presented before me that without a most determined effort on your part, you will never recover yourself from the snare of Satan. He leads you; he controls your mind. You are weak in moral power, and the longer you follow in the course you have chosen the less probability will there be of anything being brought to bear upon your soul to make you feel your peril and the necessity of laying hold of Christ to recover yourself before it is everlastingly too late. When you turn square about and begin to gather up the rays of light the Lord has given you, then you will see how Satan has bound you about with one cord after another until he stands and laughs and says, "Your case is hopeless. I have your soul and body under my control."*7LtMs, Lt 59, 1892, par. 14*

But your case is not hopeless. You have had great light, great opportunities, and if you fail of heaven it is yourself alone that is to blame. The throne of God is clear. I may not be guiltless, for I hoped and hoped, and have worked with every power I could command to keep you from feeling the humiliation which was the natural result of your own course of action in doing as you pleased, contrary to counsel and advice. Now in this matter I may have erred, although it was a great relief to you for the time being. But when you wrote us as you did to Australia to telegraph certain things to you, I had no liberty to do it, and should not, cannot do it now, in your present religious attitude.*7LtMs, Lt 59, 1892, par. 15*

All that work of uncertainty which I now deplore is no more to be acted over. It has nearly ruined my influence and the faith of my brethren in me, and in the testimonies God has given me. And I have no faith in human nature, not even in my own children, unless they are in altogether a different position religiously than you are today. I pray for you; that is as far as I can go.*7LtMs, Lt 59, 1892, par. 16*

I have not written a line to Brother Lindsay or to any others, except to Captain Eldridge upon matters that in no way concerned you, but related to himself and to the office. I shall pray for you while I and you shall live. But although Noah and Job and Daniel were in the land they cannot save son or daughter but only deliver their own souls by their own righteousness. It rests wholly with you whether you will ever enter the portals of the city of God. Your own course of

action is deciding your case for eternity. God will not be trifled with. He has borne long with you. How much longer will you grieve the Spirit of God? Shall Jesus Christ have died for you in vain? *7LtMs, Lt 59, 1892, par. 17*

It is not now too late for wrongs to be righted, not now too late for you to throw your soul upon the merits of the blood of a crucified and risen Saviour. I have had fears you would pursue your own course until the command would be given, Cut down the tree. Why cumberest it the ground? I implore you not to venture day after day to follow the leadings of another spirit. Your case afflicts my soul. I have felt so intensely over your case. If you could hear me, I would shout to you across the broad waters, "Turn ye, turn ye; ... for why will you die?" [*Ezekiel 33:11.*] Have not these very words been addressed to you from my pen? Do you mean to heed them or do you mean to wait until death has laid hold upon your mortal body before you will humble your heart to repent and be converted? What are you losing? Time—golden opportunities to do good. You are turning away from the Lord's messages, refusing to heed them, choosing your own course of action. *7LtMs, Lt 59, 1892, par. 18*

And could you expect, my son, that at this distance I should telegraph to you as you desired? I dare not do it. If I lose all my property through mismanagement of others, I had better do it than through the mismanagement of my own son. I cannot place myself in your hands in any way while you will not place yourself in the hands of God, to seek His counsel and to be humbly guided by His wisdom. "Seek the Lord while he may be found, call ye upon him while he is near." [*Isaiah 55:6.*] Have pity on yourself, have pity on me, and show respect to Jesus Christ who has bought you with His own blood. May the Lord work for you! I can do nothing more. However good may be your intentions and purposes, Christ says, "Without me ye can do nothing." [*John 15:5.*] *7LtMs, Lt 59, 1892, par. 19*

Mother.

January 15

Our conference is over. With the blessing of God, I have been enabled to speak once and sometimes on special occasions twice,

per day; and on two days of special work I spoke three times. We have had most precious instructive meetings. We have seen advancement daily, and we have the most positive evidence that the whole assembly have been benefited, but in a special manner have the delegates received great light and most precious instruction.*7LtMs, Lt 59, 1892, par. 20*

The time is past, and now the preparation is for New Zealand. Your mother dreads the journey, but the Lord will sustain her. I have comfort and strength, and when speaking to those who would never listen to reproof from anyone, I have spoken to them plainly. And the individuals have arisen and in the congregation said, "Sister White has spoken to me. I receive every word of it. I understand it and I do not reject one word." These men were proud, independent men, who felt themselves always superior to anyone else. The Spirit of God has taken hold of their hearts, and these two men are struggling like strong men swimming in a strong current against the tide for life.*7LtMs, Lt 59, 1892, par. 21*

For twelve months their cases have been on my mind, but I dared not touch them, knowing it would be stern labor for me. But I have had an interview alone with them and then spoke to them before the church, that their influence should no longer hold anyone in deception and remain as a stumbling block. They are now wrestling against themselves, breaking the bands of Satan and coming into the light. Oh, how I wish you had been present! I would have labored for you with all the divine power to co-operate with my human efforts. But all I can do is to speak with the pen, and I fear you care not for this.*7LtMs, Lt 59, 1892, par. 22*

Mother.

No letter for two mails from you—not a word from anyone concerning you—leaving me in anxiety. I will not leave you thus. I will write every mail. The Lord is soon to come.*7LtMs, Lt 59, 1892, par. 23*

Lt 60, 1892

White, W. C.

Refiled as *Lt 135, 1894*.

Lt 61, 1892

White, W. C.

Adelaide, Australia

October 4, 1892

Previously unpublished.

Dear Son Willie:

I am pleased to report I have had a most favorable night's rest. Slept more than any time during the last nine months. Elder Daniells is faithful to see that I ride out every day. I was more than rejoiced to be able to speak to the people here in Adelaide with freedom, and all listened with close attention. I have the peace of Christ, and I am seeking every day to put my trust in the Lord; and I will rejoice in the Lord, for He is good and His mercy endureth forever. We are getting along nicely but that cat, she is a trouble. But then I should say nothing about that.*7LtMs, Lt 61, 1892, par. 1*

I wish to present before you the great good that may be done if our brethren who attend the school, and especially our ministers, would have some interest and burden for the church at Fitzroy. It is not so much preaching that they need, but they need that which may appear little—help in various ways which means very much in the success of the work.*7LtMs, Lt 61, 1892, par. 2*

Their missionary and tract society meetings are strangely neglected. This will not detract from the success and prosperity of the school, but will be a part of the great plan of God in educating these students how to work, blending practice with their education in this disciplinary process. Working and learning, in this the training process consists, in learning and practicing as they go. Light received, light imparted to others. It may be in a small way by those who are inexperienced, but I know no better way for you to fasten the instruction given to your students than to introduce them to missionary meetings, tract society meetings, and educate them as best you can in the simple methods of successful work in these lines. Thus teaching is confirmed by practice, and in this work all

heaven will be brought near.*7LtMs, Lt 61, 1892, par. 3*

I consider it will be a blessing to you who are connected with the school to show a decided interest in the prosperity of the church in Melbourne. They have had preaching, but there has been a vast deal of work in certain lines that they ought to have had, that they have not received, in education and training in the several branches of the work which are essential for the strength and vitality of the church. In no case must we be indifferent to the apparently minor interests in connection with the church. The greater comprehends the less, like pins and screws joining together the whole living, moving machinery. Ignorance as to how to work in the church now exists to a large extent.*7LtMs, Lt 61, 1892, par. 4*

Tact and ingenuity and skill are to be put to use in the advancement and building up of the kingdom of Christ in our world. Orphans are around us everywhere. Ignorance and want exist in our very midst. The right kind of education is not in much sermonizing, but in teaching, in the inculcation of ideas. Sound principles must be brought into actual practice and must lay the foundation for true work in the church.*7LtMs, Lt 61, 1892, par. 5*

The talent that can set the church at work is the great want for this time, and every student needs this practice as a part of his scholastic life. This part of the education has been sadly neglected in every country, in every district, in every church. Men have loved to preach and have not considered that there was real art in ministering. They have not learned the trade of doing personal labor. This work must be entered into as never before. Man must understand his personal relation to his fellow man and understand that Christ means that he shall improve his time in earnest prayer and studying the life of Christ, that he may be an able workman that needeth not to be ashamed.*7LtMs, Lt 61, 1892, par. 6*

To be an able workman means more, far more, than to sermonize. The youth should be educated and trained to do wise planning and devising and qualify themselves how to best reach their fellow man. God cares for all souls, and they are the purchase of His blood. Many who have even come to the years of maturity will need to have the spirit of a little child and learn in meekness and lowliness

of mind how to put their entrusted talents out to usury—how to trade on their Lord's goods, to so display the goods of heaven, the precious truth of God's Word, as to win souls of all classes of society. They need wisdom from God, ingenious planning, to reach souls. *7LtMs, Lt 61, 1892, par. 7*

The intelligent, the refined, are altogether too much passed by. The hook is not baited to catch this class, and ways and methods are not prayerfully devised to reach them with truth that is able to make them wise unto salvation. But most generally the fashionable, the wealthy, the proud, understand by experience that happiness is not to be secured by the amount of money which they possess or by costly edifices and ornamental furniture and pictures. They want something they have not. This class are attracted toward each other, and it is hard to find access to them; and because of this, many are perishing in their sins who long for something that will give them rest and peace and quietude of mind. They need Jesus, the Light of Righteousness. There is a certain round of labor performed in a certain way that leaves a large class untouched. *7LtMs, Lt 61, 1892, par. 8*

Now the Lord would have a missionary spirit awakened, far higher and deeper than has yet been manifested, and well-defined efforts put forth with a perseverance and energy worthy or proportionate to the grand, ennobling, elevating truths, the golden treasures of heaven, which we possess. We have been wonderfully deficient in this line of work. *7LtMs, Lt 61, 1892, par. 9*

Then there is another class more easily reached. Many of them are more worthy than the wealthiest, for those who are rich have not all obtained their riches by strictest principles of integrity. There are those who would not sacrifice principle or strict honesty for any amount of means. This is the class that, if the truth is presented to them in wisdom, would receive it and be reliable workers together with God. The laborer together with God will, through the wisdom given of God, work in such a way as to draw these parties together in Jesus Christ. *7LtMs, Lt 61, 1892, par. 10*

The rich, let alone without any efforts to save them, become shut up more and more to their own ideas, their own train of thought and

associations. They lose eternity out of their reckoning, grow more proud and selfish, hard-hearted and unimpressible, suspicious that every one wants to get their money, while the poor are envious of the rich, who need pity rather than to be envied. Bring these all under the power of saving truth and the work of upbuilding the kingdom of God will go forward with much greater success.⁷*LtMs, Lt 61, 1892, par. 11*

One thing is certain. We must educate every believer to have a true missionary spirit and [to] understand how to work intelligently in the missionary cause, for the prosperity of the church is dependent upon this branch of the work being successfully done. Improvements large and deep and far-reaching are essential to be made in the lines of missionary work, that it may go on to increase constantly in strength and efficiency, not gain in becoming more intricate, more difficult for the sincere, humble, true-hearted worker to handle, but ever maintaining its simplicity even as it increases in growth, for the health of our tract and missionary societies depends on their keeping humble and pure, and maintaining their simplicity.⁷*LtMs, Lt 61, 1892, par. 12*

Lt 62, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 21, 1892

Portions of this letter are published in *4Bio 35-36*.

Dear Son Willie:

I have nothing of a special, cheering character to write to you. The constant pain in nerves, muscles, and bones is preventing me sleeping more than three hours during the night. I am losing strength rather than gaining.*7LtMs, Lt 62, 1892, par. 1*

I took my electric bath the day after you left, and I greatly fear it did me no good. I think it might have been too strongly applied. If I receive no more benefit in the next two baths than I have done, I shall stop. I dare not contemplate the thought that forces itself upon me, call it temptation or what you will, that if I grow much weaker I cannot help myself. I am pained at the thought of my condition.*7LtMs, Lt 62, 1892, par. 2*

I did speak in the hall last Sabbath and gave out a subject upon which I shall speak next Sabbath if the Lord will give me strength. It is no use for me to give up all labor until I am obliged to do it, which I hope I shall never be called to do. If my work is done (the thought of which I cannot now entertain), I pray to the Lord to let me reach my rest quickly. I dread lingering years of suffering and uselessness.*7LtMs, Lt 62, 1892, par. 3*

The American mail bore from me a great burden, and I hope my mind will be at rest now that I shall not have to write so many letters which I dare not neglect. I have left my testimony for them at the Sanitarium, at the publishing office, and to the churches. I have left my testimony to the Pacific Press managers, to the Health Retreat managers, and have left my testimony in regard to Australia and the things that need to be set in order here.*7LtMs, Lt 62, 1892, par. 4*

I know not what the next coming mail may bring, but I shall not undertake what I have hitherto done. I shall write, as I have strength, on the life of Christ. For if I am left here to my thoughts, with nothing to do, away from my friends in America, I fear it will not be profitable to me. I must keep busy. I cannot lie down much through the day, for I become so tired of it through the night. My back is becoming sore, and I am rather nervous.*7LtMs, Lt 62, 1892, par. 5*

I am so glad that you could go to New Zealand. I do not think it possible I could be any worse if I had gone than I am here. I will say everything in the family moves off very pleasantly. There seems to be a good, kindly, cheerful atmosphere in the house. All are ready to do anything for me that it is in their power to do. I have no complaints to make of neglect.*7LtMs, Lt 62, 1892, par. 6*

Emily is making the most of her time in obtaining the knowledge she desires. Last evening Elder Tenney was here to give his lesson on shorthand, which was given in Fannie's room. Brother Faulkhead will be here next Sunday eve. Emily expresses herself as being very much pleased with the work in which she is engaged, and she is surprised, she says, with the advancement she is making. She is very kind and attentive to me when I require any special help, but May takes all the care of me in treatments and in many things.*7LtMs, Lt 62, 1892, par. 7*

May makes no complaint and things move well. I was a little surprised that Harold did not come home until sundown last Sabbath. He does the work assigned him, tends the horse and cow; but as, under his milking, the cow was fast drying up, she [May] felt she would rather take the matter of milking into her own hands. Harold prays with us. He seems to be a steady young man. Sunday he washed the carriage. We hoped he would work in the garden, but he said nothing to me, and in the forenoon he went on the first train, I think, that went into the city. He said he should not be back to dinner, and did not come in until a late hour. All were abed. I shall ask him about it. Did you say anything to him, that you expected him to work on Sunday when he was not working in the office?*7LtMs, Lt 62, 1892, par. 8*

I was glad to have a line from you. Tell Elder Starr I thank him for his letter and Sister Starr for her letter. I will not write to them now, for Marian is after me, and if I have any strength, she wants it put on the life of Christ. I shall hope to hear from you all, for I have an interest for you, although I am not in health to be with you.*7LtMs, Lt 62, 1892, par. 9*

Fannie worked very hard in closing up the last mail and has been quite used up since. No change in her foot.*7LtMs, Lt 62, 1892, par. 10*

Well, I think I have told you all I know about matters here. I hope you will be very careful and not expose yourself to colds, and may the Lord bless you abundantly is the prayer of *7LtMs, Lt 62, 1892, par. 11*

Your Mother.*7LtMs, Lt 62, 1892, par. 12*

Lt 63, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 25, 1892

Previously unpublished.

Dear Son Willie:

I learn that I can send you a line to go by next Monday's steamer, but it must be mailed here before nine o'clock. It is now fifteen minutes past eight. I can say in few words all that I need to say. I am of better courage than when I wrote you last—a little stronger, but otherwise no change. Night before last I slept only two hours, but yesterday was surprised to find my head clear to write some on the life of Christ. I feel lifted up and comforted when I can write on the life of Christ.*7LtMs, Lt 63, 1892, par. 1*

Yesterday I took another electric bath. I cannot interpret these baths. I am more helpless today, and suffer more pain in shoulders and arms; but I shall keep them up for a while and test the matter thoroughly. The doctor says I must take at least three per week and not wait so long between baths. I was so sick and weak the first part of the week and the last part of the previous week, I knew that I could not stand the tax of riding fifteen miles. We had unpleasant days. I dared not get out even to ride for three days.*7LtMs, Lt 63, 1892, par. 2*

Well, you say, How is Fannie? Better. Her foot is now in a cast of plaster of Paris, which should have been weeks ago. For two nights she has rested quite nicely.*7LtMs, Lt 63, 1892, par. 3*

One week from today we receive our American mail. I wish you could be here to peruse it with us. We miss you every day. Well, time hurries along so speedily, the days and weeks fly so swiftly, we shall, if the Lord will, be spared to meet again.*7LtMs, Lt 63, 1892, par. 4*

I have felt uplifted, strengthened, and comforted by the grace of our Lord Jesus Christ. I have my appointment out to speak next Sabbath if the Lord gives me strength. Today is preparation day. I shall be pleased to hear from you and Brother and Sister Starr or Brother and Sister Gates any time.*7LtMs, Lt 63, 1892, par. 5*

Everything moves harmoniously in the household. I am thankful every day to the Lord that I have my reason and can contemplate the precious things in the life of Christ, which I try to fasten with pen and ink lest they may become dim in my mind, and I feel refreshed in spirit as I do this. I am so thankful we are not left comfortless and to walk alone. We have Jesus at our right hand to help us. We pray for you all and we believe the angels of God will go before you and prepare the way, for there is a work to be done in New Zealand, and the Lord alone can do this work. Then trust wholly in Him and He will be your efficiency.*7LtMs, Lt 63, 1892, par. 6*

May does first rate in the position she is occupying. Annie makes a splendid bread maker, and she is highly pleased, for she says she never made bread before in her life.*7LtMs, Lt 63, 1892, par. 7*

The wind is just blowing hard, the dust flying in the streets. I am glad we are not living on the highway, but in this retired street.*7LtMs, Lt 63, 1892, par. 8*

Remember me to Brother and Sister Starr, and tell them to write me as often as they can and not neglect other duties. Love to all our dear friends—Brother and Sister Gates and Brother and Sister Breed and dear Sister Tay. Now I will say goodbye to you, my son. Write me a few lines when you can do so conveniently, for it will be gratefully received.*7LtMs, Lt 63, 1892, par. 9*

With much love from *7LtMs, Lt 63, 1892, par. 10*

Mother.

Lt 64, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 27, 1892

Portions of this letter are published in *4Bio 34*.

Dear Son Willie:

Everything moves along the same as when I wrote you last. I cannot report improvement. Some days I am feeling worse than others. Then, for a day or two a little better. This is my history. Today I go to get another bath. I shall go before dinner and eat my dinner at Stephen's and rest there until after dinner, then take my bath and return home. It seems so disagreeable to have to be helped in dressing and undressing. My hands are very weak, my arms painful and much crippled. I am sorry I cannot write you a better story.⁷*LtMs, Lt 64, 1892, par. 1*

Night before last I slept more than I had done for a week, and slept some through the day. Last night I slept little. I had one hour's nap in the first trial after going to bed, then slept no more until midnight, then one hour's sleep, then two hours' wakefulness. I cannot handle myself any better than I have done for weeks.⁷*LtMs, Lt 64, 1892, par. 2*

Sabbath it rained some—was very cloudy. I had told them I would speak to them, but I was unusually weak, and the weather threatened every moment to be rainy. I finally decided to go and the clouds dispersed. There was a large congregation, and they listened with interest. It rained and was cold when we started homeward, Marian, Annie, May and I. We had meeting in Albert's Hall. I was glad I went; do not think it hurt me. Sunday it did not rain but was cloudy and cold. Such sudden changes from extreme heat to sudden cold!⁷*LtMs, Lt 64, 1892, par. 3*

Today, Monday, [March 28] it is clear but cool. Everything moves along pleasantly. May surprises me. She steps around quickly and

has meals in time. She makes the fire in my room in the morning and makes the fire in the kitchen, and then assists me to dress. She seems cheerful. Meals seem satisfactory. We manage to use up eight quarts of milk each day. We do not use butter on the table because there is no need of it, and we are all agreed in this matter.*7LtMs, Lt 64, 1892, par. 4*

Fannie's foot has been encased in plaster of Paris since last Wednesday. She has been improving; bears the encasement of foot and ankle well.*7LtMs, Lt 64, 1892, par. 5*

I sincerely hope that the Lord will preserve you from sickness and that your meeting will accomplish much good. Our only hope is in God. He can help us. I shall do what I can in the fear of God, trusting results with Him. If I do not improve, I think I shall make some change—go to some more favorable climate, or return to America, which latter I would rather not do unless I am decided that I shall be no better. But to remain here, a helpless invalid, doing no one any good, does not seem pleasant.*7LtMs, Lt 64, 1892, par. 6*

I pray for guidance. You know we were told expressly not to settle here in Melbourne, and if I go back and try no other climate, I do not think it would be satisfactory. I want to do something. To wait till your return is quite a while, and I am puzzled to know just what I should do.*7LtMs, Lt 64, 1892, par. 7*

We are pleasantly situated. The heavy rain last Friday night brought dampness into the plastering, but I would not care to move to another place if this house is safe. I can write but a few lines now, but I thought you would be anxious to hear how we were getting along. I shall hope to hear from you soon.*7LtMs, Lt 64, 1892, par. 8*

In much love.*7LtMs, Lt 64, 1892, par. 9*

Mother.

Lt 65, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 29, 1892

Portions of this letter are published in *4Bio 34*.

Dear Son Willie:

I mailed a letter to you yesterday and spoke some of going to Adelaide. Since, I have talked with Eliza Burnham, just come from home from a visit of two weeks to Adelaide. She represents cold nights and mornings and hot days, and that it is very questionable whether we could be comfortably situated. Now I have decided to remain here and not go through the perplexity and expense of travel and getting settled at Adelaide. I slept more last night. Am as lame and helpless as ever today. As I will, if I make any move, have to do it at a venture and only two of us, May and I go, I decided to stay right here, trust in the Lord, and speak when I can.⁷*LtMs, Lt 65, 1892, par. 1*

I am glad I spoke last Sabbath. Sister Daniells said that she was surprised, knowing my feebleness, that I spoke with such clearness and power. If the Lord will give me strength to do a little here, I know that little is needed. I will not give up my courage. I will hope in God, although I cannot rise up or sit down or move without pain. Now I shall settle this matter not to make a move until your return. I shall continue to take electric baths and that regularly, three times a week. If it amounts to \$1,000, I shall give it a fair trial.⁷*LtMs, Lt 65, 1892, par. 2*

Sister Daniells rode with us to the buildings where we take baths. She says they are in every way as good as at Sydney. They are seeking to do their very best for me, and I will be where I can get these baths regularly three times per week until I get better or decide it is of no use, and stop them. I was weighed yesterday after my bath; weighed 135 pounds. I shall do all I can to regain health.⁷*LtMs, Lt 65, 1892, par. 3*

We are all cheerful; and peace, quiet, and harmony prevail. So do not worry about Mother. The Lord has a care for me. He will not leave me to suffering and despair. I shall speak Sabbaths, for the thought I can do that much refreshes me. *7LtMs, Lt 65, 1892, par. 4*

Sunday afternoon I design to have a meeting for the sisters and give them a talk on healthful dress. I thought you might be planning in reference to my going some other place, but I have looked at the subject on its many sides and shall not go unless the way opens more decidedly, and I do not expect it will. *7LtMs, Lt 65, 1892, par. 5*

Now I will again say goodbye. The Lord bless you and take charge of you is my prayer. *7LtMs, Lt 65, 1892, par. 6*

Mother.

Lt 66, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

April 1892

Previously unpublished.

Dear Son Willie:

We have just received the mail containing a long letter from you, larger than I expected. It was very interesting. I was glad to read Elder Olsen's letter. It comforted and encouraged me that the pressure upon me to write to him was of the Lord. I am glad you had so pleasant a journey. I have thought how pleased I would be if I were well and could be one of your number, but I am the same crippled creature as when you left, sometimes worse and sometimes better. At times I feel discouragements forcing me to look on the dark side, but most of the time my heart is filled with gratitude and praise to God.*7LtMs, Lt 66, 1892, par. 1*

Fannie is spending a couple of weeks with Sister Daniells. She has suffered much with neuralgia in her head. She proposed to go down to Melbourne and get a new cast on her limb and have a change by spending a short time with Sister Daniells. It was well for us all around. Sister Daniells says she is company for her, and it will do Fannie good.*7LtMs, Lt 66, 1892, par. 2*

Everything moves along pleasantly here. It has been very stormy the whole of this week thus far. It will not be of use for me to write you much, for I expect to see you so soon and fear you will not get what I write. We shall send this to Auckland.*7LtMs, Lt 66, 1892, par.*

3

Elder Grant has been in Melbourne some weeks. We think it no use to get excited over the matter, but just lie low at the foot of the cross ourselves and ask the Lord to take this matter in His own hands. We shall need to make some special arrangements to look after the flock of God that they shall not be deceived in this matter. The Lord

help every one of us to stand at our post of duty and, while faithful sentinels, be sure and place all our dependence upon God. The work is the Lord's. The people for whom we have an interest are the purchase of His blood. He loves them better than we do. He will care for them. As human instrumentalities, we must act our part with faith and firm trust in God to do His own work.⁷*LtMs, Lt 66, 1892, par. 4*

The Lord can make the wrath of man to praise Him. I have no news to write you, but we will all be pleased to see you when you shall return home.⁷*LtMs, Lt 66, 1892, par. 5*

In much love.⁷*LtMs, Lt 66, 1892, par. 6*

Mother.

Lt 67, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

May 2, 1892

Previously unpublished.

Dear Son Willie:

We received your telegram this day about eleven a.m. You may be surprised at our telegram to you. I have been very bad since you left; gave up all electric baths, for I could not endure them. I lost the use of my hands to a large degree. They were so weak and trembling. I feared I should never gain strength, but I am now better, about as when you left me, although I cannot bear taxation of any kind.⁷*LtMs, Lt 67, 1892, par. 1*

The first few days of rain, which we considered very light, dampened the plastering in all four rooms on that side. Our brethren felt greatly alarmed. Brother Faulkhead was going to have me go at once to Adelaide, but I could not do this, for I am very helpless and suffer much. He would have had the whole family move there at once, and our brethren offered to see us settled there. They feel deeply over my condition, but there was a great deal to be considered, and we decided to do nothing till you come, and we counsel together. To remain here in my present state through the winter, our brethren would not hear of, for they said we were in for a wet, disagreeable winter. I finally gave my consent for Brother Faulkhead to telegraph; now I shall wait for you to come. We have had cloudy, rainy weather for one week. It rained yesterday, all last night, and is just showing some appearance of clearing off. Yesterday and today I have ventured to write a little, for I feel more comfortable to keep in one position.⁷*LtMs, Lt 67, 1892, par. 2*

Brother Wilson took his wife and little boy and Marian Davis and me to ride after his horse in my phaeton. He went farther than we expected. This was last Wednesday. It had a very bad effect on me, and I have had to hobble around in a wretched style, and have

suffered sitting or standing or lying, but I am some better now.*7LtMs, Lt 67, 1892, par. 3*

Emily is just going, so I must stop.*7LtMs, Lt 67, 1892, par. 4*

Mother.

I thought we might not move our things, but take some of Brother Curtis' things, and save moving until we know that Adelaide is the place for me. He has a cow and a horse. I cannot go there unless it is made easy for me to go and easy after I get there. We have spoken by letter to Brother Curtis in regard to this matter. All these things perplexed me. I am glad we shall see you soon and counsel together. All say I must not stay here, but I hate to leave this place. I am pleased with house and yard and location. Mr. Scott has been painting the house. He does not want us to leave.*7LtMs, Lt 67, 1892, par. 5*

Mother.

Lt 68, 1892

White, Ella May

Preston, Melbourne, Victoria, Australia

June 10, 1892

Previously unpublished.

My Dear Granddaughter, Ella May White:

It would be very pleasant to walk into your pleasant home this morning and give you my hand and a kiss, but about eight thousand miles of water are between us. Many prayers ascend to our heavenly Father that He will bless you and preserve you in health.*7LtMs, Lt 68, 1892, par. 1*

I am glad that you have the privilege of attending the school in Battle Creek. You can make your teacher happy by cultivating habits of promptness. See if you cannot excel in being first, not delay one minute at any time and thus get bad marks. You must remember you are one of Christ's little ones and you want the Lord Jesus to see you trying to be prompt and ever obedient. If you are neglectful of doing that which you ought to do promptly, it pleases Satan and creates unhappy, and maybe impatient, feelings; and you may commit sin and displease the dear Saviour.*7LtMs, Lt 68, 1892, par. 2*

Ella, try to please the Lord Jesus, who loves you as His own little one. He sees your tardy movements, when you ought to be prompt. Now, dear child, ever remember that Jesus will pronounce a heavenly benediction upon all who are good and faithful, and if you are unfaithful in just that which you regard as little things, you will be unfaithful in much.*7LtMs, Lt 68, 1892, par. 3*

There is a precious blessing that will be given all who are obedient, promptly obedient. I want you, my precious child, to love Jesus. He loves you and He wants you to love Him. You want the ornament of a meek and quiet spirit, which is in the sight of God of great price. You may have the grace of Christ to help you to overcome every

fault, and you may be a great help to your sister Mabel, and you may, through your good behaviour, teach her that it is always best to be good and prompt in doing right and obeying rules.⁷*LtMs, Lt 68, 1892, par. 4*

Much love from your Grandmother.⁷*LtMs, Lt 68, 1892, par. 5*

Lt 69, 1892

White, Mabel

Preston, Melbourne, Victoria, Australia

June 10, 1892

Previously unpublished.

Dear Little Granddaughter Mabel:

I want to see you very much, and as I cannot, I will write to you. I love my little grandchildren, and I want them to be good and happy. The dear Saviour loves you, and He is pleased when you are obedient and kind and patient.*7LtMs, Lt 69, 1892, par. 1*

The Lord Jesus loves little children, but He is grieved when they act naughty. He was a little child Himself, and in all His words and actions He was pleasant, truthful, kind, and obedient and He expects you to do as He did when He was a child. He loves to have little children pray to Him and tell Him their troubles.*7LtMs, Lt 69, 1892, par. 2*

Mabel, we have had a very beautiful garden of flowers. The chrysanthemums were of every color and variety. They made beautiful bouquets.*7LtMs, Lt 69, 1892, par. 3*

Now my dear child, we want you to be the Lord's little one in every sense of the word. You may be a precious little comfort to all that are in the home. The Lord loves to see you happy and cheerful and obedient. Jesus was obedient to those who had charge of Him. He never made them sorry for any wrong action that He had done. He loved to obey His parents and, dear little Mabel, Mary is placed as your guardian, and if you try to do right, you will be happy, and everyone in the house will be happy.*7LtMs, Lt 69, 1892, par. 4*

Your father is full of business at the Echo office. I do not know as he has had time to write to you. I hope he has, but do not think he does not love you if he has not written to you. He loves to read your letters and it seems to be next [best] to talking with you. I hope you

will make him happy always by reports of your good behaviour. We all enjoy Ella May's and your letters.⁷*LtMs, Lt 69, 1892, par. 5*

Well, dear children, the Lord bless you daily is the prayer of your grandmother.⁷*LtMs, Lt 69, 1892, par. 6*

Here is a little piece I cut out of the paper, good for you both.⁷*LtMs, Lt 69, 1892, par. 7*

Lt 70, 1892

White, Ella May

Preston, Melbourne, Victoria, Australia

July 7, 1892

Previously unpublished.

My Dear Granddaughter, Ella May White:

This is a windy, cloudy day. I expect July with you is warm and sunshiny. Midsummer in America is midwinter with us here in Australia. Not far from here, at Ballarat, there is much colder weather than we have here.⁷*LtMs, Lt 70, 1892, par. 1*

Sister Daniells took dinner with us today. She has just come from Ballarat. She reports it rained hard there, but we had no rain here. I think we have not had a hard winter. I have ridden out many times. We have had many days of beautiful sunshine, and we have most beautiful sunsets. Your grandmother is still sick, but she is not unhappy. Many hours in the night when I cannot sleep, I pray that Jesus will be with me and give me His grace, and He hears my prayer. His blessing rests upon me, and I feel the preciousness of His love.⁷*LtMs, Lt 70, 1892, par. 2*

The Lord Jesus, in His prayer to His Father just before He was crucified, prayed that His disciples might be one as He was one with the Father. That oneness means agreement, love for one another; and this is what the dear Saviour wants you to have—Ella May love for Mabel, and Mabel love for Ella May. This will be answering the prayer of Christ. It makes great sadness when there is any contention between sisters, Jesus said, “Little children, yet a little while I am with you. ... A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” *John 13:33, 34.*⁷*LtMs, Lt 70, 1892, par. 3*

How shall we know that you are doers of the words of Christ? When those who are associating with you hear you speak kindly and gently to each other, they are pleased. It makes them know that you

love each other, and the heavenly angels are pleased when you play pleasantly or work patiently and not crossly. You would not be pleased to see words written in a book which were unkind and unloving. Then remember and speak only kind words and do only kindly actions.*7LtMs, Lt 70, 1892, par. 4*

From your loving Grandma.*7LtMs, Lt 70, 1892, par. 5*

Lt 71, 1892

White, Mabel

Preston, Melbourne, Victoria, Australia

July 7, 1892

Previously unpublished.

Dear Granddaughter, Mabel White:

I would be very much pleased to see you and your sister, Ella May White, walking into my room. I would take you in my arms and kiss you both. Your father is in North Fitzroy, busy in the Echo office, but he does not forget he has two little daughters in America, and he prays for you both, that the Lord will keep you in health, and that He will make you kind to one another. The Bible tells us we must esteem others better than ourselves. You must love one another, be kind and considerate one toward the other. It grieves the Saviour when little children disagree and contend and talk loud to one another as if angry. Jesus is looking upon you every moment. If you are selfish, then you will be unhappy. If you are kind and love one another, you will be happy; and the Lord Jesus will say to His angels, You must keep watch over these children, that Satan shall not do them harm. They are My lambs.*7LtMs, Lt 71, 1892, par. 1*

I am so glad that Jesus loves little children. He loves to have these children come to Him with all their little perplexities and troubles. Jesus can come down to the wants of children. He wants them to trust in Him, to love Him.*7LtMs, Lt 71, 1892, par. 2*

I am so glad that you are one of Christ's little ones. He wants you to think of Him as your very best Friend. When you are inclined to do something that you fear will not be right, then inquire of the Lord to teach you to choose the right way and to love to do right, and believe that Jesus hears you when you pray to Him. Every time you do a wrong action, you grieve the Saviour. He wants you to have a pure, beautiful character. If you love Jesus, you will not grieve His Holy Spirit by disobedience. When you are reproved for a fault, correct it at once and do not repeat the evil.*7LtMs, Lt 71, 1892, par.*

I have confidence in Mary that she loves you, and I have confidence in you that you love Mary. Now you want to love Jesus in the same way, only more earnestly. His eyes are over His children and His ear open to their prayers. Never do wrong. If you do wrong, make it right again as soon as possible, and Jesus will forgive and pardon.*7LtMs, Lt 71, 1892, par. 4*

With much love from your grandmother.*7LtMs, Lt 71, 1892, par. 5*

Lt 72, 1892

White, W. C.

Adelaide, South Australia

October 5, 1892

Previously unpublished.

Dear Son Willie:

I was for several days much better healthwise. I have great reason for gratitude to God that I have been sleeping well nights. Last night not quite as well. I wrote a few pages for you to communicate to the school faculty, and Brother Daniells has urged [that] it be copied and he have a copy. I feel something of a burden for the Echo office and for the church, as well as for the school.*7LtMs, Lt 72, 1892, par. 1*

Sabbath and Sunday I spoke to good congregations. They listened, seemingly with much interest, and I felt more natural than I have done since my sickness. This has been very encouraging to me. I thought at first I must disappoint them on Sabbath. It rained straight down, but I told May to get me ready, and if it cleared at the last moment I would step into the phaeton; and sure enough, it did stop raining just as we must step on board. It rained a trifle on the way but we did not get wet. You know there is no cover to the phaeton.*7LtMs, Lt 72, 1892, par. 2*

I expected to hear from you ere this, but aside from the telegram, no word has come. Elder Daniells is faithful to have me ride out every day. We are all doing nicely. I hope you will be very careful not to expose yourself to take cold. My joints of knees and my hips pained me so last night I did not sleep as well as usual.*7LtMs, Lt 72, 1892, par. 3*

Elder Daniells has just come from getting the horse shod. He says the stove has come. I am glad of this, for it is a great inconvenience to cook over this colonial oven. Brother Higgins is making me a single spring seat that will be easy to transport. He took the

measure last night. I would be pleased to have a copy of all that is struck off on the calligraph for this last mail. I am anxious to know what I have sent to America. I only have Prescott's letter.*7LtMs, Lt 72, 1892, par. 4*

I hope to hear from Marian and Fannie that they are well and doing well. This is a very quiet place here, no tramways and no carriages passing, with the exception of bakers' wagons, vegetable carts, and fish carts. I am trying to copy off that which I wrote in my diary during the conference in Melbourne. I cannot see, myself, very much change between the climate here and in Preston. I think we had better remain here the full two months, as long as our ticket lasts, and not go to Sydney until after the conference, and then take in Sydney if I am able to go to New Zealand. Elder Daniells will, I think, leave us the first of November. Then it would be highly satisfactory to have you here.*7LtMs, Lt 72, 1892, par. 5*

In much love.*7LtMs, Lt 72, 1892, par. 6*

Mother.

P.S. Elder Daniells is going down to the wharf to see about the stove. There may be a letter from you to state in regard to the stove. He does not understand whether you sent it in my name or his, or in the name of the man who brought up your goods.*7LtMs, Lt 72, 1892, par. 7*

Mother.

Please read this enclosure to the faculty, to whomsoever you see fit.*7LtMs, Lt 72, 1892, par. 8*

Lt 73, 1892

White, W. C.

Adelaide, South Australia

October 7, 1892

Previously unpublished.

Dear Willie:

I wrote a line yesterday but did not send it. Found I was too late. The stove came last night. Elder Daniells went to the wharf to see about it. The man you engaged said he would bring it up that very evening, night before last, but it came only last evening. There was, we found, no pipe. We had plenty of pipe and it ought to come. Did you send any pipe with the stove? Please let us know. We are going to try today to find pipe or get it made. Do not know how we shall succeed. May has done remarkably well with this colonial oven. She has made no complaint, but we know it is hard work to cook over such a fire.*7LtMs, Lt 73, 1892, par. 1*

The man you engaged to bring up our goods charged twelve shillings, but decided to take ten.*7LtMs, Lt 73, 1892, par. 2*

Elder Daniells has been having a pull with neuralgia. There has been diligent use made of footbaths and fomentations, May assisting him as nurse. I am doing some better today. I have not felt very well for a few days, quite crippled up.*7LtMs, Lt 73, 1892, par. 3*

Will you please send by Elder Tenney, envelopes—large and small—with the imprint upon them. I hope you will take good care of yourself. When shall we be likely to see you again?*7LtMs, Lt 73, 1892, par. 4*

Mother.

Lt 74, 1892

White, W. C.

Adelaide, South Australia

October 10, 1892

Portions of this letter are published in *FBS 8*.

Dear Willie:

Sabbath and Sunday have passed. We have had very little sunshine the week past, but clouds and showers. A little peep of sunshine occasionally has come to smile upon us, and then in a short time is hidden again. All I have heard speak of the weather say they never remember having so much rain and cloudy weather before in Adelaide, but the farmers are jubilant over the matter, for they say it means to them an abundant harvest. Usually at this time of the year the grass begins to lose its fresh, bright color and dry up. But everything is in its fresh, bright dress of green, and the gardens which are not enclosed with high fences are very attractive to the eye, with a variety of flowers. The orange trees, which are in almost every garden, are flourishing in their fresh, beautiful waxen flowers of white, making the air fragrant with their perfume. *7LtMs, Lt 74, 1892, par. 1*

Last Thursday there was rain, Friday rain nearly all day. Nevertheless, Thursday, in the afternoon, the stove came [and] was immediately set up, and then we found no pipe, but succeeded in finding pipe that met the measurement, so we are now fitted out. *7LtMs, Lt 74, 1892, par. 2*

Saturday we feared we would not be able to attend meeting, but I did go, and we had only a little sprinkling of rain. We had a good attendance. I had much freedom in speaking to the people, although I was not feeling well. We then had a social meeting. I had unburdened my soul in reference to the neglect of using the vocal organs and showed them the value of the precious gift of speech and voice and that the abuse of this precious talent is a sin. I told them it was the duty of everyone to cultivate his ability to make the

worship of God interesting and beneficial to all assembled. The custom, of those who can use their vocal organs in their common business and when engaged in the service of God speak so low and indistinct that but few can hear them, is not calculated to edify and leave the correct impression upon minds. *7LtMs, Lt 74, 1892, par. 3*

When offering prayer, some put their face in their hands and in a low, moaning voice make their requests to God. Such prayers would be more appropriate in the closet than in public worship. Christ has said, Ye are my witnesses [*Isaiah 43:10*], and how can His holy name be glorified by this defective habit of praying and bearing testimony? Certainly there is nothing in these exercises, conducted in this way, that would bear representation as faithful soldiers of the cross of Christ. The voice is a power for good and should not be mistreated or misapplied in any way and in any place. It is a duty, individually, to make all that it is possible of the human voice in order that it may prove a powerful instrument, through culture, to honor and glorify God. Colporteurs, canvassers, those giving Bible readings, need to give attention to the voice, for, rightly trained and wisely employed, it is a power for good. *7LtMs, Lt 74, 1892, par. 4*

The testimonies borne were excellent, and although I am troubled to hear distinctly, I could hear nearly all that was said. Elder Daniells said that it was by fifty percent the best social meeting that he had attended in Adelaide. There was some life and light in the testimonies borne. There are many excellent people here in Adelaide. I would be pleased to visit them when I shall be better healthwise. Several have invited me. I mean to accept their invitations. *7LtMs, Lt 74, 1892, par. 5*

Sabbath afternoon, evening and through the night we had thunder and quite sharp lightning. The people here think it was very heavy thunder, but those who are used to hearing loud and breaking-to-pieces thunder in America, call this a very light matter. Sunday, clouds and some rain. I was not well as usual, but I attended meeting, and the Lord lifted me above my infirmities and gave me His Holy Spirit to strengthen and revive me. I spoke from *John 17:17-26*. I spoke one hour and twenty minutes. The Spirit of the

Lord was moving upon hearts. Many were softened and subdued, and deep impressions were made upon minds. Many were in tears. The people seem to be hungering and thirsting for the bread of life and for the water of salvation.*7LtMs, Lt 74, 1892, par. 6*

I attended a missionary meeting at five o'clock. We had a good representation. I spoke forty minutes. I had a severe time of pain and suffering after the morning exercise and thought I could not attend the evening meeting, but I was glad I ventured out by faith, for the Lord did give me tongue and utterance. All seemed to listen with the deepest attention, and I felt no worse for the effort. I knew the people needed what I had to say. I want to help them all I can. There is an infidel who has attended all the meetings when I have spoken. They say he looks solemn as though he is impressed.*7LtMs, Lt 74, 1892, par. 7*

One week ago Sunday, a man attended who was going to watch Mrs. White; and said he would write down every word she said, and he would show the people what she was. Those who heard his boasts said he had his pencil and notebook in his hand and did not take his eyes from the speaker a minute, nor did he trace one word in his notebook. My prayer is that the Lord will move upon hearts, that He will help this people.*7LtMs, Lt 74, 1892, par. 8*

Last Sunday evening I tried to show them the necessity of being living missionaries for God and that a working church would be a living church. I showed them [that] every true believer in Jesus Christ is a true missionary. They will have love for souls for whom Christ has died. They will not sit in idleness and feel no responsibility and neither burn nor shine. They can and will communicate the grace and love which have been manifested to them in such rich fullness. It is the duty of every soul to practice the truth which he receives, and if he is sanctified through the truth, he will work in willing service for the Master. He says to us to this effect, You have given yourselves to Me, and I give you to the world. I send you forth as My representatives. You may consider yourselves as consecrated to the holy office of being laborers together with God, as I, your Master, in a higher sense, was appointed to come into the world and represent the character of God.*7LtMs, Lt 74, 1892, par. 9*

There is a weighty responsibility resting upon every soul to do the utmost of the ability which God has given him to communicate to others the light of truth which he has received.*7LtMs, Lt 74, 1892, par. 10*

If it was necessary for Christ to leave His royal throne, His high position as Commander in the heavenly courts, and clothe His divinity with humanity that He might reach humanity and lift up and save the fallen sinner, that He should dissolve into a Fountain of healing mercy for the recovery of the lost in order to exalt the love of God, is it not essential that human natures should be so transformed by the grace of Christ that their hearts will be turned into sympathy, tenderness and love to work in the same lines as Christ worked, and by their human lives, sanctified through the truth, furnish the world with evidence through the manifestation of the grace of Christ that He has sent His Son into our world? Nothing less than consecrating the entire whole of man to His sacred work will give any just idea of His grace.*7LtMs, Lt 74, 1892, par. 11*

Let us praise God that every follower of Christ is appointed to be a channel of light to the world, under discipline to God, educated and trained by the Holy Spirit, working through the aid of heavenly agencies. He is a co-laborer with God to win souls from error and sin to truth and holiness. I am sure that God is waiting to use men as human agents to do His work. But how very few recognize their responsibility to use their God-given talents to save the world! We best resemble Christ when we have the mind and spirit of Christ in doing His service, carrying out His design in seeking to save that which is lost. He has made benevolence, the tender sympathy and love for souls, the life and the very essence of Christianity. It is not to compose a part of the character, but is the character itself. The vineyard is the field of labor, which is large and belts the world. The instrumentality Christ was to employ is the converted souls who believe on Him.*7LtMs, Lt 74, 1892, par. 12*

It is not ministers alone who preach the gospel, but those who have not formally been consecrated to the work. God has chosen them as His workers. In various ways they may win souls to Jesus Christ. They may do home missionary work and may devise and plan how to extend their labors to those that are far off. Those whose interest

is absorbed in worldly plans and schemes, in temporal and worldly enterprises, cannot be answering the purpose of God if they do not engage heartily in missionary labor, putting forth personal effort, taxing their powers to frame plans and make wise arrangements, taxing their resources to the uttermost proportionate to the greatness of the enterprise which is above every earthly object or earthly ambition. *7LtMs, Lt 74, 1892, par. 13*

The Holy Spirit's work is expressed in the language of Christ, "He shall not speak of himself." "He shall testify of me." "He shall glorify me." [*John 16:13; 15:26; 16:14.*] Would that every believer would comprehend this. As the Saviour came to glorify the Father by the gift of His infinite love, so the Spirit came from the Father to glorify Christ, that the world might look and live. The claims and glory of Christ are to stand as the great center of attraction. The eye of the world is not to rest upon the human agent, but on Christ whom he lifts up before them. Man is to be lost sight of. Christ is to be the sole object of attraction. Never will the church meet her obligation until self is hid in Christ and the fullness of the grace of Christ alone shall catch the attention and rivet the mind. God calls for the living agency to convey to the world the fullness of His grace. This grace, this matchless love, this glory of the character of Christ, has been so slightly dwelt upon that man has been placed where Christ should be. *7LtMs, Lt 74, 1892, par. 14*

The individual worker has no right to rest until he has a fullness of the Spirit. God requires every member of the church to be a living agency to use every power, every entrusted faculty for the saving of souls. There is so limited [an] amount of this great work done, this statement may seem exaggerated. The absence of a single means which might have been employed is robbery toward God, depriving the world of the influence of the Holy Spirit which might have wrought in the human agent to win the world to Jesus Christ. Shall those who have an abundance of light and blessings in these last days refuse to shine and diffuse and communicate to others that which has been freely given to them? Will they dishonor their Redeemer? *7LtMs, Lt 74, 1892, par. 15*

The mission of Christ from the throne of heaven to our world, the great plan of redemption He wrought out from the manger to the

cross, contains in it the principle of every mission. While standing under the shadows of the cross of Calvary, can we alone catch the bright beams of the Sun of Righteousness? Shall we not flash these beams of light upon the souls and in the pathway of those who are in darkness, even to the ends of the earth? Hath not God chosen us? Let us hear His own words which fell from His divine lips: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." [John 15:16.] *7LtMs, Lt 74, 1892, par. 16*

There are souls, many, very many, who have lived in our very midst, who have gone down to the grave unwarned, because the living human agent did not discern his part of the work, to labor together with God. The piety of His believing people is to be diffusive. Those who believe in Jesus Christ are to be educated and trained for duty as faithful soldiers of the cross of Christ. We are to regard every man with whom we come in contact as our neighbor, to whom we are to communicate the grace and precious light of truth. Selfishness may subscribe a small circle of action, but the Lord Jesus said, "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." [Acts 1:8.] *7LtMs, Lt 74, 1892, par. 17*

Well may we heed the words of Christ, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest." [Luke 10:2.] The harvest of the world is to be gathered into sheaves for the garner. Where are the reapers? Agencies of every kind are to be set in operation. Every follower of Christ can do something. Not to do the part God requires of you in this great work is to show that Christ is not appreciated and to earn the condemnation of Christ as a wicked and slothful servant. "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." [Matthew 12:30.] Every means that the believer possesses of influence and of money is to be employed, and that to the very uttermost. Work while it is day, for the night cometh in which no man can work. Our lamps are to be kept bright and burning, and every one is to be a faithful steward of the grace of Christ. *7LtMs, Lt 74, 1892, par. 18*

Willie, I did not expect to write so long a letter, but I traced out this matter as I have now. If you will put this into Fannie's hands, and let her put it into shape, cutting out the stove business and anything you deem best, I will make this letter serve so that it will save me writing to Elder Haskell, and some other long letters. Please consider this, and if Fannie arranges it in shape, send it back to me.*7LtMs, Lt 74, 1892, par. 19*

I have not known exactly how to account for my not feeling well since I came here, but I trace it now back to that night on the cars. Our compartment was filled with smoke from cigarettes. The most terrible, heavy, poisonous atmosphere I have ever experienced. We spoke to the porter and he would tell them they must not smoke, but as soon as he was gone, they went at it again. Twice we told the porter of the effect it was having on me, and he said it could not be that they were smoking. It must be the smoke was already in the compartment, but May then went and laid the case before the smoker. It did not do any good, he smoked just the same, but concealed it when the porter was about, and they were so accustomed to tobacco smoke that they did not distinguish it. I felt a tight band about my head, and my head has troubled me some ever since. The malaria poison has been working upon me, and I know that I was poisoned that night. I was in a burning fever all night because I was poisoned. I hope to be better soon.*7LtMs, Lt 74, 1892, par. 20*

Brother Higgins made me a nice little box that answers my purpose well. He has made me a single spring seat, and although it proves to be a little stiff, I think I can use it by taking out a little of the stuffing.*7LtMs, Lt 74, 1892, par. 21*

Emily has taken cold and had the headache, but she is all right now. Elder Daniells has had a cold and a hard attack of neuralgia in his face, but he is all well of them and sleeps the whole night long and seems to be so glad that he can do this. I read him what you wrote about Sister Daniells. I think as you do, but if she goes anywhere, have her come here a spell. I think we must have some pleasant weather soon. This forenoon it is foggy, and I shall hope for sunshine. I expect to be better. As yet I feel that, as far as climate is concerned, since we have been here it has no preference

over Preston.*7LtMs, Lt 74, 1892, par. 22*

Mother.

If you could only be here a few weeks before Elder Daniells leaves, it would do much good, I believe. I think if you and Elder Daniells could be here together, it would be a good thing. You could both consult together and do double work in laying plans. Think of it and do your duty, whatever it may be.*7LtMs, Lt 74, 1892, par. 23*

Lt 75, 1892

White, W. C.

Adelaide, South Australia

October 13, 1892

Previously unpublished.

Dear Son Willie:

Elder Tenney arrived here Tuesday morning. Elder Daniells met him at the cars and brought him directly to our rented cottage. We were glad to welcome him. His stay was short. We could not go into the mountains. We had a smart shower the morning he arrived. He visited some families in the afternoon and spoke Tuesday evening. He visited the Cyclorama with Emily and May. While visiting the Cyclorama, Elder Daniells drove over to North Adelaide. It is a very pretty place and a healthy location. The more I see of Adelaide, the more pleased I am with it. I was never more pleased with the location and the surroundings. I have been waiting for the terrible heat, but it is yet to come. Yesterday was pleasant, and I was glad, because it seemed so much more cheerful for Elder Tenney. In the morning he requested a special season of prayer in his behalf. We had a very blessed, melting season in prayer. We know the presence of the Lord was with us. *7LtMs, Lt 75, 1892, par. 1*

Emily and I rode down to the depot and then parted with Brother Tenney. I fully believe that the presence of the Lord will go before him. We felt to pray most earnestly for our brother, that his perception might be enlarged to take in the important matters that would be necessary in the countries through which he would pass, that he could communicate to the conference all possible knowledge essential for them to act upon in reference to the mission work to be set in operation in these fields as soon as possible. *7LtMs, Lt 75, 1892, par. 2*

I was pleased to receive your letter, and will promptly respond. I received two letters from Fannie and a few lines from Marian. I hope they will receive all the advantages possible from the school. I

hope the mind and heart will take in treasures of knowledge and grace and the words of Christ will be acted upon, "Walk while ye have the light, lest darkness come upon you." *John 12:35.7LtMs, Lt 75, 1892, par. 3*

I think it to be a dangerous thing to the soul to have the light of heaven flashing all about us and not open the mind and heart to receive and be personally benefited therewith. All those who handle sacred things should let every lesson from God be planted as seed in good soil that will produce fruit unto eternal life. Every ray of light from heaven is of inestimable value, to be carefully treasured as jewels of gold and to be personally acted upon. If we handle sacred things and do not feel that it is our privilege to be benefited with the same and improve the light given to the perfecting of Christian character, then every sentence we read, every flash of light from heaven given, [but] kept in the outer court, will just as surely harden the heart and be to our condemnation, proportionate to its importance. Oh that the melting love of Jesus would burn all dross out of our souls and make us meet for the inheritance of light.*7LtMs, Lt 75, 1892, par. 4*

Today we designed to ride out to the hills, but this morning it was cold and dark and cloudy and has been raining. We want the sunshine to dry up the ground before we shall go to the hills. Elder Tenney tells me the mail will be in today, Thursday, to North Fitzroy. Open any letters you please that arrive for me, and read them, then send them on afterward without delay. Last night Elder Daniells was out in one of the suburbs and gave a Bible reading with a few gathered in social meeting.*7LtMs, Lt 75, 1892, par. 5*

Mother.

Lt 76, 1892

White, W. C.

Adelaide, South Australia

October 16, 1892

Previously unpublished.

Willie C. White

Dear Son:

I read Edson's letter and could not sleep for a couple of nights. What shall we do? He places such urgency upon this matter. I fear that there is something more than we can see by his letters.⁷*LtMs, Lt 76, 1892, par. 1*

If there is anything that he is afraid would ruin his reputation, then I could understand the letter. I am sorely perplexed and troubled. Is it not best to telegraph to let him have the account books and run the risk? It may be all comprehended in the pride of spirit he feels in being treated as any dishonest businessman, and the impression and influence of this is galling his spirit. Now Edson is my son. I would not neglect to do everything in my power to save him, and this is our duty.⁷*LtMs, Lt 76, 1892, par. 2*

The course that has been pursued towards me by some in Battle Creek has not given me a very exalted opinion of their courtesy and discernment and wisdom of action. If they could pursue such a course toward me, heartless and unfeeling, we might expect they would not be very sympathetic toward Edson, right or wrong. As to their wisdom in how to treat the erring, I have not a particle of confidence in them. They would just as soon, if they were so disposed, trample a soul in the dust of humiliation if they thought they had any kind of excuse for so doing, as to lift him up and to help him as a Christian should. I shall get this in the mail today and if you think best to do anything in the matter, by telegram, do so without waiting to hear again from me. You must know this uncertainty in Edson's case is wearing upon me. I know not what to

think. I am hoping that he has not in any way pursued a course that is dishonest, but the matter is in such a state I am left to imagine anything and everything.⁷*LtMs, Lt 76, 1892, par. 3*

We have sunshine today. Last Friday there was sunshine, but the weather has been cloudy and rainy most of the time since we have been here. Sabbath I attended meeting. We had the largest congregation we have had yet. I spoke to them and all seemed to listen with deep interest. Sunday it rained nearly the entire day, and it rained all night, [the] evening after the Sabbath. I have seen no warm weather yet; wish I could see some of what is called "Hot weather."⁷*LtMs, Lt 76, 1892, par. 4*

Elder Daniells spoke yesterday, filling my appointment. We had still another meeting at five o'clock with those who were to go out as workers, and he had another meeting at seven o'clock.⁷*LtMs, Lt 76, 1892, par. 5*

There is a disposition to receive all the light they can get, and they seem to listen as for their lives. Efforts are being made in a wise way to recover some of the lost sheep that have been driven from the fold by the unwise management of Elder Curtis, in the advice he gave the officers of the church. These things, if properly arranged and counteracted, will leave the church in a much better condition. Elder Daniells sleeps well nights; he has a good appetite, and I hope will come out well from this effort in Adelaide.⁷*LtMs, Lt 76, 1892, par. 6*

I have considerable pain with rheumatism, and there has been so little sunshine that it is not to be wondered at. I have written Fannie Bolton and I have stated some things to her plainly, and I hope she will not misinterpret my words.⁷*LtMs, Lt 76, 1892, par. 7*

In love.⁷*LtMs, Lt 76, 1892, par. 8*

Mother.

Lt 77, 1892

White, W. C.

Adelaide, South Australia

October 21, 1892

Portions of this letter are published in *FBS 8; 3MR 410*.

Dear Son Willie:

I send an article to Fannie to prepare a copy to be sent to Professor Prescott, and I wish it could be put in shape to send where there are schools. I have had this matter written, much of it, for a long time and have just put a little addition to it, and I know it is essential.⁷*LtMs, Lt 77, 1892, par. 1*

I have quite a number of letters to go, but shall not try to have them fitted up, for several have written me that when they could have the matter direct from my hand, it was far more forcible than after it had been prepared. It sounded like another thing, and as the matter is not designed for publication, I shall not send it to Fannie. I think Fannie feels that many of my expressions can be bettered, and she takes the life and point out of them.⁷*LtMs, Lt 77, 1892, par. 2*

Yesterday we rode up into the mountains and took dinner under a tree. The scenery was grand. I enjoyed it much. It was uphill getting there, but quick returning. I became quite tired and had but little sleep that night.⁷*LtMs, Lt 77, 1892, par. 3*

I am now trying to get off what I have written in regard to Mount Vernon Institute, and several things. I see our time is passing. Soon we will be away from here. Elder Daniells is visiting every day and doing his very utmost to bring around a different order of things. I think he is doing much good. We are all well. I am as well as could be expected. Hope to hear from you soon.⁷*LtMs, Lt 77, 1892, par. 4*

In much love.⁷*LtMs, Lt 77, 1892, par. 5*

Mother.

This must go into the mail at once.⁷*LtMs, Lt 77, 1892, par. 6*

Mother.

Lt 78, 1892

White, W. C.

Adelaide, South Australia

October 21, 1892

Previously unpublished.

Dear Son Willie:

Your letter just received, but too late to get an answer in the mail today. Nevertheless, I will send [it] immediately. You sent me a copy of [your] letter to Lindsay, but no copy of [your] letter written to Edson. I thought of writing you at once to send me a copy of [the] letter written to Edson, but thought you might not want me to see the letter, so did not ask for it. *7LtMs, Lt 78, 1892, par. 1*

I have received a draft of one hundred and one dollars which I shall need to use here, but Elder Daniells says I cannot get it cashed here, only at the Echo office, so I send it and you can bring me the money when you come. My judgment tells me your course in reference to Edson is correct, and I will pray for him and leave the matter with the Lord. No letter has come from Fannie to me in answer to my letter to her, but I felt that I must know what ground I was standing on. I have felt but little assurance of anything as far as Fannie is concerned, and it is a terrible burden on my soul. *7LtMs, Lt 78, 1892, par. 2*

When your letter came, both Emily and May protested that they knew nothing of [a] letter or paper on missions, [and] could find neither; and both said it was not brought out. Just a few minutes after reading your letter, I got up with a determined purpose to find the letter, if here, and fortunately was successful. The paper sent on missions was Elder Daniells'. He let me have it to send to you. The other mission paper I have not seen until today. So I have now to enclose the Hare letter. I am sorry I did not undertake the search myself, earlier; I shall get this in tonight, Friday night. You may get it Monday. *7LtMs, Lt 78, 1892, par. 3*

Yesterday was a beautiful day; today is pleasant, but fixing for another rain. I am not feeling as well as I could wish, but I trust in my heavenly Father to strengthen and bless me. I go out every day except when it rains. You do not refer to your coming at all. *7LtMs, Lt 78, 1892, par. 4*

Elder Daniells leaves us one week from next Monday for Melbourne. If I spend Sabbath and first-day at Ballarat, we will leave here in season to spend a few days there, unless you think better for us to come through and go to Ballarat a little later on, before conference. We shall have some time to spare before conference. Please advise me. *7LtMs, Lt 78, 1892, par. 5*

Love to all the school household. *7LtMs, Lt 78, 1892, par. 6*

Mother.

I send you the draft and the letter from Joseph. *7LtMs, Lt 78, 1892, par. 7*

Lt 79, 1892

White, W. C.

Adelaide, South Australia

October 25, 1892

Previously unpublished.

Dear Son Willie:

I received the letter written to Elder Olsen and have read it. I am dull, I suppose, of comprehension, for I do not understand in regard to these things of which you state in reference to my books. I have no criticism to make, but when I see you, I can converse with you, and you can make matters plain to me.*7LtMs, Lt 79, 1892, par. 1*

I can handle my arms better and my limbs better, but I suffer much with pain in kidneys and spine. We have had a few sunshiny days. Yesterday was cloudy, last evening and today rainy and dark.*7LtMs, Lt 79, 1892, par. 2*

We leave the matter of coming here to your judgment entirely. I would like to have you say, Is it best to leave here in season to tarry at Ballarat? Please express your mind in reference to this matter. We shall have to manage so as to get either to Melbourne or to Ballarat before the Sabbath.*7LtMs, Lt 79, 1892, par. 3*

In regard to hiring a house, I do not really feel that it is the wise thing to do, for we will have all the confusion of getting settled, and then unsettling again. If a couple of tents could be pitched in the George's Terrace grounds, we could do nicely, I think, in that way. But after looking over the matter fully, if you see that there is no better way, then move according to your judgment. I do not want to be situated where I must feel that I am expected to entertain company during the meetings. I want to be left as free as possible, and my little family free as possible, untrammelled with company, so that I can attend meetings all that is possible and have perfect rest and quietude after I shall do my duty in meetings. This is a positive necessity for me. I do not care to keep house again until I return

from New Zealand. I have had such a siege in housekeeping and burdens with surroundings, I feel it a great relief to be free. Now, we can cook and live in these tents and get the sunshine, and you can board with us. Please work to this point. Money paid for rents will pay for tents, and we can be comfortable, I am sure.*7LtMs, Lt 79, 1892, par. 4*

We have enjoyed our stay here. There has not been one inharmonious note since we have been here. Everything moves on quietly and the leaven has not been at work. I wish you could have been with us from first to last. I am sure it would have been pleasant for you, and pleasant for us. I cannot have my mind kept on a constant strain of anxiety because of the peculiar elements of our family. Let there be peace. I crave it. I hunger and thirst for satisfied, contented, happy elements to surround me, and I think it is my due. Do not you think so? I am sorry you cannot be here, but you know I am not unreasonable in that line. Wherever it seems to be your duty, then I will not object, but take it as the will of the Lord. I am sure the people here have needed all the help they have received, and after Elder Daniells leaves, we shall do our level best according to the strength the Lord has given us.*7LtMs, Lt 79, 1892, par. 5*

In regard to Brother Forster, after you stated to me how he was situated, demanding so much to keep his family, I was convinced he could not be employed by the conference. Every move of this kind made to unsettle him will only hurt him. He has some peculiar ideas of his own in reference to his manner of labor, and he will make trouble and confusion in the work unless he has changed materially. Let him work as he is, and do what he can to obtain an experience in the work before he is uprooted.*7LtMs, Lt 79, 1892, par. 6*

I leave these lines with you. If we can get two or three small tents and pitch them, I can sleep in the tent and not have to climb stairs, which I dare not attempt yet, or have to be carried upstairs. I can have the sun all day if I want it. I have had no fire in rooms for about one week.*7LtMs, Lt 79, 1892, par. 7*

Mother.

Lt 80, 1892

White, W. C.

Adelaide, South Australia

October 27, 1892

Previously unpublished.

Dear Son Willie:

You inquire if Fannie could help you for a few days. As far as I am concerned, I say, yes, she can. I have got off a vast amount of matter in the last mail, and much was written by my own hand. Dr. Kellogg has urged upon my attention again the Mt. Vernon Institute. I have selected portions of that which I have written heretofore, since coming from Europe, in regard to the Mt. Vernon Sanitarium, and sent to him to be read when the question shall arise in reference to it.*7LtMs, Lt 80, 1892, par. 1*

Emily has done but little writing for me. For a few days she has been quite busy but is very slow. She is devoting most of her time to cooking and shorthand. She shares in the work about the home; does the dishwashing, I believe. We all are getting along very pleasantly together. Not a ripple has occurred of an unpleasant character.*7LtMs, Lt 80, 1892, par. 2*

I wanted to send you the letter which I wrote to Edson, but my thoughts did not come to me until it was too late. I agree perfectly with your letter to him. I am convinced we have heard the cry of Wolf, Wolf too many times to respond to it. We dare not do it. I sent the children only a few lines. May wrote to Ella. I sent Mary Mortensen a letter calligraphed to Brother and Sister Ings.*7LtMs, Lt 80, 1892, par. 3*

Well, you will soon see Elder Daniells, and he will communicate to you all things that have occurred worthy of your attention. I do not gain very fast, but am more helpful than when we left Melbourne. I can scarcely keep my eyes open, now the mail is off. The strain has been severe upon me.*7LtMs, Lt 80, 1892, par. 4*

In much love.⁷*LtMs, Lt 80, 1892, par. 5*

Mother.

Lt 81, 1892

Davis, Marian

Adelaide, South Australia

October 28, 1892

Portions of this letter are published in *3MR 410*.

Dear Sister Marian:

Yesterday was the hardest day I have had for some time, getting off the American mail. I felt so tired, but am thankful it is over. I shall not for a time have another such a strain. I feel that my burden now will be light as far as American mail is concerned. I had those writings in regard to the Ohio sanitarium to get off and much letter writing to do, and I am grateful that I survived the taxation. After this Elder Daniells took the team and we all went up to the waterfall. The scenery is very grand. I, of course, sat in my carriage while the three went up the steep ascent to see the second waterfall. There was a family there, nice people, two brothers. They brought out three women from Melbourne. They saw me alone and sitting in the phaeton and they were taking lunch. They brought me a slice of cake with a cup of tea. I declined the favor but thanked them heartily. They live in Adelaide. The three ladies with them are from Melbourne. They brought our horse an armful of clover which he did not decline, but set to eating with a will. We felt some relief in this ride.⁷*LtMs, Lt 81, 1892, par. 1*

I am about to go to the post office. I think of you. All would be more than pleased to have you here to look upon the things of nature and visit the Botanical Gardens.⁷*LtMs, Lt 81, 1892, par. 2*

We have had a cooler day than usual today. It rained day before yesterday and last night. I am not as free from pain as I could wish, but I am thankful to the Lord that I am as well as I am. Now I go to [work on] *The Life of Christ* Sent two letters this noon, one to Washburn and several copies of letters to E. J. Waggoner. One was, "Abiding in Christ," for him to publish if he desired.⁷*LtMs, Lt 81, 1892, par. 3*

I hope you are well and happy. For above one week I have had a screwing-up process in my shoulder. Had much suffering in my spine; could scarcely sit or lie.*7LtMs, Lt 81, 1892, par. 4*

The carriage has come. I must close forthwith. I begrudge this good sheet of paper to go unfilled, but I must. Write when you can and let us know how you are getting along.*7LtMs, Lt 81, 1892, par. 5*

I cannot think of anything to say today. Must stop and think of nothing after I get home from post office.*7LtMs, Lt 81, 1892, par. 6*

Lt 82, 1892

White, W. C.

Adelaide, South Australia

November 6, 1892

Previously unpublished.

Dear Son Willie:

I have just come from visiting Brother and Sister Holland. Brother Clawson made the offer to accompany us today into the mountains, putting his horse into our phaeton, but I felt that I must see Brother and Sister Holland. Without delay, I went. May went with me. We had some little trouble to find the place, but we found it at last, about half past two o'clock, and we got in earnest talk. I talked with them until five. I told them I felt a burden for them and that I could not let the matter rest until I saw them both with their feet planted firmly upon the Rock of Ages.⁷*LtMs, Lt 82, 1892, par. 1*

I find that she has been strongly inclined to give up the Sabbath and go to the Presbyterian church—I think that is it—and I told them this was the work of the enemy. He has had strong temptation to give up everything. Both talked with me freely, and I tried to consider candidly all that they said and answer them according to the light which the Lord has given me. I read some things I have written in regard to the shepherds of the flock caring for the sheep. She was bathed in tears all the time I was talking. I told them the Master was calling for them, that He had need of them in the church. He had given them talents of influence, and these talents, sanctified and put to use, would be great blessing to them and to the church. She spoke of the state of the church, in dissension and fault-finding, and she thought the church they attended before they united with our people was really acting more like Christians than those who claimed to believe the Lord is coming and were keeping the seventh-day Sabbath. I tried to help her all in my power, and then we prayed, and I left them.⁷*LtMs, Lt 82, 1892, par. 2*

He said before his wife that this interview was not a lost opportunity,

that it would accomplish good. Oh, he said, if he could only feel as he did when he first embraced the truth. Why, he said, then he could willingly give up his position in the office and risk every consequence—give up home, property, everything, if the Lord desired. But he said he was cold, backslidden, and discouraged; and it seemed as though he did not know how to get hold or to get help. Oh, how I wanted someone with me, and need someone now. This church needs much help and needs to get into the work. I have almost regretted I stayed a day after Elder Daniells left. There is altogether too much of this kind of work done, leaving me alone.*7LtMs, Lt 82, 1892, par. 3*

I visited Sister Childs last Thursday and had a pleasant, and I hope profitable, interview and praying season. Mr. Childs came in, and the daughter. Here again, special efforts should be made for the boys and this girl at home. He talks so much when he is present that he hurts the effect of the visit.*7LtMs, Lt 82, 1892, par. 4*

Sabbath I spoke upon the man at the feast without a wedding garment. Wednesday I promised to attend their Sabbath School convention, Thursday to visit Bowden. So this week will be well filled up with work. I am tired, for I have talked almost constantly for two hours and a half. Oh, it requires a strong influence to counteract the miserable work that has been done in this church. I have a meeting with the officers next Sabbath afternoon after speaking. I say [that] on this occasion I ought to have Elder Starr or Elder Daniells. I do not like this business. I am not able to do it all, and now is the time most thorough work ought to be done. Now [that] Elder Daniells has gone, all the responsibility falls on me as it has done time and again. I cannot rest under the burden.*7LtMs, Lt 82, 1892, par. 5*

A minister has been sustained here in Adelaide, endorsed by Melbourne Conference, sent by the General Conference, whose teachings have confused minds. This education and training has placed a mold upon the work which demands close, earnest, persevering labor to counteract. I cannot do this, but someone must do it. There is not, as I can see, real experience and sanctified ability to do the work of healing and building up. Elder Daniells worked hard, but although he did his best, there must work be done

on the same line until there is a different mold, a different showing, in the church. This is one of the things that requires prompt and earnest action.*7LtMs, Lt 82, 1892, par. 6*

Monday morning, November 7

I rested better last night, and night before last. I meant to leave the bed about four a.m. I have not quite as much pain in my spine. I think it is aggravated by standing on my feet and speaking at length. I did not speak last Sabbath over three quarters of an hour. I think all will be well when I can get something nourishing to eat. I have had a taste of strawberries twice. We get fresh peas, but that alone, with crackers or rolls, gives little strength. There are so few things I dare to eat that my physical strength is not sustained. We thought we were driven to get meat one day, in a common butcher shop, and it was so full of fly blows we burned it up.*7LtMs, Lt 82, 1892, par. 7*

This morning May and I started out to visit Sister Ethridge. We called at Sister Allen's to learn the way and had a little chat with her, then drove on and spent two hours in visiting Sister Ethridge. We had a very pleasant visit. She regrets much that we did not get a home near her, taking one of her houses. She urges my tarrying longer with them in Adelaide. We called at Parkside office and were very glad to receive your letter. I have thought it might be best to remain here longer, but you see, the passage money is quite an item. Brother Daniells was going to see if we could get the tickets extended, but there were so many things to do in his visiting that it was not done. I think I will leave it this way: if the tickets can be extended, we will prolong our stay if there is nothing special to call us to Melbourne. But if not, we will leave here in season to spend one Sabbath in Ballarat.*7LtMs, Lt 82, 1892, par. 8*

Our time was so spent this forenoon that I must close this letter without delay. I do not want you to worry about me. If I have exhaustion of the heart, it will not be any surprise to me. I am full of interest for the sheep and lambs of God's pasture. The mail now will come soon. We are counting the days, and yet I dread to hear any bad news.*7LtMs, Lt 82, 1892, par. 9*

Much love to all, Marian, Fannie, and Annie. Tell Annie I want her to

write and let us know how she is getting along. I cannot rest very much, Willie. My mind works and will not rest. My mind is working, working.⁷*LtMs, Lt 82, 1892, par. 10*

We pray for you all, yourself in particular. Mother.⁷*LtMs, Lt 82, 1892, par. 11*

Lt 83, 1892

White, W. C.

Adelaide, South Australia

November 8, 1892

Previously unpublished.

Dear Son Willie,

We received your letter yesterday and sent one to you. I have nothing now to write. I wish you had written me definitely when the boat was to leave for Cape Town, Africa.*7LtMs, Lt 83, 1892, par. 1*

I ventured to write, yesterday afternoon, six pages of letter paper. I left my bed about half past four and commenced writing quarter before five. We consumed nearly one hour in reading and prayers and breakfast and at quarter before ten o'clock I had ten pages of letter paper written for Brother Robinson. Now, whether it will go on this boat or not is a question. Whenever you write about such things as boats going direct to Africa, please remember and be explicit. I want to send matter to these brethren, although I have not heard from my former letters; but I am determined to keep in communication with them.*7LtMs, Lt 83, 1892, par. 2*

Emily is copying the letter to Brother Wessells. The letter to Brother Robinson I want to copy. If I have not time, [I] shall wait and not send it, for I want to preserve that which I have written. My mind was led out, unusually, to write.*7LtMs, Lt 83, 1892, par. 3*

I took my bath last night. We had thunder and lightning, the heaviest thunder I have heard in this country. It sounded quite homelike. I am not bad off. Do not worry about me. I had a good breakfast this morning. Emily went to the post office and she brought back nice, fresh strawberries which gave me an excellent breakfast.*7LtMs, Lt 83, 1892, par. 4*

I was much pleased to read the reports of the students. I am inclined to think if I can be accommodated with a tent or tents, and

we can cook our own meals, that it would be a good plan to return now. Looking it all over, you see, the church must pay for horse and phaeton. If they do not, I must. And the house will cost us quite a little sum for four or six weeks or two months. After all if it was the best thing to do, I would say, Amen. But I do not know but [that] I have stayed as long as I care to do, with no prospect of a helper with me for weeks to come. I can do this if it is duty, but I do not feel as though it is, under the circumstances. There is any amount of work to be done, and I want to do all I can if here. I think my place is somewhere where there is someone to back up my labors. I believe that it is as the Lord would have it. Two of us together could accomplish ten times as much as one of us alone.*7LtMs, Lt 83, 1892, par. 5*

An effort is to be made by Brother Clawson, to see whether these tickets can be exchanged. If not, I shall feel clear to return to Melbourne. And please state what about Ballarat, that we may inform them if we go there. Please write explicitly, without delay.*7LtMs, Lt 83, 1892, par. 6*

Tomorrow I go to the picnic. Brother Holland seemed so urgent that I should go, that I promised to do so. Next day I go to meet a few sisters in Bourdon and spend a short time, one or two hours, with them. I now leave this matter with the Lord. Mr. Tallons is anxious to get a notice in the papers at once to re-rent the house if we do not remain. Said he would wait a couple of days till we heard from you. Now do not delay. We are in suspense, and we must either decide to stay or to go at once. I shall have two more Sabbaths here, and then shall go from them. And when someone can be with me to carry the load, I will try to visit them again. Until there is someone, I shall feel it to be my duty to refuse to go in any place, far or near. This I decided when in Michigan, and I am sure the decision was right.*7LtMs, Lt 83, 1892, par. 7*

Mother.

I would be pleased to write to the girls, but I am now quite hurried and no special burden of anything to say, so they must excuse me. Please send me large envelopes. I will want them for next mail.*7LtMs, Lt 83, 1892, par. 8*

Mother.

Lt 84, 1892

White, W. C.

Adelaide, South Australia

November 9, 1892

Portions of this letter are published in *8MR 454*.

Dear Willie:

Yesterday the tickets were extended for one month so we can go when we please and stop at Ballarat. Now we want counsel as to just what it is best to do. I want to do the will of the Lord. If the tickets had not been extended then I should have left for Melbourne at the right time as designed. Now I think it may be the will of the Lord for me to remain. But it is painful for me to have such help to open the meeting and read the hymns and offer the long, long prayers that I listened to last Sabbath. It certainly is in no way inspiring to me, but very painful. Every word is rolled out in that Colonial tone and pronunciation. I involuntarily say, Lord God, deliver us from such service. I cannot see that this church will grow and improve and receive the right mold, without [unless] help shall come—of a different order than can be found here.⁷*LtMs, Lt 84, 1892, par. 1*

I have no surprise now, that the church is not what it might be. There are excellent people here, but they need instructing. They need help and binding together and elevating and ennobling. But I simply cannot take this burden. Someone must take it who has influence, to plan methods to reach souls, setting the truth before them in its simplicity and beauty. There are those who will work if they have someone to help them who know how the work should be conducted and can be a leading influence; one who will speak words that will encourage and inspire; one who can devise and plan and put forth consecrated effort.⁷*LtMs, Lt 84, 1892, par. 2*

It needs a man and his wife. I would remain here the full time allotted by the tickets, but if no help is sent to be with me, of a proper order, I cannot feel it would be profitable. I have a little

strength, and all that I do is with cheerfulness, but through trial and suffering; and if my influence is of any value, it can tell fourfold with someone to push and hold all that we will gain.⁷*LtMs, Lt 84, 1892, par. 3*

I do not expect to visit Adelaide again, although this is not certain. I am fully pleased with the place. I think much of the people and am sore distressed when I consider how much might have been done that is not done because of unconsecrated workers. It is these thoughts that distress me and wear me, that our General Conference should make such unwise moves as have been made in sending Elder Curtis here to Australia, and that the conference in Australia should not have examined his work and changed this order of things. The neglect of doing that which was manifestly the duty of someone to do has left a burden on this conference to be especially liberal in doing a work, now, to redeem the past and make, as far as in their power, restitution for the past neglect. Elder Curtis is supposed to have the endorsement of the conference, and thus leaves a guilt upon the conference for sustaining a man who was remiss in his duty, unfaithful to his charge, giving lessons in dealing with the supposed erring contrary to the Bible rule, which now have to be counteracted and an entirely different mold given to the church. This business is to me a sad and sorrowful one. And it is not a feeble effort or short work that can make a sufficient change and leave a healthful, wholesome influence in the church, which will be abiding.⁷*LtMs, Lt 84, 1892, par. 4*

I am willing to do all I can do, consistently, but to carry with me a sense that so little is being accomplished in my being here is wearing upon me. I am willing to do to the uttermost of my ability, and that is all I can do, and more than is prudent for me to do. Well, I have now spoken my mind freely, and I want some definite expression of what had better be done. I shall look to the Lord and trust in Him to make the way plain before my face.⁷*LtMs, Lt 84, 1892, par. 5*

I rested quite well last night. It is cloudy today, and I think it will rain. We learned yesterday we have till today noon to prepare mail for Africa. I am glad, because I can now get all copied. I have written ten pages to Brother Robinson, eight pages to Brother

Wessels. *7LtMs, Lt 84, 1892, par. 6*

I do not mean to be unreasonable, but when the enemy has had so much advantage given him as has been done here, I see that a decided charge is to be made to take the fort, and wise generalship is needed to hold it. *7LtMs, Lt 84, 1892, par. 7*

I am so glad I wrote and labored with Elder Curtis before I ever saw Adelaide, and before I had any outside evidences of the things which were proved of the Lord. But I do not believe Elder Curtis or his wife have any real sense of the woeful neglect that has been practiced here, or upon the Melbourne church. May the Lord work is my prayer. May the Lord wipe away this reproach and bring His people into a state of harmony and strength is my prayer. *7LtMs, Lt 84, 1892, par. 8*

In love. *7LtMs, Lt 84, 1892, par. 9*

Mother.

November 9. 11 o'clock. Well, Elder Daniells' letter just came and I have read it. I had written these three pages before it came. Now I am so busy getting off African mail I must get myself settled before I can properly consider the letter from Elder Daniells. Will write for tomorrow's mail if the Lord will. I send eight pages of letter paper for Brother Wessels and put in a good article I had struck off on calligraph. *7LtMs, Lt 84, 1892, par. 10*

Sent to Elder Robinson fourteen pages and two articles I had printed on calligraph. One was that short one to Melbourne in regard to missionary work. *7LtMs, Lt 84, 1892, par. 11*

My dear son, I am sorry that you have to come here at expense. We can pack our goods easily and, if you think best, let a brother put them on board. But do tell me, Shall we stop at Ballarat? This is to be considered; or shall we defer it to another time? I think it will be best to stop if these tickets will be considered all right. We have kept Emily writing for a couple of days very closely. May has done her work, to give her the time. I am so glad you wrote to me about that boat going to Africa. I am satisfied with the arrangement of being in Melbourne as you propose. *7LtMs, Lt 84, 1892, par. 12*

The tickets we send to you to see if they will be endorsed by the authorities that be in Melbourne, or is it best to just come right along and say nothing to the agent in Melbourne? Just tell us what to do, that is all.⁷*LtMs, Lt 84, 1892, par. 13*

Mother.

Lt 85, 1892

White, W. C.

Adelaide, South Australia

November 16 1892

Previously unpublished.

Dear Willie:

I received the additional letters of American mail yesterday on our way to Sister Allen's, where a company of sisters met to visit, converse, and pray together. We had a very good meeting, but this must end these appointments, for they are altogether too taxing to me. There is, on nearly every occasion, a deaf woman placed beside me and I have to shout out my words in order to make her hear, and altogether it draws too severely upon my strength. I read portions of the letters from Brother Olsen and Dr. Kellogg to those assembled. It was a feast of fat things.*7LtMs, Lt 85, 1892, par. 1*

I hope you read all these letters, and if you did you would appreciate them, knowing the hard time we had one year ago to set things in order in that Lansing camp meeting. I am glad Brother Evans is not a failure. I am glad Elder Olsen is blessed of the Lord. I am so thankful for the letter from Frank Belden. May the good work go on and we see the salvation of God is my prayer.*7LtMs, Lt 85, 1892, par. 2*

We want the Lord to manifest His spirit in our midst here in Adelaide. All through last Sabbath the Lord helped me in a special manner. I have full faith that we will see Brother and Sister Holland fully established on the solid Rock before we leave this place. If they are consecrated to God and will put their faculties to work, we will have more solid, well-balanced minds and executive ability in the church in Adelaide than we have yet had.*7LtMs, Lt 85, 1892, par. 3*

Now, in regard to Eldridge, if he cannot live on twenty-five dollars per week, let him go where he can get more. If he was a man of

consecrated ability, a man who loved and feared the Lord, I would feel differently. He is a business-man and a hard-spirited man when he takes the bit in his mouth. Oh, has not the Lord better material than such men to stand in responsible positions? I think we had better pray for men who have consecrated ability, who are not so filled with self-esteem and self-importance that the Lord can do little for them. Such a dearth of workers of the right order! But the work is the Lord's and He will stand, He does stand, at the helm. He will work and none can let or hinder Him.*7LtMs, Lt 85, 1892, par. 4*

I am so glad to read Dr. Kellogg's letters. The Lord is working with him. Let the Lord work upon the minds of these managers and we shall see a great work done. I am burdened over Edson's case. I do not feel just clear about it, and I am worried and perplexed, but do not see any way to relieve the situation. It is so fixed that whichever course you may take, you will wish you had taken the opposite one.*7LtMs, Lt 85, 1892, par. 5*

I am glad to report I am gaining in strength, and I have less pain. I can walk so much better, almost actively at times; but my limbs are still weak, and I have to be very careful how I move.*7LtMs, Lt 85, 1892, par. 6*

The spring seat is a success, and I can ride comfortably a certain length of time, but to go beyond a certain limit gets me so nervous, I am a great sufferer. But it appears now that I can go to New Zealand if I do not get worse. I am perspiring freely. It is warm and pleasant here, and I enjoy the atmosphere. Yet when the time comes to leave, I am all ready to go, believing the Lord will sustain me if He has a work for me to do elsewhere. I consider Adelaide a very important place, and when I read Elder Curtis' article in the paper, I thought, The poor man is deceived in his work here.*7LtMs, Lt 85, 1892, par. 7*

Mother.

We are all getting along harmoniously. Emily, May and I go to the beach today. I want to be out most of the day. It is cloudy and favorable in that respect. The weather is getting quite warm and today is sultry. We thought we could not have a more favorable opportunity. I have written six pages this morning.*7LtMs, Lt 85,*

1892, par. 8

Mother.

Lt 86, 1892

White, W. C.

Adelaide, South Australia

November 18, 1892

Portions of this letter are published in *3MR 411*.

Dear Willie:

I have just come from the dentist and found that I had dreaded the operation of having my teeth filled, but I had it attended to before it became sensitive and I was much pleased with the dentist. I go again next Monday to have another filled.⁷*LtMs, Lt 86, 1892, par. 1*

I was up at four o'clock, and I am so sleepy I can scarcely keep my eyes open. I received this letter from Elder Tenney, which I enclose. We are all well as usual, but the weather is rather too warm for comfort.⁷*LtMs, Lt 86, 1892, par. 2*

We went out on the beach, Emily, Maya and I. Of course I was not able to get about, but sat in the phaeton under the bridge, or wharf, that leads quite a distance to the water. We took dinner there. It was pleasant. Well, I have been asleep about four times writing this, so I will close and say we are usually all well. I have had two fits of nosebleed, and my heart seems weak.⁷*LtMs, Lt 86, 1892, par. 3*

Is it possible to get better carbons? We did not used to have such miserable, dim concerns. Will you see what the matter is and correct this if you can do so? We pray for you all. I believe the Lord will work for Melbourne. We must have faith and trust in God. We will draw nigh to God. We will not be weak in faith. The Lord stands at the helm, and we are only His frail instruments. We can do nothing of ourselves; but if we have faith in God, we will certainly see of the salvation of God.⁷*LtMs, Lt 86, 1892, par. 4*

When I think of all the preaching they have had at Melbourne, I am more and more inclined to think it is something besides preaching that they need. But we must not talk doubt or unbelief. We must just

go forward in faith and expect great things of the Lord. If we walk humbly before God, He will reveal Himself to us.⁷*LtMs, Lt 86, 1892, par. 5*

Be of good courage. We are praying for you, and the Lord will give His grace and His Holy Spirit if we only believe.⁷*LtMs, Lt 86, 1892, par. 6*

Mother.

Lt 87, 1892

White, W. C.

Adelaide, South Australia

November 23, 1892

Previously unpublished.

Dear Son Willie:

I am now packing up my writings. I shall be so thankful to meet you in Ballarat. It seems quite a long time since I have seen you. I am seeking to get off the mail, and I have had to go to the dentist twice; one tooth troubles me some.*7LtMs, Lt 87, 1892, par. 1*

What day will you be at Ballarat? Brother Daniells will let Emily have his ticket, and he take hers, and she go on direct to Melbourne. Elder Daniells will see me housed somewhere. We feared you would not be on hand, but be sure I shall be pleased to see you and have you remain with me until I return to Melbourne. I am rushing Emily as fast as I can on copy to put in mail for America.*7LtMs, Lt 87, 1892, par. 2*

I do wish you could have been here to have made some visits and get acquainted with some of our people. I know you could have been a help to them.*7LtMs, Lt 87, 1892, par. 3*

I am very busy all the time. One thing rushes upon the heels of another. We had a very windy and cold spell for two days. It looks like rain today. I hope you will be of good courage in the Lord. It is very poor policy to lose hope and courage, and we will not be guilty of such folly.*7LtMs, Lt 87, 1892, par. 4*

There is plenty of work to do, and we have a mighty Worker with us. We must obey His orders. I hope in God. There is nowhere else we can look.*7LtMs, Lt 87, 1892, par. 5*

Elder Starr will, I understand, be with you. I shall be more than pleased to see you both. I have many jots and tittles to write so I will

say goodbye. *7LtMs, Lt 87, 1892, par. 6*

Mother.

Lt 88, 1892

White, W. C.

Ballarat, Australia

November 30, 1892

Previously unpublished.

Dear Son Willie:

Your letter is received. I did not suppose it necessary to write you all the particulars of the exact time we would be in Ballarat, as Elder Daniells came to Adelaide with the plans all laid as to what we were to do, and we accepted the situation exactly as planned. We thought this was all arranged and that we should leave Adelaide on Monday and, of course, arrive here the next morning, Elder Daniells to go on the same night.*7LtMs, Lt 88, 1892, par. 1*

Brother and Sister James say, "Come right here. There is plenty of room, and two can sleep at Brother Henry's or Sister King's, a short distance from here, just around the corner." So we hope it is all clear now.*7LtMs, Lt 88, 1892, par. 2*

There seems to be considerable agitation on the Sabbath question. A minister, Porter, is making quite a decided movement on the question, and the brethren and sisters are anxious to have something said sustaining the Sabbath. They will be greatly disappointed if nothing is said in reference to this question. It looks to me that while the subject has been agitated, it is a good time to crowd in all the truth possible in reference to the matter. I wish you could have planned to come Thursday, but you will know what to say. I greatly wish Elder Starr could have come. I fear greatly for Elder Daniells. His neuralgia is getting to be a serious matter. May gave him treatment all of Tuesday afternoon, but treatment does not seem to relieve him much.*7LtMs, Lt 88, 1892, par. 3*

We had a rainy day yesterday. Today is clear, but quite cool. I am as well as usual, although last night was a poor night for me. Well, we will see you soon.*7LtMs, Lt 88, 1892, par. 4*

In much love. *7LtMs, Lt 88, 1892, par. 5*

Mother.

Lt 89, 1892

White, W. C.

Melbourne, Victoria, Australia

December 27, 1892

Previously unpublished.

Dear Son Willie:

I have not any particular news to write to you, but will say we were able to get off a large mail. It was trying for us all, but everything went without friction. I send today the matter on organization to E. J. Waggoner. I have this morning written him a letter of six pages, of which I will send you a copy. I have been constantly busy looking over the matter to be sent to Adelaide upon the Sabbath of the Fourth Commandment. I see enough to do.⁷*LtMs, Lt 89, 1892, par. 1*

I spoke last Sabbath, but Willie, I am sorry to say it, but it will not be right to be presumptuous. I suffered much last Sabbath. I felt unusually well for a couple of days, but as soon as I began to inhale the atmosphere of the hall, I felt my heart deprived of vital air and was so exhausted I could with difficulty address the people. Brother Smith tried to change the atmosphere, then it blew on my neck, and I have had cold in head and teeth since. Many were unable to keep their eyes open, and I could not blame them. I cannot believe the congregation can become spiritually benefited or energized under such an atmosphere. It is simply terrible. Some said they pinched themselves and did everything possible to keep awake, and they felt the life taken out of them.⁷*LtMs, Lt 89, 1892, par. 2*

Well, how do you suppose, with my weak heart, I can feel to stand before the people, presenting great truths, obliged to make extra exertion to put life into the subject, when there was such a vitiated atmosphere to breathe? I am well satisfied I cannot, with any safety, speak either summer or winter in these halls.⁷*LtMs, Lt 89, 1892, par. 3*

The team went Friday morning for Brother and Sister Salisbury. He did not go out Sabbath. He was unwell. *7LtMs, Lt 89, 1892, par. 4*

Sister Rousseau and Sister Salisbury went with us. Both remain here still. I am so pleased that our people have a church in Parramatta. We must make some effort to build a church here in Melbourne. *7LtMs, Lt 89, 1892, par. 5*

We have had some beautiful days. Yesterday was cloudy and windy. Yesterday was celebrated as Christmas. I was so earnestly engaged in writing matter that must receive attention, I rode out only one hour. Sunday it was so windy and dusty I did not ride at all. I feel very grateful to my Heavenly Father for His mercy and love bestowed upon me. Jesus is my Restorer. He will restore me. He is doing this, and I am full of hopefulness. I began to be very hopeful that I could live in this part of Melbourne and labor for the church in North Fitzroy, but last Sabbath's experience I am loath to repeat. It is an expenditure of labor that I am sure cannot give the church much help, for they cannot appreciate the sacredness of truth in such a place and in such an atmosphere. *7LtMs, Lt 89, 1892, par. 6*

Everything here is moving off nicely. Fannie is preparing to go to Tasmania. She has passed through a terrible ordeal the week past, and I dare not have her remain through the Week of Prayer and through the conference. I esteem Brother Smith highly in the Lord. He acted his part so well in reading hymns and in praying. He is truly the servant of God and will be useful, very useful in the church. *7LtMs, Lt 89, 1892, par. 7*

I hope you will get rested. You will have a change, anyway. After you left us to go into the depot, I thought of the question you asked me, Shall I go, and pay twenty dollars carfare? I am surprised that I hesitated as I did. What is a few dollars more than you expected to pay if you can be a blessing to the people? I am glad you went. It is right, and I hope the Lord will give you all much of His Holy Spirit. *7LtMs, Lt 89, 1892, par. 8*

In love. *7LtMs, Lt 89, 1892, par. 9*

Mother.

Remember me to Brethren Hare and Steed⁷*LtMs, Lt 89, 1892, par.*
10

Lt 90, 1892

Hall, Lucinda

North Fitzroy, Melbourne, Victoria, Australia

January 23, 1892

Portions of this letter are published in *4Bio 30*.

Dear Sister Lucinda:

I have been making desperate efforts to get a large number of important letters in the mail to go on the next steamer. Letters must all be in today at four o'clock. I wish I could see you. I have many things I would be glad to communicate, but cannot this time. I have had the rheumatism since coming in the cars from Sydney here. I could not get a berth, and tried to lie down on the seat, and have had great suffering in my hip ever since. Both hips are now affected, and both arms and shoulders. I cannot walk when I get up from [the] chair; my hips pain me severely. After a while I can walk a little. This has been upon me now several weeks, but worse the last two weeks.*7LtMs, Lt 90, 1892, par. 1*

I have written to Elder Olsen that I thought we should send men and women here to act as missionaries. I think I will send the letter written to Elder Olsen to you, and after reading it, you can forward it to Battle Creek. This will save my writing lengthily to you.*7LtMs, Lt 90, 1892, par. 2*

I have sat at our table until I have lost all appetite. I wish I could have someone who knew how to cook, who would know how to get me something I could eat. Sister Emily Campbell cannot get out of a certain line, to have inventive powers to fix up something. She has it not.*7LtMs, Lt 90, 1892, par. 3*

May Walling despises cooking. We have a good girl—she is quick and can do hard work—but she has no knowledge of cooking. So you see, I do not have a very flattering prospect. I have not eaten breakfast, for I had no appetite. My last meal was yesterday noon. What a blessing it is to know how to cook.*7LtMs, Lt 90, 1892, par. 4*

I want you to write me all the news you have. How is your mother? How is the little afflicted one? Tell me how the family are prospering. I have written all particulars to Elder Olsen, so will send you his letter and you can read it.*7LtMs, Lt 90, 1892, par. 5*

We are putting up a little stable for cow and horse. The walking is over for me at present. It hurt me cruelly, when in Oakland, to climb the stairs so often to the lawyer's office, and the last day I was in the stores my hips felt very bad. But then I am not discouraged. I am trusting in the Lord, and I shall be healed; I believe it with all my heart.*7LtMs, Lt 90, 1892, par. 6*

Lucinda, I wish I could see you, but one cannot have all they desire. I am now writing on the life of Christ and I have had great comfort and blessing in my writing. It may be I am a cripple in order to do this work so long neglected.*7LtMs, Lt 90, 1892, par. 7*

We are now where we have good air, fresh and sweet, close by the water reservoir that supplies the city of Melbourne, which has half a million inhabitants.*7LtMs, Lt 90, 1892, par. 8*

Write to me. I wish you could go to the Health Retreat and help them awhile. Perhaps you will.*7LtMs, Lt 90, 1892, par. 9*

Love to all.*7LtMs, Lt 90, 1892, par. 10*

Lt 91, 1892

Hall, Lucinda

Adelaide, South Australia

November 23, 1892

Previously unpublished.

Dear Sister Hall:

I wrote you a letter in response to the draft sent me from you and Eleanor and Martha and Sister West. I mentioned you all and if you have not received said letter, please to let me know at once, that I can repair the failure as far as possible. I preserved no copy so shall not be able to reproduce the same. We learned that about three mails past, the tug containing mail from Adelaide was burned. There was a railroad accident between East and Nevada. No other mail was destroyed. *7LtMs, Lt 91, 1892, par. 1*

Now I am anxious to learn if you did get a letter from me acknowledging the receipt of the draft. I do hope you received it. I do not, Lucinda, think of such a thing as receiving anything financially from you. I do love to hear from you, and Eleanor and Martha who work so hard. I could not refrain from weeping as I thought of it. Be assured I shall appreciate this favor, because it is a token of love and sympathy and true benevolence. *7LtMs, Lt 91, 1892, par. 2*

I wish to give a little message to Eleanor: I hope, my dear sister, you will not use up all the vitality you have in hard work. Take a little time to rest, and see how it seems to be idle once in a while. I know it would be a painful process to be long doing nothing, but try a little of this laziness—if you call it by that name. *7LtMs, Lt 91, 1892, par. 3*

Jesus said to His disciples, “Come apart and rest awhile” [*Mark 6:31*], but you see they did not get to. The people came seeking for Jesus and could He turn them away when there were so many who would not seek for Him at all? No, He went out and labored for them

until He was almost fainting with exhaustion. I think how much easier it is for me to preach this kind of doctrine than to practice it. How our precious Saviour labored to bless humanity! If a much larger number labored to weariness, those who now labor to complete exhaustion might have some chance to have a resting spell. But there are born idlers; they love to do nothing, and will get nothing in return.*7LtMs, Lt 91, 1892, par. 4*

Well, I am afraid if I keep on in this style that you will not get very forcibly the lesson I meant to give you. I know you are connected with a beehive and there is enough to employ your thoughts and your time and you could work yourselves far beyond your power to endure.*7LtMs, Lt 91, 1892, par. 5*

May the Lord strengthen and bless you all. For us Jesus has shed His blood, and we are required to trust Him, believe in Him. He does not want any of us to go in darkness. The Holy Spirit has borne with us from year to year and guarded us with unceasing vigilance that we shall not disappoint the Saviour. All souls are precious in His sight. He died for them. They are capable of being made the trophies of His grace and the heirs of heaven.*7LtMs, Lt 91, 1892, par. 6*

Our zeal needs to be quickened, that we may win souls to Jesus Christ. "Ye are the light of the world." [*Matthew 5:14.*] "Glad tidings" "shall be to all people." [*Luke 2:10.*] Keep up good courage in the Lord. We are laborers together with God, and our appointed task is to sow the good seed beside all waters—to sow in His vineyard, to reap and garner up the harvest. God would have us increase our talents. Then when the Master comes He may receive His own with usury.*7LtMs, Lt 91, 1892, par. 7*

Truth, O how precious is truth pervading the heart! It longs for expression. A word of comfort spoken here and there is freighted with good, for the Spirit gives it efficiency and power. We shall never gain anything by looking at ourselves and mourning over our sins. Jesus—look to Jesus! Rejoice in His love, for He is very, very precious. Talk faith, hope, and courage, and your faith will grow strong and firm and unwavering.*7LtMs, Lt 91, 1892, par. 8*

Please write to me when you can. I shall be glad to hear from

you.⁷*LtMs, Lt 91, 1892, par. 9*

In love.⁷*LtMs, Lt 91, 1892, par. 10*

Be sure and tell me if you have received a letter every month. If not, one is lost.⁷*LtMs, Lt 91, 1892, par. 11*

Lt 92, 1892

NA

Preston, Melbourne, Victoria, Australia

May 9, 1892

Portions of this letter are published in *4Bio 30*.

Last mail I had written some letters early in the month, but my hands became so weak that I could write but little; every move caused me so much pain. I was glad to read your letter with others. I feel like thanking my friends for taking the time and trouble to write to me. There are many whom I am obliged to communicate with, and after mail week is over, I am almost prostrated. This time the mail bears very little from me. *7LtMs, Lt 92, 1892, par. 1*

Fannie is a cripple, and her health is quite poor, I suppose, on account of her enforced inaction. Emily Campbell is fitting herself to become my bookkeeper and typist. May has taken charge of the cooking. I am happily surprised, for she does exceedingly well. Everything seems to be cooked well and in season. This is an excellent school for May; she is obtaining an experience in care taking. She does all cheerfully, gives me treatment every day. Annie, my hired girl, does the washing, ironing, and scrubbing. She did not know how to cook, but May has taught her to make bread. She proves herself to be an excellent bread maker, but May has to stand as chief in the housework and cooking department. Marian is about the same in health as you have generally seen her. *7LtMs, Lt 92, 1892, par. 2*

I think our location is favorable; we have a house separate from other houses; we have a large garden abounding with flowers. When we came here four months ago, the whole place, about one acre of land, was grown up to tall weeds. In the garden everything except the geraniums was dead. The girls went to work in the garden, pulling weeds, making flower beds, sowing seeds for vegetables. It was very dry, so we bought a hose, and Marian was chief in the flower garden. With water, the flowers sprang up. Dahlias, the richest beauties, are in full bloom, and fuschias

flourish. I never saw them blossom as they do here; the geraniums, Lady Washingtons, in immense bunches of the richest colors to delight the eye. Now the geraniums have mostly ceased to bloom, but the chrysanthemums are in their glory. I never saw such abundance or so great a variety; they are just beautiful! Marian has had exercise and something to call her out, and it has done her good.*7LtMs, Lt 92, 1892, par. 3*

I am the same helpless cripple, day and night full of pain, but I do enjoy the thought that I am a child of God, and I spend many sleepless hours in prayer and thanksgiving to God that I have my reason. My memory is good, but I dare to write but little, because my nerves are so weak that I suffer much more after writing. I have paid twenty dollars for electric baths, but see no real good resulting therefrom. I have just stopped all medicine and treatment except what May gives me. Nights are now very long and days short, as in winter with you. I get up between five and six o'clock.*7LtMs, Lt 92, 1892, par. 4*

All the family are very kind to me and do all they can for my comfort. I maintain cheerfulness, for no good will result from moaning and murmuring, none at all. I can walk sometimes a little better than others, but it is poor work. I ride out in the phaeton when it is pleasant. We are learning all the time to invent easier things for me. A board is placed on the piazza, one end reaching into the phaeton, so I do not have to step up the two steps; then I have had a spring seat made which relieves the right hip. On this seat, covered with pillows, I can ride quite comfortably.*7LtMs, Lt 92, 1892, par. 5*

Last week Brother Wilson put his horse into our phaeton because it would go faster than ours. He took me twenty miles for a ride, but my spring seat was not then made, and the ride was too much for me. Since that time I have not walked as well as before and have suffered terribly from nervousness. When we ride out with our horse, he goes slowly, and the ride does not jar me, and I feel better after riding. The process of getting ready makes me dread to go; but our girls say nothing to me. May and sometimes Emily harness the horse and bring it to the door, and then insist that I must ride. May is generally my driver, and she does well.*7LtMs, Lt 92, 1892, par. 6*

All are just as tender to me, but I long for restoration. I am at times tempted to question whether I am in the way of my duty. I did not want to come, but felt that I ought to yield to the voice of my brethren. I am here and, though separated from my friends in America, the Lord is nigh unto me, His grace sustains me, and I rejoice in the love of God. If I should give way to my feelings, I should have a good many hearty cries over my case, but I will not. I praise God that I am His child, standing under the cross of Calvary. I say, Thy word is pledged to hear my prayers. I shall be restored. I shall see of the salvation of God. I will praise the Lord that Jesus is mine, and I am His. What should I do now, in constant pain and weakness and suffering, without the help and grace of Christ?*7LtMs, Lt 92, 1892, par. 7*

True, when I rise up or try to change my position in bed there is some groaning done. I will not let May lift me. I will not call any of them up nights, although I have to be up about six times to change my position. I have had a strap fastened to the head and foot of my bed, and this is a wonderful help to me; I can get up and disturb no one's sleep. Sometimes I can sleep only three hours during the night, but the grace of God I know is sufficient for my day; I cannot explain why this is not removed. I know how it came very well, but how to get rid of it is no easy matter. I am not drawn out of shape, but full of pain.*7LtMs, Lt 92, 1892, par. 8*

I am glad that Brother and Sister Maxson are at the Health Retreat. I think they are where the Lord would have them. But if he becomes uneasy and dissatisfied, as I am afraid he will, I think Dr. Gibbs would come if invited, and would do better than Dr. Hare. This much I venture to say, but if Dr. Maxson and wife will stay because they have their heart and interest in the work, I believe the Lord would bless them, and their efforts made in the strength of the Mighty One would be a blessing to the institution. The Lord will be with us if we will be with Him.*7LtMs, Lt 92, 1892, par. 9*

Emily has gone with the Echo wagon for the goods sent from Oakland for me. Sister Tay is to stop with me for the present, according to my request. She accompanied Willie and Elder Daniells from New Zealand. While they stop over until tomorrow, she came on and arrives today. I can tell you how the goods came

before this letter goes to you.*7LtMs, Lt 92, 1892, par. 10*

Now it is proposed to take me to Adelaide, five hundred miles from here. But this involves much expense, and it will be disagreeable for me to make the journey, helpless as I am. Oh that the healing power of God would come upon me here! We seem to be needed here. The Echo office is five miles from our country home. Willie can be with us here. We are within three minutes' walk of the train, the fare is low, and in twenty minutes he is borne to North Fitzroy. I cannot see how I can be five hundred miles from him, yet he must be in the office here, for it is suffering for the help he can give it in the strength of the Lord.*7LtMs, Lt 92, 1892, par. 11*

So we are to make some important decisions, and we pray day and night for the Lord to mark out our path before us that we may make no mistake. Tomorrow Willie comes home. Then there will be a canvassing of the whole matter. Adelaide has a church of above one hundred. They need help badly, but I dread the division of our family. Willie has been gone about seven weeks to New Zealand, and I feel so much the need of him to counsel with. The Lord guide us is my prayer.*7LtMs, Lt 92, 1892, par. 12*

Lt 93, 1892

Brethren and Sisters in Battle Creek

North Fitzroy, Australia

January 21, 1892

Portions of this letter are published in *GCB 4th Qtr 1896*.

To the Brethren and Sisters in Battle Creek, and to all who need these words:*7LtMs, Lt 93, 1892, par. 1*

Be exceedingly cautious in every move you make. Do not spoil everything the Lord has been doing for you, showing that you are lacking in sound, solid principles. I wrote out some things for you on this line before leaving Battle Creek, but I can not find it now, so I write this to warn you concerning your danger. Satan has thrown many off the track, even while they were earnestly engaged in seeking for more faith and in exercising it for others, for they were led into extremes both in precept and action. The enemy has been on the watch for an opportunity to lead men to the exhibition of this very fanaticism. (In the exercises of Elder E. R. Jones, an element was apparent that would unbalance the minds of those who were not looking to the Lord for his counsel.)*7LtMs, Lt 93, 1892, par. 2*

Wherever prayer is made for the sick, Satan seeks to wedge himself in, that some inconsistency may appear. There is but one way in which I can pray for the sick. I can present the case of the afflicted one to God and say, "Jesus, you understand all about this case. If it is for the good of this soul, and for the glory of Thy name, raise this brother or sister to health." I leave the case in God's hands, and this is the only way in which I can pray for the afflicted.*7LtMs, Lt 93, 1892, par. 3*

Before I left Battle Creek, questions were raised as to whether the Lord should not be entrusted with the cases of the afflicted, and whether there was any need of sanitariums if this were done. But it is not God's way to abolish these agencies. On several occasions, Jesus worked miracles to feed the hungry multitude, but because He could furnish them with food in a miraculous way, they did not

receive the impression from His teachings that they were to put forth no effort to provide the necessities of life. Through this means He was seeking to impart to the multitude the spiritual truths which were of vital importance to their souls' salvation. *7LtMs, Lt 93, 1892, par. 4*

If the Lord heals the sick in answer to prayer, it is not a sign that our institutions for the benefit of the suffering should be abolished. The Lord will not always work miracles to keep people alive. They are to be placed where they can have the benefit of hygienic living and treatment, and these agencies must not be despised. *7LtMs, Lt 93, 1892, par. 5*

I have been shown that the path of presumption lies right along side of the path of faith; and influenced by the suggestions of the enemy, men and women will be in danger of calling presumption faith. All these faith spasms which result in making the professed followers of Christ act in an unreasonable way and do inconsistent things, are not the exercise of genuine faith, but the outworking of presumption. Brethren and sisters, do not travel in that pathway. The Lord would do much more for his people if they would walk in accordance with His Word, and not open the door to the suggestions of the enemy. *7LtMs, Lt 93, 1892, par. 6*

The mine of truth has been discovered, and precious ore has been brought to light from beneath the rubbish of human opinions, and these heavenly treasures are to enrich the soul. The righteousness of Christ is the great treasure that demands our study, that is to be appropriated to the soul. Satan has dealt heavy strokes, that these precious gems of truth should be hidden from our eyes. It has been his purpose all along to keep the world in darkness concerning the character of God, and he has represented Him to men as being clothed with his own satanic character, but the Lord has declared His character as "merciful and gracious, long-suffering and abundant in goodness and truth." [*Exodus 34:6.*] *7LtMs, Lt 93, 1892, par. 7*

When the Lord let His glory pass before Moses, he proclaimed His goodness and love. The shaft of truth is yet to sink deeper into God's inexhaustible Word. Hidden treasures are yet to be

discovered, precious treasures are yet to reward the diligent laborer. But while the Lord is to display his treasures to our souls, the enemy will not be idle. At every step of advancement, he will seek to throw men off the path cast up for the ransomed of the Lord to walk in. He will bring to the front extreme positions, and advance unreasonable opinions, so as to bring fanaticism among the people of God. All this is to hinder the working of the mine of truth. *7LtMs, Lt 93, 1892, par. 8*

We have no time now for unreasonable movements. Either the Lord has been leading us or He has not. Either He has been planning for us in the establishment of schools, in the building of offices of publication, in the erection of institutions for the treatment of the sick or He has not. We are to be engaged in the work the Lord has left for us to do in fitting a people to stand in the great day of the Lord, and having done all to stand. At this time heaven is full of activity. The angels of God are at work, seeking to impress minds through the living human agents, that the great work may be accomplished; and those who yield to the heavenly intelligences and become channels for the heavenly light will be rewarded of the Lord. *7LtMs, Lt 93, 1892, par. 9*

Some one has said that there is no more need of schools, for the Bible has said, "They shall all be taught of God." [*John 6:45.*] Yes, the Lord will teach us, but it will be through His appointed means, for He has given "some, apostles; some, prophets; and some, evangelists; 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 in the unity of the faith, unto 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.*] The teaching is to continue, the work of caring for the sick is to go on till the close of time. The Lord has His appointed, human agencies, and they work in harmony with Christ in saving the souls of men. The work is not to contrast, but to broaden and widen till the close of this world's history. *7LtMs, Lt 93, 1892, par. 10*

In the last discourse of Christ to His disciples, He tells them how they shall be fitted up for the great work before them by the endowment of the Holy Spirit. A vast tract of truth, new to them, but

known to Christ from the beginning as old and original truth, is presented before their minds all fertilized and enriched by the influence of the Holy Spirit.⁷*LtMs, Lt 93, 1892, par. 11*

Just before His ascension, He comforts them with the promise that they shall be baptized with the Holy Spirit not many days after His departure to the courts above. But even while He was telling them of the heavenly gift that was to prepare them to go forth as laborers together with Him for the salvation of men, they asked, "Lord, wilt thou at this time restore again the kingdom unto Israel?" But the Lord answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Acts 1:4-8.*]⁷*LtMs, Lt 93, 1892, par. 12*

The office work of the Spirit of God is to qualify men to become teachers. The Holy Spirit might be given to all men to teach them, but God does not work in that way. The Lord works through human agencies. "Ye are my witnesses," saith the Lord. [*Isaiah 43:10.*] God sends men and women to instruct and educate others, and to preach to the world the tidings of the gospel. Not until the work of our great High Priest is done in the heavenly sanctuary will our work be done. The work of teaching will go on, the care of the sick will rest upon us, and institutions will be needed for the treatment of the afflicted, and means will be required for the extension of the knowledge of the glorious gospel of God and our Lord Jesus Christ, until a people shall be found without spot or wrinkle or any such thing, standing blameless before heaven, and prepared for the great day of the Lord.⁷*LtMs, Lt 93, 1892, par. 13*

The present duty of every true child of God is to wait patiently, to watch vigilantly, to work faithfully, until the coming of the Lord, that we may be prepared for the solemn event. The characteristics of the true follower of Christ, the perfect man in Christ Jesus, will be manifested in working, watching, and waiting for the Lord. He will not be wholly given up to contemplation and meditation, or be so engrossed in some busy works that he will neglect the exercise of personal piety, but in the symmetrical Christian, personal devotion

will be blended with earnest work, and the follower of Christ will be “not slothful in business,” but “fervent in spirit, serving the Lord.” [*Romans 12:11.*] The lamps must be kept trimmed and burning, that they may send forth bright rays of light into the moral darkness of the world. Every faculty must be brought into play so that spiritual declension may not take place and that the note of warning may be sounded, lest the day of the Lord overtake you as a thief in the night. *7LtMs, Lt 93, 1892, par. 14*

The Lord is soon coming, and for this very reason we need our schools, not that we may be educated after the order of the world, but that our institutions of learning may be more like the schools of the prophets, places where we may learn the will of God, and reach to the very highest branches of science, that we may better understand God and His works and the character of Jesus Christ whom He hath sent. The Lord requires that there shall be faithful work done in His household day by day. The people of God must be gaining more and more skill and experience, for there will be increased work for all, and especially for men in positions of trust. As we near the end, Satan will be moved to make a desperate effort to overthrow all those who dispute his claim to supreme authority on earth, and the people of God must be prepared for the struggle. *7LtMs, Lt 93, 1892, par. 15*

God requires the full exercise of all the ability He has given to man, that they may do to the extent of their natural and cultivated powers, all that is possible for them to do. Every agency is to be quickened, that the great work may be accomplished. We must work with an intensity that we have never felt before. No man can leave his post of duty without betraying sacred trusts, without endangering the salvation of his own soul and the souls of others. You are to be true to your entrusted work, and not to be seeking after something new and strange. *7LtMs, Lt 93, 1892, par. 16*

As Christ opened before the disciples the great work that was to be done, and promised to them the gift of the Holy Spirit, they were anxious to know if they should then see the fulfillment of their long-cherished hope. They asked, “Wilt thou at this time restore the kingdom to Israel?” The Lord rebuked their curiosity, and said, “It is not for you to know the times, and the seasons, which the Father

hath put in his own power.” [Acts 1:6, 7.] There was one thing that they might understand, and that was that they were to receive power after that the Holy Ghost should come upon them, and that they were to be witnesses of Christ.*7LtMs, Lt 93, 1892, par. 17*

All this itching curiosity to know the set time is rebuked. This has not been given to man to know; and we are not to feel anxious about these things which the Lord has never committed to us, but has kept in His own possession, unrevealed. But the endowment of His Spirit is for us; this we may confidently expect, and freely receive, for we can do nothing for the salvation of souls without this heavenly agency. Because of the shortness of human life, every event should be made an occasion for enriching souls with the truths of the gospel. As time is fast closing, we should keep before the mind the spirituality of the law, and the utter worthlessness of a formal ceremonial obedience of the commandments, involved in a legal religion. The eternal principles of truth should be extolled.*7LtMs, Lt 93, 1892, par. 18*

The holy and paternal character of God should be presented to men. Our obligation in our daily actions should be laid bare, that we may understand our relation to God and to each other, for we are to watch for souls as they who must give an account. We must present to the people, not the imaginations of men, not their schemes and conclusions, but the grace of God in the gift of His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life. We are to lift up Jesus, that He may draw men unto Himself.*7LtMs, Lt 93, 1892, par. 19*

How hard it is for Christ to get the correct idea of the spiritual nature of His kingdom into the minds of His disciples. How hard for them to realize the necessity of constant prayer, of sincere repentance, of attaining to more and more perfection of character, which is the salt of Christian experience and the evidence of the operation of the Holy Spirit on the heart. The Holy Spirit is to enlighten, renew, and sanctify the soul.*7LtMs, Lt 93, 1892, par. 20*

If it is possible, Satan will cause that the professors of religion shall be borne off on some tangent of fanaticism, that they may take extreme positions and bring reproach on the cause of the Master;

and then how he exults, for he can present to the world the inconsistency of those who claim to be led by Christ, and charge their wild and inconsistent positions and measures upon the truth which they believe. "Here," says the enemy, "is what results from believing the doctrines of Seventh-day Adventists. See their inconsistency!" The soul needs to be guarded by the strongest fortifications. The knowledge of the Scriptures must preserve the soul in its balance by supplying the mind with solid principles of faith and truth. *7LtMs, Lt 93, 1892, par. 21*

The Lord is coming. "Watch therefore, for ye know not the day nor the hour when the Son of man cometh." [*Matthew 25:13.*] The warning has been given, "Prepare ye the way of the Lord" [*isaiah 40:3*], and it is to be given until every one who professes to be a follower of Christ shall be called upon to sound the note of warning and invitation. The half-hearted Christian needs to awake, and put the armor on. But while we are to let our light shine before men, we are not to erect false lights to mislead the soul. *7LtMs, Lt 93, 1892, par. 22*

All are to be sound in the faith, not vacillating and uncertain, not allowing their imaginations to lead them into forbidden paths until their own faith is unsettled and others are confused by their spasmodic experiences, for those who follow their imagination are first in the fire and then in the water; but make your movements with deliberation, with candor, considering the subject from all sides, lest you may be led into some inconsistency and souls be turned from the truth in consequence. *7LtMs, Lt 93, 1892, par. 23*

Let every one now do his duty, laboring actively with Jesus Christ. Represent Jesus by your example of Christian piety, that the grace of Christ may appear as it is—beautiful, attractive, harmonious, and always consistent. A life beautified with holiness is not a life of idle contemplation, but a life filled up with earnest work for the Master, whose light shineth more and more unto the perfect day. As Seventh-day Adventists, we have a work to do in witnessing for Christ. If indeed the Lord is coming, it is time to sell what ye have and give alms. *7LtMs, Lt 93, 1892, par. 24*

It is time to put your money out to the exchangers, time to place

every dollar you can spare into the treasury of the Lord, that institutions may be erected for the education of workers who shall be instructed as were those who attended the school of the prophets. If the Lord comes and finds you doing this kind of work, He will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [*Matthew 25:23.*] The spell that enthralles minds, and makes them bond-servants of Satan, must be broken. Christ's lessons must be enforced, they must be impressed upon the mind and heart. On young and old should come a realization of the great love wherewith He has loved us. *7LtMs, Lt 93, 1892, par. 25*

We have none too many institutions. Let your means be used to create, rather than have your influence used to diminish, these agencies for good. Let no one yield to the suggestions of the enemy of all righteousness and think that, because we are near the end of all things, we can have faith and have all our infirmities removed, and that there is no need for institutions for the recovery of health. Faith and works are not dissevered. If the Lord is soon to come, begin to act decidedly and determinedly, and with intense interest to increase the facilities, that a great work may be done in a short time. *7LtMs, Lt 93, 1892, par. 26*

Those who have been allied to the world should heed the invitation of the Lord. He says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [*2 Corinthians 6:17, 18.*] For "though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." [*Psalms 68:13.*] The bright beams of the Sun of Righteousness are to shine upon you, that you may be beautified with holiness. *7LtMs, Lt 93, 1892, par. 27*

Shall we now say there is no need of facilities? that faith is all we need? Genuine faith is a working principle, and works will appear as a proof of this agent in the soul. You should redouble your efforts, redouble your working forces. *7LtMs, Lt 93, 1892, par. 28*

Fathers and mothers, make haste. Your children are to be objects of your solicitude. Principles are to be kept before your children that

will exert a heavenly influence over life and character. By every means at your command, you are to teach them that they are not to pattern after the world's plan of education, but the truth must be impressed upon their hearts and minds. The truths that Satan had concealed by his hellish shadow, the truths he had misinterpreted and misapplied and disconnected from the Lord of glory, are to be reset, opened and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be re-established in the minds of men by the living agents whom God hath appointed, and error is to be revealed in its true character by the light of truth.⁷*LtMs, Lt 93, 1892, par. 29*

The Lord Jesus has moved upon human minds, that they may become his living agents to do a special work in recovering the old truths from their old forms, that they may rid them of the traditions and maxims of men and give them to the world in their native purity, in their original splendor, freshness and force. This is our work, brethren and sisters, in this waiting, watching time. Look at the picture that is drawn of the faithful and wise steward. The Lord says, "Who then is a faithful and wise servant, whom the Lord hath made ruler over his household?" [*Matthew 24:45.*]⁷*LtMs, Lt 93, 1892, par. 30*

The Son of Man is represented as one taking a far journey, who gave authority to his servants, and to every man his work. Do we comprehend this? Do we act upon it? Do we realize that to every one of us is given a work to do? The work is not all left to those who hold official position, nor to the ministers; but to every member of the church, Christ has given his work. There are to be no indolent ones, and yet how many ignore all spiritual responsibility. There are do-nothings. The pages of the book of God reveal a mournful blank. They are trees in the vineyard of the Lord, but they bear no fruit; they are cumberers of the ground.⁷*LtMs, Lt 93, 1892, par. 31*

I was shown the danger that will threaten the church because one here and there will be rising up, proclaiming that they have new light. They may be persons who have been regarded as humble Christians, and very conscientious in all their doings, but they do not have a good conscience. Reason and common sense are laid aside, and they become fanatical. Religious fanatics will certainly

appear among us, and they will cause much care and much grief to those who have the honor of the cause of God at heart. They will not consider it their duty to counsel with their brethren.*7LtMs, Lt 93, 1892, par. 32*

There is danger on every side, danger of restricting operations for the benefit of the church and the world, and danger of carrying these operations too far. There is danger of establishing schools at a large outlay of means, when, if these matters were prayerfully considered, they would see that it was not wise to go to so great an expense. For in building on so large a scale, heavy demands must be made on the conference, loans must be secured from every available source, and a great burden must be laid upon the cause to carry through the enterprise. This means that other projects of as great importance cannot be carried along in equal proportion.*7LtMs, Lt 93, 1892, par. 33*

There is a great need of sanctified judgment in order that the work of God shall advance to occupy the many fields that are opening for its entrance. A large work is to be carried forward in our world, and in no one place should there be a large expenditure of means and ability when it will cut off the building up of interests that are equally important.*7LtMs, Lt 93, 1892, par. 34*

In all the work of building our institutions, the superscription of the Master should be seen, and not the mold of man. It is a mistake for an enterprise of this character to be carried forward in such a way that a large debt is accumulated. The managers of these interests greatly need the endowment of the Holy Spirit in order that, through the influence of ambition, they may not be led to do some great thing and swallow up a great proportion of the means that should be more widely distributed. It is not in God's order that one interest should be strengthened while another is left to languish and die.*7LtMs, Lt 93, 1892, par. 35*

There is great need of taking wide, extended views of the work, and then of carefully computing the means, that one interest may not flourish at the expense of another. There is need of so dividing the means that it will meet proportionately all the necessities in every direction. Human pride is to have no encouragement in these

enterprises.*7LtMs, Lt 93, 1892, par. 36*

A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let no one with an ingenious mind endeavor to seek out such a matter and speculate on that which has not been given them to understand; but let every one work upon that which has been placed in his hands, doing the daily duties that God requires.*7LtMs, Lt 93, 1892, par. 37*

The Lord has entrusted His servants with His household goods, with the investment of His capital, and He expects them to be diligent and active, looking out for the interests of His kingdom. All are to be workers; but the heaviest burden of responsibility rests upon those who have the greatest talent, the largest means, the most abundant opportunity. We are to be justified by faith and judged by our works.*7LtMs, Lt 93, 1892, par. 38*

When the Lord shall bid us lay off the armor, and to make no further effort to establish schools, to build institutions for the care of the sick, for the shelter of the orphans, the homeless, and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work. But now it is our opportunity to show our zeal for God, our love for humanity. The church is now militant, not triumphant.*7LtMs, Lt 93, 1892, par. 39*

The members of the church are to invest every particle of physical, intellectual, and moral vigor that they possess, that they may be wise stewards of the manifold gifts of God. With the light shining upon our pathway, who will dare to trifle with his moral responsibility? Happy are those who, from the very beginning of their religious life, make a surrender of themselves and their all to God, and are true to the unerring dictates of the Spirit of God. Happy are they who make Christ and Him crucified, their only hope.*7LtMs, Lt 93, 1892, par. 40*

Close the door, block the way, to the advancement of the spiritual upbuilding of the Master's kingdom, and piety wanes. Men and women deprived of helping others become straightened, bigoted,

unsympathetic and hard, because they become self-centered, engaged in their own personal affairs. It is because of the Lord's mercy that men are permitted to have a part in the work of salvation and be co-laborers together with Christ in caring for the souls for whom He died. It is by engaging in this work that we are enabled to grow in grace and in the knowledge of the Lord Jesus Christ.*7LtMs, Lt 93, 1892, par. 41*

If we are Christlike, we shall be large of heart and sympathetic in disposition. We are to become identified with our Saviour in all His plans, triumph in His victory, and share in His glory at last. We are to be partners in the work of God in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. Christians cannot neglect this great work and be guiltless before God.*7LtMs, Lt 93, 1892, par. 42*

The end is near, and for this reason, we are to make the most of every entrusted ability and every agency that shall offer help to the work. The workers for God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits. Those who prize the light of saving, precious truth, will not hesitate in regard to doing their God-given duty, but will gather up the rays of divine light, that they may diffuse them to those that are in darkness.*7LtMs, Lt 93, 1892, par. 43*

Time is short, and we have not a moment to lose. The "Pitcairn" has been fitted up to visit the islands of the sea and bear the message that God would have the people hear in these far-off places. If this vessel should meet with accident, or become unseaworthy, there would be an immediate call for means that another vessel might go forth to do this work. There is need that every man, woman, and child employed in our institutions should carry a burden for the souls of those who are in darkness. By the means of ships, more can be done for the salvation of souls than has been done. There is a class for whom little is being done, and that is the seamen.*7LtMs, Lt 93, 1892, par. 44*

Schools must be established, that the youth may be educated, that

those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust and be able to educate others.*7LtMs, Lt 93, 1892, par. 45*

And besides all this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this is one that denies the Christian character. The faith of the gospel is one whose power and grace are of divine Authorship.*7LtMs, Lt 93, 1892, par. 46*

Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress, on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meetinghouses, and the treasury is empty. "By their fruits ye shall know them." [*Matthew 7:20.*] Shall we not follow the example of Him who for our sakes became poor, that we through His poverty might be made rich?*7LtMs, Lt 93, 1892, par. 47*

Lt 94, 1892

White, J. E.

Preston, Melbourne, Victoria, Australia

May 5, 1892

Previously unpublished.

My Dear Son Edson,

You write in Willie's letter that you are now about to engage in a new enterprise which will get us all out of debt in a short time. My son, I say, Don't do this. I see in this only another infatuating delusion of the enemy. Did you not have the same glowing prospects before you in your late plans and enterprises? Were you not lured on by the hope of great profits to come? And yet what have these amounted to? Why, there would be such a success in your business if you could have just a little more means for present emergencies, and I knew that if I did not consent to sign the notes you presented, you would say that it would have been a success if you could have had just the amount at the right time. Thus one enterprise has been entered into after another with the same result—disappointment.⁷*LtMs, Lt 94, 1892, par. 1*

Now I, your mother, beseech you in the name of Christ to stop and learn the lessons that He would teach you. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] I regard this new business enterprise as another scheme of Satan to lure you on, keep you elated with the hope of wonderful success just ahead; and the result is time and money consumed, and heavy debts for me to meet. Now, my son, this cannot go on any longer. I am distressed beyond measure that you write me no letters. The worldly projects, the disappointments, have, I fear, weaned your affections even from your mother.⁷*LtMs, Lt 94, 1892, par. 2*

This last proposition, I wish you fully to understand, I take no stock in. I cannot give you one word of encouragement. Should you get involved, it would hurt my soul to have to let you work your own way

out, for you would think me cruel, and would, unless converted, have perverted ideas in regard to yourself and your mother. This project is another thread to bind you away from me, away from your Redeemer who gave His life for you, that you should not perish, but have everlasting life.*7LtMs, Lt 94, 1892, par. 3*

Satan desires to have you, that he may sift you as wheat. He presents his pleasing inducements; you see wonderful gain; you count the income, but not the liabilities, the outgoes; and before you are aware, you are involved. You will borrow of some one, and rather than have you do this, I have attached my name to notes. I could not endure the disgrace of your being overwhelmed with debt. This financial embarrassment you consider your misfortune; but I consider, I know, it is because you will not heed the counsel and warnings of the Spirit of God. Other voices, the voice of a stranger, you follow, but not the voice of the Lord.*7LtMs, Lt 94, 1892, par. 4*

Were you seeking to know and to do the will of God, were you feeling your accountability to God, and that your will must be submerged in the will of God, then I should be a happy mother, and would praise the Lord for the comfort and help given me in you, my son Edson.*7LtMs, Lt 94, 1892, par. 5*

The last trial, in the building of the last boat, and all the circumstances connected with it, nearly cost me my life. You can never know how I have waited for you to see your wrong in this matter, and repent and confess before God, that He might forgive and heal you. I have carried the burden on my soul ever since, for I knew that unless you should see how cruel it was for you to pursue the course you did, in the face of warnings, entreaties, and of positive promises on your part, you would never come to the right position before God.*7LtMs, Lt 94, 1892, par. 6*

You have grieved the Spirit of God, and shall this record pass on to the judgment unconfessed, unrepented of? Will you deceive and flatter your soul that you were doing right to cast aside the warnings and counsels given you of the Lord to follow your own inclination? My son, if you ever enter the kingdom of heaven, you have a work to do to humble your heart, to confess your wrongs, and turn square about and seek to do the will of God. Your sin of disregarding

counsel, of selfish independence, risking everything to have your own will, to follow your own independent judgment, is great, for you have no lack of knowledge. You know the requirements of God's Word. You are thoroughly instructed in the Word of truth. *7LtMs, Lt 94, 1892, par. 7*

You have bitterness of soul because you think you have been treated unfairly. I know that in some things you have not been treated right, but is this any excuse for turning your face away from Jesus? What has the dear Saviour done that you should not love and serve Him with your whole heart? No one can hurt you as much as you can hurt yourself. Jesus has given His life for you. He says, "I will never leave thee nor forsake thee." [*Hebrews 13:5.*] You could stand, having your hand placed in the hand of Jesus, and boldly say, "The Lord is my helper; I will not fear what man shall do unto me." [*Verse 6.*] *7LtMs, Lt 94, 1892, par. 8*

You have been severely tempted, you have been on the enemy's ground [so] often, and turned from the counsel of God, that I fear it does not appear to you a grave and terrible thing to give the enemy every advantage by doing the very thing the Lord has warned you not to do. *7LtMs, Lt 94, 1892, par. 9*

You will be severely tempted over that which I now write to you. Satan will work upon your imagination, leading you to consider yourself abused, misjudged, but I beseech you to break with the enemy. If you are in doubt or difficulty about any matter of duty or business, seek wisdom of God as a little child and the promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [*James 1:5-7.*] Be determined [that] you want to know the will of God, and that if you know His will, you will do it. *7LtMs, Lt 94, 1892, par. 10*

Your discernment is not clear. You take up with pleasing inducements, and are sure of success, but one all-important matter you fail to bring into your reckoning, "Without me ye can do nothing." [*John 15:5.*] These are the words of Christ. Will you, my

son, consider how many flattering projects have appeared to you as certain of success which have taken from you and me, but have added nothing? Will it be thus to the end of the chapter? Has not the Lord plainly pointed out your duty?*7LtMs, Lt 94, 1892, par. 11*

The Lord has a word to speak to you: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." [*2 Timothy 3:14-17.*]*7LtMs, Lt 94, 1892, par. 12*

The Lord has given you quick discernment in the Scriptures; this is a rare and valuable treasure, and He has appointed you your work, to impart to others the light He has graciously given you. If you do not improve the light you have, it will be taken from you. To leave the work given you of God, and take up the work that you choose to do, has not the approval of God. Had you engaged in the work that the Lord gave you to do, you would have been blessed in bringing many souls to Jesus. But you have misapplied your talents, worked much of the time on your own projects, without the help of the Lord to work with you; and failure, failure, has been the result. Satan has had his way; but shall it be so, my dear son, any longer?*7LtMs, Lt 94, 1892, par. 13*

You are now encompassed with entanglements, but if you give yourself unreservedly to God, without trying to make terms with the Lord that you will first clear yourself from debt or gain a financial standing, the Lord can help you out. This is your first work. Give yourself to the Lord without any reservation. Then your restless, ever-living energy will have its source in God. You have just the energy, quick-sightedness, and qualifications that, if sanctified, would be a power for good. But you are passing away your time, growing older, worrying yourself with hard, unsatisfying labor, receiving no reward in this life, neither in the life to come, no honor in this world, and none from God.*7LtMs, Lt 94, 1892, par. 14*

The Lord Jesus would make you a channel of light if you will be led and molded by Him. But just as sure as you hold on to some of your own work, that takes pre-eminence and soon crowds out the work God has given you to do. Let not one thread bind you to any enterprise so that you cannot serve God with your whole heart, might, mind, and strength. O, how many blessings the Lord has held before you, but Satan interposed some worldly scheme, which eclipsed the heavenly inducement. What good you might do in this country—Australia—[you have] just the talent to reach the people. O that God would so impress your mind that you would give yourself to His work! You have had a work to do for the salvation of souls, and you could have gone on from strength to strength, from character to character, if you had followed on to know the Lord.*7LtMs, Lt 94, 1892, par. 15*

The Lord by His Holy Spirit has told you His will; who is to blame that you have not obeyed the voice of the Lord which has been speaking to you, saying, “This is the way; walk ye in it”? [*Isaiah 30:21.*] Satan has found the weak points of your character, which have been plainly opened before you that you might overcome them. You do not resist him; you do not overcome these temptations. If you continue to yield to them in following your independent judgment, he will work on that line to ruin your soul. God gave you a work to do, and you were blessed in doing that work. Had you given yourself without reserve to the work of God, you would not have had to work so hard as you have done, and it counts so little because the sanction of God is not upon much of the work you have done.*7LtMs, Lt 94, 1892, par. 16*

Now I beseech you, my son, to break this chain which Satan has forged to bind you away from the work of God. Investment after investment of means, of time, of hard labor, has been put into different enterprises, and the influence you might have had in saving souls has been crippled because of your desire to have your own way. Will you in the judgment think this is paying business? What will you answer to the Judge of all the earth when He shall present to you the record of your actions in following your independent judgment, and refusing to walk in the counsel of the Lord Jesus?*7LtMs, Lt 94, 1892, par. 17*

Edson, is it not time you seek first the kingdom of God and His righteousness, rather than these various enterprises? Will you continue to leave the future life out of your reckoning? I have been racked with pain night after night, and during my wakeful hours your case has been the subject of my prayers. Distinct to me would come the warnings God has given you, the encouragements also that He has sent you; and ever one course has been pointed out: for you to labor in His vineyard.*7LtMs, Lt 94, 1892, par. 18*

I have known, for it has been distinctly opened to me time and again, that when with young men in your employ, your influence is not a savor of life unto life. You have become as one of them in conversation, in spirit, and then you could not afterward maintain your dignity and exert an influence in helping them seek the Lord. Had you felt your responsibility to represent Jesus at all times, you could have exerted a strong influence over them and been the means of saving many souls.*7LtMs, Lt 94, 1892, par. 19*

When you started anew in your business in Battle Creek, had you humbled your heart before God, had you confessed your errors, had you fallen upon the Rock Christ Jesus and been broken, had you taken your stand firmly that you would not enter into any kind of business which would lead you to regard eternal things as of secondary consequence and close the door to Jesus, then you would have discerned the dangers, and you would not now have been in your present condition of spiritual weakness. You are in no wise ignorant of the progressive character of spiritual life. Notwithstanding you have not had the encouragement you really needed, from those who should have been helpers, you cannot make this an excuse, for Jesus has promised to be a present help in every time of need.*7LtMs, Lt 94, 1892, par. 20*

How can you expect to maintain spiritual life while neglecting duties, disobeying God, and grieving the Holy Spirit? At times you have had precious glimpses of Jesus' love, which have kept you from many snares of the enemy. You needed Jesus at every step; had you followed Him, you would have had an increasing knowledge of the weakness of human wisdom, the depravity of human nature, and in every work you proposed to undertake, you would have sought wisdom from God.*7LtMs, Lt 94, 1892, par. 21*

I have had many hours of deep pain of heart that my letters written to you in regard to your dangers have received no word of response, no word of confession or acknowledgment. I have been left all in uncertainty as to what influence these appeals have had upon you. If you have any reason to treat your mother in this manner, why not tell me so? Why leave me to suppose you considered my cautions and the light which I have tried to give you as idle tales? Does my past course in connection with you and your wife deserve this at your hands? Should I be left in uncertainty as to what you do mean? I have remorse of soul, and lie pleading with God amid my pain of body, that if I have made a mistake, after the light that God has given me, in still attaching my name to your notes, He would forgive me.*7LtMs, Lt 94, 1892, par. 22*

I have had a great desire to show you that I loved you and wanted to help you. This may have led me to go too far in seeking to help you out of embarrassing difficulties. Now as I am sorely afflicted and may never be able to cross the broad waters again and meet you, my son, once more, I feel more deeply anxious than I can express for you to make your wrongs right. I lift my wasted, almost helpless, hands to God, and pray with tears that if I have erred, it may not result in the loss of your soul. You are the burden upon me day and night.*7LtMs, Lt 94, 1892, par. 23*

I thought I understood my son, but I do not any more. I have seen that every effort I have made to break the spell of temptation upon you has failed of the desired effect; it has seemed only to make you more determined. You have hated reproof, despised counsel that in any way interfered with your plans, and as far as you could, have carried out your own ideas until you could go no farther. Is this the course to be pursued in the work of overcoming? I have no hope of any change in you for the better unless you shall see that your own will, your own way, your own independence, can no longer be a controlling power. Unless your will is yielded up to God's will, you will find it hard work in whatever you undertake, for the Lord is not with you.*7LtMs, Lt 94, 1892, par. 24*

I review the past, my life in connection with yours, and here is my burden: How many mistakes and misapprehensions have I made in seeking to help you out of financial embarrassment, only to start out

afresh and repeat the experiment? Here I want to know just what to say. May the Lord help me to see my accountability, what I have done or said to place you in your present position of backsliding from God. I have been awakened by the words addressed to you by Jesus, "Turn ye, turn ye; for why will ye die?" [*Ezekiel 33:11.*] "Every moment of your probation is precious, more precious than fine gold. Seek the Lord while he may be found; seek the Lord with all your heart. Call upon him while he is nigh." It is not yet too late for wrongs to be righted. God has borne long with your perversity, and His hand is stretched out still.*7LtMs, Lt 94, 1892, par. 25*

I may again cross the broad waters, but as I now am, and have been for months, it would be simply impossible. We may never see each other's faces again, in this life. I feel that my work is not finished. I do want my children to be children of God. I want them to have eternal life. I cannot endure the thought that one of them shall perish. I cannot write much more, my hands and shoulders pain me so much. Edson, will you cast aside this letter as you have others I have written to you? What respect do you show to your mother to say not a word to relieve her distress? Will you relieve my mind, by any expression, whether you receive or reject my efforts?*7LtMs, Lt 94, 1892, par. 26*

May the Lord speak to your heart; may the sorrow of heart I have so long endured on your account be seen in some degree by you. I entreat you to stop your life of busy activity, and consider for time, and bring eternity into your reckoning. Whatever others have done to discourage you, they must answer to God for that; but you do not belong to them, you are the property of Christ, and must give an account of your time and of the money expended in having your own way.*7LtMs, Lt 94, 1892, par. 27*

Oh, that you would turn square about and through the grace of Christ be just what He has made provision for you to be. The whole matter rests with you. What this one has done, or another has failed to do, will be no excuse for you. You know your duty, and they must answer to God for themselves; you must answer for yourself. Help has been abundantly provided for you. Looking unto Jesus, the Author and Finisher of your faith, He will tell you the good and the right way. Gather up the rays of light God has given you and do His

will now; this is your only hope. Jesus says, “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.*]7*LtMs, Lt 94, 1892, par. 28*

Lt 95, 1892

Olsen, O. A. [?]

NP

1892

Previously unpublished.

Now in regard to Brother Curtis. Willie and I have talked over the matter, and we cannot see the wisdom in sending him this far distance. Had our conference evidence of his ability as a missionary? What evidence had they that the man was fitted for a laborer in a new and strange country?⁷*LtMs, Lt 95, 1892, par. 1*

I have not had conversation with any one in regard to Brother Curtis until today; I spoke a few words with Brother Tenney. And Sister Daniells has been writing out some things on the Calligraph, private testimony for him, and she said a few words in confirmation of the testimony given him. He has quite an imposing appearance, but he has not the true inwardness of the work. Will you please see that he is called from this field. He has, according to the light given me, done injury to the cause in provoking and accepting debates and bringing the truth to trail in the dust, because he could not do justice to the advocacy of truth, and our enemies triumphed. They were sharp, wily, self-confident opponents. Elder Curtis went into the conflict and brought shame and sorrow on our brethren. It is this influence which has injured the opinions of Australians of the American missionaries. He takes from the treasury fifteen dollars per week, but he gathers no sheaves. It will not pay.⁷*LtMs, Lt 95, 1892, par. 2*

The church in Adelaide are so much in the dark under such spiritual instruction that they cannot see the difficulties; they are glad to have one who can preach. Some who are spiritual see these things as they are, and see [that] the church is weak and without spirituality. Did our people send Elder Curtis here to get rid of him? May the Lord forgive them if they did. He married one of our mission girls, an excellent woman. She loves her husband. He had three _____ children [by his first wife]; one is deficient in mental ability. These

children are coarse and rude. But the man could not, or did not, reason that this was sufficient burden for the delicate, finely organized new wife; but as fast as possible two children, and then [several] others, I learn. But the vitality of the frail wife was not enough, and she did not carry them her full time. And if he has no more wisdom in managing the church than in his own family, the Lord pity the poor church. The man now has five children to support; and what a care, what a burden, for the wife to be left with this care. She never complains. They say she is meek and patient. But I have strong indignation against such men. I do not think he should remain in this country. He molds the church to do nothing. Help must come. We will not burden you longer on this subject. But be cautious whom you send. *7LtMs, Lt 95, 1892, par. 3*

I tell you, we have made no mistake in taking Elder Starr and his wife. If he and Elder Rousseau could stand here in Australia and work together in an educating school, talent might be developed to make workers; but there is so little influence drawing in the right direction that we cannot be surprised that men are not qualified to enter the field without much more instruction and training than they have had. May the Lord give wisdom. *7LtMs, Lt 95, 1892, par. 4*

I was told that here I would have no such burdens as I had in America; no one would resist my words. When these first embraced the truth, they were ardent, they were tenderhearted in the ardor of their first love; they were full of hope and courage and joy; but trials came, and discouragements and disappointments; and although my testimonies are received, they do not know how to act upon them unless they have constant continuous labor for a time. You know how hard it was for the old hands to get hold in America, and how many opposed. There is no opposition; but there is not understanding what they are to do, and how to seek the Lord in earnest and know that they have a personal Saviour. Elder Tenney has not an experience that qualifies him to be a pastor. *7LtMs, Lt 95, 1892, par. 5*

This is a large church, and unless help comes, I know not how they will become a live healthful church. Should opposing ministers attack the Sabbathkeepers, there is not a man whom we would dare have stand in defense of the truth. Elder Daniells would do the

best; but he lacks in some things. Elder Corliss would be heartily welcomed here, I think, by all. I have not exchanged a word with Willie. But I am sometimes sorry that when he was so earnest to come, he was not allowed to come. There is not a man here that has the knowledge that is necessary upon the general workings of the cause, and that with intelligence can communicate what he does know. *7LtMs, Lt 95, 1892, par. 6*

Elder Tenney is a kindhearted, well-disposed man, anxious to do something, but is not able to do the very things which will need to be done. The people are anxious to know just what to do; but they stand like a disorganized army without a captain or general. Elder Tenney feels terribly over the state of things here, and would do all he could to change matters; but he simply does not have the qualifications to do this. He is not apt to teach, to set things in order, and create an interest and keep things running in a lively, interested manner. O, there must be the best kind of talent brought in here, those who will be earnest, energetic, decided, firm, yet kind. Forces could then be set in operation in the church to put forth well-planned, systematic labor in the great city of Melbourne. Then there are beautiful suburban towns that could be worked; but scarcely anything is being done. *7LtMs, Lt 95, 1892, par. 7*

One Sister Martyn has an opposing husband; she has seven children to care for; yet this woman does more missionary work than any other woman in Australia. What is wanted is the spirit of intense interest this woman is imbued with. She does a great deal of work, for her heart is in it. She visits the sick, cares for, in her own family, several orphans, and she is in every sense a laborer together with God. *7LtMs, Lt 95, 1892, par. 8*

The two last times I spoke to the people in my great feebleness, the solemn power of God so impressed me with the situation of the church I could not restrain my tears. I thought that Elder Tenney and Willie thought I gave them quite a severe picture of their case. I did not expect to speak as I did. I commenced a subject, but it was all taken away, and an entirely new matter put in my mouth. I presented before them the opportunities of what they might do in letting their light shine forth to the people. I asked them, What do your passing resolutions amount to? Verily nothing; you do not act

or carry out one-tenth of them. What do your missionary meetings accomplish? Verily nothing; you have a form, but your meetings are dying a natural death for want of wise generalship to set things in motion and keep them working, reaching one line of work after another, and making every one feel that he has something to do. I am not able to visit; I wish I were.*7LtMs, Lt 95, 1892, par. 9*

Elder Tenney visited me yesterday. I promised to speak Sabbath. He spoke of the two last meetings in which I spoke, and said there was no question with any whence came the testimony to the church; he said many felt deeply. But they inquire, What shall we do that we might work the works of God? I was glad to hear Brother Tenney say what he did, for I feared he thought I was setting things home too closely. He says many were affected deeply, but they need some one to particularly instruct them how to find Jesus their personal Saviour. He cannot do this.*7LtMs, Lt 95, 1892, par. 10*

O, that the Lord would heal me that I might work! Well, the Lord knows all about it. Why am I here? Why am I in pain and suffering, and spending so many sleepless nights? I cannot answer why. If you can read this I shall be glad; but my arm is so painful from the shoulder blade I can not do good writing.*7LtMs, Lt 95, 1892, par. 11*

Love to your wife and children.*7LtMs, Lt 95, 1892, par. 12*

Lt 96, 1892

Olsen, O. A.

Adelaide, South Australia

October 14, 1892

Previously unpublished.

Dear Brother Olsen:

Yesterday we received our American mail, but there came in it no letter from you. Last month's mail came in two sections. I received a limited portion, and next day the balance. It may be so on this occasion. We may receive more letters today.*7LtMs, Lt 96, 1892, par. 1*

Last Tuesday Elder Tenney arrived from Melbourne, and could remain with us only twenty-four hours. There was much to be said and done. An appointment was given out for him to speak in the church in the evening. I think it was a great cross for him to travel alone. He seemed to feel deeply that he was not the one qualified for such a journey.*7LtMs, Lt 96, 1892, par. 2*

Wednesday he requested that we should pray especially for him, and we were drawn out in prayer and had a melting season from the presence of the Lord. His great burden was that the Lord would fit him for the work before him; that he should be capacitated, enlarged, that he could comprehend clearly the things the Lord would have him understand as he passed from place to place, that he could communicate these things intelligently and effectively. The Holy Spirit came into our midst, and our hearts were made very tender. We felt that we could commit Elder Tenney to the care of God, and that His angels would go with him on all the journey, and protect and guide him by His Holy Spirit.*7LtMs, Lt 96, 1892, par. 3*

How good it is to have a Friend in Jesus. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you." "Ye have not chosen me, but I have

chosen you, and ordained you; that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:15, 16.] Blessed, comforting, encouraging words. *7LtMs, Lt 96, 1892, par. 4*

In our infirmities and helplessness, Jesus is all strength. We can unite our ignorance to His wisdom, our weakness to His strength, our frailty to His untiring might. Our prayers will go with Bro. Tenney, for it seems to us the way has opened clearly for him to go. He left us Wednesday morning. Elder Daniells accompanied him to the boat, which was twenty miles from Adelaide. Our party, W. C. W., Emily Campbell, and May Walling, and I arrived at Adelaide one week ago last Tuesday. Most of the time since then the weather has been rainy, cloudy, and cold for this place; but all say it is an unusual season. Farmers are jubilant, for these rains secure to them an abundant harvest. *7LtMs, Lt 96, 1892, par. 5*

In regard to my health, I am improving, growing more helpful, and stronger. I can dress myself now. Although I am not one moment free from pain, I am grateful all the time to my heavenly Father, for I know I have His love and His blessing. I can sit in my chair most of the day and write. This, I consider, is a reason that I should be thankful. *7LtMs, Lt 96, 1892, par. 6*

In coming on the cars I had first-class accommodations, while Willie and Emily had second class, crowded into a compartment with several others. But the curse of tobacco poison imperiled my life. There were smokers in the adjoining compartments, that just made it miserable for me. The porter stopped them, but as soon as his back was turned they were at it as vigorous as ever. We could not exclude the tobacco smoke, for the door was composed of slats, and two wire transoms were at the top of our compartment; so there was no help for me. May spoke to them and kindly invited them to desist smoking, but they would take it up again. I was poisoned. A burning fever was upon me all night, and since that time I have been under its effects as under the influence of a poisonous drug. But I am improving; my head is better. I seemed to have a crisis. Have taken vigorous treatment and think I have about overcome this poison. *7LtMs, Lt 96, 1892, par. 7*

Through the blessing of God I have been enabled to speak five times in two weeks. We have had good congregations, and I have had great freedom in speaking Sabbath and Sunday forenoons. Last Sunday I spoke twice. The people want to be helped, and think themselves greatly favored to have Sister White with them. Elder Daniells has been here at work four weeks. He leaves in about two weeks, and unless Willie comes we shall be here alone. We shall remain here six weeks longer. Elder Daniells goes to Sydney to help them before the conference at Melbourne. Ballaratt is on our route home, and we will tarry there, and hold some meetings with them.*7LtMs, Lt 96, 1892, par. 8*

I cannot yet climb up steps. I have to be borne up in a chair whenever it is necessary to go up stairs to get into a hall. I have not power to kneel down or to stoop to pick anything from the floor. My hips and limbs are quite painful, but I am of good courage. I know the Holy Spirit of God is granted to me in large measure. When I am before the people I can stand and speak so much better than I could. I can walk much better about the house, which is all the walking I can do, and in the yard a little. The praise of the Lord is in my heart and on my lips much of the time. I do not cherish one thought or feeling of discouragement.*7LtMs, Lt 96, 1892, par. 9*

The faith imparted to us is a working faith. It is not sight, for then it could be no more faith. The love of Jesus in the heart is worth everything to us. We can be patient under pain, and not distress our souls with constant worrying, for Christ is at our right hand to help us in every emergency. We must daily educate ourselves to walk as in the sight of God. We will often be disappointed in our expectations of men, of their piety and religious experience.*7LtMs, Lt 96, 1892, par. 10*

Adelaide is a beautiful place. There are different locations—South Adelaide, North [Adelaide], and East Adelaide, and work is needed to be done in each of these places. If a minister had been located here who would have felt the responsibility upon him to do pastoral work, to watch for souls as they that must give an account, there would have been a much larger number believing the truth. I am most thoroughly convinced that when a man is placed in such a station as this, and feels no burden to watch for souls as they that

must give an account, the sooner he is taken out of such a place the better it will be for the church.*7LtMs, Lt 96, 1892, par. 11*

There are now one hundred and fifty whose names are on the church book. They are, as a general thing, an intelligent, sincere, truth-loving people; but they have been strangely neglected. Bro. C's influence has misled them in many respects, because he did not walk with God. He has left a miserable record behind him. But we will do all in our power, through the grace and Holy Spirit given us, to set things in order. I am not going to give place to the devil. I am not strong in myself. I am weakness itself; but in Christ and through Christ we shall do valiantly. We must educate ourselves to keep the name of Jesus in our meditations and to have His name on our lips; this we can do if He is an honored guest abiding in our hearts.*7LtMs, Lt 96, 1892, par. 12*

Lt 97, 1892

Olsen, O. A.

Adelaide, South Australia

October 22, 1892

Previously unpublished.

Dear Brother Olsen:

I have received a letter from you sent up in the mail from Melbourne. I can see that discouragements are tugging hard at your soul. I understand the situation, and I hope that you will not think that you are standing alone. Jesus is at your right hand to help you. We are praying for you, and we long to see you standing in full assurance of faith, saying, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength and he will make my feet like hinds' feet, and he will make me to walk upon mine high places, to the chief singer upon my stringed instruments." [*Habakkuk 3:17-19.*]*7LtMs, Lt 97, 1892, par. 1*

Is not God your Father? All the heavenly intelligences have an intense interest in all who are dwelling upon the earth. The Lord God reigns over both heaven and earth. We may in our work be comforted and gratified with the sympathy of human friends, but we may contemplate the workings of that power in cooperation with us among the heavenly intelligences. We in our warfare against supernatural agencies are not going on a warfare at our own charges, or in our own finite ability. We are in every conflict and every crisis fighting in full view of the heavenly host; they help compose the army of truth and righteousness against error and sin.*7LtMs, Lt 97, 1892, par. 2*

Redemption is an everlasting monument reared for eternity, to prove the interest which the Father, Son, and Holy Spirit have for

every believing soul. Upon that monument of Calvary is inscribed, "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.] *7LtMs, Lt 97, 1892, par. 3*

God has never left Himself without a witness of His matchless love. He has given us temporal blessings and spiritual blessings—seasons of refreshing from the presence of the Lord and from the glory of His power, filling our hearts with food and gladness, feeding us with heavenly manna. He is making the outgoings of the morning and evening to rejoice over us. Day unto day is uttering His speech, and night unto night is teaching us the knowledge of His great love. Oh, the devised plan of God in our redemption, which strikingly has manifested the love of God toward us, because that God sent His only beloved Son into the world, that we might live through Him! *7LtMs, Lt 97, 1892, par. 4*

Elder Olsen, all heaven is in sympathy with you. While the Holy Spirit is our intercessor in the court of conscience, the Lord Jesus is our intercessor in the heavenly courts. We are mortal. We may make mistakes. We may err in human blindness. But even then we are not left. "We have an advocate with the Father, Jesus Christ the Righteous." [1 John 2:1.] Jesus bears us upon His heart. We will nurture and cherish faith by considering the interest which the Holy Spirit has in us, manifested in His mission of love in coming to our world, humiliating Himself to humanity to save us. *7LtMs, Lt 97, 1892, par. 5*

Should our faith fail? No. I do not think you are faithless by any means, but I do want to stir up your mind by way of remembrance. I know it makes your heart sick to see how few feel deeply impressed with rightly understood, living gospel facts, of this most wonderful achievement. Oh, what condescension! But the morning cometh and also the night. *7LtMs, Lt 97, 1892, par. 6*

The watchmen are few. The prophecy of future events has been sounding, and men are asleep. What will arouse them to sense their peril? But you must be strong. You must look up to God, above the ladder of Christ's mediation. The base of this ladder rests upon the earth, the topmost round reaches unto the highest heavens, and

the angels of God are ascending and descending on this ladder of shining brightness, to execute their commission of watchfulness and of love in our behalf. "Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?" [*Hebrews 1:14.*] *7LtMs, Lt 97, 1892, par. 7*

"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, for he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." [*Psalms 91:9-12.*] This was the prophecy not only concerning the Author of our salvation, but all who shall believe on Him. The heavenly angels have intense solicitude, as only angels can have, for all that is going on upon the earth. There are thousands of thousands, and ten times ten thousands who are waiting to cooperate with the human agent. They are acquainted not only with all that is going on in the earth, but also in heaven. They are willing missionaries, from a holy heaven, to bring messages of mercy and love and joy to the living agents upon the earth. *7LtMs, Lt 97, 1892, par. 8*

Our work is a necessary one. Your work is appointed you of heaven. "I Jesus have sent mine angel to testify of these things in the church." [*Revelation 22:16.*] Then if heavenly messengers have a testimony to bear to the churches, well may every minister voice the words of Christ, "He that hath ears to hear let them hear what the Spirit saith unto the churches." [*Revelation 3:22.*] Some will not listen to the message, and some who do hear, pay no heed. When the voice from heaven is heard, it becomes every human agent to place himself in the attitude of a solemn listener. *7LtMs, Lt 97, 1892, par. 9*

"I am the root and offspring of David, and the bright and morning star." [*Revelation 22:16.*] There is life and vitality and brightness in the message. Angels see the inhabitants of the world, and they know that Jesus died for the salvation of the world, and they know the value of the human soul. They know that all who have genuine faith in Jesus constitute a portion of the Lord's family; that every individual soul formed after the image of God is capable of being transformed through grace and becoming one with Christ, that the

glorified image of Christ shall be represented by them; that the Father will love man even as He loves His Son. Then while the living human agent stands in holy surrender to God, saying, "Here am I; send me" [*Isaiah 6:8*], will that willing human messenger be left unaided to do the grand and solemn work for this time? No! no! He works in holy companionship with heavenly angels. My brother, do not feel that you have the work to do your own self, alone. While it seems almost impossible to go forward, while so many are idlers in the marketplace while so many carry no real burden, be not discouraged. You are not alone, and do not feel that you are alone. *7LtMs, Lt 97, 1892, par. 10*

I have returned from the church. I have, on this occasion, as almost every time, a great sense of my feebleness. Something will set my infirmities into vigorous action just before I am to fill my appointments, and I go in fear and trembling. This was the case today, but while I looked at myself and said, "It is impossible for me to stand on my feet," I said, "I will endeavor to do it. I will place myself in position before God." Then just as we were to step into the phaeton, Elder Daniells said, "It is raining; I think we will not take you out; it is not at all prudent for you to go." I said, "I will wrap up in anything." We had no cover to our carriage. It rained all the way, but did not rain hard. I kept looking to Jesus, praying for strength. I stood before the people, and was free; the cramp and suffering left me, and I spoke about one hour and twenty minutes, upon the subject of the talents. The Lord gave me great liberty and freedom of spirit. *7LtMs, Lt 97, 1892, par. 11*

We are making an effort to raise one hundred pounds for our school. We believe we shall accomplish it. They know but little here how to give or how to lift any burdens to sustain the work and cause of God. We are doing our utmost to educate them. Elder Daniells visits these families in their homes, and makes personal efforts to help all. Night after night he does not return home until nearly midnight. This church has been terribly neglected; and this is a kind of work—the personal labor—this church has not had. *7LtMs, Lt 97, 1892, par. 12*

I have now spoken in the church six times in about three and a half weeks, and the Lord has blessed me. In seeking to water others, I

myself have been watered. Elder Daniells leaves one week from next Monday; his ticket then expires. He goes to Melbourne, and from Melbourne to Sydney. We remain until November 22, then go to Ballaratt and spend Sabbath and Sunday with the church there, and there I shall spend my birthday. The last was upon the boat Alameda. November 27 we shall go to Melbourne. I am so thankful to God for His mercies and blessings to me. I spend precious time during the wakeful hours of the night, in praying and trusting in God. It will do little good to pray unless we trust in the Lord as well. *7LtMs, Lt 97, 1892, par. 13*

Now, I beg of you, do not work too hard. Cherish your strength, rest in spirit, take things calmly, and be not afraid. *7LtMs, Lt 97, 1892, par. 14*

I sent you and Capt. Eldridge special testimonies for the church or printing office in Battle Creek. I did not want the burden to rest on you; that is why I sent it to him. You know I gave you the message for the office; but if you had done anything about it, I think you would have mentioned it in letter to me. And I knew all through Michigan there was dissatisfaction with the management at the office, and thousands of dollars were withheld. I have kept still, only in one or two cases questions have been asked me decidedly if I approved of some things. I told them I did not at all; but if they would just pray about it, and not get disaffected, the Lord would set things in order. He had always done this, and I was sure He would work still. "I have waited," said one, and still another, "expecting that Sister White would certainly have something on this point, and I have been answered that she had been shown in regard to matters, how they were not managed as they should be, and I was cautioned to say nothing to anyone about my feelings, and I have not, but I am confident that things are not moving right. Nothing has been said by you in our meetings. We expected you would bear a message at the Lansing campmeeting, but nothing was said." I answered to these words, "The Lord's own time is the best time." *7LtMs, Lt 97, 1892, par. 15*

Well, at different periods, from letters and conversation, I have been consulted where it is best to invest money, where it would do the most good in the cause, for I can never put my money into the

Battle Creek Office. I have during my sickness thought of these things. I sent to one these words: "You said to me, 'If you, Sister White, see a place where the cause of God can surely be helped by money, let me know, and I will follow your counsel. I meant to leave all I had to the Review and Herald office. I am reluctant to do this now.' Now if you could help us a little here in Australia, we would be greatly relieved. We stand in need of help." I set the situation before them as it is, but I have not received any response.*7LtMs, Lt 97, 1892, par. 16*

Did you do anything with the matter left in your hands to be read to the managers in the Review and Herald Office? I felt that matters must not be left in the shape they were. I read this matter to a large committee [that was] meeting in the committee meeting room of the Tabernacle, and I felt that then my duty was done; but as no changes have been made, as near as I can learn, I felt burdened over the matter. I could not let the matter go on and our people supposing I was sustaining everything done in the Review and Herald Office. Repeatedly I have been told that they knew the Lord would set things right through the message given to me for them, as He had in all the years through its establishment, and therefore they had told people who came to them with their burdens about the matter, that as long as Sister White lived that office would not be left to go wrong and the means coming into it be misapplied.*7LtMs, Lt 97, 1892, par. 17*

I write you these things that you may know why I sent the articles which have been read in the committee meeting, to Capt. Eldridge, requesting that the matter be published according to directions given. The people who have in earlier days invested their means heartily to establish and sustain the printing establishment, have had set before them in clear lines how that office should be conducted in order to meet the mind of the Spirit of God; and if there are men placed in positions of trust who have had no depth of religious experience, who are wholly unacquainted with the past history of our work and choose to remain unacquainted and work on selfish principles, the Lord cannot prosper that office.*7LtMs, Lt 97, 1892, par. 18*

I do not know that I can now do anything more. But I would not be

pleased to go to Battle Creek and labor there, for I could not under the existing state of things. I have many dear friends in Battle Creek whom I love, and consider them as seeking to live to the glory of God. While my home is there, and all is consistent for me there, [I could only return] if my soul could have rest in the Lord and not see so many things moving in a way that they should not, knowing that unless the men in positions of trust are converted to God the Lord will suffer the enemy to bring disaster, and they will be brought into straight places, to humble them. And if they do not acknowledge the hand of God, and repent and turn to Him with their whole heart, His hand will be stretched out against them. In their blindness some will not lay these things to heart, and assign other reasons for the chastisement of God, and will keep on as they have done, and will stumble at they know not what. The warnings given of God have been unheeded, and while fallen angels are walking about striving to gain the mastery over every soul that is not under the divine shield of omnipotence, he finds in positions of sacred trust those whom he can tempt and deceive.⁷*LtMs, Lt 97, 1892, par. 19*

Repentance and confession is the Spirit's work upon the human heart. The Laodicean message has been ignored, and in the place of heeding the voice of Jesus, the true Witness, "Those that I love I rebuke and chasten; be zealous therefore and repent." [*Revelation 3:19.*] In that moment when self is humbled Satan loses his hold on the human agent that has been led captive by him at his will. Jesus says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door I will come to him and sup with him, and he with me." [*Verse 20.*]⁷*LtMs, Lt 97, 1892, par. 20*

Everything depends upon hearing the voice. If one goes on in his self-presumption and self-confidence, he will attribute the voice to anything or anyone but to Jesus, close his ears, turn from the invitation, and open the door of his heart to the bewitching delusions of Satan, to his own ruin. Satan has triumphed. But the tidings of a soul repentant and humbled and contrite before God, creates joy among the angels of God in heaven. Joyous anthems pour forth from angel voices, "Worthy is the Lamb, who is slain to receive, power, and riches, and wisdom, and strength, and honor, and glory, and blessings." [*Revelation 5:12.*] "For there is joy in heaven over one sinner that repented." [*Luke 15:7.*]⁷*LtMs, Lt 97,*

1892, par. 21

In every case of repentance Satan suffers a defeat, and Christ gains a victory. All heaven is watching the conflict going on between Christ and Satan. When the tide of battle runs in favor of the cross and when the standard is raised over the citadel of another heart conquered by the mercy and love of Jesus, angels rejoice. Oh, what a work is ours! We will do all we can to win souls to Christ.⁷*LtMs, Lt 97, 1892, par. 22*

Sunday, October 23, [1892]

Yesterday I spoke to an attentive audience from (*Matthew 25*), upon the talents. I was not well, but the Lord strengthened me. Today I spoke from *Matthew 6:19-29*. We are seeking to arouse the church here to give our hundred pounds for the school. We believe we shall succeed. I gave our experience in the leading out of this work, and Elder Daniells thinks quite an impression was made upon the people. He speaks tonight, and is seeing what can be raised. Willie has sent to America for money, but it has not yet reached here.⁷*LtMs, Lt 97, 1892, par. 23*

I wrote you in reference to the royalty on my books published in foreign languages. We have not received any answer to my letter, but I have loaned the school five hundred dollars on the strength of this. I called for one thousand—five hundred was for the furnishing of the school building, and five hundred to be a fund to be used for the education of those promising students who could not attend school without this aid. Please to consider this matter at once, and send us the means as soon as possible. We are doing all we possibly can to set things in motion, and it will require close, hard pushing to get the car rolling up the hill.⁷*LtMs, Lt 97, 1892, par. 24*

Lt 98, 1892

Olsen, O. A.

[Adelaide, Australia]

November 16, 1892

Previously unpublished.

Elder Olsen:

There is a subject I ought to bring before you or someone, at once, lest I should let it slip. Fannie has had a very afflicted time since she came to Australia. She has received \$8.00, I think, per week; she should have \$10.00. She earns it; she is a very rapid worker, and I do not know how I could supply her place. She has now been with me so long that she can do double the work that some hands would do. She has to pay \$3.75 for board. When with me she paid \$3.50, and I supplied light and wood and helped her in other ways. Now she is boarding at the school, and pays \$3.50, and provides for her own fires and lights.*7LtMs, Lt 98, 1892, par. 1*

I speak in her behalf, that she receive more wages. She has pledged, while in Michigan, to different enterprises calling for means, \$80.00, and she was not comfortable or decently clad. She loves to give to the cause, and I cannot prevent her. And I know she does not spend money foolishly. But please consider Fannie, for she should have no less than \$10.00 a week for the amount of work she does.*7LtMs, Lt 98, 1892, par. 2*

It is quite expensive living here. Wood is sold by the pound, not because it is so scarce an article, but it requires so much labor to work it up. Last winter it cost me alone \$5.00 per week to keep our fire, and then the arrangement for warming rooms was a grate, and we were driven from that to heating with stoves. A stove for which I would pay three or four dollars in America costs twelve in this country, and everything you buy in the line of furniture is extremely high. We furnish our house with the picked up second-hand articles, but paid for them as much, yes, more, than for first-class ordinary furniture in America.*7LtMs, Lt 98, 1892, par. 3*

November 16, 1892

Last winter it would have been better for me healthwise to come to this place, Adelaide, as this city is in the arrangement the most healthful I ever was privileged to be in. There is so very little crowding up, so large parks surround it, which is public property. No garbage allowed anywhere. Willie came here and was delighted, and expected that I should come at once, but I was a helpless cripple. The fare was high to get there; then he could not be with me; but I be dropped down among strangers. Everything for my convenience left behind. They went to see the authority if I could not bring in my phaeton for my own private use; but the duties extorted just from one colony to another was more than the value of the article to be transported. They said the duties alone on the phaeton would cost me \$250.00, and the costly freight would bring it up to about \$300.00, and I only paid \$200.00 for it second-hand in Melbourne.⁷*LtMs, Lt 98, 1892, par. 4*

I brought here only one piece of furniture, a common, cheap rocking chair, with carpet cloth back and seat, costing four dollars in Melbourne, and I thought it could be got through by putting it in my compartment in the car; but the door of the car made it impossible, and although no duties were charged me, just the freight was \$2.25. I am thoroughly disgusted with the laws and methods and arrangements in this country. Blessed America in comparison to this!⁷*LtMs, Lt 98, 1892, par. 5*

Well, I say that last winter would cost me several hundred dollars more to get established in Adelaide; then it would be away to one side, could not consult with our people, and they needed my experience given me of the Lord. And I said I will remain in Melbourne, and leave the result with the Lord. This spring six weeks ago I came here, because the church needed me. I have spoken fourteen times, and then had meetings in the suburbs to get together sisters to have meetings in their homes, which has called forth from me two hours of solid talk, and most generally some old lady was deaf and they would place her close by me that she could hear, and I could not relieve my voice, but keep it up high, praying

or talking. *7LtMs, Lt 98, 1892, par. 6*

November 15, yesterday, I had such a meeting. About ten women assembled. I called at the post office and received American mail, and read aloud to them the blessed good news from yourself and Dr. Kellogg. But the landlady was deaf, so I had to shout out every word so she could hear. But we did have a feast of fat things. I would read and weep. I appreciate the situation, for you know and I know how hard was the battle last year. The movements made last year in regard to the tithes was in the order of the Lord, just as He would have it. And to hear that Bro. Evans was not a failure was good news indeed. Well, the Lord was in our midst, and we had a precious season of conversation and prayer. All seemed to appreciate these gatherings, but they are a tremendous task on me. *7LtMs, Lt 98, 1892, par. 7*

You see by that which I have written I am improved in health. I am much better. We are two miles from the city. All is quiet here, and we enjoy it. But when I think that if there had been an earnest, conscientious worker here, who had the Shepherd's care and the burden of the work, how much might have been done that was not done. My heart is very sad. We are quite sure that if personal labor had been bestowed the numbers here would have been doubled. We would now have been packing up to leave; but our tickets have been extended one month, and therefore we remain. I am alone in the work here now, and I dare not release myself from doing, for it is the time to do. *7LtMs, Lt 98, 1892, par. 8*

Elder Daniells has been gone two weeks, and will return in about ten days from this time. Meanwhile I must do what I can to set things in order in the church. I am able to walk better and help myself. I am improving in health, and with the blessing of God can go to New Zealand after the Australian Conference. We called for one hundred pounds from this church for the school. And we received pledges for that amount. It is a new thing for them to give, but they are learning here much, which I hope will be abiding. I am having no rest from labor in writing or in working for the church. It is doubtful whether I come here again before we shall return to America one year from now. But it is useless to lay plans. Leave it with the Lord to direct. *7LtMs, Lt 98, 1892, par. 9*

Our expenses, home expenses, have been almost double here than they would have been at home, but if the Lord will give me health and strength to labor I will be happy and cheerful all the time. I know I have the peace and blessing of God. We pay a little over seven dollars per week for home furnished—very cheap for this place. The church furnishes me a phaeton and a pony for which they pay one pound per week. I pay for keeping the horse. My girls take care of him, feeds, curries, harnesses, and unharnesses. We three are alone now in the house, Emily, May Walling, and I. Was disappointed in my mail. I received so few letters last Monday, but Tuesday I received the balance. Willie had not sent them. They came yesterday; I was glad.*7LtMs, Lt 98, 1892, par. 10*

Lt 99, 1892

Olsen, O. A.

Adelaide, So. Australia

November 23, 1892

Previously unpublished.

Dear Brother Olsen:

I have sent you in this mail copies of letters to Elder Curtis, and in regard to physicians at Mt. Vernon institute. I think Dr. Kellogg has one like the one I send you. If I was sure, I would not send this, but I am not sure. You may need this to refer to. I do not send it that you shall decide according to your best judgment. Notwithstanding Elder Underwood has knowledge of all these things, yet he has not, as I can learn, changed his ideas in regard to the Mt. Vernon institution.*7LtMs, Lt 99, 1892, par. 1*

I gave you, I think, copy of a letter written to Dr. Place. He has not made one word of response to me in reference to that letter, and certainly something should be done, for this wonderful selfishness with physicians is a terrible thing, for it leads to lying, to stealing, and every evil work. If the Mt. Vernon institution is depending upon him for success, it had better go down. His course of familiarity with women has a corrupting influence upon others, and he is unfit for any position without a thorough transformation of character. We do not need men who will be smart and efficient in some things, and in other things loose, dishonest, full of falsehood and scheming. Oh, may the Lord have pity upon his soul, and save him, for he is a lost man; unless he repents he will never see the kingdom of heaven.*7LtMs, Lt 99, 1892, par. 2*

In regard to Capt. Eldridge, the Lord will give His people wisdom to decide in his case. If he would only be converted, then he would be where he could be taught of God; but I know it will come up, who will fill his place? I do not know, and I wish he would not excuse himself by saying he has not had an experience. Has he not had a wonderful opportunity to obtain an experience? Will he plead this to

the end of the chapter? Or will he go to work to get that experience? And if he does not obtain it, then what? He does not feel any need of this experience. Let the Lord work through whom He will.⁷*LtMs, Lt 99, 1892, par. 3*

I send you copies of testimonies sent to Oakland Publishing House, fearing that you had not a copy. These answer the question Capt. Eldridge wrote to Willie in reference to publishing books outside of our faith. When they get to doing this work our own books on present truth will drop as flat to the ground by men who have "not experience," as did *Great Controversy, Vol. IV*. When we want special matter pushed out, these books will have the preference, and there will be tedious delays, because men who have not an experience cannot discern the difference between the common and the sacred. And until men who have a jealousy for the honor of God's cause, and that to be kept pure and strong and holy, be assured there will be many things set on foot to stand directly as barriers in the way of the work of God. Let the office stand on holy, elevated ground. If possible let it be controlled by men of faith, who love and fear God.⁷*LtMs, Lt 99, 1892, par. 4*

Lt 100, 1892

Olsen, O. A.

NP

November 23, 1892

Previously unpublished.

Elder Olsen: *7LtMs, Lt 100, 1892, par. 1*

I have stated somewhere in this mail that I have not made any advancement scarcely in writing *The Life of Christ* I have not put in over six day's time, but Marian I have been obliged to call from her work on *The Life of Christ* to aid in preparing the many letters and testimonies sent to physicians and ministers and churches. Fannie could not possibly supply the papers and yet do all the preparation of matter that needed to be done; notwithstanding Emily did the work on the Calligraphy. *7LtMs, Lt 100, 1892, par. 2*

I write these particulars because my brethren—some of them—are very much afraid Sr. White will be trying to make money. I only wish I could make ten dollars where I now make one, for I see so many places where money is so much needed for the cause of God to get a standard; and unless somebody will use their means to help us, the work will be bound about. I wish someone would just put their land into market and do as Jesus has told them to do—sell that they have and give alms. The work will not advance. While I have brethren in Battle Creek to manage for me, no one need to have any fear that I shall lay up treasures upon earth; for I shall not have the possibility of having any long. *7LtMs, Lt 100, 1892, par. 3*

On one subject I have made my stand when [I was] in Switzerland, and that is the royalty on foreign books, as well as American editions. This small sum on foreign books I shall keep the management of myself, and shall not give it into the hands of my brethren to manage for me. I will be my own steward to appropriate this much means. A. R. Henry has determined [that] not only this royalty on foreign books, but on all my books shall become the property of the office. Ask A. R. Henry to show you a letter which I

wrote from Switzerland directed to him, if the matter is agitated. I stand there today, just as I wrote him. When I see necessities in foreign fields, I shall, if I see wisdom in the matter, appropriate some portion of this royalty, and no one has a right to say, Why do ye so? I see and sense some things in relation to the cause of God that my brethren do not seem to take in. *7LtMs, Lt 100, 1892, par. 4*

I have had but little to say upon the matter of late. I have not appropriated one penny of this money to my own personal benefit. I am willing to counsel with my brethren who will exercise a kind spirit, a tender, thoughtful, unprejudicial spirit; but I will not counsel with men whose hearts become as hard as stone in reference to the necessities of the persons who need help. I hope the Lord will never leave me to the mercies of such men. The Lord is not pleased with such men who are wrought upon at times to be very stiff and unyielding. I know unless they are transformed in character they will never see the kingdom of heaven. *7LtMs, Lt 100, 1892, par. 5*

I write you this that there may be no conjectures as to where I stand. I have called for one thousand dollars to place in the school in Australia, and to be from the royalty on foreign books. I expect to receive it. You cannot tell how much better I can make a call upon the church for means when I can lead out myself. Australia needs consideration and help now, and she must have it. I have sent to different sources to gather up some means, but I have heard nothing as yet. *7LtMs, Lt 100, 1892, par. 6*

I am living very plainly in every aspect. I do not mean to be extravagant in anything. I should feel if I did, it was at the price of souls for whom Christ has died. I love souls; I will do anything to save souls, and my brethren must not oppress me, and make it impossible to have my means in my hands, for I will not submit to it. *7LtMs, Lt 100, 1892, par. 7*

Manuscripts

Ms 1, 1892

The Divine-Human Nature of Christ

NP

November 15, 1892

This manuscript is published in entirety in *6MR 334-343*. +^{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.

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. <He claimed the whole race under his control.>⁷*LtMs, Ms 1, 1892, par. 1*

The Son of God placed Himself in <the sinner's> stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundredfold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the Inspired Record and saying, "It is written."⁷*LtMs, Ms 1, 1892, par. 2*

Christ overcame the temptations of Satan as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interests with humanity by the

closest ties, and has given the positive assurance that we shall not be tempted above that we are able, for with the temptation He will make a way of escape.*7LtMs, Ms 1, 1892, par. 3*

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what had been wrought out by the world's Redeemer.*7LtMs, Ms 1, 1892, par. 4*

The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?*7LtMs, Ms 1, 1892, par. 5*

The promised Holy Spirit, that He would send after He ascended to His Father, is constantly at work to draw the attention to the great official sacrifice upon the cross of Calvary, and to unfold to the world the love of God to man, and to open to the convicted soul the precious things in the Scriptures, and to open to darkened minds the bright beams of the Sun of Righteousness, the truths that as gold make their hearts burn within them with the awakened intelligence of the truths of eternity.*7LtMs, Ms 1, 1892, par. 6*

Who but the Holy Spirit presents before the mind the moral standard of righteousness and convinces of sin, and produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires the exercise of faith in Him who alone can save from all sin. Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and imbues the soul

with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents that they may become members of the royal family, children of the heavenly King?⁷*LtMs, Ms 1, 1892, par. 7*

The question, “What difference does it make what day we keep for Sabbath?” is often asked. Just the same as it did with Adam, <it made every difference> whether he should obey God and not eat of the tree of knowledge, or whether he should yield to Satan’s specious reasoning and say, “What difference does it make whether I eat of the fruit of this forbidden tree or the rest of the trees in the garden?” Adam’s sin in doing the very things the Lord told him not to do <was his disobedience and transgression and> opened the floodgates of woe to our world.⁷*LtMs, Ms 1, 1892, par. 8*

The life of Christ is to be carefully meditated upon and to be constantly studied with a desire to understand the reason why He had to come at all. We can only form our conclusions by searching the Scriptures as Christ has enjoined upon us to do for says He, “they testify of me.” [*John 5:39.*] We may find, by searching <the Word,> the virtues of obedience in contrast with the sinfulness of disobedience. “As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” [*Romans 5:19.*]⁷*LtMs, Ms 1, 1892, par. 9*

The Garden of Eden, with its foul blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane where the world’s Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Listen to the prayer of the only begotten Son of God, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I wilt but as thou wilt.” [*Matthew 26:39.*] And the second time He prayed saying, “O my Father if this cup may not pass away from me, except I drink it, thy will be done.” [*Verse 42.*] And the third time He prayed saying the same words. It was here the mysterious cup trembled in the hands of the Son of God. Shall He wipe the bloody sweat from His agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world rolls up its horrible picture before Him. “And being in an agony he prayed the more earnestly; and his sweat was

as it were great drops of blood falling down to the ground.” “And there appeared an angel unto him from heaven, strengthening him.” [Luke 22:44, 43.] The conflict is ended, Jesus consents to honor His Father by doing His will and bearing His curse, the consequence of man’s transgression. He was obedient unto death, even the death of the cross. Here was what was involved in Adam’s disobedience and what the obedience of the Son of God means to us. Adam did not consider all the consequences resulting from his disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to His express command. And how many today are doing the very same thing, and their guilt is of much great magnitude because they have the example of Adam’s experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their built in denying and disobeying God’s authority. Adam did not stop to calculate the result of his disobedience. *7LtMs, Ms 1, 1892, par. 10*

We can stand down here, in 1892, and with the aftersight we are privileged to have, we can see what it means to disobey God’s commandments. Adam yielded to temptation, and as we had the matter of sin and its consequences laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God’s expressed will, which is a virtual denial of God, refusing the laws of His government. The happiness of man is in his obedience to the laws of God. In his obedience to God’s law he is surrounded as with a hedge and kept from the evil. No man can be happy and depart from God’s specified requirements, and set up a standard of his own which he decides he can safely follow. Then there would be a variety of standards to suit the different minds, and the government [would be] taken out of the Lord’s hands and <human beings> [would] grasp the reins of government. *7LtMs, Ms 1, 1892, par. 11*

The law of self is erected, the will of man is made supreme, and when the high and holy will of God is presented to be obeyed, respected, and honored, the human will wants its own way, and to choose how far it shall [go] to do its own promptings, and there is <controversy> between the human agent and the divine. *7LtMs, Ms*

1, 1892, par. 12

The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world were evil and that continually. The Lord Jesus declares, I have kept my Father's commandments. [*John 15:10.*] How? As a man. Lo, I come to do Thy will, O God. To the accusations of the Jews He stood forth in His pure, virtuous, holy character and challenged them, "Who of you, convinceth me of sin?" [*John 8:46.*]*7LtMs, Ms 1, 1892, par. 13*

The world's Redeemer came not only to be a sacrifice for sin, but to be an example to man in all things, <a holy human character.> He was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet He invites the confidence of all. "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.*]*7LtMs, Ms 1, 1892, par. 14*

The only begotten Son of the infinite God has, by His words, and His practical example, left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has showed us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God.*7LtMs, Ms 1, 1892, par. 15*

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the character of the Father to our world, and as we study the life, the words, and works of Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world.*7LtMs, Ms 1, 1892, par. 16*

Not only did Christ give explicit rules showing how we may become

obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight. *7LtMs, Ms 1, 1892, par. 17*

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives <chosen, representative> men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ. *7LtMs, Ms 1, 1892, par. 18*

We need not place the obedience of Christ by itself as something for which He was particularly adapted by His particular divine nature, for He stood before God as man's representative and tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and he could do this only in the way that He came—a man, tempted as a man, rendering the obedience of a man. *7LtMs, Ms 1, 1892, par. 19*

Jesus says, "Follow me," "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] Consider it not a hard duty. The commandments of God are His expressed character flowing out of a heart of love, of thoughtful plans that man may be preserved from every evil. They are not an arbitrary authority over man, but the Lord would have men as His obedient children and members of His own family. *7LtMs, Ms 1, 1892, par. 20*

Obedience is the outgrowth and fruit of oneness with Christ and the Father. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." *1 John*

5:2-4.7LtMs, Ms 1, 1892, par. 21

When we have unmistakably heard His voice and obey, every murmuring thought will be repressed; and we will obey, leaving all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them, in thus following Him there is love and power.*7LtMs, Ms 1, 1892, par. 22*

Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.*7LtMs, Ms 1, 1892, par. 23*

Man cannot overcome Satan's temptations without divine power to combine with His instrumentality. So with Jesus Christ, He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ serve Him in human nature which we now have.*7LtMs, Ms 1, 1892, par. 24*

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *2 Peter 1:3, 4.7LtMs, Ms 1, 1892, par. 25*

"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*. The glory he [Paul] mentioned is character, therefore by thinking and talking of Jesus we become charmed with His character, and by faith we become changed from character to character. “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” [*Ephesians 4:23, 24*.] “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*.] We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against himself. It was the Majesty of heaven who became a man—humbled Himself to our human nature. *7LtMs, Ms 1, 1892, par. 26*

We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus “was in all points tempted like as we are, yet without sin.” [*Hebrews 4:15*.] Jesus says, “Follow Me.” “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24*.] Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. “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*.] *7LtMs, Ms 1, 1892, par. 27*

The fourth commandment is given for us to observe. The third angel’s message comes to us in warnings, entreaties, and threatenings. “And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and

brimstone in the presence of the holy angels, and in the presence of the Lamb ... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”
[*Revelation 14:9, 10, 12.*]7LtMs, Ms 1, 1892, par. 28

John is shown that in these last days a remnant will be keeping the commandments of God. Where are they? In a description given of the workings of Satan it says, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [Revelation 12:17.] Who are the people here specified?7LtMs, Ms 1, 1892, par. 29

Manuscripts

Ms 1, 1892

The Divine-Human Nature of Christ

NP

November 15, 1892

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The law of self is erected, the will of man is made supreme, and when the high and holy will of God is presented to be obeyed, respected, and honored, the human will wants its own way, and to choose how far it shall [go] to do its own promptings, and there is <controversy> between the human agent and the divine. *7LtMs, Ms*

1, 1892, par. 12

The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world were evil and that continually. The Lord Jesus declares, I have kept my Father's commandments. [*John 15:10.*] How? As a man. Lo, I come to do Thy will, O God. To the accusations of the Jews He stood forth in His pure, virtuous, holy character and challenged them, "Who of you, convinceth me of sin?" [*John 8:46.*]*7LtMs, Ms 1, 1892, par. 13*

The world's Redeemer came not only to be a sacrifice for sin, but to be an example to man in all things, <a holy human character.> He was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet He invites the confidence of all. "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.*]*7LtMs, Ms 1, 1892, par. 14*

The only begotten Son of the infinite God has, by His words, and His practical example, left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has showed us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God.*7LtMs, Ms 1, 1892, par. 15*

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the character of the Father to our world, and as we study the life, the words, and works of Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world.*7LtMs, Ms 1, 1892, par. 16*

Not only did Christ give explicit rules showing how we may become

obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight. *7LtMs, Ms 1, 1892, par. 17*

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives <chosen, representative> men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ. *7LtMs, Ms 1, 1892, par. 18*

We need not place the obedience of Christ by itself as something for which He was particularly adapted by His particular divine nature, for He stood before God as man's representative and tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and he could do this only in the way that He came—a man, tempted as a man, rendering the obedience of a man. *7LtMs, Ms 1, 1892, par. 19*

Jesus says, "Follow me," "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] Consider it not a hard duty. The commandments of God are His expressed character flowing out of a heart of love, of thoughtful plans that man may be preserved from every evil. They are not an arbitrary authority over man, but the Lord would have men as His obedient children and members of His own family. *7LtMs, Ms 1, 1892, par. 20*

Obedience is the outgrowth and fruit of oneness with Christ and the Father. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." *1 John*

5:2-4.7LtMs, Ms 1, 1892, par. 21

When we have unmistakably heard His voice and obey, every murmuring thought will be repressed; and we will obey, leaving all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them, in thus following Him there is love and power.*7LtMs, Ms 1, 1892, par. 22*

Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.*7LtMs, Ms 1, 1892, par. 23*

Man cannot overcome Satan's temptations without divine power to combine with His instrumentality. So with Jesus Christ, He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ serve Him in human nature which we now have.*7LtMs, Ms 1, 1892, par. 24*

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *2 Peter 1:3, 4.7LtMs, Ms 1, 1892, par. 25*

"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*. The glory he [Paul] mentioned is character, therefore by thinking and talking of Jesus we become charmed with His character, and by faith we become changed from character to character. “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” [*Ephesians 4:23, 24*.] “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*.] We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against himself. It was the Majesty of heaven who became a man—humbled Himself to our human nature. *7LtMs, Ms 1, 1892, par. 26*

We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus “was in all points tempted like as we are, yet without sin.” [*Hebrews 4:15*.] Jesus says, “Follow Me.” “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24*.] Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. “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*.] *7LtMs, Ms 1, 1892, par. 27*

The fourth commandment is given for us to observe. The third angel’s message comes to us in warnings, entreaties, and threatenings. “And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and

brimstone in the presence of the holy angels, and in the presence of the Lamb ... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”
[*Revelation 14:9, 10, 12.*]7LtMs, Ms 1, 1892, par. 28

John is shown that in these last days a remnant will be keeping the commandments of God. Where are they? In a description given of the workings of Satan it says, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [Revelation 12:17.] Who are the people here specified?7LtMs, Ms 1, 1892, par. 29

Ms 2, 1892

Diary

George's Terrace, Australia

December 13, 1892

Portions of this manuscript are published in *TDG 346*.

We left Adelaide November 28th for Ballarat. We had a very pleasant journey. May and I had a sleeping compartment. Elder Daniells was in a second-class compartment. We arrived in Ballarat the next morning about six o'clock. Brother James was waiting for us with horse and phaeton, and we rode one mile out of town to his home. His house is surrounded with fruit trees and also a variety of beautiful flowers in the front garden. *7LtMs, Ms 2, 1892, par. 1*

We were made welcome. We had a comfortable home. We had been invited to this place several times, and they were very much disappointed when my illness came upon me and held me so long that I could not visit them. They were overjoyed that I was with them and to remain two weeks. Sister James and I drove out when the weather would permit; but we had several rainy days while there and such days I was obliged to remain inside. My rheumatic pains forewarn me of every cold change in the weather. *7LtMs, Ms 2, 1892, par. 2*

Wednesday I drove out to visit Bro. Innis, who was sick. Tuesday night he was attending a prayer meeting at the close of which he was asked to pray, and was immediately taken with bleeding at the lungs. He was taken home, and was lying in a very critical state; this was the third attack. The physician who attended him thought that he would get better, but it was a question of time. *7LtMs, Ms 2, 1892, par. 3*

I prayed with him, and it seemed to comfort him. His mother was deeply concerned for him, and this attack came so unexpectedly. He had recently returned from a visit to Melbourne, and had said that he wished to attend me in driving out and would take me wherever I desired to go. But here he lay, unable to speak a loud

word, weak and helpless.*7LtMs, Ms 2, 1892, par. 4*

I passed into the next room where his sister was in bed, and had been there for several months, an invalid. I visited and then prayed with her. This is indeed an afflicted family. The mother of the two invalids has her hands full, and she looks careworn. She needs our sympathies and our prayers. There is a large family of sister and nieces, and they are all keeping the Sabbath and are steadfast in the truth. They are the strength of the church. Of them it can be truly said, "Not slothful in business, fervent in spirit serving the Lord." [*Romans 12:11.*] The Misses Pearces, sisters of Mrs. Innis, have a millinery establishment, and are of good repute by believers and unbelievers.*7LtMs, Ms 2, 1892, par. 5*

I made one more visit and returned to my temporary home. I had writing pressing upon me, and I wrote rapidly.*7LtMs, Ms 2, 1892, par. 6*

Friday Elder Daniells and Willie came from Melbourne. I had not seen Willie for two and a half months. I was glad to meet him but he was not well. I was solicited to talk a short time to the neighbors, which I did, and I had much freedom and was blessed of the Lord. But when speaking even to the few, the value of the soul urges itself upon me so that I cannot but feel an intense interest as I think of the judgment. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works ... And whosoever was not found written in the book of life was cast into the lake of fire." [*Revelation 20:12, 15.*]*7LtMs, Ms 2, 1892, par. 7*

I opened the meeting with prayer, and at the request of brother James closed it with prayer. This was as great a tax upon me as standing before thousands. This meeting was followed by a social meeting and many excellent testimonies were borne. I was very weary and returned to my temporary home and was glad to rest but I did not rest well during the night. But I am not sorry that I spoke to the few for the Lord gave me tongue and utterance. It may be seed was sown which will spring up and bear fruit after a time. All

expressed themselves as being much pleased with the meeting. *7LtMs, Ms 2, 1892, par. 8*

Sabbath, December 3

Although I did not have good sleep during the night, my peace was like a river. The love of Jesus grows in my heart; I do love Him and my heart flows out in grateful thanksgiving. The preciousness of divine truth presents itself with such clearness and force to my mind that I long to express it to all that I can reach to comfort and encourage them with the consolation wherewith I myself also am comforted. *7LtMs, Ms 2, 1892, par. 9*

I feel not the slightest depression of spirits. Pleasant views and ideas present themselves to me like precious views of gold, and my heart is all aglow. I feel an ardor of soul that seems longing to express itself. In reading the Scriptures light seems to shine upon every letter. Sentences seem so fresh and new and important, and my heart is in complete harmony with the whole. I am thankful every moment, even when awake at night and unable to sleep. I know in my daily experience that the Holy Spirit is present as I read His Word, planting the truth in the heart, that it may be expressed in the life and character to others. The Spirit of God takes the truth from the sacred page where He Himself hath placed it and stamps it on the soul. What holy joy, what hope and consolation can be ours to impart to others. *7LtMs, Ms 2, 1892, par. 10*

I attended the afternoon meeting, and there were more people present to hear the Word than I expected. I spoke from *John 14:15-24*. The Lord gave me words to speak to the people, to present before them the precious assurances that Christ has given to all those who know and do His commandments. Jesus asks an evidence of their love for Him. "If ye love me, keep my commandments." [*Verse 15.*] If it was not possible for us to keep His commandments, why does He speak words to us of this kind? *7LtMs, Ms 2, 1892, par. 11*

Now the following verse opens to us a treasure of knowledge: "And I will pray the Father and (although I be absent from you) he will 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.” [Verses 16-18.] Is not this promise sure? *7LtMs, Ms 2, 1892, par. 12*

Can any words from the lips of God’s only begotten Son make it more decided and positive? How plainly is the matter expressed. He did come to the disciples after His humiliation and His death. “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:16-20.] *7LtMs, Ms 2, 1892, par. 13*

“Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also ... [Because] 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 14:19, 21.] Here is plainly stated, “he that hath my commandments,” that is, have had them presented before them in regard to the perpetuity of the law of God; [and] having the light [and] obeying his commandments, they evidence that they love Jesus. *7LtMs, Ms 2, 1892, par. 14*

Sunday afternoon (December 4) I addressed a large audience in a larger and more expensive hall than we held the Sabbath meeting in. The Lord gave me much of His Holy Spirit, and those not of our faith seemed to be fed with the pure provender. My text was *1 John 3*. Some not of our faith seemed so pleased that they responded heartily. I knew the Lord strengthened me to do my duty in the love and fear of God, and the congregation seemed to enjoy the meeting. *7LtMs, Ms 2, 1892, par. 15*

Monday, December 5, Sister James drove me to Brother Hoskins’s home to see his mother who [is] eighty-nine years of age. She is somewhat deaf but has her faculties quite well. They were pleased

to see us. The aged sister could scarcely believe that I came to see her. We had a praying season. As I took the elderly sister's hand she expressed herself greatly blessed, and the presence of Jesus seemed very near.*7LtMs, Ms 2, 1892, par. 16*

We rode to the botanical gardens, and I ventured to walk around a little more than usual and, as [a] result, became very weary and was glad to get seated in the carriage again to return home.*7LtMs, Ms 2, 1892, par. 17*

December 6th. I am thankful to the Lord for the good sleep of last night. Today Willie, May, and Emily visited the Star of the East mine and went down into the bowels of the earth. It is only about a half a mile from Brother James's house. Willie left us today to return to Melbourne.*7LtMs, Ms 2, 1892, par. 18*

Sister Parkensen visited me, and we conversed about two hours. She felt gratified to relate her experience in coming into the truth, which was very interesting, but I longed to get to my writing.*7LtMs, Ms 2, 1892, par. 19*

December 7

I did not rest well during the night; it is scarcely light, but I arise and will soon be able to write.*7LtMs, Ms 2, 1892, par. 20*

This morning I observed a clearly defined rainbow in the west, and at the breakfast table I remarked that we would have a storm. The storm came with thunder and lightening and smart showers of rain at intervals. I desired to ride out, but the changeful weather forbids me to venture out. At one time it looks fair and then we have a shower. We heard heavier thunder and saw sharper lightening than at any time since we have been in Australia. Thus it continued all day.*7LtMs, Ms 2, 1892, par. 21*

December 8

I arose before five o'clock and after a season of prayer begun my writing. I am again urged to go [to] the gardens, but as my visit there was very taxing, I decline to go. I can walk but little, and I am educating myself to walk so that I will not stumble nor fall.*7LtMs, Ms*

2, 1892, par. 22

December 10

I feel much exhausted and suffer much from rheumatism. We are having a very fine day, yet I am languid. I rode to the hall with Sister James. Elder Daniells came last night. We had another meeting last night, and the room was filled. I spoke with as much freedom and interest as if speaking before thousands. I spoke upon the necessity of obedience to all of God's commandments. All listened attentively, most of whom were unbelievers. May the Lord water the seed sown. Sabbath morning I was not as well as usual. I rode one mile to the hall and felt refreshed. There were a goodly number in the hall and I was not long there before I realized the foulness of the air and thought I was going to faint.*7LtMs, Ms 2, 1892, par. 23*

I called May, and she helped me into an adjoining room and there I wet my head and face freely and felt somewhat revived; but I kept close to the table as I was very weak.*7LtMs, Ms 2, 1892, par. 24*

The Lord gave me words for the people. I felt much freedom in speaking. Although I had better ventilation, I suffered with weakness of the heart. My heart was very tender as I saw in the congregation Brother Innis who had, about a week before, hemorrhage of the lungs. And although his face was white and colorless, it was a light and happy face, for he thoroughly enjoyed the meeting and was greatly comforted. My text was in *1 Peter 1*. His sister, who had been on a bed of affliction [for] seven months, was also present, and the aged aunt who is eighty-nine.*7LtMs, Ms 2, 1892, par. 25*

I was so glad of an opportunity to comfort these feeble ones and to feed them with rich morsels of food from the living Oracles of God. And they were greatly strengthened and blessed, although when the hymn was sung after the opening prayer, I could scarcely stand straight because of physical weakness, but I soon forgot myself and my infirmities in the intense interest I felt in feeding these poor hungry souls who seldom have any preaching.*7LtMs, Ms 2, 1892, par. 26*

Oh, how the love of God seemed to be bestowed in such large

measure to His chosen ones. How I longed to see some not of our faith, who were present and enjoying the meeting, walk in the light of truth which was shining upon their pathway. I made special remarks upon the *10th and 11th verses* showing the importance of the Old Testament Scriptures. The previous Sunday Dr. Porter asserted that the Old Testament Scriptures were done away with the law of God.*7LtMs, Ms 2, 1892, par. 27*

December 11

It stormed all night. It is very windy and cloudy and the rain pours down. I said at the breakfast table, I cannot see as it is safe for me to go out in this storm. The answer came quickly from Brother James, "Why you have an appointment and the hand-bills are scattered everywhere. We must wrap you up. I am sorry that we haven't an enclosed carriage, nevertheless you must go. We cannot think of such a thing as disappointing the people. I have no idea it will clear today. I think we are in for a week of such weather." Not a very flattering prospect for me, but the Lord favored us and at 9 a.m. the clouds had rolled away, and the rain ceased; and I was able at three o'clock, to ride to the meeting. I had the opportunity of speaking to a large company of the best people of Ballarat.*7LtMs, Ms 2, 1892, par. 28*

As I took my glasses from my pocket to put them on, one of the gold arms was broken. But although it was impossible to read without my glasses, I took my text from (*John 3:16*): "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." I had perfect freedom, and those not of our faith listened with intense interest. The Lord strengthened me with His Holy Spirit [so] that I could speak in clearness and power to the people. I praise His holy name. Many hearts were touched; tears were in the eyes of many.*7LtMs, Ms 2, 1892, par. 29*

As I ceased speaking, Brother Hoskins started the doxology, and the whole congregation arose and with clear voice sang the praise of God. O, how musical were these words! It was indeed the expression of the heart poured forth in thanksgiving to God. I never listened to words of song more fitted to the occasion and that came

forth from human lips with more earnestness and power. I know that many saw the light of truth as they had never seen it before.*7LtMs, Ms 2, 1892, par. 30*

An aged Christian grasped my hand and he said, "I thank you for speaking the words you have today. The beauty and value was in its simplicity. Why, we could understand every word. The Lord has spoken to His people today; the crib was put low so the sheep of the Lord's pasture could feed and be strengthened and blessed, and the words you have spoken have softened my heart and the love of God burns in my soul. O, I shall never, never forget this feast to my soul. Why a child could understand every word. I never expected to have such a privilege." I was very weary, but I returned to my home at brother James' with my heart filled with gratitude that I had the privilege to present the truth in clear lines, and the sheep and lambs were fed.*7LtMs, Ms 2, 1892, par. 31*

And now the packing up must be done, for we arise at four o'clock in the morning to get our breakfast and to get to the depot.*7LtMs, Ms 2, 1892, par. 32*

I did not sleep after a quarter before three o'clock, and did not dare to sleep then, knowing that not one in the house could be trusted to get up in time but me. It is very cloudy and windy and threatens to rain. The packing is completed. We have taken an early breakfast, and the teams are ready to start for the depot. The weather is very cold.*7LtMs, Ms 2, 1892, par. 33*

We got off all right and to the depot in season; and on the cars we were well situated, May and I in first class, Elder Daniells and Emily in second class, about as good as the first.*7LtMs, Ms 2, 1892, par. 34*

At half-past eight a.m. we are at Melbourne. Bro. Wilson is ready with his horse and my phaeton at the depot, and we ride four miles and a half to St. Kilda, George's Terrace, and are welcomed heartily.*7LtMs, Ms 2, 1892, par. 35*

We were pleased to see our friends again in the school building which is to be our home for six weeks. After the conference we leave for New Zealand. We were rejoiced to learn that everything in

regard to the school had moved off pleasantly, and the school was a success.⁷*LtMs, Ms 2, 1892, par. 36*

Ms 3, 1892

“A spirit of independence has been...”

Refiled as *Ms 8c, 1891*.

Ms 4, 1892

Biographical

Refiled as *Lt 92, 1892*.

Ms 5, 1892

Haskell, S.N.

Refiled as *Lt 6, 1892*.

Ms 6, 1892

Work in Christ's Lines

North Fitzroy, Melbourne, Australia

January 5, 1892

Portions of this manuscript are published in *AH 459-461; TDG 13; OHC 99; 3MR 380; PC 141-143; CTr 123, 370*. ^{+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.

In the starting of the work in this country, there has been a combination of circumstances that has produced results unfavorable to the prosperity of the cause. The brethren who came here from America were not all prepared to enter upon the work with the missionary spirit. They lacked that preparation of heart and that wisdom which would place the correct mold upon the work from the beginning. They were ignorant of their own hearts, and of the qualifications necessary in the line of work they entered upon. *7LtMs, Ms 6, 1892, par. 1*

From the very first introduction of the work in this country, as in every new field, there should have been perfect unity and harmony among the laborers. Through the lack of this harmony, mistakes were made in the work. In the moves made, there was not that wisdom which cometh from above. The workers too often followed human ideas and plans without looking to God to plan with them. Some entered into a confederacy to carry out certain things according to their own judgment without regard for harmony with their fellow workers. O, how much these men needed the renewing power of the Holy Spirit upon their hearts. Then the work would have been carried forward harmoniously. *7LtMs, Ms 6, 1892, par. 2*

Under the direction of the great Master builder, the whole building "fitly framed together would grow into a holy temple in the Lord." [*Ephesians 2:21*.] The precepts and example given the church would have been pure, sound, and healthy. *7LtMs, Ms 6, 1892, par.*

But instead of this, the human was woven into the arrangements. A most unhappy state of things was created. Feelings were cherished which could not possibly lead to peace and unity and love for one another. The heart was not guarded with all diligence because that out of it are the issues of life. There was envy, and strife for supremacy, instead of that oneness which Christ prayed might exist between His disciples as between the Father and the Son. There was not a disposition to heed the words of Christ, "Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven." [*Matthew 18:3.*]7LtMs, Ms 6, 1892, par. 4

All heaven was waiting for the workers to consecrate themselves, soul, body, and spirit, to God, that the heavenly agencies might cooperate with the human agents in advancing the work in these mission fields before the satanic agencies should build up barriers against the truth. Infidels are at work to devise means of spreading their poison; the papists are plotting daily the suppression of the Word of God—the best means of enslaving the souls of men and deepening the darkness that already exists. At such a time above all others, God's servants should present a decided front to the enemies of truth.7LtMs, Ms 6, 1892, par. 5

"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 ye have bitter envying and strife in your hearts, glory not, and lie not against the truth," that is, do not misrepresent the precious 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, 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.*]7LtMs, Ms 6, 1892, par. 6

Here is a lesson for all who profess to be followers of Christ. And how much more important that those who are sent as missionaries into a new field, a world by itself as it were, should give heed to the

teaching of this scripture. The wisdom of heaven would lead them to garrison the soul against the first intimation of differences, and not be placed to the first vestige of strife or harshness. The truth, in its sanctifying power, brought into the soul temple, would expel everything that could lead to strife, for this is a grievous sin in the sight of God. Bible teachers must themselves practice the principles of the Bible, for they are to be representatives of the power of the truth. *7LtMs, Ms 6, 1892, par. 7*

The triumph of the truth is possible only when the workers carry with them an abiding consciousness of the presence of God. They should ever realize that there is a faithful witness to every word, every transaction, in the home life or among the people. In every plan devised, in every effort made, Christ is to direct. In every council, the members should speak and act as if the curtain were withdrawn, and they saw themselves transacting business in the presence of the heavenly universe. For this is the fact in the case; all heaven is looking upon the workers. In planning for aggressive warfare, let not self be made prominent; it must be hidden, wholly hidden, in Christ. "I sanctify myself," said Jesus, "that they also might be sanctified through the truth." [*John 17:19.*] *7LtMs, Ms 6, 1892, par. 8*

Men, with their defective characters, need to walk humbly with God, ever esteeming others better than themselves. As Christ the Pattern is constantly kept before the mind's eye, new habits will be formed, powerful hereditary and cultivated tendencies will be subdued and overcome, self-esteem will be laid in the dust, old habits of thought will be constantly resisted, love for the supremacy will be seen in its real, despicable character and will be overcome. *7LtMs, Ms 6, 1892, par. 9*

But such has not been the experience of the workers, for they have not been steadfastly looking unto Jesus. When they yielded to the influences of the Spirit of God, Satan was vanquished for the time being, but the heart was not sanctified; and as difficulties would arise, and questions that must be settled would spring up, self would begin to wrestle to be first, and each would seek to carry things according to his own ideas. And the Lord and heaven were left out of the question. Yet the workers did not know that this was

their spiritual condition.*7LtMs, Ms 6, 1892, par. 10*

O, had these workers permitted the lessons of Christ to have due weight upon their souls, had they pressed close together in love and confidence, resolutely putting down everything that would place them in pleasant relations to one another, as it was their duty to do, how precious would have been their association together. The Lord would have worked with them, and by them and through them. If they had daily learned in the school of Christ His meekness and lowliness of heart, what a power would have attended their efforts to present the truth! What great good might have been accomplished! Christ would have been their wisdom, their sanctification, and their righteousness; and through their labors many would have been led to see the excellence of truth.*7LtMs, Ms 6, 1892, par. 11*

Whatever our peculiarities of character, our duty is plainly set forth in the Word of God: we are to be one, as Christ is one with the Father. We shall find no safety, no relief, in criticizing one another, for this is the work of Satan; he is the accuser of the brethren. When one places himself as judge of another, accusing and condemning him, the result is strife and alienation. This spirit is alive today. The Lord bids you to "examine yourselves," not your brother, "whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be reprobates?" [2 *Corinthians 13:5.*]*7LtMs, Ms 6, 1892, par. 12*

Many refuse to be illuminated by the light which irradiates others; they grovel in the darkness, criticizing everything, and working themselves up into a state of great excitement; they excuse themselves because, as they think, they have a just cause for their complaints. But if mistakes have been made, as we know they have, we are not to talk of them and bemoan them, and by beholding them become changed into the same image, and live ever under the shadow.*7LtMs, Ms 6, 1892, par. 13*

We must now unite and, with all the power and influence that we possess, seek to put away error and press to the light. With united energy we must correct the evils, and not make matters worse. We see that whosoever shall undertake to stand in defense of

righteousness and judgment will make himself a prey; suspicion and distrust have had something to feed upon, and now everything that shall be done will excite suspicion and criticism. But now in harmony with truth and righteousness we must unite, heart with heart, and talk faith. Leave the gloomy picture, and [do] not always stand looking at it. We must turn our faces toward the possibilities that are before a people who have the most sacred treasures of truth. *7LtMs, Ms 6, 1892, par. 14*

God has made us the depositaries of His truth, that we may teach others also. Truth will triumph. The end is near. The heralds of the cross, whose duty it is to warn men to flee from the wrath to come, have solemn, difficult work to do; and this earnest work must be done. They cannot afford to stand questioning and criticizing others. They must go to work with soul and strength and might, and push on the cause of reform. When the standard-bearers fall, who will fight? When the cross is torn down by Satan, then the loyal and true who stand under the bloodstained banner of Prince Immanuel, are to put on the whole armor and fight for it, until they shall lift it up. *7LtMs, Ms 6, 1892, par. 15*

The Lord Jesus Christ is the Captain of our salvation, and we are to obey His orders. Candor, confidence, and the spirit of love and co-operation should characterize all who act a part in the work of God. The enemy of all righteousness will work with surprising power through an accusing spirit to sow the seeds of discord and variance. If the workers are a unit, they will have to die to self, and hide in Jesus. Then they will not in the slightest degree disparage the work of one another, even though, to their view, some things appear objectionable. They will remember that they are not perfect themselves. Not one is authorized to work upon his own independent judgment. All should stand shoulder to shoulder in the fierce conflict that is to be waged against the determined foe who is working with persevering activity, that souls may not be taken from his ranks and placed in the army of Jesus Christ. *7LtMs, Ms 6, 1892, par. 16*

Christ is our invisible leader. He presents before His soldiers the plan of the battle. In the Word of God He points out the imminent peril and conflict, and enjoins upon every one to count the cost.

“Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not unto men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord. ... Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” [*Ephesians 6:6-8, 10, 11.*] As He shows us the preparation which we must have for the battle, He assures us that we shall have supernatural assistance. In our human weakness we shall be enabled to do the deeds of Omnipotence in withstanding the power of the evil one. *7LtMs, Ms 6, 1892, par. 17*

Christ takes His subjects to an eminence, and shows them the vast confederacy of evil arrayed against them, and He reminds them that they are not warring against flesh and blood, but “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit.” [*Verses 12-18.*] *7LtMs, Ms 6, 1892, par. 18*

Have you obeyed the orders of the Captain of the Lord’s host? Have you equipped yourself with heaven’s armor to enter into the active conflict? Christ reminds us that we are fighting for an eternal invisible world. The whole universe of God is marshalled for the conflict, with Christ, the Commander of the armies of heaven, at the head. Infirmities compass humanity, but with the preparations Christ has specified, we are safe in faithfully obeying His orders. In the very heat of the conflict our Captain exclaims, “Be of good cheer: I have overcome the world.” [*John 16:33.*] *7LtMs, Ms 6, 1892, par. 19*

The world is not to be our criterion. We are not to associate with the

ungodly and partake of their spirit, for they will lead the heart away from God to the worship of false gods. The steadfast soul, firm in the faith, can do much good; he can impart blessings of the highest order to those with whom he associates, for the law of the Lord is in his heart. But we cannot willingly associate with those who are trampling upon the law of God and preserve our faith pure and untarnished. We shall catch the spirit, and unless we separate from them, we shall be bound up with them at last, to share their doom. *7LtMs, Ms 6, 1892, par. 20*

Spiritual things are spiritually discerned. Men whose names were on the church books have put out their spiritual eyesight by associating with the ungodly; as the result, they have departed from the faith, giving heed to seducing spirits. Worldly associations attract and dazzle the senses, so that piety, the fear of God, faithfulness, and loyalty have not power to keep men steadfast. The humble, unassuming life of Christ seems altogether unattractive. To many who claim to be sons and daughters of God, Jesus, the Majesty of heaven, is “as a root out of a dry ground; he hath no form nor comeliness.” [*Isaiah 53:2.*]*7LtMs, Ms 6, 1892, par. 21*

And thus the followers of Jesus appear to the eyes of those who have not received the heavenly anointing. The work of those who love God and love one another as God desires them to do, is not to buy and sell and get gain; it is to prove before the world their loyalty to God by doing His will. But terrible deceptions and delusions are captivating the minds of men. The tinsel and glamour of the world is bewitching the senses, even of those who profess to believe the truth. But it will be found that men cannot trample on the wisdom of God, to walk in the sparks of their own kindling, and prosper. Brethren, you cannot extinguish the light, and yet walk in its rays. *7LtMs, Ms 6, 1892, par. 22*

Satan puts darkness for light. He frames things to suit his own purposes, and those who yield to the influences that he throws about them are encouraging doubt and skepticism; they create this atmosphere about their souls; they talk doubt, and as they talk thus, they educate the mind in doubt and unbelief, they come, through the subtlety of Satan, to regard truth as error, and error as truth. Thus the truth in Christ Jesus becomes a rock of offence over which

they stumble. *7LtMs, Ms 6, 1892, par. 23*

“If so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.” [1 *Peter 2:3, 4.*] Thus we see that when men, in their worldly wisdom pronounce judgment as to the value of men, they disallow and discredit the very ones whom God has sent to do His work in meekness of wisdom—men who are “chosen of God, and precious.” *7LtMs, Ms 6, 1892, par. 24*

To the worldly-wise, those who love and obey God may seem humble and common place. They are constantly tested and proved. Trials and disappointments and infirmities encompass them. But the Lord God of Israel, who looks to the heart, and reads what is therein, inquires, “What is the chaff to the wheat?” [*Jeremiah 23:28.*] “It doth not yet appear what we shall be, but when he shall appear we shall be like him; for we shall see him as he is.” [1 *John 3:2.*] *7LtMs, Ms 6, 1892, par. 25*

“Unto you therefore that believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word, being disobedient; whereunto also they were appointed.” [1 *Peter 2:7, 8.*] *7LtMs, Ms 6, 1892, par. 26*

God has a work for each man to perform according to his ability. He may, under temptation, pervert the talent given him for the advancement of the Redeemer’s kingdom. He may divert time and intellect and money and strength in the enemy’s forces, while he thinks it a virtue to represent the advocates of truth as in many respects inferior to those who are advancing error. This [is] because he lacks spiritual eye-sight; he needs the heavenly anointing. The grace of God in the heart will change his estimate of everything relating to the cause of God. *7LtMs, Ms 6, 1892, par. 27*

“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.*] There is a restlessness, a sense of want, with those who do not come, as Christ has bidden them, to drink of the waters of life. “It is written, I will destroy the wisdom of the wise, and will bring to

nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world. For after that in the wisdom of God the world by [their] wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed. For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." [Verses 19-23.] See *1 Corinthians 1:24-31*. See *1 Corinthians 1:1, 2.7LtMs, Ms 6, 1892, par. 28*

Brethren, you are called to consecrate yourselves to God, to advance His work. The Lord is testing you as His own hired servants. Do you realize your true position, that Christ has paid the price of His own blood, His humiliation, His self-denial and sacrifice, to secure your willing service? Do you, my brethren, realize your personal responsibility in regard to the sacred trust committed to you, whatever that trust may be? You are not to draw comparisons between the methods employed by worldly wise men and the humble working out of God's plans for the saving of souls. We see by the Scriptures that the worldly who suppose themselves wise, are cheating their own souls of an imperishable crown and an immortal inheritance. You are to study the example of Christ in laying the foundation of His church.*7LtMs, Ms 6, 1892, par. 29*

Do you feel that all you possess is a loan from God, that He has bestowed upon you unspeakable honor in accepting you as laborers together with Him? He has made you the object of His tenderest solicitude, He has presented before you the riches of His grace. He for your sakes became poor, that through His poverty you might obtain eternal riches.*7LtMs, Ms 6, 1892, par. 30*

He has favored some of you with grand opportunities of receiving the wisdom which He alone can impart. You can make these opportunities and privileges appear as worthless if you choose; you can bind yourselves up with worldly associations, and magnify the advantage they offer. But when the cross is ignored and made of none effect by the course of those who should rally around it, who will they draw men unto the cross? "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*.] Some of you

are in the valley of decision. It is for you to choose whether you will bind yourselves up in worldly associations and accept worldly inducement as your future portion or continue with a people who are working under a pressure of poverty to advance the work of God among men.*7LtMs, Ms 6, 1892, par. 31*

The stewards of God have not done their duty. If they had, the work in this country would be far in advance of what it is today. But we labor under far less difficulty than the world's Redeemer had to encounter. We should feel that we are stewards of His grace, trusted with our Master's goods. If we do our best, exercise our trusted capabilities with the sole purpose of doing our Master's work and promoting His glory, the smallest talent, the humblest service, may become a consecrated gift, made acceptable by the fragrance of His own merit.*7LtMs, Ms 6, 1892, par. 32*

We have grand and mighty truths, and in presenting these truths to the world there is a field for the exercise of the highest capabilities. But the Lord will scorn your unwilling service. The truth is grand, eternal, because it proceeds from Him who is truth and righteousness. And He will not accept the reluctant, half-hearted service of any one of you. Unless you have a love for Jesus, unless you receive in your heart the Bible truth, and Christ is your personal Saviour, He will not accept your worthless sacrifices of your service.*7LtMs, Ms 6, 1892, par. 33*

When it is evident that those who are engaged in the Lord's work have made mistakes in some things, Satan is jubilant; he taunts Jesus and the angels of God with the sin he tempts men to commit. He presents these mistakes in all their discouraging features, clothing the erring ones with filthy garments. As the accuser of the brethren he presents these errors and wrongdoings in the worst light possible, and parades them before those who will help in his work. Then the murmurers and those who are far from God think they have an excuse to be stubborn and sullen. They do not see that hell is triumphing, and that if they had a sense of their responsibility they would like faithful soldiers seek to retrieve the disgrace of defeat, not by leaving the ranks, but by closing up the ranks and pressing to the charge against the enemy, that God might not be dishonored and His cause languish.*7LtMs, Ms 6,*

1892, par. 34

The time when the work goes hardest is the very time to test the spiritual strength and the wisdom of every worker. Are they true to principle or will they prove themselves traitors? When difficulties arise in any branch of the cause—as they surely will, for the church militant is not the church triumphant—all heaven is watching to see what will be the course of those who are entrusted with sacred responsibilities. Some will stumble; some will give heed to seducing spirits; some will choose darkness rather than light because they are not true to God. Like their Master, those who are abiding in Christ will not fall nor be discouraged. See *Isaiah 42:4-6*. God knows all who are true and faithful. Everything that can be shaken will be shaken, and those things that cannot be shaken will remain. *7LtMs, Ms 6, 1892, par. 35*

The Lord requires our undivided affections. If men are not wholehearted, they will fail in the day of test and proving and trial. When the enemy shall put his forces in array against them, and the battle seems to go hard, at the very time when all the strength of intellect and capability, all the tact of wise generalship, is needed to repulse the enemy, those who are half-hearted will turn their weapons against their own soldiers; they weaken the hands that should be strong for warfare. *7LtMs, Ms 6, 1892, par. 36*

God is testing all who have a knowledge of the truth to see if they can be depended on to fight the battles of the Lord when hard pressed by principalities and powers and the rulers of the darkness of this world and wicked spirits in high places. Perilous times are before us, and our only safety is in having the converting power of God every day, yielding ourselves fully to Him to do His will, and walk in the light of His countenance. See *1 Peter 2:9*. *7LtMs, Ms 6, 1892, par. 37*

Now when we are just on the borders of the promised land, let none repeat the sin of the unfaithful spies. They acknowledged that the land they went up to see was a good land, but they declared that the inhabitants were strong, the giants were there, and that they themselves were in comparison as grasshoppers in the sight of the people and in their own sight. All the difficulties were magnified into

insurmountable obstacles. They made it appear as folly and presumption to think of going up to possess the land. Thus they leavened the whole congregation with their unbelief. The people broke forth into lamentations and loud outcries. But Caleb stilled them before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." [*Numbers 13:30.*]7LtMs, Ms 6, 1892, par. 38

This was the language of faith; but the men who had spoken discouragingly were not to be baffled in their attempts to prevent the people from going forward in doing the word of the Lord. They tried to cry down the voice of Caleb, saying, "We be not able to go up against the people; for they are stronger than we." [*Verse 31.*] And they exaggerated the difficulties until all the congregation were crazed with discouragement and fear. The people wept all night, and murmured against the very men in whom they should have had confidence. Then in their exasperation they cast reflections upon God, wishing that they had died in Egypt or in the wilderness; they planned rebellion, proposing to thrust aside their God-appointed leaders. "Let us make a captain," they said, "and let us return into Egypt." [*Numbers 14:4.*]7LtMs, Ms 6, 1892, par. 39

What sorrow can be brought upon the ones whose hearts are in the work by those who are unconsecrated, stubborn, and rebellious. Amid all the lamentations and bitterness of feeling, Caleb and Joshua spoke to the congregation, "The land which we passed through to search it is an exceeding good land." See *Numbers 14:8-10*. But the people wished to believe the worst, and while the ringing voice of Caleb was heard above the tumult, they stood with stones in their hands to batter down the men who bore the right testimony. Then "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." See *Numbers 14:11, 12.*7LtMs, Ms 6, 1892, par. 40

While the people were cherishing doubts, and believing the unfaithful spies, the golden opportunity for Israel passed by. The inhabitants of the land were aroused to make a determined resistance, and the work which the Lord had prepared to do for them to manifest His greatness and His favor to His people, could not be done because of their wicked unbelief and rebellion.7LtMs,

Ms 6, 1892, par. 41

Shall it be then in these last days, just before we enter into the heavenly Canaan, [that] God's people shall indulge the spirit that was revealed by ancient Israel? Men full of doubts and criticisms and complaints can sow seeds of unbelief and distrust that will yield an abundant harvest. The history of Israel was written for our admonition, upon whom the ends of the world are come. See *Hebrews 3:7-14; 4:1, 2.7LtMs, Ms 6, 1892, par. 42*

Our only safety is in a diligent searching of the Scriptures. If we waste our precious opportunities to become familiar with the Word of God, we are losers in every respect. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." [2 *Timothy 3:16, 17.*]7LtMs, Ms 6, 1892, par. 43

Revealed truth can either reclaim man from sin or keep him steadfast in the path to glory. The Word of God is the only steadfast thing our world knows. It is the solid Rock. I am authorized and commissioned to say to everyone, whatever his calling or the character of his work. Make sure that the truth is planted in the heart by the power of the Spirit of God. Without this the human mind will sink into specious reasoning that leads into infidelity. Every seed of doubt will produce a harvest. Let nothing that savors of doubt be once named among us. Let our speech be always with grace, seasoned with salt. Let nothing that is offensive or distrustful or unholy proceed from our lips. Our only hope is in feeding on Christ, that living bread which came down from heaven.7LtMs, Ms 6, 1892, par. 44

I know there is positive danger that some souls will take positions represented as drawing back. The Lord Jesus is moving onward, and He says, "Follow me." The Lord would have His faithful sentinels awake to duty. Let not one flatter himself that he has talent too valuable to be employed in the service of God, and give these talents to the services of the enemy. If you turn not these entrusted talents to advantage for Him who has bestowed them, what can you answer to God in that day when all will know why they

are not saved?⁷*LtMs, Ms 6, 1892, par. 45*

You may flatter yourselves that you have many generous, noble attributes, and are disposed to do kind things; but do you obey the commandments of God—every one of them? None are qualified for the work of God but those who have a constant sense of their own weakness and ignorance, so that they feel the need of being constant learners in the school of Christ. The Saviour says, “Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” [*Matthew 11:29.*]⁷*LtMs, Ms 6, 1892, par. 46*

There must be no envies, no jealousies, nor evil surmisings, no evil speaking against the brethren among those who are engaged in the Lord’s work. Let every one seek earnestly to have a clear perception of truth, and of his personal responsibility to labor for the salvation of his own soul, and the souls of those who are perishing out of Christ. Learn this lesson thoroughly, “Without me ye can do nothing.” [*John 15:5.*] Ever consider that you are only the instruments in the hands of God. The good you may do is the result of divine power combined with human effort.⁷*LtMs, Ms 6, 1892, par. 47*

“Neither is he that planted anything, neither he that watereth; but God that giveth the increase.” [*1 Corinthians 3:7.*] Here is plainly represented the comparative value of the two agencies, the human and the divine. The Lord Jesus understands this matter fully, that man cannot accomplish any good thing without God. But God has honored human agencies by taking them into partnership with His divine power. “We are laborers together with God.” [*Verse 9.*] Here is an association that is pure, elevating, ennobling. God has made His church the depositaries of sacred trusts; His people are the channels through which spiritual life flows to the world.⁷*LtMs, Ms 6, 1892, par. 48*

But if men to whom God has entrusted talents of intellect refuse to use these gifts to the glory of God, after test and trial He leaves them to their own imaginings, and will take men who do not appear to be so richly endowed, who have not large self-confidence, and He will make the weak strong, because they trust in God to do those things for them which they cannot do for themselves. God will

accept the wholehearted service and will Himself make up the deficiencies. Every faithful steward will feel that heart and soul and time and ability are lent treasures, to be returned with usury. *7LtMs, Ms 6, 1892, par. 49*

All your affections, all your powers, belong undividedly and eternally to Christ Jesus. Will you consider what you are doing for Christ? Have you engaged in faithful service for Him who has called you? *7LtMs, Ms 6, 1892, par. 50*

The cause of God might have been years in advance of what it is now. There is a work to be accomplished in our churches. Heaven is waiting the consecration of the human agent to co-operate with the divine. God is waiting and longing to bestow His gifts upon men. He requires those who believe the truth to work with unselfish interest, with painstaking effort, with persevering energy. Not one must draw back, not one must fail nor be discouraged. *7LtMs, Ms 6, 1892, par. 51*

The inquiry should be, What am I doing with my Lord's entrusted talents? The day of reckoning is soon to come. The account has passed, and is passing, into eternity—the record of talents wisely improved, of talents misused and abused. God will deal personally with each individual. The Master, who bestowed His goods, will scrutinize every talent returned. Who is appreciating the solemn moments of this life that are deciding our destiny for the future? God grant to awaken the human agent from his death-like slumber before it shall be forever too late and the cry shall come from his horror-stricken soul, "The harvest is passed, the summer is ended, and we are not saved." *Jeremiah 8:20. 7LtMs, Ms 6, 1892, par. 52*

Ms 7, 1892

The Work of the Church

Hanover Road, Victoria Park, Adelaide, S. Australia

October 11, 1892

Previously unpublished.

I am now in Adelaide. In many respects it resembles Copenhagen, but on a much smaller and less elaborate scale. *7LtMs, Ms 7, 1892, par. 1*

We have a little cottage of six rooms all furnished, the weekly rent of which is one pound five shillings sterling. The church have kindly hired us a horse and phaeton, for which they pay a pound str. a week. We feed the horse and, as Elder Daniells is with us, he cares for him. Nearly every day I ride. We have been having considerable rain and clouds and cool weather. The inhabitants say it is generally very hot here at this season. *7LtMs, Ms 7, 1892, par. 2*

I am glad to report to you that I am recovering my health. I am not able to kneel or to use my limbs to ascend steps or stair. I can manage with help to climb two or three steps that are not too high; but I cannot do more than this now. I have been here two weeks today and have been strengthened by the Lord to speak to this people five times: have spoken Sabbath and Sunday forenoons. Last Sunday I spoke twice. In the morning I spoke to a good congregation and at five o'clock to our own people on missionary labor. The Lord gave me His precious blessing. *7LtMs, Ms 7, 1892, par. 3*

Last Sabbath after the forenoon meeting we had a thunderstorm and lightning which continued all night. A very mild thunder storm is considered as terrific and powerful, while we from America would think no more of it than the low rumbling of the trains. *7LtMs, Ms 7, 1892, par. 4*

We've had storms and clouds most of the time since we've been here, and we long for sunshine. The residents say that at this

season of the year it is generally quite hot and the grass begins to look gray. Now every thing is in its glory. As we ride to and from the city, a distance of about two miles, the air is perfumed with orange blossoms. Wherever we go are the pleasant parks, roomy and abundant. There is much pains taken to cultivate flowers. I have never seen a city, in any country, that is laid out and planned for pleasantness and health as Adelaide.*7LtMs, Ms 7, 1892, par. 5*

But my great burden is how are these people in North Adelaide, in East Adelaide, and the different suburbs, to be reached with the truth? The church membership is about one hundred and fifty which is more than one half of what the membership is in Melbourne. But where are the workers? There is no minister abiding here.*7LtMs, Ms 7, 1892, par. 6*

Elder Curtis used to live here and preach to the people, but he was not a shepherd of the flock. He would tell the poor sheep he would rather be horsewhipped than to visit. He neglected personal labor, therefore pastoral work has not been done in the church itself or in its borders. But when the shepherd leaves the sheep, the chief Shepherd takes the charge of them. The deacons and elders of the church have acted <in some things> wisely and worked <sometimes> judiciously to keep the church in order; and we find them in a much better condition that we supposed. We are happily disappointed.*7LtMs, Ms 7, 1892, par. 7*

But when I look over the years that have passed and consider what might have been done if the man who was entrusted with the position of a shepherd to the flock had been a faithful steward of God, watching for souls as one that must give an account, what a work might have been done in this new field! If the preacher had done the work as a pastor, I believe there would now be a large number rejoicing in the truth.*7LtMs, Ms 7, 1892, par. 8*

I am pained to the heart when I see those who claim to be Christians carry so little burden for souls. Oh, what can I say to those who are so idle, careless, and indifferent in regard to the work for the Master. Jesus has bought us with His own blood. Whatever may be our ability or calling, God has committed to us our individual responsibilities, and to every man He has given his work. This work

cannot be transferred to another. Individual effort is to be exercised to seek and to save the lost. As he is God's workman, he is required to become more and more efficient by practice, and better qualified to work the works of God, and educated and trained in the science of spiritual husbandry. "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*7LtMs, Ms 7, 1892, par. 9*

There should be wise workmen in every church. Workmen who seek God as to the best methods of saving the tempted, the tried, the erring, so as to lose not one. It is verily a plan of Satan for our churches to be so inefficient and helpless, depending upon the minister to do the work which they should do, and which they must do if they ever receive the words from the lips of Christ, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things: enter thou into the joy of thy Lord." [*Matthew 25:21.*]*7LtMs, Ms 7, 1892, par. 10*

If men, who are appointed to do some work for the Master for which they are not fully qualified, place themselves under the great Teacher and learn of Him to work as He worked; and place themselves in connection with the Source of all power, and light, and strength, should they remain in ignorance? Should they remain dwarfs in religious growth? Why should they not grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, growing up to the full stature of men and women in Christ Jesus? Our churches must have greater efficiency.*7LtMs, Ms 7, 1892, par. 11*

Every believer should realize that he has pledged himself to be wholly the Lord's servant, to do His will. He is not his own, his time is not his own, his strength and his talents are not his own; but he is bought with a price, and is required to seek most earnestly to know the will of God concerning his duty in all things. Such a one will soon learn the advantages of entire surrender to God, and of working on Christian principles, having an eye single to the glory of God. If he goes weighted with the Spirit of the message of truth, he will feel weak in himself; but as he walks by faith, he experiences the grace of God which is sufficient for every trial, under every circumstance.*7LtMs, Ms 7, 1892, par. 12*

As a co-worker with Jesus Christ, he is fully entitled to the cheering

assurance that the Holy Spirit is his great Helper, in short does the work while he is but the instrument in His hands. If he feels his powerlessness, that is as it should be; but when he looks and trusts in Jesus, he knows that God is Omnipotence. At every post of duty he must be girded with a power which he does not possess. Help, divine help has been provided and pledged by God to him. The greatest, the most deadly struggles, the sorest trials and besetments, constitute the very emergencies when he may take hold by living faith upon the strength of the Mighty One and like Jacob say, "I will not let thee go except thou bless me." [*Genesis 32:26.*] *7LtMs, Ms 7, 1892, par. 13*

The workers—God's husbandry—when pressed sore by the enemy will feel their need and will look to the Author and Finisher of their faith and obtain from God wisdom and power and grace that they may fill their positions of trust. "Ye are laborers together with God." [*1 Corinthians 3:9.*] In this work there will be new and living experiences. The soul in its helplessness will be driven by the great necessity to cast all its care and burden upon Jesus Christ. *7LtMs, Ms 7, 1892, par. 14*

Why, the worker can do nothing without Jesus. I am not speaking of ministers only, but of every living soul who has given himself to God as His servant. Indolence cannot once be tolerated by God who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *7LtMs, Ms 7, 1892, par. 15*

Ms 8, 1892

Christ Our Sufficiency

Adelaide, Australia

November 25, 1892

Formerly Undated Ms 14. Portions of this manuscript are published in *UL 343*; *HP 73*; *7BC 914*; *ChL 66-67*; *2MR 24*; *9MR 164*.

The intercession of Christ is as a golden chain fastened to the throne of God. He has turned the merit of His sacrifice into prayer. Jesus prays, and by prayer succeeds. If He would have the heathen for His inheritance, He is directed to ask to that effect. *7LtMs, Ms 8, 1892, par. 1*

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” [*Isaiah 62:1-3.*] *7LtMs, Ms 8, 1892, par. 2*

The Lord Jesus prays for triumph, and He summons His church to join Him: “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence. And give him no rest, till he established, and till he make Jerusalem a praise in the earth.” [*Verses 6, 7.*] *7LtMs, Ms 8, 1892, par. 3*

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.” [*Verses 10-12.*] *7LtMs, Ms 8, 1892, par. 4*

“I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name.” [*Isaiah 65:1.*] Christ identifies Himself with His people. As their representative and surety, He is represented as placing Himself by their side by the altar; and their prayers ascending to the Father in His name are fragrant with the incense of His own merits. The prayers of the saints multiply the voice of His own intercession, and He gives to the prayers His own efficiency. *7LtMs, Ms 8, 1892, par. 5*

Let not my Brother Olsen question God’s wise arrangements, for God hath said He will make His strength perfect in your weakness. [*2 Corinthians 12:9.*] Ever bear a humble, contrite heart, and you will afford God an opportunity of manifesting His love and grace to the frail instrument. Let not one moment be wasted in lamenting the opportunities you never had. You have often thought, “If I had been in another position in life, and had had the advantages that many others have had, I might have had a larger capital to invest for my Lord.” The Lord knew all about this matter when He selected you for the work He has given you to do. In God’s beautiful arrangement the one talent may be increased by use, even becoming ten. And ever remember that God will accept according to what a man hath, and not according to what he hath not. *7LtMs, Ms 8, 1892, par. 6*

God has given you your talents. He has chosen you to bear responsibilities, not because you had a thorough education, not because you were an orator, or a man of brilliant intellect; He chose you because through His grace you walked humbly with God and manifested faithfulness in that which is least. *7LtMs, Ms 8, 1892, par. 7*

Jesus has been delivering His goods to His servants age after age. One generation after another has been gathering up the hereditary trust; the talents have increased largely by use, and have descended to us. *7LtMs, Ms 8, 1892, par. 8*

We are as His hired servants. He has bought us, paid the ransom money in His own blood to secure our willing service. Some, like yourself, feel the responsibility of trading upon the goods of heaven committed to them. You long to bring a greater income to your Lord.

You are unreconciled to the smallness of the largest gifts which you can lay on the altar for Christ. The utmost of time and effort you can give to the Master seems all too little, and you bemoan the imperfect service.*7LtMs, Ms 8, 1892, par. 9*

Look to the uplifted Saviour. He is not dead and in Joseph's new tomb, with a great stone rolled before it. He has risen! Eld. Olsen, he has risen! He stands as our great high priest! He maketh intercession for you. All he asks of you is just to use the talents intrusted. If you think that God has given you five talents, then be consoled that He does not require of you the improvement of ten. In the name of Jesus of Nazareth, I bid you look up. The rainbow of promise is encircling the throne.*7LtMs, Ms 8, 1892, par. 10*

"Blessed are the poor in spirit." [*Matthew 5:3.*] You may gratify your love for Jesus, and without stint pour out the wealth of affection you have for him. Say, "I can in thought and desire serve Him continually." You may feel that your influence with men is limited; but you can have constant communication with God. While others plead with men, you plead with God, and then with men.*7LtMs, Ms 8, 1892, par. 11*

Could there be a convocation of all the churches on earth, the object of their united cry should be for the Holy Spirit. When we have that, Christ our sufficiency is ever present. We shall have every want supplied. We shall have the mind of Christ. While you yearn over the whole human race, you will have One by your side who hath said, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] Have you not then a helper? One who died for the recovery of the world? Have you not a sufficiency? Is not He your counselor? and is He not devising fresh methods for the saving of the souls for whom He died? While we are His instruments to seek and save the lost, we must permit the work of saving to rest on our Saviour. While in your prayers you present the great want of souls before the world's Redeemer, commit both yourself and them to Him as His own purchased possession. Your only hope for yourself and for them is in Jesus. He bears your name upon His breast. Your prayers may rise with an importunity that will not accept denial; that is faith.*7LtMs, Ms 8, 1892, par. 12*

But do not write bitter things against yourself; do not charge yourself with being an unfaithful servant or betraying sacred trust. At times I feel so sorry for you, but not at all because I consider that you are out of your place. You tremble and fear because after all your labor there seems to be so much left undone that ought to have been done, and you long to lay off the great responsibility. But where is the man that you could, that you would dare, put in your place, that you could trust as a steward of God's grace, a custodian of the precious treasures of truth? You have difficulty in finding even a man to act as an assistant, one on whom you can depend to do humble service, exercising his qualifications to the high end of doing the Master's bidding, and promoting His glory. If it is so hard to find a man to stand by your side, I ask you, Where is the man to stand in your place?*7LtMs, Ms 8, 1892, par. 13*

By all means select some one, whoever he may be, to share your burdens. I was shown this should be done. When Eld. Butler was president of the conference, he should have had such a helper. One man is not physically or mentally capable of overseeing and doing so large an amount of work as you have tried to do. You have done too much. The responsibilities which you have borne should be shared by three men, these three to be united in counsel, and in close, harmonious action. We cannot release you until some one shall be raised up to take the work; there must be decided efforts to educate and train the best kind of talent; and if in being tested, men show that they are not consecrated, tell them so plainly.*7LtMs, Ms 8, 1892, par. 14*

The question that determines our efficiency is not so much, "What have I received of my Lord?" but, "What have I done with what I have?" You have exerted yourself to the utmost, taking a great amount of work upon you; and when you see that with all your intense interest, you cannot accomplish all that you desire to do, you are tempted and discouraged. But the Lord understands all about the matter. He lays not to your charge the sin of neglect or of indolence. If Jesus were on earth, he would say, "Come apart, and rest awhile." [*Mark 6:31.*] O, precious, compassionate Redeemer! What would the feeble humble agent do without Thee? How quickly He was touched with human woe!*7LtMs, Ms 8, 1892, par. 15*

Now, my brother, if you would take it more easy in your preaching, not rein yourself up and labor so hard, it would be better for you in every way. You wear too fast. After habits are formed, it is most difficult to change them; but every effort should be made to preserve the vital forces. God will help in this matter.*7LtMs, Ms 8, 1892, par. 16*

In the place of doing more work, you must do less. Your physical and mental powers must have rest. Take it, my brother, take it, and do not be conscience-stricken, feeling that you are neglecting duty. You will come forth refreshed, to do much better work with less danger of a breakdown. Will you change your manner of laboring? Will you consider that the infirmities of mortality are upon you, and will you give your brain time to rest? I insist that you consider this matter in all its bearings, and then act rationally. Destroy not thyself.*7LtMs, Ms 8, 1892, par. 17*

While some ministers carry but little burden, and go light-loaded, you keep yourself as a cart pressed beneath sheaves, because you realize the responsibility of your office. While you are wearing, there are others whose minds are not expanding, whose souls are not enlarged by the Spirit of God, and who are not growing at all. They are simply drifting. They do not lack capability, but they are not willing to train their ability to do the highest service for the Master. Thus some laborers are worked nearly to death, while others are weak in moral power and feeble in experience, because they do not feel the importance of growing in grace.*7LtMs, Ms 8, 1892, par. 18*

I have been shown that the presidents of our conferences are not all doing their duty. They are not all becoming more and more efficient. Their experience is cheapened, and as they do not exercise their powers by taxing them, trusting in God to give them efficiency, their work is defective in every respect. The mere possession of qualifications is not enough; the ability must be diligently used.*7LtMs, Ms 8, 1892, par. 19*

Can nothing be devised to arouse the presidents of conferences to a sense of their obligations? Would they could see that their positions of trust only increase and intensifies their responsibility. If each president would feel the necessity of diligent improvement of

his talents in devising ways and means for arousing ministers to work as they should, what a change would take place in every conference.⁷*LtMs, Ms 8, 1892, par. 20*

Faithful service on the part of the conference officers and the ministers would relieve the president of the General Conference of a large share of taxing, wearing labor. Fidelity is wanting in a marked degree. Do these men consider that the solemn scrutiny of every man's work is soon to begin in heaven?⁷*LtMs, Ms 8, 1892, par. 21*

When the Master went away, He gave to every man in every age and in every generation his work; and He says to us all, "Occupy till I come." [*Luke 19:13.*] Have ministers thought how much is comprehended in these words? Verily there may be but a step between them and death. How stands the record of sacred trusts committed for wise improvement—talents misused, wasted hours, neglected opportunities, duties left undone, sickly churches, the flock of God not strengthened by having their portion of meat in due season?⁷*LtMs, Ms 8, 1892, par. 22*

What is to be done? Shall the president of the General Conference carry the burden of the neglects of presidents and ministers, and weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach"? [*Joel 2:17.*] Shall he feel that he is responsible for the deep sleep, the paralysis, that is upon the people of God? If he works as he has done to arouse the careless and set in order the things that others have neglected, he will become unable to labor, and will go down to an untimely grave.⁷*LtMs, Ms 8, 1892, par. 23*

Will the presidents of conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols, or will they continue to go on half-heartedly, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, "Hopeless, irredeemable bankruptcy"? Let there be no more wasted hours, neglected duties, despised privileges. Open your eyes to what is taking place around you in the signs of the times. The warnings of God have been given; why not heed them?⁷*LtMs, Ms 8, 1892, par. 24*

Do not abandon yourselves to despair, but heed the words of Christ, "Be watchful and strengthen the things that remain, that are ready to die." [*Revelation 3:2.*] When the eyesalve is applied, many will see as never before their life of unfulfilled duties, and will be conscience-stricken. But the words of the inspired apostle present, now, just now, hope to those who have been lagging behind and now are trembling for the future. He says, "Redeeming the time, because the days are evil." [*Ephesians 5:16.*] Remember, all depends on the use you make henceforth of your entrusted talents. If you refuse to use your powers, they will surely become weak and decay. God has given to every man his work.*7LtMs, Ms 8, 1892, par. 25*

We have been granted a long time of solemn privilege and sacred trust, and now the crisis is opening upon us—anxious, solemn moments in our experience. As a people we have only touched the missionary work with the tip ends of our fingers. Many are unwarned and ensnared in Satan's devices. Apparent success in some lines of our work has led many to retreat, self-satisfied, instead of pressing the battle to the gates.*7LtMs, Ms 8, 1892, par. 26*

The whole church needs to be aroused and brought to their knees before God. Pride must be expelled, for it has been the cherished idol. Selfishness and ambition and self-esteem have made men to walk proudly in their own imaginings.*7LtMs, Ms 8, 1892, par. 27*

Great is the mercy of the Lord toward those who have departed from Him. He says: "When Israel was a child, then I loved him, and called my son out of Egypt." "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together." [*Hosea 11:1, 8.*]*7LtMs, Ms 8, 1892, par. 28*

Let the churches seek the Lord. Let them humble themselves before God. It is an individual work. But, Elder Olsen, you cannot repent for the people. You cannot give a ransom for the soul of one. The ransom has been paid, a dear price. Jesus and all heaven are working for the salvation of man. Commit the keeping of your soul

unto God as to a faithful Creator. Look, not at your infirmities, but look to Jesus for sufficiency and power. *7LtMs, Ms 8, 1892, par. 29*

“Finally, my brother, be strong in the Lord and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil.” [*Ephesians 6:10, 11.*]

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” [*Colossians 1:11, 12.*]

7LtMs, Ms 8, 1892, par. 30

O, what precious possibilities are for every one who believes and trusts in Jesus! When man could not possibly remedy his depraved condition, Jesus paid the ransom by dying in his stead. “O the depth of the riches both of the wisdom and knowledge of God!” [*Romans 11:33.*]

7LtMs, Ms 8, 1892, par. 31

Ms 9, 1892

Diary/“At the seven o'clock meeting...”

Duplicate of *Ms 12, 1891*.

Ms 10, 1892

Testimony to the Battle Creek Church

NP

June 10, 1892

Formerly Undated Ms 85. This manuscript is published in entirety in *18MR 156-161*.

I am deeply concerned for our people in Battle Creek who are exalted to heaven in point of privileges, as was Capernaum in the days of Christ. While receiving from many sources great light, what must be their accountability before God to make the right use of the light given, to shine as lights in the world! How few are receiving educational advantages with a purpose before them to use the knowledge they obtain for the glory of God, to educate and enlighten others. The truth will triumph, but who of those that have had such great advantages to know the truth will triumph with it? *7LtMs, Ms 10, 1892, par. 1*

My heart burns within me as I see, as the Lord has shown me, what even one person may do who has given himself to God to be molded, to be fashioned, and to have the superscription of Christ upon him. Come out from the world and be separate and stand as God's peculiar people, in the world, but not of the world, pilgrims and strangers, seeking a better country, even an heavenly. *7LtMs, Ms 10, 1892, par. 2*

I want to say to the church in Battle Creek, there is much work to be done in missionary fields. This work men and women can engage in, bringing all their capabilities and all their education with them to do honor to God. Every ray of light, every important truth, is to be imparted to others, for not one child of God will live to himself. All the light God has given is to be diffused. Why are there so few who feel any burden for the salvation of others? Because the professed Christians have not connected themselves with God. They have not walked in the light. They have not been doers of the words of Christ. There is pride of dress, pride of spirit, self-esteem, self-importance, that exclude them from the missionary field. It is a sad

thing that where the most light is given, as in Battle Creek, there should be marked departure from Bible simplicity in dress. Why is it? Should the missionaries go to foreign fields with all the objectionable features in dress, in want of piety, how would the religion of Christ appear?*7LtMs, Ms 10, 1892, par. 3*

There needs to be a thorough reformation in our churches. The converting power of God upon the heart would mold the life and would make a wonderful transformation in the line of dress. O, that every believer in the truth would have the mold and superscription of Christ. O, that all would represent the character of Christ in meekness and lowliness of heart. If indeed they have the truth abiding in the heart, how can they be silent and not tell that which they know of the love of Jesus? The trouble is that many do not have Christ abiding in their hearts; they have not a saving faith, therefore light does not shine forth from them.*7LtMs, Ms 10, 1892, par. 4*

With such solemn truths as we are handling, with the signs fulfilling everywhere in our world to show that the end is near, the great crisis right upon us, the stupor, the lethargy, the pride and conformity to the world in dress and in spirit is most astonishing. Famines, pestilences, earthquakes, storms by land and sea are putting out the life of thousands, and this is only the beginning of that which is to come. How important that every church becomes a working force; especially should this be the case in Battle Creek at the great heart of the work. Here there should be maintained an example in modern, simple apparel.*7LtMs, Ms 10, 1892, par. 5*

All that go forth as missionaries should have the principle firmly established to keep clean off idolatry of dress; for dress is an idol; dress has established its sway over sensible human minds and held its power so that it separates the soul from God. All these things are reasons why we do not have more devoted, converted missionaries in our churches. They have suffered the world to set up its hellish banner between them and Jesus so that it is impossible for them to represent Christ in self-denial.*7LtMs, Ms 10, 1892, par. 6*

Why do not those who claim to believe the truth show by their actions that they are sanctified through the truth and not conformed

to the world? Why do they not come out from the world and be separate? The time for us to represent the self-denial, the purity, and holiness of our religion is today. The time will soon pass when we can individually deny self daily and take up the cross and follow Jesus.*7LtMs, Ms 10, 1892, par. 7*

Oh, when I think what the church in Battle Creek might be if they were only Christians, what good influences they might exert if they only followed the Lord Jesus fully, I am bowed to the earth with a weight of sorrow I cannot express; because I know that the large number who expend all their earnings in dress, in attending concerts, in administering to their own pleasure are not Christians. They have not the mark of God's people. They have not the meekness and lowliness of Christ, thus cannot shine as lights in the world. They conform to the world and their influence is of the same character as that of the world.*7LtMs, Ms 10, 1892, par. 8*

Whenever persons are truly converted, their moral taste is changed. In all their expenditures they will have a single purpose—[to] keep the glory of God in view, to have a right influence in the church, and in all their actions to testify to worldlings that they are children of God, that through faith they have been made partakers of Christ's self-denial, of His great love for perishing souls. They will constantly be afraid that they will lift a worldly standard in the place of the banner of Jesus Christ.*7LtMs, Ms 10, 1892, par. 9*

What an account will those in Battle Creek have to give who have the Bible to guide them as to the spirit and action they must have in order to lead souls out of darkness to the path cast up for the ransomed of the Lord to walk in! How much money is expended in order to follow the promptings and desires of a carnal heart, to please and glorify self! How much means might flow into the Lord's treasury that is employed upon self! And in the judgment those poor, tempted souls who have lived to please themselves will see these things as God has estimated them. They will see how they might have saved and helped if they had not been so absorbed with self.*7LtMs, Ms 10, 1892, par. 10*

Every one who has a knowledge of the truth has a work to do to come into sympathy with Christ. "Ye are laborers together with

God.” [1 *Corinthians* 3:9.] The salvation of the soul is above every other interest; how much higher than every other enterprise is measured by the cross of Calvary. Christ’s servants will work the works of Christ. *7LtMs, Ms 10, 1892, par. 11*

Now missionaries are wanted, and if the many in the church at Battle Creek had expended less money and less time in the outward adorning, and in many trivial things, their minds might have been enriched with the grace of Christ; and they, growing up into Christ, could have enriched others. The truth would burn like holy fire upon the altar of the heart, a light to shine amid the darkness. “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.] *7LtMs, Ms 10, 1892, par. 12*

The satanic agencies are a living, persevering power, at work to bar the way so that the kingdom of Christ may not come and the will of God be done in the earth. The church is asleep while Satan is sowing his tares. While so many of the church members refuse to shine, how shall the world be enlightened? There is work given of God for every one to do; there are to be no idle ones. Not one is to be selfish and self-centered. It is very easy to become thus, and Satan is constantly working that this selfish spirit shall be manifested by professed Christians. *7LtMs, Ms 10, 1892, par. 13*

I wish I could make the church understand how terrible a thing it is to profess to be Christians while, in the place of leading heavenward, their thoughts, their actions, are of a character that suits the plans of Satan, for he can use them as decoys to lead others away from true piety and earnest Christian work. Salt that has lost its savor can never benefit the world. It is thenceforth good for nothing, but to be cast out and trodden under foot of men. *7LtMs, Ms 10, 1892, par. 14*

Professed believers who see no work to call them from thinking and planning and working for themselves will not have the rich treasures of truth opened to them, and the truth will not be a savor of life unto them, or to others through their influence. Who wears the armor of Jesus Christ? Who are marshalled under the banner to work as faithful, well disciplined soldiers? God has made us stewards, and it

is expected of a steward that he be found faithful.*7LtMs, Ms 10, 1892, par. 15*

Let those who have long professed to believe the truth consider carefully what ground they occupy. Are they trying to serve God and mammon? It will not pay to do this. God requires the whole heart. Suppose a call should be made in Battle Creek for missionaries to go forth to establish themselves in cities and in villages, and even to go to foreign countries to do all that they possibly can in the name of Jesus. How many would respond? How many of those who should respond would have their character so molded by Jesus Christ that they would be chosen as those who could be trusted?*7LtMs, Ms 10, 1892, par. 16*

How many who have listened to the appeals made in regard to the plainness of dress have heeded the appeals and admonitions of God, conforming to the light given of God? Should those who profess to believe the truth go into places where the truth has never been represented, would their outward appearance plainly contradict the truth? Those who have not been brought into harmony with the self-denial and self-sacrifice of Christ Jesus are not the ones to attempt this work, for they are not ready to labor for the salvation of others.*7LtMs, Ms 10, 1892, par. 17*

We want missionaries, but where shall we find them? Those who have had every spiritual advantage, who should have been increasing their talents that they may have more talents to use, that they may return to the Lord His own with usury, have dwarfed intellects, and [have] sacrificed their spirituality on the altar of lust. Their discernment is perverted; they know not that they are without a genuine conversion. But what will these have to say in the day of God? Let them consider before it shall be forever too late.*7LtMs, Ms 10, 1892, par. 18*

Ms 11, 1892

Stewards of God's Gifts

NP

June 1892

Portions of this manuscript are published in *OHC 190*; *1MCP 245-246*; *2MR 98*.

“Lay not up for yourselves treasure upon earth, 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 nor steal: for where your treasure is there will your heart be also.” [*Matthew 6:19-21*.]7LtMs, Ms 11, 1892, par. 1

With all the facilities that God has given, all the institutions that are established among us, how sad it seems that when the call is made for men and women—not ministers, but those who have a knowledge of the truth, who in principle should be firm as a rock—to change their location and put their heart into the work to represent the truth to others, there are so few to respond. What is the matter? Souls are perishing for the truth. Why do not those who have the Bread of Life, the heavenly manna, give it to those who need it? Souls, perishing out of Christ, would be saved if God's professed people who have the light would let it shine, bring it out from under that bed, from under that bushel that encloses it, and put it on a candlestick that it may shine to all that are within the house.7LtMs, Ms 11, 1892, par. 2

Think of what God has done. At infinite cost He has opened through the smitten heart of His beloved Son a channel by which His mercy may flow to the world. God delighteth in mercy; cannot His followers express this? God is love; tell it, act it. Let self no longer be idolized. Much, yes, everything, has God done for us; then why not in your turn do something for Jesus? “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” [*Malachi 4:2*.]7LtMs, Ms 11, 1892, par. 3

There has been a revelation of Christ's glory to the church of God. "The path of the just is as a shining light, which shineth more and more unto the perfect day." [*Proverbs 4:18.*] Stormy times are before us; like a thief, Satan is stealing along in his plans and devices. Suddenly will these things come upon all who are asleep. What shall we do that we may be prepared for the satanic work that is to open before us, when the lying wonders of Satan will come with startling surprise upon all who are not ready, and who are not kept by the grace of Christ. *7LtMs, Ms 11, 1892, par. 4*

I did not expect to write upon this matter, but somehow my pen has traced these lines. I find that our people in foreign lands are, many of them, afraid to send their youth to America to receive an education, for the manner of dress and the want of holiness of mind that exist, especially in Battle Creek, make our brethren tremble for the influence that would be brought into these countries which would strengthen pride and weaken spirituality. Not having sufficient knowledge of what saith the Scriptures, many are not balanced by principles. I know they have reason to be afraid. There ought to be many going forth from Battle Creek as devoted, spiritual missionaries; but many will not feel the burden of souls until they are thoroughly converted and copy the Pattern, Jesus Christ. They have a theoretical knowledge of the truth, but their limited practical knowledge has made them weak and inefficient, yielding to desire for display; and therefore they feel not the urgency of the case of those who know not the truth. *7LtMs, Ms 11, 1892, par. 5*

Having refused to lift the cross, to stand forth as the chosen, peculiar people of God, they have missed a rich experience which would have brought them into sympathy with Christ and with one another, to help each other in the church to reach a higher standard. What will be the result of this course pursued by those who profess to believe the truth? They refuse to wear the yoke of Christ, and they will not learn the lessons in the school of Christ which would make them wise unto salvation. God has entrusted us with talents, some five, some two, some one, but not a farthing to be squandered upon selfish indulgence. For it is Master-lent capital; nothing is to be hoarded, for there is a place for every talent to be employed. The principal is the Lord's. The interest is His. Every dollar that is put out to the exchangers is stamped with the image

and superscription of God.*7LtMs, Ms 11, 1892, par. 6*

In the expenditure of money let the Christian look up to God and ask Him to give wisdom. What if the professed followers of Jesus should look upon their expensive garments and should see the words written upon them by the finger of God, "Clothe the naked." What if they should see inscribed upon their expensive decorations in their homes, the pictures and furniture, "Bring the poor that are cast out to thy house." In the dining room, where the table is laden with abundant food, the finger of God has traced, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" [*Isaiah 58:7.*]*7LtMs, Ms 11, 1892, par. 7*

Let all, old and young, consider that it is not a light matter to be the Lord's steward and to be charged in the books of heaven with using in a selfish manner. The needy, the oppressed, are left in want, while the Lord's money is selfishly squandered in extravagance and luxury. O, that all will remember that God is no respecter of persons. It is a great thing to be a steward, faithful and true, before a just, impartial God who will not excuse in any of His stewards any unfairness or any robbery toward Him.*7LtMs, Ms 11, 1892, par. 8*

We see in this far off country very much to be done. Men, consecrated to the service of Christ, are wanted now; there are openings on every side. And as we count the cost of entering places where the standard of truth is to be elevated, we see that the work cannot go forward without means. O, that all to whom the Lord's money is entrusted would lay hold of this important part of the work and be the Lord's in this world where there is want, nakedness, wretchedness, and ignorance! To whom much has been given, of him much will be required.*7LtMs, Ms 11, 1892, par. 9*

The law of God holds every man accountable for the use he makes of every dollar that comes into his hands, for the Lord has made men His agents to relieve the world's distress. If man hoards or selfishly uses his Lord's entrusted goods, it will be to the ruin of his own soul, for he honors, exalts, and glorifies himself. Yet society and his associates are just so foolish as to exalt the man as much better than the poor because he has large property, when this accumulated wealth was the Lord's, to be used to relieve the

temporal and spiritual wants of His creatures. It is the custom of the world to exalt and worship men who are unfaithful stewards and have embezzled their Lord's goods, making oppression current, poverty and ignorance more deep and bitter, causing men to blaspheme God because of the wretchedness. If men had kept the commandments of God, loving God supremely and their neighbor as themselves, this terrible wretchedness would not be.*7LtMs, Ms 11, 1892, par. 10*

God is a spectator in every business transaction. The connection of man with his God, in this sacred arrangement made with man in entrusting him with the Lord's goods, should, in view of the judgment, make man honest with his God. Every man is to be judged according to the deeds done in the body. There are those in our world who, although the professedly chosen of God, can always pass the needy by on the other side. Jesus sees this; Jesus marks this; He will not pass it by. Jesus declared that He came to preach the gospel to the poor. [*Luke 4:18.*] He has bestowed His goods [so] that love and beneficence shall live, ever growing stronger in the hearts of His people.*7LtMs, Ms 11, 1892, par. 11*

In the work of saving souls, there is need of enduring patience and love and sincere faith. The heavenly agencies are at work in drawing them, and the human agent, co-operating with the divine, must bring to his work a warm heart, glowing with the spirit of Christ, having a yearning of soul for those who are ready to perish. Why are there not more successful workers in drawing souls to Christ? Because there are but few who are laborers together with God. Many become weary in well doing. They have not the grace to submit to discipline and spiritual training. They do not choose to unite with Christ and toil with painstaking to attain the desired object. It is far easier to have a name to live while they are spiritually dead. If they maintain the semblance of piety, they think it is sufficient. At times they have good purposes, the spark of grace in their souls is not extinct, and they are pleased with themselves although they neither burn nor shine.*7LtMs, Ms 11, 1892, par. 12*

Would it not be well for these souls to enquire, Where are the sheaves that I am required to bring to Jesus in the turning of souls from sin unto righteousness? Will it not be profitable for these souls

to do some self-examination to see whether they be in the faith? Do they copy the Pattern? Or do they by word and action lead others away from Jesus, to be as self-deceived as themselves? How long before the truth shall impress the heart and transform the character?⁷*LtMs, Ms 11, 1892, par. 13*

With great blessings in the unfolding of truth, all who are favored will have to render an account to God. Having light from heaven, they did not appreciate it all sufficiently to let it shine upon others; depositories of the sacred gifts of heaven, they are doing nothing to show forth the praises of Him who hath called them out of darkness into His marvellous light. What will they say in the last great day when every case is decided for life or death, [when] all [are] rewarded as their works have been? Let every one who claims to be a follower of Jesus ask himself, Am I walking in His footsteps? Am I co-operating with Christ, or am I walking and working away from Christ?⁷*LtMs, Ms 11, 1892, par. 14*

The world's Redeemer gave His life as a continual sacrifice in order to save man. He withdrew from the kingdom of heaven and consecrated Himself to the work of ministering to the sorrows of suffering humanity. The kingdoms of the world, and the glory of them, were brought in the most attractive light before Christ and offered as a bribe if He would only bow to acknowledge Satan as prince of the world. But the Lord Jesus saw it all as if He saw it not. Only one object was before Him—the saving of the souls whom Satan was binding under his power; everything else sank into insignificance. The voice of penitence, imploring forgiveness, was music for His ears. He saw a world bound in captivity to Satan's power. All the kingdoms of the world and the glory of them, inviting His acceptance, would not have caused Him to turn aside a step from the path which He knew led directly to the cross.⁷*LtMs, Ms 11, 1892, par. 15*

Jesus could have flashed bright beams of light on the darkest mysteries of science, but He would not spare a moment from teaching the knowledge of the science of salvation. His time, His knowledge, His faculties, His life itself, were appreciated only as the means of working out the salvation of the souls of men. O what love, what matchless love! Contrast our tame, lifeless, half-

paralyzed efforts with the work of the Lord Jesus. Listen to His words, to His prayer to the Father, "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 17:26.*] What language is this! How deep, how broad, how full!*7LtMs, Ms 11, 1892, par. 16*

The Lord Jesus desires to shed abroad His love through every member of the body, His church, that the vitality of that love may circulate through every part of the body and dwell in us as it dwells in Him. The Lord then can love fallen man as He does His own Son; and He declares that He will be satisfied with nothing less than this in our behalf. How many answer the expectation of Christ Jesus? How many will make decided efforts to copy the Pattern? Who are called the great ones of earth? Those who have riches and worldly honors. It is regarded as no sin to misapply the goods entrusted to men in order to relieve the distressed, the hungry, the naked. But those who greedily grasp all they can possibly lay their hands on, and leave the poor to struggle in the battle of life in want and hunger, will not be proud to meet the record in that day when every man will be judged according to his works.*7LtMs, Ms 11, 1892, par. 17*

The stewards of God have nothing to fear if they do their duty in appropriating the means entrusted to them. Christ has made ample provision for the ignorant, the poor, the down trodden. They are the objects of His mercy and eternal love. The apportioning of rewards at the last day turns upon the question of our practical benevolence: "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 puts Himself in the poor man's place, identifying His interest with that of the poor. "For I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." [*Verses 42, 43.*] He calls upon each disciple to dispense with grateful liberality the gifts entrusted to him, as if he were bestowing the same upon his Redeemer.*7LtMs, Ms 11, 1892, par. 18*

Our Saviour was ever touched with human woe. Human nature left to itself would not have strong sympathy with human needs; but

when the love of Christ shall warm the heart, then true beneficence is practiced in the name of Christ, then there is action upon new and higher ground. Souls as well as bodies are to be saved and comforted, and the love and the means bestowed are to be proportioned to the worthiness of Christ and our obligations to Him. Here are the highest inducements, a motive power strong and efficient, to overcome the master passion of selfishness. The love of God and the love of the world are striving for the mastery; which shall bear away the victory?⁷*LtMs, Ms 11, 1892, par. 19*

Every soul who believes in Jesus will copy the Pattern; he will be self-denying. He will not seek to please self but to see and understand the wants of the cause of God, what he can do as his personal duty to exemplify the life of Christ. "No man liveth to himself," and no man dieth to himself; his influence for good or for evil is perpetuated in those who follow His example. [*Romans 14:7.*]⁷*LtMs, Ms 11, 1892, par. 20*

There are peculiar snares open before the feet of those who have temporal riches. Circumstanced as they are by the providence of God, unless they are constantly seeking for heavenly wisdom, their feet will stumble into Satan's nets; even those who believe the truth are in danger of showing a preference for moneyed men and acting toward them as if fearful to speak to them of their dangers lest they shall be offended and refuse to support the cause of God with the capital entrusted to them. This has been done in many instances, for those who have the handling of property are exposed to high-mindedness, to self-trust, to self-confidence and self-exaltation. Whenever this course is questioned, the plain truth is closely brought home to the soul, they are troubled to feel that a personal injury has been done to them, that those who are in responsible positions did not show them due respect. If they have made a loan to the cause of God, at once the temptation comes to withdraw the means entrusted; this has brought financial pressure at a time when it has caused great anxiety and burdens to those who had been placed in positions of trust. When those rich men to whom God has entrusted talents for the very purpose of building up His cause, extended the light of truth, act in this manner, they plainly say, "This is not the Lord's money but my own, to do with just as I please."⁷*LtMs, Ms 11, 1892, par. 21*

Are these men of property laborers together with God? No, no. They are embezzling their Lord's money, misapplying it to serve their own tempted souls and please the prince of darkness. Thus loans become heavy burdens, and our brethren want as few of them as possible. Let the stewards of the means entrusted to them of God see the peculiar snares laid for the borrower and the lender, and let them close the door to temptation by giving freely as the Lord has prospered them. Let our brethren who bear responsibilities in the work draw upon these rich men for the Lord's own money, with assurance that the Holy Spirit will make them willing to invest the sum that they can well afford to apply for the advancement of the kingdom of God in the world. Let professed Christians consider Christ Jesus at every step, for you are His representatives, and you are to follow His example. *7LtMs, Ms 11, 1892, par. 22*

Jesus was rich; He made the world; He was the possessor of all things; but in the days of His humiliation, when He assumed humanity, He chose not the position of wealth, of worldly honor. He came into our world as a poor man. "Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich," not in riches that pass away, but in eternal treasures. [*2 Corinthians 8:9.*] When you contemplate your great Exemplar, what is your duty? In view of the perishing souls in every country and in every clime, you are to sell that you have, and to give alms, to use your bank stock as the Lord's entrusted capital, to the glory of God. To acquire wealth for the satisfaction of knowing that you have an abundance is not the example placed before you by Jesus Christ. It is a sin and your soul is in peril as long as you maintain this position. *7LtMs, Ms 11, 1892, par. 23*

Thousands of souls have missed their way to heaven because they come into possession of property, and Satan's suggestions were accepted, and the direct injunctions given by the Master, Jesus Christ, has but little weight. *7LtMs, Ms 11, 1892, par. 24*

"Lay not up for yourselves treasures upon earth, 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 nor steal: for where your treasure is there will your heart be also. The light of

the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" [*Matthew 6:19-23.*]7LtMs, Ms 11, 1892, par. 25

"Sell that ye have and give alms; provide to yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also. Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." [*Luke 12:33-36.*]7LtMs, Ms 11, 1892, par. 26

Here the danger is plainly stated; the duty of the children of light is laid open before them. It is not safe to follow the customs or practices of the world in the use of the means the Lord has placed in your hands. Unless we individually feel the sacred responsibility of our stewardship, and in the investment of the Lord's goods strictly follow the example of Jesus, there is constant danger that Satan's plans will divert the Lord's money into forbidden channels, and the treasury of God be robbed of the means which should be employed in blessing humanity, in helping the poor, the needy, the orphan, the fatherless, and establishing missions in all parts of our world.7LtMs, Ms 11, 1892, par. 27

Character is influence. As mind rules matter, character rules minds, and draws other minds into sympathy, and there is a new impulse, a moral taste created. Thus a power is exerted for good in all missionary work. As nothing turned Jesus aside from the great plan for the redemption of man through self-denial and self-sacrifice, every pardoned sinner is under the weighty responsibility of placing himself in harmony with Christ and the heavenly intelligences, strong in unity, employing every element of influence and securing every holy agency in heaven and in the earth to oppose error with truth. We cannot do otherwise if we are partakers of the divine nature. We see the wonderful exultation of the love of Christ in the spectacle of a God yielding Himself as a sacrifice that He may save man. When we have an experimental knowledge of God and Jesus

Christ whom He hath sent, the grace of Christ will be so attractive and powerful to us that we shall consider nothing a sacrifice that we can do to spread the glad tidings by sea and land.*7LtMs, Ms 11, 1892, par. 28*

Property is a talent which as a steward you are responsible to use with wisdom, expending as little upon yourself as is needful, that the Lord may receive His own. Even the one talent, wisely employed, will win other talents. But if the possessors of means become selfish and bury their talents of money in the world, if covetousness, or prodigal expenditure in selfish indulgence, leads them to refuse to invest in the cause of Him who sacrificed all to enrich humanity with the title to an immortal inheritance, what will they say in the judgment, when an account of their stewardship is demanded?*7LtMs, Ms 11, 1892, par. 29*

God is opening more and more channels through which our gifts in tithes and offerings are to flow. Become acquainted with the missions already established at home and in foreign countries. See the embarrassed condition of the missions in far off lands. Shall the missionaries become discouraged for the want of means to advance the work, to lift the standard of truth in foreign lands? The islands of the sea are waiting for thee, O God. Schools are to be established in these islands to prepare students to go to higher schools within reach, there to be educated and trained to go back to their island homes to diffuse to others the light they have received. Will any who claim to believe the truth indulge a spirit of avarice now? Will any show a spirit of selfishness to grasp the highest wages possible for their service because they think they can get it, when this is necessitating restrictions in other directions where the means is needed? Churches should be ready to assist sister churches to provide a place of worship free from debt, that character may be given to the work.*7LtMs, Ms 11, 1892, par. 30*

This work of missions, the work of saving souls, was established in a sacrifice established by Jesus Christ Himself, and every follower of Christ in truth will be imbued with His spirit and work with His mind for the same end for which He came into our world. Every extravagant, selfish indulgence will appear very different to the actor when the judgment shall sit, and the books shall be opened;

every transaction in business, every matter of deal, every dollar that has been drawn away from the treasury of God to satisfy ambitious projects, or merely for pleasure, will then appear in altogether a different light from that in which the suggestions of Satan presented it.*7LtMs, Ms 11, 1892, par. 31*

Let no man lock away the Lord's money in parchments and wills to be used after he is dead. Use your means yourself as stewards of God while you live. There are churches burdened with debt; let your means help to relieve the situation. There are widows and orphans that can be greatly relieved. Jesus has given you an example; follow His footsteps. When the minds and hearts of God's people are filled with the love of Jesus, there will be a clearer line of demarkation between them and the world. Today there is great reason for deep humiliation because of the sinful conformity between the church and the world.*7LtMs, Ms 11, 1892, par. 32*

Ms 12, 1892

Missionary Work

Duplicate of *Ms 66, 1894*.

Ms 13, 1892

A Call to a Deeper Experience

NP

Circa September 1892

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Christ, the True Witness, addresses the church at Ephesus saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." *Revelation 2:4, 5*. What effect have these words had upon the church? Have the professed people of God understood the import of the words, "Except thou repent," "I will come unto thee quickly"—when you are at ease, careless, filled with spiritual negligence—"and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling. *7LtMs, Ms 13, 1892, par. 1*

Many sermons are preached that are as Christless as was the offering of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as keen debaters and critics, but have they the example of Christ for dealing with souls in this way? No; and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon His throne. Only those who have the spirit of a little child will enter into the kingdom of heaven. *7LtMs, Ms 13, 1892, par. 2*

Should Christ come to our world as He came at His first advent, many would criticize Him who imagine themselves to be children of

God. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and Him crucified. They need to understand the power of His grace. All our hope is founded and sustained by Christ; then when our ministers fall on the Rock and are broken, they will say, More of Christ and less of theories. *7LtMs, Ms 13, 1892, par. 3*

Oh, how few know the day of their visitation. How few even among those who believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds that they shall not blow? We are convinced that among the people of God there is blindness of mind, and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of His sufferings! How few there are who can say from the heart, This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen, are eternal. *7LtMs, Ms 13, 1892, par. 4*

Today there are few who are heartily serving God. The most of those who compose our congregation are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith and the righteousness of Christ—do not bring forth from them a response of love and gratitude. *7LtMs, Ms 13, 1892, par. 5*

Though the heavenly Merchantman displays before them the richest jewels of faith and love, though His voice invites them to buy

of Him gold tried in the fire, and white raiment that they may be clothed, the eyesalve that they may see, yet they steel their hearts against Him and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency [and] make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time is in no way acceptable to God. Awake, awake! before it is everlastingly too late. *7LtMs, Ms 13, 1892, par. 6*

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it that there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few that can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through His professed followers as a light to the world? *7LtMs, Ms 13, 1892, par. 7*

The people of God are called “the light of the world, a city set upon a hill that cannot be hid.” [*Matthew 5:14.*] “Glorious things are spoken of thee, O city of God.” “God is in the midst of her; she shall not be moved.” [*Psalms 87:3; 46:5.*] The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. *7LtMs, Ms 13, 1892, par. 8*

If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand.” [Ephesians 6:10-13.]7LtMs, Ms 13, 1892, par. 9

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian’s all in all. Every holy thought, every pure desire, every godlike purpose, is from Him who is [the] light, the truth and the way. Christ is to live in His representatives by the Spirit of truth. Jesus said, “Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.” [John 16:13.] The events of the future will be discerned by prophecy and will be understood.7LtMs, Ms 13, 1892, par. 10

“He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.” [Verses 14, 15.] Christ is to live in the human instrument. Paul says, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” [Galatians 2:20.]7LtMs, Ms 13, 1892, par. 11

The privileges, the blessings, of the child of God are represented by the apostle in the following language: “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” [Colossians 1:27.] When we realize that our hope of glory is Christ, that we are complete in Him, we shall rejoice with joy unspeakable and full of glory. The apostle further says that he ceased not to pray, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from

the dead, and set him at his own right hand in heavenly places.” [Ephesians 1:17-20.] *7LtMs, Ms 13, 1892, par. 12*

Oh, if we as a people had improved our opportunities to gain a knowledge of the Word, to obtain a vital experience in the things of God, we would have fulfilled the word, “Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ.” [Philippians 2:15, 16.] We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing His love and faithfulness. *7LtMs, Ms 13, 1892, par. 13*

As men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church are listless and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness, when they fail to make use of the rich grace of Christ and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. *7LtMs, Ms 13, 1892, par. 14*

It is only as God sees His professed people eager to be laborers together with Him that He can impart to them light and grace, for then they will make every interest secondary to the interest of His work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, “Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.” [Acts 1:8.] It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth. *7LtMs, Ms 13, 1892,*

par. 15

What more can I say that I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to, in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well directed efforts, in well matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to His chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave His life for the life of the world, that as a people we are behind our privileges and opportunities.*7LtMs, Ms 13, 1892, par. 16*

What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea? The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for Him only as they work willingly, giving hearty co-operation.*7LtMs, Ms 13, 1892, par. 17*

The truth for this time has been presented from the holy oracles and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain, has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul? No; I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to

whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [*Luke 16:31.*] The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness. *7LtMs, Ms 13, 1892, par. 18*

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not of yourselves, how that Jesus Christ is in you, except ye be reprobates?" [*2 Corinthians 13:5.*] But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful fruit will again appear, as do the leaves of a tree that has been cut down but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind. *7LtMs, Ms 13, 1892, par. 19*

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify His people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day they would have been among His believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by the indifferent attitude, "We want not Thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son; but they have barred the door of the heart, and have not received the heavenly Guests, for as yet they know not the love of God. *7LtMs, Ms 13, 1892, par. 20*

Think how great was the light that was given to the Jews, and yet

they rejected the Lord of life and glory. Jesus says, "If I had not done among them the works that no other man did, they had not had sin;" "but now they have no cloak for their sin." "But now they have both seen and hated both me and my Father." [*John 15:24, 22.*] The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind, but many refused the compassion of a loving Saviour and would not permit their hearts to break and melt under the beams of His love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain, for they mingled not with them the virtue of the blood of a crucified and risen Saviour. *7LtMs, Ms 13, 1892, par. 21*

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride and set up his will against the will of God. Though Christ is working upon human hearts, yet men can utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception, for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, "Oh that thou hadst known in this thy day, the things that belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"? [*Luke 19:42.*]*7LtMs, Ms 13, 1892, par. 22*

There is less excuse in our day for stubbornness and unbelief than there was in the time of the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution for their unbelief and disobedience. But we had before us the history of the chosen people of God, who separated themselves

from Him and rejected the Prince of life. Though they could not convict Him of sin, though they could not fail to see their own hypocrisy and shame, yet they hated the Prince of life because He laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater if we refuse to walk in the light. *7LtMs, Ms 13, 1892, par. 23*

Many say, If I had lived in the days of Christ, I would not have wrested His words, or falsely interpreted His instruction. I would not have rejected and crucified Him as did the Jews; but that will be proven by the way in which you deal with His message and His messengers today. The Lord is testing the people of today as much as He tested the Jews in their day. When He sends His messages of mercy, the light of His truth, He is sending the Spirit of truth to you, and if you accept the message, you accept of Jesus. *7LtMs, Ms 13, 1892, par. 24*

Those who declare that if they had lived in the days of Christ they would not do as did the rejecters of His mercy will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if, with all the light that shone upon His ancient people delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age. *7LtMs, Ms 13, 1892, par. 25*

Jesus identifies His interest with His chosen and tried people. He represents Himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of One who felt Himself personally misrepresented, accused, and dishonored. Every wrong done to His followers, or to the weakest of humanity, is regarded by Him with intense interest. After presenting His relation to His people in various lights, He finally declares that in the great day He will judge of every action as if it had been done unto Himself. His sympathy with His people is without a parallel. He will not simply remain a

spectator, indifferent to what His people may suffer, but identifies Himself with their interests and sorrows. If His people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto Him.*7LtMs, Ms 13, 1892, par. 26*

He says, “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily, verily, I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.*7LtMs, Ms 13, 1892, par. 27*

“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” [*Matthew 23:34-39.*] “And when he was come near, he beheld the city, and wept over it. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes. 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 19:41-44.*]*7LtMs, Ms 13, 1892, par. 28*

Christ was approaching Jerusalem for the last time. He knew that His entrance within the gate would fill up the measure of their guilt, and He lingered a moment as though He could not give up His chosen people. The Sun of Righteousness had been shedding forth divine beams of light upon the inhabitants of the doomed city, but the light was persistently rejected. He lingered on Mount Olivet, and His body swayed as a tree before the tempest, as He wept in agony over the rejecters of His mercy. In the parable of the unfruitful tree and the gardener, He had represented His attitude toward the

Jewish nation, and had pleaded that they might be spared yet one year more that He might make new experiments of mercy and grace, but now the irrevocable sentence must be passed, “Your house is left unto you desolate.” [*Matthew 23:38.*] Past opportunities, privileges and blessings now rise up before Him. He could see Jerusalem as she might have been—holiness unto the Lord.*7LtMs, Ms 13, 1892, par. 29*

For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved when God had not been acknowledged among the nations, and His worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise by His prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem.*7LtMs, Ms 13, 1892, par. 30*

Finally God had sent His Son, and from the highest bough to the lowest, He had searched for fruit and had found none. For their sakes He had clothed His divinity with humanity, made Himself of no reputation, fled before the feet of His accusers and haters, and yet carried a rebellious people unto His heart. He had done all that could be done, but they turned from Him, demanding still more evidence. His life was one continual miracle, but they knew it not and demanded that He should show them a miracle. But in spite of their utter rejection of His love, their unbelief in His mission and divinity, when He knew that the representative men of the nation were plotting His destruction, He wept over the city of His love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and His heart was breaking with agony because the people of God knew not the time of their visitation.*7LtMs, Ms 13, 1892, par. 31*

He knew that, moved by a power from beneath, they, the guilty inhabitants of Jerusalem, would carry out the will of the prince of

darkness. Stirred with enmity, they would yield themselves to the control of the malignant foe and make the Prince of life their victim. Clouds of wrath were gathering over the doomed city, for they called down upon themselves judgment, crying, "His blood be on us and upon our children." [*Matthew 27:25.*] That blood by virtue of which the repentant sinner might be forgiven, that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. *7LtMs, Ms 13, 1892, par. 32*

Jesus knew that His chosen people were to put Him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance He saw the Roman legions, He heard the tramp of armies, saw the city encompassed and in flames and the temple a smoking ruin. The miseries of the people whom He longed to save rose up before Him. He beholds their guilt and agony, but they are as unrelenting as was Satan when in rebellion against God. *7LtMs, Ms 13, 1892, par. 33*

The heart of Jesus was pierced with agony, and from His pale lips came forth the words, "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." [*Luke 19:42.*] In their blind unbelief they would not know the Prince of life; if they had known Him they would not have crucified Him. *7LtMs, Ms 13, 1892, par. 34*

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people whom He had loved and labored for, but from whom He had borne insult, mockery, and rejection. He had borne everything from them; He had done all that was possible that He might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. *7LtMs, Ms 13, 1892, par. 35*

He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss,

and before His vision were all the consequences of sin. Oh, would that He could but do one act of mercy by which they might be led to abandon their rebellion and come to Him that He might save; but He had exhausted the resources of infinite love. The last arrow had been drawn from His quiver; He could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels; but they would not. No man will be saved against his will. *7LtMs, Ms 13, 1892, par. 36*

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." [*John 10:10.*] "I am the bread of life." [*John 6:35.*] "I am the good Shepherd, ... and I lay down my life for the sheep." [*John 10:14, 15.*] Will those who are called by His name believe that the children of God are very precious in His sight? Let us consider what the Lord has done for us. Shall not the love manifested toward us be appreciated? Shall it not be permitted to melt our hearts, to humble our pride to the dust? *7LtMs, Ms 13, 1892, par. 37*

Such was the breadth and length and height and depth of the Saviour's love, that He willingly laid aside His honor, His high command in heaven and clothed His divinity with humanity in order that He might become man's substitute and surety. "He took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [*Hebrews 2:16-18.*] *7LtMs, Ms 13, 1892, par. 38*

Under the mighty impulse of His love, He took our place in the universe, and invited the Ruler of all things to treat Him as a representative of the human family. He identified Himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, He has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on Him as a personal Saviour shall not perish but have everlasting

life. *7LtMs, Ms 13, 1892, par. 39*

Those who in sincerity and truth believe the words of Christ sent to them through His ambassadors will understand what is the import of those words; but those who have entrenched themselves in unbelief will be, as were the Jews, blinded to the light. By rejection of evidence they lost their spiritual eyesight and could not discern between good and evil, between truth and error, light and darkness. *7LtMs, Ms 13, 1892, par. 40*

Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting His abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of His Word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger and sweep away all the evidences that God has given to balance the mind in regard to the truth? *7LtMs, Ms 13, 1892, par. 41*

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion. "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [*Hebrews*

3:7-14.]7LtMs, Ms 13, 1892, par. 42

“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat, and rose up to play. Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.7LtMs, Ms 13, 1892, par. 43

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as unto wise men; judge ye what I say.” [1 Corinthians 10:5-15.]7LtMs, Ms 13, 1892, par. 44

Ms 14, 1892

Counsel to a Minister's Wife

Refiled as *Lt 4, 1892*.

Ms 15, 1892

Hare, Br-Sr.

Refiled as *Lt 9, 1892*.

Ms 16, 1892

Love for Brethren

NP

December 22, 1892

Portions of this manuscript are published in *TDG 365*.

The attribute that Christ appreciates most in man is charity (love) out of a pure heart. This is the fruit borne upon the Christian tree. "Every one that loveth is born of God, and knoweth God." [*1 John 4:7.*] The Lord Jesus has said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*]*7LtMs, Ms 16, 1892, par. 1*

When enshrouded in the cloudy pillar He spake to the children of Israel through Moses: "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.*] "These things I command you, that ye love one another." [*John 15:17.*]*7LtMs, Ms 16, 1892, par. 2*

If you are Bible Christians, each will have as great an interest for his brother workman as for himself. The work of giving the bread of life to souls that are ready to perish should be all absorbing, keeping the hearts of the workers kind and tender to one another. True Christian courtesy needs to be cultivated; the mind and heart must be educated and trained by deeds of kindness to have an unselfish interest in every laborer in the work.*7LtMs, Ms 16, 1892, par. 3*

Regard yourselves as missionaries, not among heathen, but among your own brethren. It requires a vast amount of time and labor to convince one soul in regard to the truth. How much money has been expended in efforts to turn men and women from sin to righteousness! And when souls are brought into the truth, what

takes place in heaven? There is more joy in the presence of the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance. Think you that the ministering angels who watch over these souls are pleased to see how indifferently they are treated by those who claim to be Christians?⁷*LtMs, Ms 16, 1892, par. 4*

The angels look with awe and amazement upon the mission of Christ to our world. They marvel at the love that moved Him to give Himself a sacrifice for the sins of the world. But how lightly do men regard the purchase of His blood. We need to study the Bible diligently that we may learn the real value of man in the light of the cross of Calvary. Jesus said, "Take heed that ye despise not one of these little ones that believe in Me; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and to save that which was lost." [*Matthew 18:10, 11.*]⁷*LtMs, Ms 16, 1892, par. 5*

Christ will not uphold you in manifesting disrespect toward one soul for whom He paid the ransom of His own life. Expel that unkind thought that would frame itself into words. Give no place to envy, jealousy, or evil surmising. Let no un-Christlike expression be registered in the books of heaven against you. If Jesus is abiding in you, angry feelings will have no place in the heart. You will look with rejoicing upon every soul that has accepted Christ, and you will manifest toward others the love that Christ has revealed to lost humanity.⁷*LtMs, Ms 16, 1892, par. 6*

Study to show yourselves approved unto God, workmen that need not to be ashamed. If you keep yourselves in the love of God, an influence will surround the soul which will be a savour of life unto life. You are to watch for souls as they that must give an account. Let there be no blundering work in dealing with human minds. These souls are to be molded and fashioned for the heavenly kingdom; the superscription of God is to be upon them. Let every one who names the name of Christ be careful not to put his own human mold upon precious souls. They are the Lord's chosen ones; let the word spoken to them be carefully considered. All who have manifested passion or impatience should repent before God that they have given an unworthy example to those who need their help,

who need to be built up in the most holy faith. Whoever neglects to cultivate fervent piety, that he may represent Christ, is working away from Christ and is not a laborer together with God.*7LtMs, Ms 16, 1892, par. 7*

We must beware that our piety does not become narrow, bigoted, and hard, as it surely will if we are wholly absorbed in our own interest. All that we do has an influence upon others, and wisely and mercifully are we commanded to care for the things of others, not to covet them, but to the end that others may prosper and grow in grace and in the knowledge of Jesus Christ. We should be ready to aid them in their advancement by imparting the knowledge we have gained.*7LtMs, Ms 16, 1892, par. 8*

Those who are manifesting this spirit are representing Christ. Their interest and their prayers reach far beyond self, they embrace the world. They themselves are growing as they try to help others. They become familiar with the largest plans and the most stirring enterprises; and how can they but grow when they thus place themselves in the divine channel of light and blessing? Such ones receive wisdom from heaven. They become more and more identified with Christ in all His plans, and themselves become living channels of light. There is no chance for spiritual sloth or stagnation. They do not grow cold and backslide.*7LtMs, Ms 16, 1892, par. 9*

They keep eternal realities in view. Selfish ambition, low self-seeking, is rebuked by perpetual contact with the more absorbing interests, more elevated aspirations, which belong to higher and holier activities. These souls are Christians, growing up to the full stature of men and women in Christ Jesus.*7LtMs, Ms 16, 1892, par. 10*

If you are thus following Christ, there is in you a humble confidence Godward as you stand.*7LtMs, Ms 16, 1892, par. 11*

Ms 17, 1892

Testimony to Br. Faulkhead

Extract from *Ms 39, 1892*.

Ms 18, 1892

“Bought With a Price”

Refiled as *Ms 103, 1893*.

Ms 19, 1892

Diary Written at Preston, Victoria, Australia

Preston, Australia

April 22 - July 14, 1892 [Typed December 4, 1911]

This manuscript is published in entirety in *21MR 108-125*. +^{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.

I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present condition; and I can see that in my dealings with them I need not expect any consideration. Their actions have been so harsh and unfeeling that I am led to understand better the word of the Lord to me, that I must lean upon His arm, that He will be to me a God and a Father.^{7LtMs, Ms 19, 1892, par. 1}

“I will comfort you,” He says. [*Isaiah 66:13*.] “Selfishness rules in the hearts of these men, and they will grieve and wound and bruise souls. If they loved Me, they would love those who are united with me as My co-workers. It is I, their Lord, whom they slight. They have no living connection with Me. They know not what they do. They have set at naught My counsel, and refused My reproofs. I demanded the love and allegiance of their hearts, but I did not receive it.^{7LtMs, Ms 19, 1892, par. 2}

“If your earthly treasures are taken away, you are not to grieve, for I will give you heavenly treasure. If I remove the dearest objects of earthly attachment, I will supply the lack with more of Myself. It is in the time of deepest sorrow that I send the richest tokens of My grace. I will cause the afflicted soul to break forth into the song of praise and thanksgiving, It is good for me that I have been afflicted.

The trials and losses that come to you are to purify and refine you, and fit you for immortality.”*7LtMs, Ms 19, 1892, par. 3*

This was the assurance given me, and I am determined to put my trust in the Lord. I will not murmur or complain. I am comforted every day, for the Lord understands my suffering. Even if He does not remove it, He will give me grace to endure the pain. I am comforted, and I praise the Lord with heart and soul and voice.*7LtMs, Ms 19, 1892, par. 4*

Every worker in the Lord’s vineyard will have trials and disappointments and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His only hope is in God. If he will look steadfastly to Jesus for his orders as well as for his inspiration, he will be enabled to maintain self-control. There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers.*7LtMs, Ms 19, 1892, par. 5*

April 22, 1892

This morning I awoke with increased hope and confidence in God. During the night I had many wakeful hours, and I called most earnestly upon the Lord. He has given me the assurance that I shall see in my body and spirit the salvation of God. During the past four months of pain and infirmity, I have constantly importuned God for help. He has said that those who come to Him He will in no wise cast out, and I believe His Word. [*John 6:37.*] I believe that I shall be restored to health and enabled to bear my testimony in Australia. The Lord is good and greatly to be praised. I shall live to speak His praise in the congregation. I do not understand why I am lying here, unable to labor for the Lord, but God understands, and that is enough for me.*7LtMs, Ms 19, 1892, par. 6*

Of late I have been thinking much of Martha and Mary, and their experience at the time of the death and resurrection of Lazarus.

When Lazarus became sick, they sent Jesus the word, Lord, behold, he whom thou lovest is sick. There was no further word, no urgent message for Him to come. They fully expected that their beloved friend would at once come and heal their brother. As soon as the messenger had gone, they saw a decided change for the worse in the sick man. His fever rapidly increased, and soon they realized that in the fight between life and death, death had triumphed. With hearts full of anguish, they saw their brother die.*7LtMs, Ms 19, 1892, par. 7*

Did not Jesus know about the sickness of Lazarus, even before the messenger reached Him? He must have known what was taking place in that humble home at Bethany. Even from where He was, could He not have stayed the power of death?*7LtMs, Ms 19, 1892, par. 8*

With heavy hearts the sisters prepared Lazarus for burial, all the while looking anxiously for Christ. They longed to see Him, and to hear His words of comfort. They laid their loved one in the grave, and then two long, sorrowful days passed before Jesus came.*7LtMs, Ms 19, 1892, par. 9*

May 9, 1892

The past night has been a very long one, and I am so restless that I long for the day. I keep my mind as much as possible on the promises of God. I do not claim these promises because I deserve them, but because they are bestowed upon erring human beings as a free gift.*7LtMs, Ms 19, 1892, par. 10*

I am comforted with the assurance that although constantly suffering pain, I am never forsaken. I put my trust in One who is too wise too err and too good to do me harm. He will restore me to health. I shall yet speak forth His praise in the congregation of the saints. I am determined not to encourage feelings of despondency and gloom.*7LtMs, Ms 19, 1892, par. 11*

May 10, 1892

I have had a rather singular night. Sometime during the night I woke to find myself lying stretched out on my back. My heart was beating

only feebly. I felt as if my body were being crushed under a mass of rubbish. I could hardly move any of my limbs. I did not know where I was. I called my nurse, but she did not hear me. After trying several times, I succeeded in moving my limbs, but my body seemed helpless. It was more than half an hour before I could understand that I was in bed, and before I could use my mind or move my limbs freely. Then the thought came to me that the angels of the Lord had awakened me, or else I should soon have breathed my last. How thankful I felt that I was guarded by heavenly angels. I dared not try to sleep again, for my heart seems to be very feeble in action.*7LtMs, Ms 19, 1892, par. 12*

May 13, 1892

Today the mail for America closed. It has been a trying day for us all, but we managed to get the letters off in time. I sent about fifty pages of letters away. After the mail had gone, Sister Tay, Marian, and I rode out. The weather was mild and pleasant, and we enjoyed the drive. The sunset was very fine. The clouds were golden, and it looked as if the gates of heaven were ajar.*7LtMs, Ms 19, 1892, par. 13*

I cannot yet move my left arm without pain, but thankfulness is constantly welling up in my heart. My head is perfectly clear, and my memory undimmed.*7LtMs, Ms 19, 1892, par. 14*

I gain much consolation from dwelling upon the truth. Of this I never tire. Constantly different points of truth present themselves to my mind in a new light, and I have a feast of good things.*7LtMs, Ms 19, 1892, par. 15*

May 14, 1892

The past night has been one of great tediousness. I was obliged to get up six times to change my position, for my back and limbs were full of pain. My neck was so painful that it distressed me to lie on the pillow. But the Lord is good, and He draws near to me as I lift up my heart in prayer to Him, beseeching Him for grace and for restoration to health.*7LtMs, Ms 19, 1892, par. 16*

I have a longing desire to get well, that I may proclaim the truth in

this country. While I stand in the shadow of the cross, I feel [certain], as I see by faith the rainbow of promise, that God's promise is sure. The Lord is indeed mine and I am the Lord's. I try not to be anxious or to feel restless or dissatisfied.*7LtMs, Ms 19, 1892, par. 17*

May 15, 1892

In the house of Lazarus at Bethany, the Saviour often found a pleasant rest from care and labor. Lazarus loved Jesus with sincere, fervent love. He believed Him to be the Way, the Truth, and the Life.*7LtMs, Ms 19, 1892, par. 18*

His sister Mary was also an earnest listener to the Saviour's words. Lazarus knew how deep was the enmity that the Pharisees cherished against Jesus, and he knew the injustice of the charges they sought to fasten upon Him. The sympathy of the inmates of this peaceful home was wholly with Jesus.*7LtMs, Ms 19, 1892, par. 19*

In the inspired record we are told that "Jesus loved Martha, and her sister, and Lazarus," yet after He received the message, "he abode two days still in the same place where he was." [*John 11:5, 6.*] Guided by divine wisdom, he did not go at once to his beloved friends. The message that came to Him did not meet with an immediate response. Mary and Martha did not say, Lord, come at once and heal our brother. They had confidence in Jesus, believing that He would do what was best for them. At length He said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." [*Verse 11.*]*7LtMs, Ms 19, 1892, par. 20*

By the raising of Lazarus, many were led to believe in Jesus. It was God's plan that Lazarus should die and be laid in the tomb before the Saviour should arrive. The raising of Lazarus was Christ's crowning miracle, and because of it many glorified God. But those who had again and again rejected light would not yield, even in the face of this overwhelming evidence. They were hardened in unbelief, and they went away immediately to tell the priests and rulers what Jesus had done. They aroused anew the hatred of his bitterest enemies, the Pharisees, whose jealousy was increased by every act of mercy performed by the Saviour.*7LtMs, Ms 19, 1892,*

par. 21

May 21, 1892

The trying, almost sleepless night is ended. Yesterday afternoon Elder Daniells and his wife, Elder Tenney and his wife, and brethren Stockton and Smith came to our house at my request to pray that the Lord would heal me. We had a most earnest season of prayer, and we were all much blessed. I was relieved, but not restored. I have now done all that I can to follow the Bible directions, and I shall wait for the Lord to work, believing that in His own good time He will heal me. My faith takes hold of the promise, "Ask, and ye shall receive." [*John 16:24.*] *7LtMs, Ms 19, 1892, par. 22*

I believe that the Lord heard our prayers. I hoped that my captivity might be turned immediately, and to my finite judgment it seemed that thus God would be glorified. I was much blessed during our season of prayer, and I shall hold fast to the assurance then given me: "I am your Redeemer; I will heal you." *7LtMs, Ms 19, 1892, par. 23*

May 22, 1892

The past night was an almost sleepless one. I am so thankful that I could commune with God and leave myself without murmuring in His merciful hands. I can use my arms and hands better than I could, and with considerable effort I can dress myself. *7LtMs, Ms 19, 1892, par. 24*

Satan is watching to see if I will hide my faith under a cloud of unbelief by murmuring against the One who has done everything for me. I am determined not to distrust God. I shall keep looking up to where the rainbow of promise encircles the throne. I shall triumph in God. Daily my soul is refreshed by the contemplation of the great love of our heavenly Father. *7LtMs, Ms 19, 1892, par. 25*

June 15, 1892

The night has been long and trying. I lay awake from half past ten till half past two, so full of nervous pain that I could not rest. But I will not repine. "Though he slay me, yet will I trust in him." [*Job*

13:15.] I shall be glad when the days lengthen and the nights shorten. Constantly my petition is ascending to God for restoration to health, that while here in Australia, I may bear my testimony to the people. But if the Lord has other plans for me, I am content. He knows what is for my good and the good of His people. He doeth all things well.⁷*LtMs, Ms 19, 1892, par. 26*

June 16, 1892

Another long, trying night has nearly passed. Daylight will soon come. I slept well during the first part of the night, but when I awoke, the nervous pain came on once more so severely that I could scarcely compose myself to pray intelligently. After a time the nervousness passed away, and I prayed most earnestly to my heavenly Father. I presented before Him 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.*] Even in my pain I can rejoice in the Lord, and this gives me peace. Christ is my personal Saviour. He has pledged His word to accomplish the salvation of all who believe in Him, and He will verify His promise.⁷*LtMs, Ms 19, 1892, par. 27*

"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.*] These words show us why God's wrath descended on His only begotten Son, why the Innocent suffered for the guilty, why the Just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man's transgression, to uphold and vindicate the immutability of the law of God, and the rectitude of His government. He came to make an end of sin and to bring in everlasting righteousness. He can lift sinners from their low estate, and in so doing magnify the law of Jehovah. These thoughts make me almost forget my pain.⁷*LtMs, Ms 19, 1892, par. 28*

June 17, 1892

During the past night I have slept but little. I tried to look to Jesus, to place myself in the hands of the Great Physician. He has said, "My grace is sufficient for thee." [*2 Corinthians 12:9.*] The grace of Christ leads men to speak right words under all circumstances. Bodily suffering is no excuse for un-Christlike actions.⁷*LtMs, Ms 19, 1892,*

par. 29

During these sleepless hours, the subject of overcoming has been the burden of my thoughts. "To him that overcometh," the Lord declares, "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.*] *7LtMs, Ms 19, 1892, par. 30*

There are those who are forever making excuses for walking in the counsels of the enemy. Some think that because they have physical infirmities, they are privileged to speak pettish words and to act in an unlovely manner. But has Jesus made no provision for such ones to overcome temptation? Because of trial and affliction, are they to be unthankful and unholy? Are not the rays of Christ's righteousness bright enough to dispel the shadow of Satan? The grace of God is declared to be sufficient for all the ills and trials against which human beings have to contend. Is it powerless then against bodily infirmity? Shall divine grace stand back while Satan takes the field, holding the victim in the power of his evil attributes? *7LtMs, Ms 19, 1892, par. 31*

O, how precious is Jesus to the soul who trusts in Him. But many are walking in darkness because they bury their faith in the shadow of Satan. They have not done that which it was in their power to do through the grace of Jesus. They have not talked faith and hope and courage. Never for a moment should we allow Satan to think that his power to distress and annoy is greater than the power of Christ to uphold and strengthen. *7LtMs, Ms 19, 1892, par. 32*

"Men ought always to pray, and not to faint." [*Luke 18:1.*] Every sincere prayer that is offered to God is mingled with the efficacy of Christ's blood. If the answer is deferred, it is because God desires us to show a holy boldness in claiming the pledged word of God. He is faithful who hath promised. He will never forsake the soul who is wholly surrendered to Him. You may ask the Lord for certain things that you think you must have, but He may see that to grant your desire would harm your soul. He gives you that which is for your good and His glory. If you become rebellious because you do not receive what you think you should, you show that your way is not in harmony with the will of God, that your way is not His way.

Selfishness says, "My way, O God; much of self, and little of thee." *7LtMs, Ms 19, 1892, par. 33*

June 18, 1892

The past night was one of great suffering. During the evening I had a coke fire in the grate. I awoke with a sense of suffocation and pressure for breath. I called for help. By mistake all the windows in my room had been left closed. I felt sick all over and very faint, and for a time I lost all sense of things about me. At last May Walling and Emily Campbell came to my help, and every effort was made to give me ease. But I was not entirely relieved for some time. *7LtMs, Ms 19, 1892, par. 34*

After all had been done that any one could do, the windows were opened, and a screen placed around my bed, to prevent the air striking directly upon me. I slept again, a troubled, dangerous sleep. For the next two hours I was wrestling in my sleep to find my way out of a dense wood, to where I could get a free breath of air. When at last I aroused from sleep, I did not come to my proper bearings for some time, yes, for hours. Then I knew that something must be done. I was weak, and my heart pained me. I felt the need of a strong cordial, but there was nothing in the house but grape juice, I took some of this, and it strengthened me, but I was much exhausted. *7LtMs, Ms 19, 1892, par. 35*

On the Sabbath, all the members of the family excepting myself went to church. During the day I wrote something in regard to missionary work. I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spread of the truth and the upbuilding of God's kingdom in the earth. Christ is the greatest missionary our world has ever seen, and I have faith that He will heal me. *7LtMs, Ms 19, 1892, par. 36*

June 19, 1892

Another night has passed, and much more pleasantly than the

previous one. I feel very grateful to my heavenly Father for His grace and His great mercy to me. *7LtMs, Ms 19, 1892, par. 37*

Last night I was perplexed to know what to do for my aching nerves and muscles. All day the wind had been very high, and it seemed impossible to make the rooms warm enough for me to take treatment in them. I thought of a salt glow, and May <Walling> gave me one, with the lounge drawn as close as possible to the fire. This treatment was successful in quieting my nerves. This morning I feel stronger than I did yesterday. *7LtMs, Ms 19, 1892, par. 38*

Elder Daniells came from Fitzroy to see me, and we had a pleasant conversation. I told him that come what may, we must not for a moment lose courage or hope or faith, because that would give the victory to the enemy. We must be faithful soldiers, moving steadily forward. Whatever circumstances may arise, we must remember that the Captain of the Lord's host is leading us. To Him we must look for orders. Satan will not leave us in peace. He is ever seeking to destroy. If he cannot do this, he will seek in every possible way to annoy and hinder us. Knowing the will of the Lord, we must not dishonor our Leader by speaking words of discouragement. *7LtMs, Ms 19, 1892, par. 39*

Brother and Sister Byron Belden called to see me, and we had a season of prayer. In my suffering, the Lord is sacredly near to me. It seems that I can endure the seeing of Him who is invisible. During these long, wakeful nights I have precious seasons of communion with my Saviour. I seem to look upon His face, full of tenderness and compassion. These words are impressed on my mind: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." [*Matthew 16:24, 25.*] *7LtMs, Ms 19, 1892, par. 40*

June 20, 1892

I slept the first part of the night, but during the latter part I could not rest. I committed my case to the Lord and was comforted by the thought that I am a subject of His care. I do find peace and comfort in prayer, but I should look upon it as a great blessing from the Lord if I could pass the hours of the night in sleep. These words comfort

and strengthen me: “Be renewed in the spirit of your mind.” [Ephesians 4:23.] This renewing is what I desire to have. “Though our outward man perish, yet the inward man is renewed day by day.” [2 Corinthians 4:16.] The righteousness of Christ is the prize to which we are individually to reach forth. “Let this mind be in you,” Paul writes, “which was also in Christ Jesus.” [Philippians 2:5.] We must walk as He walked and work as He worked. This means constant self-denial and a daily reaching out to do others good. We lose much because we are so apt to forget the fulness of the grace provided for us through the merits of Christ. No one is safe who offers the Lord a dull, sleepy, indifferent service. In order to resist the temptations of the enemy, we shall have to wrestle in earnest prayer with God. By using the grace bestowed, we shall gain a vigorous Christianity. *7LtMs, Ms 19, 1892, par. 41*

Day by day I am given an assurance of the love of God. “He that heareth my word,” Christ says, “and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” [John 5:24.] “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” [John 20:31.] I long to proclaim the gospel of good news, the glad tidings of great joy. I am anxious to present to our people the message that the Lord has given me, that Christ has made us His own, that He has bought us with a price beyond computation. The Saviour declared, “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” [John 12:46.] He would have all heed his invitation, “Whosoever will, let him take of the water of life freely.” [Revelation 22:17.] God presents salvation to all; He gives it to those who believe. *7LtMs, Ms 19, 1892, par. 42*

June 21, 1892

Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning, for then Emily Campbell builds my fire, and I can be dressed. *7LtMs, Ms 19, 1892, par. 43*

I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart

and be reflected to others. It is the duty of every Christian to shine—to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise Him, showing that I realize that His presence is with me. “Being justified by faith, we have peace with God.” [*Romans 5:1.*] “This is the record, that God hath given us eternal life, and this life is in his Son.” [*1 John 5:11.*] Whatever else the sin of Adam did, it did not give human beings an excuse for transgressing God’s law. *7LtMs, Ms 19, 1892, par. 44*

June 22, 1892

The morning gave promise of a very pleasant day, and there was talk of riding out. But soon the clouds began to roll up, and the air became cold. At one o’clock there was a flood of rain, with heavy thunder and frequent flashes of lightning. With greater and less severity, the storm continued during the day. *7LtMs, Ms 19, 1892, par. 45*

Last night I slept better than during the night previous, but I was greatly afflicted with pain in my arms, shoulders, spine, hip-bones, and feet. This makes me painfully sick, but I will not become discouraged. I will press my petitions to the throne of grace. I have a sympathizing Saviour, who does not willingly afflict or grieve the children of men. I have much time to think, and my head is perfectly clear. Christ draws my attention to Himself. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” [*Romans 8:34.*] This is our confidence. I will rejoice in His love. *7LtMs, Ms 19, 1892, par. 46*

June 23, 1892

Another night has passed. I slept only three hours. I was not in so much pain as usual, but was restless and nervous. After lying awake for some time, trying to sleep, I gave up the effort and directed my whole attention to seeking the Lord. How precious to me was the promise, “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.” [*Matthew 7:7.*] I prayed most earnestly to the Lord for comfort and peace, which the Lord Jesus alone can give. I want the blessing of the Lord, so that, while suffering pain, I shall not lose self-control. I dare not trust

in self for one moment.*7LtMs, Ms 19, 1892, par. 47*

The instant that Peter withdrew his eyes from Christ, that instant he began to sink. When he realized his peril, and lifted his eyes and voice to Jesus, crying, "Save, Lord, or I perish," the hand ever ready to save the perishing took hold of him, and He was saved. [*Matthew 14:30, 31.*]*7LtMs, Ms 19, 1892, par. 48*

I long to follow on to know the Lord, that I may know that His going forth is prepared as the morning. I desire the words of my lips to be right words, the meditations of my heart to be of God. I desire to be strengthened with genuine faith. I do not want one vestige of presumption of self-confidence to appear in my life. I want faith, simple, trustful faith. I am determined to rely wholly on the promise of God, asking Him to keep my lips from evil, and my tongue from speaking guile.*7LtMs, Ms 19, 1892, par. 49*

In my home I must daily seek peace and pursue it. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." [*1 Peter 3:12.*] And although the body is suffering, and the nervous system enfeebled, we must not think that we are at liberty to speak fretfully or to think that we are not receiving all the attention we should have. When we give way to impatience, we drive the Spirit of God out of the heart, and give place to the attributes of Satan. When we frame excuses for selfishness, for evil thinking and evil speaking, we are educating the soul in evil, and if we continue to do this, it will become a habit to yield to temptation. We are then on Satan's ground, overcome, weak, and without courage.*7LtMs, Ms 19, 1892, par. 50*

If we trust in ourselves, we shall certainly fall. Christ says, "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." [*John 15:4.*] What is the fruit that we are to bear? "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.*]*7LtMs, Ms 19, 1892, par. 51*

As I meditated on these things, I felt more and more deeply the sin of neglecting to keep the soul in the love of God. The Lord does

nothing without our co-operation. When Christ prayed, Father keep them in thy name [*John 17:11*], He did not mean that we should neglect to keep ourselves in the love and faith of God. Alive unto God, through a living union with Christ, we trust in the promises, constantly gaining greater strength by beholding Jesus. What can change the heart or shake the confidence of the one who by beholding the Saviour is changed into His likeness? Shall such a one be on the watch for slights? Shall his imagination center on self? Shall he allow little things to destroy his peace of mind?*7LtMs, Ms 19, 1892, par. 52*

He in whose heart Christ abides is willing to be pleased. He thinks no evil and is content with the assurance that Jesus knows and values aright every soul for whom He died. God says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] Let this satisfy the longing of the soul, and make us careful and guarded, very ready to forgive others because God has forgiven us.*7LtMs, Ms 19, 1892, par. 53*

The happiness of life is made up of little things. It is in the power of every one to practice true Christlike courtesy. It is not the possession of splendid talents that will help us to overcome, but the conscientious performance of daily duties. The kind look, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others—these things are helps in the Christian life. If the love of Jesus fills the heart, this love will be manifested in the life. We shall not show a determination to have our own way, a stubborn, selfish unwillingness to be happy or pleased. The health of the body depends more upon heart-healthfulness than many suppose.*7LtMs, Ms 19, 1892, par. 54*

One can imagine himself slighted, imagine that he is not in as high a position as he is capable of filling, and so make of himself a supposed martyr. He is unhappy, but who is to blame? One thing is certain—kindness and amiability of temper will do more to exalt him than any supposed smartness with the curse of an ungenial disposition.*7LtMs, Ms 19, 1892, par. 55*

June 24, 1892

"Who shall separate us from the love of Christ? shall tribulation, or

distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” [*Romans 8:35-39.*] *7LtMs, Ms 19, 1892, par. 56*

I know in whom I have believed. I have been purchased by the blood of the only begotten Son of God. He has graven me upon the palms of His hands. I am not my own. I have committed the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed unto Him against that day. *7LtMs, Ms 19, 1892, par. 57*

Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea. *7LtMs, Ms 19, 1892, par. 58*

June 25, 1892

The past night was one of pain and of relief. I went to bed at nine, but was obliged to take treatment till twelve. I then slept for about three hours. During these wakeful nights I hold precious seasons of communion with God. My continual prayer is for the meekness and lowliness of Christ. Much time is lost in longing to do some great thing, some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. The life that is Christlike in the home will be Christlike in the church. It is the neglect of the smaller duties in an effort to reach after a great work, that spoils the life of many a one. *7LtMs, Ms 19, 1892, par. 59*

True Christians are a savor of life unto life because Christ abides in their hearts. Reflecting His image, they are children of light. *7LtMs, Ms 19, 1892, par. 60*

I put my trust in the Lord Jesus. I cry after God. “As the hart panteth

after the water brooks, so panteth my soul after thee, O God.” [*Psalm 42:1.*] Here in the home, in my pain and suffering, I must be imbued with the Spirit of Christ. It is now that I must put my trust in the Lord. At times I can do little else than cling to Jesus, saying, I am Thy child. I trust in Thee. I have Thy pledged word, “My grace is sufficient.” [*2 Corinthians 12:9.*] Then relief comes, and I praise the Lord for His goodness and mercy. *7LtMs, Ms 19, 1892, par. 61*

Today quarterly meeting was held in the church. Willie spoke from *Isaiah 50:10, 11.* In the afternoon the Lord’s Supper was administered, preceded by the ordinance of feet washing. The celebration of these ordinances is the fulfilling of the command, “If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” [*John 13:14, 15.*] What a place is this for hushing controversies, for forgiving those who have done us any injury. This is the time, if one has anything against his brother, to make it right, to settle every difficulty. Let there be mutual forgiveness. Let no strange flame be brought to the altar. Let no malice, no hatred, be cherished by those who meet round the communion table. Let high and low, rich and poor, learned and unlearned, meet together as those purchased by the blood of Christ. *7LtMs, Ms 19, 1892, par. 62*

June 26, 1892

I am glad when the daylight comes, for the nights are long and wearisome. But when I cannot sleep, gratitude fills my heart as I think that One who never slumbers is watching over me for good. What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity. He is the great Medical Missionary. He has taken humanity upon Himself and has placed Himself at the head of a new dispensation, in order that He may reconcile justice and compassion. *7LtMs, Ms 19, 1892, par. 63*

June 27, 1892

Another night has passed, and although I suffered much from nervousness, yet I have the peace that the presence of Jesus always brings. He gives me to drink of the cup of His salvation, and my heart is made cheerful in God.*7LtMs, Ms 19, 1892, par. 64*

How earnestly we ought to labor for those who are unsaved. When we think of the infinite sacrifice that Jesus has made to redeem sinners, how can we be content to make no effort in behalf of our fellow beings? Shall we do nothing, when the Good Shepherd came from the throne of heaven to seek and save the lost?*7LtMs, Ms 19, 1892, par. 65*

June 28, 1892

“Bless the Lord, O my soul; and all that is within me, bless his holy name.” [*Psalms 103:1.*] I am compassed with infirmities, yet I am of good courage in the Lord. Although the enemy is permitted to afflict me, yet I have great blessings from day to day. My head is free from pain, shielded by the hand of the Lord. My shoulders and arms are full of pain, but my right forearm from the elbow to the tips of my fingers is free from pain. I am able to do much important writing.*7LtMs, Ms 19, 1892, par. 66*

I am deeply interested in the work of my ministering brethren. My heart is drawn out in sympathy with them, and I pray that they may honor God. “This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] We can know Christ only by loving and obeying Him. The Lord calls for valiant men, who will not fail or be discouraged. Trials and disappointments will come to God’s workers, but did they not come to Jesus? Shall we cover the Lord’s altar with mourning and sighing and tears? God forbid. It comforts me to meditate upon the loving words of Christ, to think of His courtesy, His sympathy, His compassion. I long to be like Him. I will rest in His care. He will make me a conqueror over evil.*7LtMs, Ms 19, 1892, par. 67*

June 29, 1892

My prayer on awaking is, Jesus, keep Thy child today. Take me under Thy guardianship. Make me a healthy, fruit-bearing branch of the living Vine. “Without me,” Christ says, “ye can do nothing.”

[*John 15:5.*] In and through Christ we can do all things.*7LtMs, Ms 19, 1892, par. 68*

He who was the adored of angels, who had listened to the music of the heavenly choir, was ever touched, while upon this earth, with the sorrows of children, ever ready to listen to the story of childish woe. He often dried their tears, cheering them with the tender sympathy of His words, which seemed to hush their sorrows and make them forget their grief. The emblem in the form of a dove that hovered over Jesus at His baptism represents His gentleness of character.*7LtMs, Ms 19, 1892, par. 69*

June 30, 1892

Another night <of great weariness> has nearly passed. Although I continue to suffer much pain, I know that I am not forsaken by <my Saviour.> My prayer is, Help me, Jesus, that I may not dishonor Thee with my lips. Let no unkind words be spoken by me.*7LtMs, Ms 19, 1892, par. 70*

I am told by some who come to see me that I shall never again have the use of my limbs. But I do not accept this view as truth. I know that the Lord has a work for me to do, and I will put my trust in Him. The outlook is not cheering, but God knows my situation. I rejoice that I can use my right hand. Bolstered up in a chair with pillows, I write many pages. I am able to keep my workers supplied with all they can possibly do. I could keep two more busy.*7LtMs, Ms 19, 1892, par. 71*

My heart is filled with gratitude for the goodness and mercy of God. My prayer goes up to heaven for grace, and the peace that passeth understanding is given me. I can trust the Lord Jesus to care for my weary body. I find in Him a very present help in every time of need. His presence <seems so real and> is the evidence of His compassion. Sick or well, I feel that every power of body and mind should be employed in glorifying God. We are not our own, to please and gratify self. We have been purchased by the blood of Christ, and it is our daily duty as well as our privilege to consecrate all that we have and are to the Saviour.*7LtMs, Ms 19, 1892, par. 72*

July 5, 1892

I am greatly distressed in mind. I see matters that need to be changed. Sister Daniells is greatly deceived in regard to her spiritual condition. She feels that she is far in advance of her husband <and would instruct him.> Whether with him or away from him, she assumes this attitude. She married him when his condition, as far as his health and usefulness were concerned, was not encouraging. Having done this, she feels that he is indebted to her for his advancement. But she should not cherish this thought, for it is not true. Elder Daniells is the Lord's child, and if Sister Daniells had not married him, God would still have led him onward and upward. But she did marry him, and therefore it was plainly her part to help him all she could. But it is the Lord who has made Elder Daniells the man that he is, and when Sister Daniells takes the credit of this, she dishonors God.*7LtMs, Ms 19, 1892, par. 73*

Often she has stood in Elder Daniells' way, discouraging and depressing him, because she was not walking in truth and righteousness. She has cherished in her heart the grievous sin of jealousy. This has separated her from the Saviour. She has been unjust to her husband, and unjust to others. She had no reason to feel as she did, for Elder Daniells is not guilty. But she has accepted Satan's temptations as the truth. Thus she has lost her peace of mind and has taken a course which has disparaged her in the eyes of her brethren and sisters, and which has brought alienation between her and her husband.*7LtMs, Ms 19, 1892, par. 74*

Elder Daniells would be received into the hearts of the believers in New Zealand if Sister Daniells were a humble, discreet woman. She must learn at the feet of Jesus to be meek and lowly. Unless she does this, she will be a great hindrance to her husband.*7LtMs, Ms 19, 1892, par. 75*

July 6, 1892

I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, "How great is the God you worship?" "So great," was the reply, "that He fills immensity, and yet so small that He dwells in every sanctified heart."*7LtMs, Ms 19, 1892, par. 76*

O precious Saviour, I long for Thy salvation. "As the hart panteth

after the water brooks, so panteth my soul after thee.” [*Psalm 42:1.*] I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*]*7LtMs, Ms 19, 1892, par. 77*

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name of Christian. I am assured that this lesson of suffering will be to the glory of God, a means of warning others to avoid continuous labor under circumstances <so> unfavorable to health <of the body.>*7LtMs, Ms 19, 1892, par. 78*

July 7, 1892

The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction is for the glory of the Lord. I will not murmur, for when I wake in the night, it seems that Jesus is looking upon me. The *fifty-first chapter of Isaiah* is exceedingly precious to me. He bears all our burdens. <I read this chapter with assurance and hope.>*7LtMs, Ms 19, 1892, par. 79*

July 8, 1892

The mail for America closed today. I sent off one hundred and thirty pages—letters to Elder Haskell, Elder Butler, J. E. White, Frank and Hattie Belden, Dr. Maxson, Ella and Mabel White, Sister L. M. Hall, Elder Smith, Elder Corliss, C. H. Jones, and many more*7LtMs, Ms 19, 1892, par. 80*

July 9, 1892

Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there.*7LtMs, Ms 19, 1892, par. 81*

I take it up again, when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot

keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it become a ruling power for evil.*7LtMs, Ms 19, 1892, par. 82*

July 10, 1892

I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidences of the displeasure of God because I came to Australia? <I answer decidedly,> No, I dare not do this. At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia and found the believers here in a condition where they must have help. For weeks after reaching here, I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety.*7LtMs, Ms 19, 1892, par. 83*

There is a need of a decided change in the administration of the Echo Office. The lack of proper planning has kept this institution bound down and limited in its influence, <when the Lord has a large work that must be done.>*7LtMs, Ms 19, 1892, par. 84*

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid.*7LtMs, Ms 19, 1892, par. 85*

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, Come up higher. Breathe the pure atmosphere of faith. As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, <"Arise and shine; for> Thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*]*7LtMs, Ms 19, 1892, par. 86*

I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feelings of our infirmities, and who knows how to succor those who are tempted?*7LtMs, Ms 19, 1892, par. 87*

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me, Cannot you trust Him who has purchased you with His <own> blood? I have graven thee on the palms of My hands. Then my soul is nourished with the divine presence. I am lifted out of myself, as it were, into the presence of God.*7LtMs, Ms 19, 1892, par. 88*

Today I rode to the Echo Office and back. I have not been able to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my testimony to the people in the Colonies.*7LtMs, Ms 19, 1892, par. 89*

July 11, 1892

I did not sleep very well last night. I was urged to ride out in the afternoon, because the sun shone so beautifully. I did so, but it was too much of a tax on my strength.*7LtMs, Ms 19, 1892, par. 90*

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected. The faithful minister will watch for souls with the deep interest that a shepherd guards his sheep. He will do personal work for those to whom he preaches, talking and praying with them. Such efforts will bear fruit to God's glory.*7LtMs, Ms 19, 1892, par. 91*

July 12, 1892

This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that if they can do a certain work, they are converted. But they are not submissive to the Spirit of the Lord.*7LtMs, Ms 19, 1892, par. 92*

July 13, 1892

Last night I rested better. May <Walling, my adopted daughter,> kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out.*7LtMs, Ms 19, 1892, par. 93*

I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. <I must assure all that> the truth lived and practiced will have a convincing power over all who come under its influence.*7LtMs, Ms 19, 1892, par. 94*

July 14, 1892

I was very nervous last night. The chills that I had on Monday and Tuesday resulted in lame, <very painful> shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. I must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith; it is the gift of God.*7LtMs, Ms 19, 1892, par. 95*

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body, bone, muscle, and nerves, has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my

writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper.⁷*LtMs, Ms 19, 1892, par. 96*

I am now writing on the life of Christ. I know that the enemy will make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence.⁷*LtMs, Ms 19, 1892, par. 97*

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth.⁷*LtMs, Ms 19, 1892, par. 98*

When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, "My grace is sufficient," has been fulfilled in my case. [*2 Corinthians 12:9.*] There can be no doubt on my part. My hours of pain have been hours of prayer, for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God's promises.⁷*LtMs, Ms 19, 1892, par. 99*

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." [*Psalm 50:15.*]⁷*LtMs, Ms 19, 1892, par. 100*

Ms 19a, 1892

Diary [Apr.-Jul.]/"I am deeply grieved..."

Refiled as *Ms 19, 1892*.

Ms 20, 1892

Diary Written in Preston, Victoria, Australia

Preston, Victoria, Australia

July 15 - September 23, 1892

Portions of this manuscript are published in *SD 19, 124; 7MR 143-144; 8MR 49-51; 12MR 140-141*. +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.

The Lord has brought me through another night. I did not sleep well. The weather this winter has not been unpleasant; but the air is very penetrating, and I cannot manage to keep comfortably warm in these high rooms, with only a grate fire. I have had two severe chills, and this has greatly increased the lameness in my shoulders and hips. But notwithstanding this, I was able to spend most of yesterday writing on the life of Christ. I praise the Lord because I feel a nearness to my Saviour. My faith feeds on the rich promises of God, which are full of comfort and hope.⁷*LtMs, Ms 20, 1892, par.*

1

“Jesus, lover of my soul, let me to thy bosom fly,
While the billows near me roll, while the tempest still is high
Hide me, O my Saviour, hide! Till the storm of life is past
Safe into the haven guide, O receive my soul at last.
“Other refuge have I none; hangs my helpless soul on Thee;
Leave, O leave me not alone! Still support and comfort me;
All my trust on thee is stayed, all my help from thee I bring
Cover my defenseless head with the shadow of Thy wing.”⁷*LtMs, Ms 20, 1892, par. 2*

My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more. “If any man thirst,” Christ said, “let him come unto me, and drink.” [*John 7:37.*] “The water that I shall give him shall be in him a well of water springing up into everlasting life.” [*John 4:14.*]⁷*LtMs, Ms 20, 1892, par. 3*

July 16, 1892

Another night has passed. I slept and rested more than I thought I should when I went to bed. The weather has been cold and boisterous, and the chills that I have had for two days have made me suffer much <pain.> I cannot move without pain, but I am not cast down. I am of good courage in the Lord. God is pleased when we keep our faces turned toward the Sun of Righteousness. On this Sabbath day I wish to bear the testimony that the Lord is good, and that His mercy endureth forever. When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us.*7LtMs, Ms 20, 1892, par. 4*

During my sickness I have experienced the love of God in large measure. He comes to all His children in their affliction. In time of danger he is their refuge. In sorrow, He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no water? When danger approaches, shall we seek for help from those as weak as ourselves, or shall we flee to Him who is mighty to save. His arms are open wide, and He utters the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*]*7LtMs, Ms 20, 1892, par. 5*

The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer. I have given my way and my will into the hands of God, for He knows what is best for me. It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the longsuffering that He has shown which will witness against those who do not offer Him the willing service of their lives. Those who turn to God with heart and soul and mind will find in Him peaceful security.*7LtMs, Ms 20, 1892, par. 6*

July 17, 1892

I thank the Lord that the long, painful night has passed. Today I am

suffering more than usual. I am almost helpless with weakness and pain, yet I am trusting in my Helper. He never fails me. He makes me feel young in heart, cheerful in spirit, and thankful, so thankful, for His grace. I have much pain, but I have peace and comfort also.*7LtMs, Ms 20, 1892, par. 7*

July 18, 1892

I had a very trying night. I was very weary, but was unable to rest, because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times, I look to Jesus, for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us.*7LtMs, Ms 20, 1892, par. 8*

My constant prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life. I want to be lifted above all earthliness into a purer, holier atmosphere. I find that self must be kept in subjection. My words must be well-chosen, my spirit constantly guarded, lest the heart shall not be pure and holy. Satan is ever trying to lead our thoughts in a wrong direction, and I must guard every avenue to the soul, lest he gain the victory over me.*7LtMs, Ms 20, 1892, par. 9*

I praise God this morning for the peace of Christ. I prize every token of favor from heaven. I long to be clothed with the righteousness of Christ.*7LtMs, Ms 20, 1892, par. 10*

July 19, 1892

I slept little during the night, but though I suffer much pain, I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and beholding this perfection, he rejoices with joy unspeakable. In self he sees sin and helplessness; in the Redeemer sinlessness and infinite power. The sacrifice that Christ made in order that He might impart to us His righteousness—this is a theme upon which we may dwell with deeper and still deeper enthusiasm. Self is nothing; Jesus is everything to me. My prayer is, Be thou my strong habitation,

whereunto I may continually resort.*7LtMs, Ms 20, 1892, par. 11*

July 20, 1892

During the past night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness, and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image. The transforming power of grace can make me a partaker of the divine nature.*7LtMs, Ms 20, 1892, par. 12*

On Christ the glory of God has shone, and by looking upon Christ, contemplating His self-sacrifice, remembering that in Him dwells all the fulness of the Godhead bodily, the believer is drawn closer and closer to the source of power. His love in our hearts leads us to seek for lost sheep. By working to win souls to Christ, believers give evidence of their love for Him. The path that He trod is the one in which His children will choose to follow.*7LtMs, Ms 20, 1892, par. 13*

July 21, 1892

The mail from America came last evening, and Willie and I had a feast indeed in reading our letters. During the past night I slept but little. My heart longs for more of the presence of Jesus. My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. <The dear Saviour will not leave nor forsake us because He encourages [us] in all our afflictions, and I will praise [Him]. And [He] enables me [to] rejoice in His great mercies.>*7LtMs, Ms 20, 1892, par. 14*

July 22, 1892

My nights are filled with pain and restlessness, but I will not complain. I will not let unbelief take possession of my heart. I will talk faith; I will praise God for His wonderful goodness to the children of men.*7LtMs, Ms 20, 1892, par. 15*

July 23, 1892

The nights are long and painful, but Jesus is my comforter and my hope. Today I have been able to sit up very little.*7LtMs, Ms 20, 1892, par. 16*

I receive no encouragement from my neighbors, who are unbelievers. They say that I will certainly be a cripple for life; but I know that they do not know. They do not realize that the truth obeyed binds our hearts up with God. We have a Saviour who can heal. David was one who made the Most High his habitation. And although David was rebuked and punished by God <for his departing from righteousness,> yet the Lord, seeing him penitent <and humble,> forgave his sins and took him into covenant relation with Himself.*7LtMs, Ms 20, 1892, par. 17*

July 24, 1892

I passed a very restless night and feel somewhat depressed. But I will not yield to despondency. I will not look on the dark side. I wrote a twelve-page letter to Dr. Kellogg today. I am instructed to caution him to move guardedly, else he will surely lose his bearings. There are many perplexing questions coming up for decision, and he will need great wisdom in order to keep the way of the Lord. May God give him special grace. He needs a humble, contrite heart, and he needs to walk in constant dependence upon God, abiding under the shadow of the Almighty. I have urged him to remember that the Lord has greatly favored him. His experience will be governed by the dependence that he places upon the high and holy One. I am afraid for Dr. Kellogg that he will follow unwise advisers.*7LtMs, Ms 20, 1892, par. 18*

July 25, 1892

Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit upon the Lord. I cannot take drugs. They do me no good, but harm. I long for the blessings of the Lord. My heart goes out after God. I tremble at His Word. I am encouraged as I look to Jesus and recount His loving kindnesses.*7LtMs, Ms 20, 1892, par. 19*

“In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him,

even into His ears.” “He brought me forth also into a large place; He delivered me, because He delighted in me.” [*Psalm 18:6, 9.*] “I love the Lord, because He hath heard my voice and my supplications.” [*Psalm 116:1.*] This has been my experience day and night during my sickness. *7LtMs, Ms 20, 1892, par. 20*

July 26, 1892

I thank the Lord that I am His child, that I can cry, Abba Father. Although I am in pain day and night, yet the grace of Christ sustains me. If I had no hope in Jesus, how lonely I should be. I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours. “The natural man receiveth not the things of the Spirit of God; ... neither can He know them; because they are spiritually discerned.” [*1 Corinthians 2:14.*] *7LtMs, Ms 20, 1892, par. 21*

How essential that we have the enlightenment of the Spirit of God, for thus only can we see the glory of Christ, and by beholding become changed from character to character <in and through faith in Christ.> We turn from the picture of our shortcomings to behold the atonement made for us and we rejoice as we know that we may be clothed with Christ’s righteousness. In Him all fulness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love <in giving us Jesus the Comforter.> *7LtMs, Ms 20, 1892, par. 22*

July 27, 1892

I desire that Jesus shall be in my thoughts continually. I pray most earnestly that my will may be completely submerged in the will of God. I pray for the restoring power of Jesus, that I may bear a message to the people of this country. I long to present the simplicity of true godliness, to show that before we enter the kingdom of heaven, we must become as little children. We must be as trustful as a child, believing every word that God speaks <to us.> *7LtMs, Ms 20, 1892, par. 23*

I am sorry to see that many who are preaching the Word of God have not themselves been refreshed by drinking of the <pure>

water of life. Jesus is not in them a well of water, springing up unto everlasting life. They are losing much that they might have and are failing to answer the prayer of Christ because they do not sit at the feet of Jesus and learn of Him. *7LtMs, Ms 20, 1892, par. 24*

July 28, 1892

Last night I obtained some rest, for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a world which He had created, but He was unrecognized and unhonored <by the many.> “Foxes have holes,” He said, “and the birds of the air have nests; but the Son of man hath not where to lay his head.” [*Luke 9:58.*] He came to show man the way to the haven of eternal rest. *7LtMs, Ms 20, 1892, par. 25*

The sinner may become a child of God, an heir of heaven. He may rise from the dust and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature. At every step of advance, he sees new beauties in Christ and becomes more like Him in character. “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.*] *7LtMs, Ms 20, 1892, par. 26*

July 29, 1892

I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is everything to me—comfort, hope, and soothing balm. Sometimes perplexing thoughts crowd upon my mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation, if we would be spiritually refreshed. The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name. *7LtMs, Ms 20, 1892, par. 27*

July 30, 1892

I praise the Lord this morning for His goodness and mercy. In the

night season He reveals Himself to me as full of tender compassion. He encourages me <with His sympathy> to trust in His love. I know that He does all things well, and that I must be patient and wait for His salvation. The Lord is good. His praise shall be in my heart and on my lips. *7LtMs, Ms 20, 1892, par. 28*

July 31, 1892

Another month has nearly gone. It has passed quickly, although I have suffered <so very> much pain. *7LtMs, Ms 20, 1892, par. 29*

[August 1, 1892]

The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world. "Unto the upright there ariseth light in the darkness." [*Psalms 112:4.*] All sin is darkness. When Christ came to this world, the Jewish rulers refused to accept His words. Wise in their own conceit, they declared that they knew all about the law of God. But Christ said to them, "Ye do err not knowing the Scriptures nor the power of God." [*Matthew 22:29.*] Darkness covered the earth and gross darkness the people. *7LtMs, Ms 20, 1892, par. 30*

The human family, and even the Lord's chosen people, had to a large extent lost the knowledge of God. The Jewish priests were teaching for doctrine the commandments of men. God was misrepresented. False ideas prevailed in regard to His character and attributes. Christ came to this world, and the light shone forth into the darkness, but the darkness comprehended it not. *7LtMs, Ms 20, 1892, par. 31*

Sin is death; righteousness is life. Sin cannot be changed into righteousness, but it can be taken away, and the righteousness of Christ put in its place. The Saviour was manifested to take away our sin. "The wages of sin is death, but the gift of God is eternal life." [*Romans 6:23.*] The Pharisees trusted in their own righteousness, of which Christ 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.*] Of the Jewish leaders, He said, "Ye will not come unto me, that ye might have life." [*John 5:40.*] The righteousness of Christ brings life and

healing. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." [*Colossians 2:6.*] In Him all fulness dwells. *7LtMs, Ms 20, 1892, par. 32*

August 3, 1892

The Lord is good and greatly to be praised. I dare not center my thoughts upon myself. The Word of God, how full of comfort it is, how large with promise. Christ is the Way, the Truth, and the Life. Christ is indeed the Word of life. His words are echoes of what God has said. "He that hath seen me," He said, "hath seen the Father." [*John 14:9.*] We have no way of knowing what God is except by gaining a knowledge of Christ as He is revealed in the Word. *7LtMs, Ms 20, 1892, par. 33*

August 4, 1892

During the past night I slept more than usual, and for this I thank my heavenly Father. *7LtMs, Ms 20, 1892, par. 34*

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are my people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." [*Isaiah 63:7-9.*] *7LtMs, Ms 20, 1892, par. 35*

"Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living." "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." [*Job 28:12, 13, 28.*] *7LtMs, Ms 20, 1892, par. 36*

"Show me thy marvelous loving-kindness, O thou that savest by thy right hand them that put their trust in thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of thy wings." [*Psalms 17:7, 8.*] *7LtMs, Ms 20, 1892, par. 37*

“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. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.^{7LtMs, Ms 20, 1892, par. 38}

“For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” [*Isaiah 55:8-13.*]^{7LtMs, Ms 20, 1892, par. 39}

August 5, 1892

This has been a very busy day, as we have been sending off the American mail. During the month I have written one hundred and fifty pages. Some of this has gone to Africa, some to Europe, and some to America.^{7LtMs, Ms 20, 1892, par. 40}

August 7, 1892

I rested better last night than I expected to, and for this I thank my heavenly Father. Brother Rousseau and his wife have been with us since Friday. Sister Daniells, Sister Starr, and Elder Israel's two daughters spent the day here, preparing table linen, towels, sheets, etc., for the school, which is soon to open. This afternoon I had a very pleasant ride with Willie and Brother Rousseau. We spent the time profitably in talking about the preparation for and management of the school.^{7LtMs, Ms 20, 1892, par. 41}

I pray that this school shall be conducted in such a way as to glorify God. May every lesson given be filled with the riches of true knowledge.^{7LtMs, Ms 20, 1892, par. 42}

August 8, 1892

I thank the Lord for His sustaining grace. I had a hard night. It was difficult for me to get into a position where I was free from pain. Brother and Sister Rousseau are still with us, also Elder Israel's daughters, who are making up the linen for the school boarding home. I am very desirous that every dollar expended in preparing for the opening of this school shall be wisely invested. Strong, unbleached sheets and good, durable table linen have been bought. There are many things yet to be purchased.*7LtMs, Ms 20, 1892, par. 43*

Today I wrote twenty-four pages of letter paper, an address to the brethren and sisters in Australia and New Zealand.*7LtMs, Ms 20, 1892, par. 44*

August 9, 1892

It is a beautiful morning. The Lord is good, and I praise His holy name. I greatly desire a clear, distinct idea of the subject of righteousness by faith in Christ. We have thought and talked on this subject far less than we should have; and therefore we have dwelt in the shadow of darkness,—hopeless, faithless, without power to resist the tempter. We need clearer spiritual eyesight, that like Moses we may be able to endure the seeing of Him who is invisible.*7LtMs, Ms 20, 1892, par. 45*

There is a great work to be done in Australia, a great work to be done in the Melbourne church. In this city we should have one hundred missionaries at work, but instead there are only a few Bible workers. What does this mean? My cry is, O God, wake up the people, and make them laborers together with Thee. Breathe into those who know the message for this time the true missionary spirit.*7LtMs, Ms 20, 1892, par. 46*

August 10, 1892

This morning Emily and Brother Rousseau went to market, getting home again at half past ten. Fannie and Sister Rousseau rode out for an hour or two before dinner; and in the afternoon May <Walling,> Anna, and I drove to Thomastown, three miles away, to

gather mustard and marrow-dock for greens.*7LtMs, Ms 20, 1892, par. 47*

August 11, 1892

Last night I did not sleep well. My mind was troubled, but I tried to lay my burdens at the feet of Jesus. Today I have written twenty pages.*7LtMs, Ms 20, 1892, par. 48*

August 12, 1892

I thank the Lord for rest and sleep during the past night. I cannot ride out today, as my team is to be used by Brother Rousseau in the interest of the school.*7LtMs, Ms 20, 1892, par. 49*

August 13, 1892

I have passed an unusually disagreeable night. I was afflicted with pain in every limb, and seven times during the night I was obliged to change my position. <This means much pain.>*7LtMs, Ms 20, 1892, par. 50*

August 19, 1892

W. C. White, May <Walling,> and I drove to the school, which is ten miles from here, and found those there very busily at work getting things settled. We are well pleased with the place that has been chosen for the school.*7LtMs, Ms 20, 1892, par. 51*

August 24, 1892

The school opened today. In the morning Marian, Fannie, May <Walling,> and I drove over from Preston, and after I had rested for a while in Brother Starr's room, I was taken down to the chapel, where the students had assembled. The meeting was opened by singing and prayer, and then Elder Tenney spoke in regard to our purpose in starting a school in Melbourne and the difficulties which had been met in finding a suitable place. He expressed his satisfaction that all seemed pleased with the house that had been chosen. So far, not one word of dissatisfaction or criticism had been heard.*7LtMs, Ms 20, 1892, par. 52*

I was then helped to the platform, and had much freedom in speaking for half an hour. W. C. White, Elder Starr, and Elder Rousseau followed, and their remarks were timely.^{7LtMs, Ms 20, 1892, par. 53}

I was able to remain throughout the meeting. This was a great victory for me. <Thank the Lord, O my soul.>^{7LtMs, Ms 20, 1892, par. 54}

August 25, 1892

Today all the family excepting Anna and I attended church at North Fitzroy. I shall be glad when the weather is warm enough for me to go to meeting on the Sabbath and bear my testimony to the people.^{7LtMs, Ms 20, 1892, par. 55}

There are some things which are urged upon my mind. The very first duty of a Christian is to be an earnest student of the Word of God. <There are very few [who] realize what these words mean.> He is not to base his knowledge of God upon the opinions of some other man, but upon the truths of the Scriptures. God has given us the Bible as a revelation of Himself. As those who are judgment-bound, we are to meditate upon this revelation <and practice its rich treasures.>^{7LtMs, Ms 20, 1892, par. 56}

September 3, 1892

Today Willie, May <Walling,> and I attended the meeting held in Prahran, where the students meet for church service. Brother Baker and Willie carried me up the stairs in an arm chair. We found a goodly number assembled in the commodious little hall.^{7LtMs, Ms 20, 1892, par. 57}

I spoke from the *seventeenth [chapter] of John*, emphasizing the necessity of our constantly seeking to answer Christ's prayer that His disciples may be one in Him. When we are at variance with one another, how can we be branches of the True Vine?^{7LtMs, Ms 20, 1892, par. 58}

Elder Starr spoke for thirty minutes, following the same line of thought, and then Brother Rousseau and Willie each spoke a few

words. The students followed in quick succession. They bore intelligent testimonies, expressing themselves as having received much light on the Scriptures during the short time they had been at school. The meeting was a profitable one. The Lord was present, and His Spirit was moving upon hearts.*7LtMs, Ms 20, 1892, par. 59*

After the meeting we went to the school, and at the close of the Sabbath the students assembled in one of the large parlors, where a short service was held. I had much freedom in presenting the teachers and students before the Lord, asking Him to give the teachers wisdom and grace in the management of this our first school in Australasia.*7LtMs, Ms 20, 1892, par. 60*

September 4, 1892

I am still at the school. After breakfast this morning, we had a counsel with the school faculty in regard to the best articles of diet to provide for the students, many of whom have been in the habit of eating meat two and three times a day. We decided that the best thing for us to do in regard to the food question would be to begin as we wished to continue and give the students a wholesome but not a spare diet.*7LtMs, Ms 20, 1892, par. 61*

The students have expressed themselves as well satisfied with the food. They say that they do not wish to eat largely of meat, for they realize that it will be better for them not to do so. Those of the students who choose can have the third meal, but there are many who have decided to dispense with it. We are glad to see these young people so ready to agree with the judgment of the teachers.*7LtMs, Ms 20, 1892, par. 62*

September 5, 1892

Yesterday afternoon we drove through the district near the school to see if we could find a suitable house for rent. We found one, near the school, which we may try to secure. St. Kilda is one of the prettiest suburbs of Melbourne, and rents are very high. We took dinner at the school, and then made preparations to return home.*7LtMs, Ms 20, 1892, par. 63*

September 12, 1892

Today May Walling, Sarah Belden, and I rode over to the school. We looked at some houses which are to let, but did not find any suitable for us. We took dinner with Brother and Sister Daniells. He wished to see me in regard to my coming visit to Adelaide. W. C. White came in at noon, and we had a long consultation, which lasted till five o'clock. There were many things to be considered. We laid plans for holding a series of meetings in Adelaide.*7LtMs, Ms 20, 1892, par. 64*

September 13, 1892

We did not get home from the school <yesterday evening> until after dark. I rested well during the night. I am grateful to my heavenly Father that my strength is increasing. I can use my limbs much better than I could. During my wakeful hours my mind is busy planning how we can best be a blessing to the believers in this country, and how we can best work for unbelievers. The work here is still in its infancy, and it will be bound about unless the hearts of those who believe the truth are softened and subdued by the grace of God.*7LtMs, Ms 20, 1892, par. 65*

September 14, 1892

Last night I slept very little. So far the weather this month has been stormy. We endure the unpleasantness the more cheerfully when we think that farmers are rejoicing in the prospect of a good crop.*7LtMs, Ms 20, 1892, par. 66*

Elder Daniells left Melbourne today for Adelaide. We received our mail from America this afternoon. The mail was small in comparison to what it had been, but the letters were important. Willie and I have been talking together in reference to our future plans. One thing we feel certain of: we shall remain in Australia for another year, until we see the work placed on a broader basis. We dare not leave it as it is.*7LtMs, Ms 20, 1892, par. 67*

September 15, 1892

This morning we were happily surprised by receiving a large package of letters from America. I must set to work in earnest to answer these letters. We are approaching the time when Elder

Tenney shall leave for America, and there are many questions that must be considered and settled before he goes.*7LtMs, Ms 20, 1892, par. 68*

September 17, 1892

Today, I spoke to our people in North Fitzroy, in a small hall in the Echo office. The room was well filled. A number not of our faith were present. It made me feel at home to be once more in the congregation of the saints. I spoke very plainly, and with much freedom.*7LtMs, Ms 20, 1892, par. 69*

September 18, 19, 20, and 21 were occupied in writing American mail, and in preparing for our trip to Adelaide. Elder Daniells writes that he has not yet been able to find a suitable house for us, but we shall leave Melbourne for Adelaide on Monday, the twenty-sixth. Last Thursday May and I drove to the school. We drew up to the barn in a sharp shower of rain. I was taken in a chair to Sister Daniells' room, and made very comfortable. Sister Daniells has given me this room to occupy till I leave. She has received a letter from her husband, saying that he has found a house for us.*7LtMs, Ms 20, 1892, par. 70*

September 23, 1892

I slept little during the night. This morning we sent Elder Daniells a telegram to engage the house for us. I am not feeling as well as I could wish. The arrival of the mail and the labor of answering the letters, together with the confusion and taxation of packing up for our journey, made me very sick. On Wednesday Sister McKussey and her sister called. I had a short conversation with them.*7LtMs, Ms 20, 1892, par. 71*

All these things coming together have prostrated me. I am so lame that I cannot move without pain. I greatly fear that I shall not be able to endure the journey to Adelaide.*7LtMs, Ms 20, 1892, par. 72*

Ms 21, 1892

Diary Written at Preston, Victoria, Australia

Adelaide, Australia

September 28 - November 27, 1892

Portions of this manuscript are published in *1MR 385; Ev 453-455*.

+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.

Sept. 28, 1892

Adelaide, S.A.

On Monday, September 26, we left Melbourne for Adelaide, reaching here at half past ten the next morning. Elder Daniells met us at the station, and I was placed in the baggage elevator, and so brought to the level of the street. Thus we avoided climbing the long flight of stairs. I was immediately driven to the house that we were to occupy. It is a furnished house, and we are pleased with it. The rent is twenty-five dollars a month. I am to have the use of the pony and phaeton. This is a great favor. The carriage is easy, and the pony manageable and a good traveler.*7LtMs, Ms 21, 1892, par. 1*

October 1, 1892

Sabbath. It rained hard this morning, and I thought that I should have to remain at home. But we got ready, and by that time the rain had stopped, so that we drove to the place of meeting without getting wet. I spoke from the first three verses of the *fourteenth chapter of John*. We had a large congregation and good attention.*7LtMs, Ms 21, 1892, par. 2*

October 2, 1892

I spoke again this morning at eleven [o'clock]. The congregation was large and attentive, and I had much freedom in speaking.*7LtMs, Ms 21, 1892, par. 3*

October 8, 1892

Sabbath. The morning was very dull. Heavy clouds covered the sky, and at seven o'clock rain began to fall. We succeeded in reaching the meeting place without a wetting, and found an interested congregation. I was lifted above my infirmities and spoke with much freedom, showing the necessity of having a personal experience in the things of God. I tried to impress those present with the importance of improving the talent of voice. The voice is God's gift to man, and by persevering effort we may learn to speak to God in prayer with clear, distinct voices. *7LtMs, Ms 21, 1892, par. 4*

The gift of speech has been greatly perverted. Many, in offering prayer, speak in low, indistinct tones, covering the face with the hands, as if they were ashamed. They do not come to the throne of grace with <Christlike assurance and> boldness, lifting up holy hands to God without fear or doubting. Whether praying or bearing testimony, they murmur a few unintelligible words. Who is edified or encouraged or blessed by such speaking? "Ye are my witnesses," God says [*Isaiah 43:10*]; but how can He be glorified by testimonies and prayers that cannot be heard <by the assembly?> *7LtMs, Ms 21, 1892, par. 5*

I entreated the believers to improve in their manner of speaking at religious services. God expects His children to show that the truth does not dwarf the mind, but enlightens and broadens and strengthens it. Connection with the Lord Jesus Christ gives solidity and power to every faculty of the mind. *7LtMs, Ms 21, 1892, par. 6*

In the social meeting that followed the preaching service, many excellent testimonies were borne. *7LtMs, Ms 21, 1892, par. 7*

October 9, 1892

I passed a very restless night, being so nervous that I could sleep but little. The weather all through the night was tempestuous, with thunder and lightening and sharp showers. *7LtMs, Ms 21, 1892, par. 8*

This morning I spoke at eleven o'clock. My mind and heart are full of the important subject contained in the *seventeenth chapter of*

John. As I think of the possibilities contained in the prayer of Christ for His disciples and all who should believe on Him through their word, my faith is strengthened and I gain a higher idea of what the Christian may become by striving to answer this prayer. *7LtMs, Ms 21, 1892, par. 9*

October 10, 1892

I did not rest well last night. I rose at five, and wrote a letter of ten pages to Willie. Early in the morning, Brother Higgins brought the spring seat for our carriage. He took breakfast with us, and joined us in worship. After dinner we drove to the post office to mail our letters. Elder Daniells stayed in the city to hear Mr. and Mrs. Clark, leaders in the Christian Endeavor movement, and May <Walling> and I drove on into a large, beautiful park. On leaving this park, we went out at another entrance, and May lost her way and drove in an opposite direction from what she should have done. At last we reached familiar ground, and soon found our way to our cottage. *7LtMs, Ms 21, 1892, par. 10*

We see much work to be done in Adelaide. O, that those who believe in Christ would strive to answer His prayer. Then indeed should we be the light of the world. *7LtMs, Ms 21, 1892, par. 11*

October 11, 1892

Last night I got some sleep, but the pain in my limbs makes it impossible for me to rest as much as I should. But I will not be discouraged. I will trust in Him who is my strength and my deliverer. He will be my restorer. My only hope is in Him. If I recover my health, His name shall have all the glory. I cannot walk much. I cannot bend my knees in prayer, but the Lord knows my infirmities, and He will not charge me with irreverence. *7LtMs, Ms 21, 1892, par. 12*

Elder Tenney arrived here from Melbourne about eleven o'clock this morning. He brought me letters from Willie and manuscripts from Marian. Elder Tenney leaves tomorrow on his long journey to America to attend the General Conference. We made the most of the time while he was here, talking together till the afternoon. *7LtMs, Ms 21, 1892, par. 13*

October 12, 1892

I had a very restless night, and slept but little. Last night Elder Tenney spoke to our people here. There was a good attendance, and they had a profitable meeting. This morning, before Elder Tenney left, we had a solemn season of prayer. We earnestly besought the Lord to let His blessing rest upon our brother during his long journey.*7LtMs, Ms 21, 1892, par. 14*

Elder Tenney feels very humble and inefficient. He prayed most earnestly that the Lord would quicken his understanding, so that he might be able to discern the needs of the situation, and communicate to the brethren that which it is essential for them to know, in order that they may plan for missionary work in this country, in India, and in the other places that Elder Tenney will visit on his way home. Elder Daniells and I united heartily in this prayer, and the Spirit of the Lord rested upon this parting scene.*7LtMs, Ms 21, 1892, par. 15*

We believe that God will give Elder Tenney wisdom and judgment, and that his journey will be productive of good.*7LtMs, Ms 21, 1892, par. 16*

October 13, 1892

I rested and slept much better during the past night. I thank my heavenly Father for His matchless love. I can say from the heart, in sincerity and truth, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." [*Ephesians 1:3.*] I need to cultivate constantly a thankful spirit, that I may appreciate the grace so freely given us, "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved, in whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." [*Verses 6, 7.*]*7LtMs, Ms 21, 1892, par. 17*

October 14, 1892

My mind goes out to Elder Tenney, journeying alone to America. May the Lord bless him, is my prayer. I am not yet free from pain. At times I suffer considerably. The lower part of my spine is very

painful. I try to sleep, but cannot lie in the same position for more than two hours at a time.*7LtMs, Ms 21, 1892, par. 18*

October 15, 1892

Sabbath. This morning I spoke to our people from the *first chapter of second Peter*. The Lord blessed me in speaking, and the Spirit of God was impressing hearts during the service.*7LtMs, Ms 21, 1892, par. 19*

October 16, 1892

I spoke again this morning, but every such effort causes me after-suffering. I am admonished that I must not be imprudent by overtaxing nerves and muscles. But when I am standing before the people, holding forth the Word of life, I feel as if I were before the judgment-seat of God, with those to whom I have spoken. I feel that I must leave nothing unsaid that might influence some soul to make his peace with God.*7LtMs, Ms 21, 1892, par. 20*

Encouragement was given those present this morning that if I were able, I would attend the missionary meeting to be held in the afternoon. Before the time of meeting, I was in great pain, but I decided that nevertheless I would act my part, trusting in the Lord to strengthen me. I was not disappointed. The Lord gave me freedom, and I spoke for about forty minutes, in the demonstration of the Spirit and with power.*7LtMs, Ms 21, 1892, par. 21*

October 17, 1892

I thank the Lord for His goodness and loving-kindness to me. I slept better last night, and my heart is resting and rejoicing in the love of God. I am writing many letters to go to America.*7LtMs, Ms 21, 1892, par. 22*

October 18, 1892

Last night I slept well for some hours. I still suffer considerable pain in the lower part of my spine, but I can now dress and undress myself. I have sweet meditation on the love and righteousness of Christ, which He gives us though we are wholly unworthy.*7LtMs,*

Ms 21, 1892, par. 23

October 20, 1892

Today we took our lunch and drove into the hills. The scenery reminded me of Colorado. Everything was clothed with living green, and was very beautiful to look upon. We passed some fine homes, round which roses were blooming in great profusion. While I did not covet any of these residences, yet I thought that one could write much better in such a place than in the city.*7LtMs, Ms 21, 1892, par. 24*

At noon we ate our lunch under a large, spreading tree, and [then] turned homeward. We could have driven much further, but I dared not do this, as I was becoming weary.*7LtMs, Ms 21, 1892, par. 25*

October 22, 1892

I spoke to our people again today, and the Lord blessed me. The attendance was the largest that we have yet had. The people are being helped and encouraged and strengthened. I praise the Lord that He has help for us just when we most need it.*7LtMs, Ms 21, 1892, par. 26*

October 26, 1892

We are busily engaged in getting our letters ready to send to America. We had promised to visit Brother and Sister Holland, and after dinner today Elder Daniells, May <Walling,> and I went to fill the appointment. Through the temptations of the enemy, Sister Holland has given up the truth.*7LtMs, Ms 21, 1892, par. 27*

In this case we saw the results of unwise management. Elder Curtis has not acted the part of a faithful shepherd. He preached to the people, but there his labors ended. He allowed matters of a temporal nature to absorb the time and attention that should have been given to souls.*7LtMs, Ms 21, 1892, par. 28*

He did not minister to the needs of sinners, and as a result, several of the church members were tempted. He did not visit the believers when they were sick. When they were absent from church, he did

not inquire into the matter. For nearly a year and a half, Sister Holland did not attend meetings, but Elder Curtis did not visit her. He was told of her spiritual condition, but still he made no effort to help her. Brother Holland is still a member of the church, and we hope that his wife may be restored to the fold of Christ.*7LtMs, Ms 21, 1892, par. 29*

After a short conversation, we all bowed in prayer, and the Lord breathed upon us His Holy Spirit. We felt the presence of God, and we greatly hope that this effort shall not be in vain.*7LtMs, Ms 21, 1892, par. 30*

October 27, 1892

The American mail closed today. I sent off a large number of letters, about one hundred and fifty pages altogether. The strain of writing this has been very heavy. After the letters had been sent to the post office, we all rode into the hills to see the waterfalls.*7LtMs, Ms 21, 1892, par. 31*

October 29, 1892

I attended meeting, and spoke from the *fifteenth chapter of John*. The Lord came very near by His Holy Spirit. I invited those who had no evidence of their acceptance with God to come forward, that we might unite in prayer. Many responded, and we had an excellent season of prayer. Those who had been treating the erring in an unscriptural manner made confession and asked the forgiveness of their brethren and sisters, and especially of those whom their unwise course had driven from the fold.*7LtMs, Ms 21, 1892, par. 32*

The softening, subduing influence of the Holy Spirit was felt upon hearts. We are assured that the presence of Jesus was with us, and we are sure that this church will see better days.*7LtMs, Ms 21, 1892, par. 33*

October 30, 1892

Another restless night. I fear that I am speaking and writing too much. Since the 28th, I have written fifty pages, which I sent to Melbourne today by Elder Daniells, to be copied for the next

American mail. Elder Daniells left for Melbourne this afternoon. After he had gone, May and I drove to Parkside to post some letters, and then we rode about for half an hour in a pleasant locality in full view of the mountains. On returning to the house, we found several letters awaiting us, one from W. C. White, one from Captain Eldridge, one from Elder Curtis, and one from Marian. I wrote a short letter in answer to Willie's, and then we drove to the station to post it on the train.*7LtMs, Ms 21, 1892, par. 34*

November 5, 1892

It has been a pleasant day, but I have been almost strengthless. We attended meeting, and invited our next-door neighbor to go with us. <She readily consented to go and seemed much affected.> She talked freely as we drove to the meeting place, but on our return she looked very solemn, and said nothing. I spoke on the parable of the man without a wedding garment, and we had a solemn meeting. The lady afterward told <my niece> May <Walling,> that she was sorry that she had not attended all the meetings that have been held since we came. She declared that she would not miss one while we remained. O, how I long to see this church standing where it is their privilege to stand, <as laborers together with God.>*7LtMs, Ms 21, 1892, par. 35*

November 6, 1892

I praise my heavenly Father for a better night's rest than usual. During the night my heart was drawn out in earnest prayer for our people in this place. I long to see them making earnest efforts to do service for Christ. In the afternoon Brother Clawton and his two little girls came to see me. We had planned to drive into the mountains, and Brother Clawton was going to put his horse into our buggy and drive us. But I had a burden of soul for Brother and Sister Holland, and I felt that I could not go to into the mountains and delay the Lord's business. With very imperfect directions, May <Walling> and I started out to find Brother Holland's place. We went here and there, and at last we were successful.*7LtMs, Ms 21, 1892, par. 36*

I told Brother and Sister Holland that I had come to talk with them. We began talking at half past two, and continued until five. Sister Holland left the church because she felt that there was a lack of

Christlike love and courtesy. Elder Canright's book was placed in her hands, and she read his tirade against me. Not knowing me, she was disaffected, and not knowing him, she believed what he said.*7LtMs, Ms 21, 1892, par. 37*

I tried to do all in my power to help Sister Holland. She wept nearly all the time that we were talking. I think the Spirit of the Lord touched her heart. I prayed with them, and then left them in the hands of God.*7LtMs, Ms 21, 1892, par. 38*

November 7, 1892

I rested well through the night. At half past four, I rose and began writing. At ten o'clock May <Walling> and I rode out to visit Sister Ethelridge. We called on Sister Allen, who told us where to find Sister Ethelridge. We had a pleasant visit of about two hours with Sister Ethelridge, and then returned home. At the Parkside post office, we found a letter from Willie, which we were glad to get. It is now thought probable that Elder Daniells will spend the week of prayer in Adelaide.*7LtMs, Ms 21, 1892, par. 39*

November 8, 1892

I slept well through the night. During the day I drove to the house where Sister Fallows is boarding with her children. We took her out to ride with us, and had a long talk with her. She is a woman who has seen great trouble through a godless, profligate husband. She cannot live with him and obey the Lord's requirements.*7LtMs, Ms 21, 1892, par. 40*

November 9, 1892

In response to an earnest invitation, we drove out to a pleasant grove, where the parents and children of the Sabbath school were having a picnic. It was a very windy day, and at first it seemed presumptuous for me to attempt to speak. But a sheltered place was found under a hedge of wattle trees, and I spoke for about half an hour. A number of unbelievers were present, <and those present were interested. Thank the Lord.>*7LtMs, Ms 21, 1892, par. 41*

November 10, 1892

I wrote till noon, and after dinner we drove to Bourden, to fill an appointment to meet with some sisters there. We had a very precious season of prayer, believing Christ's promise that where two or three meet together in His name, He meets with them to bless them. I read some important matter to those present, and talked with them.*7LtMs, Ms 21, 1892, par. 42*

I labored harder than when I speak on the Sabbath, for I was with them for nearly two hours. It was almost dark when we reached home; but I was blessed of the Lord, and we were happy in His love.*7LtMs, Ms 21, 1892, par. 43*

November 11, 1892

I fear that I have been doing too much. Since Sabbath I have written eighty-six pages [of] letter paper, besides making several visits to people in their homes. This afternoon I called at Brother and Sister Holland's and left some books. I tried to reach Sister Holland by presenting every inducement of encouragement possible for her to press on in the upward way. But she seems so greatly provoked by the way in which she says that she and her husband have been treated, that I greatly fear for her. May the Lord bring them to a better mind, [so] that they will appreciate the Truth.*7LtMs, Ms 21, 1892, par. 44*

November 12, 1892

Sabbath. I spoke today on the Sabbath question, and the Lord gave me much freedom. A number who are not Sabbathkeepers were present. After the meeting Brother Holland asked Emily to be sure to write out the discourse, as he would like a copy of it. He said he was deeply impressed.*7LtMs, Ms 21, 1892, par. 45*

I had promised to speak to the Christian Endeavor Society, and this I did immediately after the other meeting. This made nearly two hours of speaking. I was thoroughly tired and glad to rest when I reached home.*7LtMs, Ms 21, 1892, par. 46*

In the afternoon I wrote ten pages on the Sabbath question to send to Sister Holland, who was not at the meeting this morning.*7LtMs, Ms 21, 1892, par. 47*

November 13, 1892

It has been warm today, and very pleasant. I hear that the words I spoke to the parents and children in the park were well received, and made a deep impression. The record of how the mothers brought their children to Jesus and of how He received them, should make a strong appeal to parents not to neglect their duty. The disciples would have sent the mothers away, but the Saviour said, "Suffer the little children to come unto me, and forbid them not." [*Mark 10:14.*] And drawing them to Him, He spoke words which till the close of life they never forgot.*7LtMs, Ms 21, 1892, par. 48*

The lesson is for parents today. Take your children to the Saviour. Place them where they can learn of Him. <Let every effort be made for the grace of Christ to impress the unconverted [that] they [may] give their hearts [to] the Lord Jesus.>*7LtMs, Ms 21, 1892, par. 49*

November 14, 1892

I rested till about three this morning, and then arose and began my writing. My mind is exceedingly burdened. I fear that many who claim to be Christians will fail of gaining eternal life because they do not accept the Word of God as verity and truth.*7LtMs, Ms 21, 1892, par. 50*

Today I have had some unfavorable symptoms. My head refused to work, and I could not see distinctly. I was obliged to stop writing, and lie down. Later on in the afternoon, I rode out. I received a letter from Willie, with a proposition that we remain in Adelaide about a month longer. Elder Daniells will return in about ten days, and will remain during the week of prayer. I have written eighteen pages today.*7LtMs, Ms 21, 1892, par. 51*

November 15, 1892

I have much writing to do for the American mail. I am increasing in strength physically, and my soul is reaching out after more of the Spirit of God.*7LtMs, Ms 21, 1892, par. 52*

November 16 [15?], 1892

Today I have written Elder Olsen four pages, W. C. White four pages, Elder Haskell ten pages, and Brother and Sister Holland ten pages.⁷*LtMs, Ms 21, 1892, par. 53*

November 19 [18?], 1892

Today has been a busy day for me. It is quite warm, and I feel a lack of vitality. Elder Daniells arrived this afternoon. We were glad to meet him, and to hear of the progress of the work in Melbourne.⁷*LtMs, Ms 21, 1892, par. 54*

November 21 [20?], 1892

At two o'clock today I visited Brother and Sister Holland, and read some things that I had been writing to meet the difficulties existing in Sister Holland's mind. I labored with her until past five o'clock. She showed a very tender spirit, and I pray that this sheep of God's pasture will be brought back to the fold.⁷*LtMs, Ms 21, 1892, par. 55*

November 26, 1892

Today I am sixty-five years old. I spoke to our people from the *fifty-eighth chapter of Isaiah*. I dwelt particularly upon the necessity of making up the breach that the man of sin has made in the law of God. <I felt the power of God resting upon my soul, and I am anxious for souls to be converted.>⁷*LtMs, Ms 21, 1892, par. 56*

November 27, 1892

Today I visited Sister K. and her daughter. The daughter recently met with an accident. A tub of hot water slipped from her hands, and her foot was badly scalded. It has been a great disappointment to her that she has not been able to attend the meetings. We talked and prayed with her, and the Lord drew very near as we entreated Him to bless both mother and daughter.⁷*LtMs, Ms 21, 1892, par. 57*

We next visited Sister Gurner, who is a widow. She has been thought by some to be a restless, complaining woman, and has been called a murmurer. But when I learned that she has not been able to read for twenty-eight years, I thought that instead of criticizing her, those of her sisters in the faith who have the blessing

of eyesight should visit her and read to her <as often as possible.> Job says, “I was eyes to the blind, and feet was I to the lame.” [*Job 29:15.*] It is the duty of those who have sight to minister to the blind, so that the afflicted ones shall feel their loss as little as possible. We had a season of prayer with this sister, and the tender spirit of the Lord rested upon us. We talked with Sister Gurner’s daughter, a girl of about sixteen, telling her the love of Jesus and entreating her to give her heart to the Saviour. I told her that if she would accept Christ as her Saviour, He would be her support in every trial, and would give her peace and rest in His love. <She seemed influenced by our words.> *7LtMs, Ms 21, 1892, par. 58*

We then went to see Brother and Sister Holland. Brother Holland is a changeable, vacillating man. Today he wished to pour all his troubles into my ears. These troubles seem to grow out of an unhappy disposition, but he is ready to charge all his failures upon something some one has done or has not done. He declares that there have been wrongs in the church, but as he talked, I could see that his disposition would make trouble for him wherever he might go. He will think himself capable of teaching the whole church, when he himself needs to learn the first principles of Christianity. *7LtMs, Ms 21, 1892, par. 59*

Ms 22, 1892

Regarding the President of the Australian Conference.

NP

July 25, 1892

Previously unpublished.

Sister Daniells has ideas that are not correct. She has great confidence in her experience, and takes to herself the credit of molding and fashioning her husband. But had she never married him, would his life have been a failure? No, for the Lord has a watchcare over everyone who can be used in His work. In taking the credit of making Brother Daniells what he is, Sister Daniells dishonors God.*7LtMs, Ms 22, 1892, par. 1*

When, a few weeks since, I was asked as to who I thought should be president of the Australian Conference, great was the astonishment shown when I presented the name of Elder Daniells. The names of W. C. White, Elder Curtis, and Elder Tenney were presented by the brethren; but I said, "No; there are objections in each case. From the light given me, Elder Daniells is the best man for the place. If he walks humbly with God, he will learn of Jesus, the greatest Teacher the world has ever known. He has faults to overcome. He is easily discouraged, and often looks on the dark side if his plans are interfered with. But precious truth will be opened to him—truth which will change the testimony he bears to the people. He is frequently filled with self-distrust, though at times, when he has taken his position, he shows a tenacity which reveals an unwillingness to give up his own ideas. In this he errs."*7LtMs, Ms 22, 1892, par. 2*

"Well," they said, "we have never given Elder Daniells credit for possessing such a disposition. We thought he was full of self-exaltation, possessing very little humility. We are surprised."*7LtMs, Ms 22, 1892, par. 3*

I answered, "You see not as God sees. He is watching Elder Daniells, and if Elder Daniells will trust wholly to God, surrendering

himself to His guidance, the Holy Spirit will guide his mind. The Lord will provide him with counsellors who will encourage and sustain him.”*7LtMs, Ms 22, 1892, par. 4*

Then the brethren said, “If he is made president of the conference, be assured that his wife will largely control matters. We know what we know.” I answered, “God will take care of that part of the matter. He understands how to manage His own work. He does not trust this work to any man. He sees and understands every movement made in His cause. We are not orphans. God is our tender, pitiful Father, and every believing child is the object of His special care. The words I speak to you are not my words, but the words of God.”*7LtMs, Ms 22, 1892, par. 5*

They said, “We should not have so great an objection to putting Elder Daniells in as president of the conference, if it were not for his wife. But if he is president, the conference will be managed by Sister Daniells, and to this we seriously object.”*7LtMs, Ms 22, 1892, par. 6*

I said, “It may appear to you so, but I understand the whole matter from first to last, for God has opened it before me. Elder Daniells must have wise helpers, with whom he is to counsel, and whose advice he is to respect. No conference is to be controlled by one man. Elder Daniells is not to be made a king, to rule over God’s people. God’s mold, not man’s, is to be placed on the work. He is to control.”*7LtMs, Ms 22, 1892, par. 7*

“Neither Elder Daniells nor his wife are perfect. Sister Daniells has many things to learn. She is to take her hands off her husband, allowing God to do the molding and fashioning. I assure you that Sister Daniells will not control the conference.”*7LtMs, Ms 22, 1892, par. 8*

“Then,” the brethren said, “we shall see a state of things different from what we have seen in the past.”*7LtMs, Ms 22, 1892, par. 9*

They came to me a second time about the matter, saying, “We cannot see what you see. We do not object to Elder Daniells, but we do object to Sister Daniells. He accepts her as his educator, and she will teach him how to manage the conference.”*7LtMs, Ms 22,*

1892, par. 10

I said, "I have told you my mind. Now you must go to God for yourselves, and ask Him to give you wisdom. I know that Elder Daniells is not altogether fitted for the position. He will need to learn constantly of Christ, gaining a practical knowledge of what it means to stand firm in God, unaffected by the prejudices, preferences, and opinions of his wife."*7LtMs, Ms 22, 1892, par. 11*

"I have confidence, my brethren, that you will make a right decision, because Christ stands at the helm. If we have the truth in the heart, we shall practice the principles of truth."*7LtMs, Ms 22, 1892, par. 12*

Ms 23, 1892

Diary/"We left Adelaide Nov. 28th..."

Refiled as *Ms 2, 1892*.

Ms 24, 1892

Love, the Need of the Church

NP

1892

This manuscript is published in entirety in *11MR 261-269*.

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” [1 *Corinthians 13:4, 5*.] Troubles exist between brethren in the church because they fail to understand what constitutes true Christian charity, brotherly affections, and Christlike love. Self-love, self-esteem lead professed Christians to measure themselves by themselves. They take for granted that all their surmisings and suspicions of others are correct. But it is because of suspicions and judging of one another that there is discord, strife, and an unhealthy condition of the church. *7LtMs, Ms 24, 1892, par. 1*

If brethren would meet together once or twice a week, and with humble minds, feeling their weakness and realizing their defects, then would ask the Lord to enlighten their understanding and fill their hearts with His love, examining not one another, but the Scriptures, Satan would be defeated. Many imaginary difficulties, mere mole hills that have been magnified into mountains and have made barriers between brethren, would vanish, and love, compassion, and respect would take the place of jangling and accusation. When you begin to judge your brethren, you are doing a work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. *7LtMs, Ms 24, 1892, par. 2*

Satan is an accuser of the brethren, and when he can set the leaven of dissatisfaction to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see, as I have seen, how much wrong is done in speaking evil of our brethren, there would be an entire change in the way we treat one another. You do not understand yourselves,

you misinterpret words and deeds, and you measure them from your own finite standpoint. Your imagination leads you astray, your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike.*7LtMs, Ms 24, 1892, par. 3*

We should bring the attractiveness of Christ into our Christian service. The soft beams of the Sun of Righteousness should shine into our hearts, that we may be pleasant and cheerful, and have a strong and blessed influence on all around us. The truth of Jesus Christ does not tend to gloom and sadness. Do not forget, my brethren, that we are in Christ's school to learn lessons of truth and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ.*7LtMs, Ms 24, 1892, par. 4*

We will have to learn that trials mean benefit, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in 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 the mind and center it upon little things. Your thoughts should be the outgrowth of holy principles. Do not center your minds on objectionable things and make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwellings.*7LtMs, Ms 24, 1892, par. 5*

When our sisters visit one another, let them not speak words of criticism of their brethren. Let your minds dwell upon the attributes of God and tell of your experiences in the love of Jesus. The fulness of that love will soothe the heart and cause us to forget disagreeable occurrences.*7LtMs, Ms 24, 1892, par. 6*

How much sweet peace we lose because we keep pouring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more,

obtain more of His attractive beauty and grace of character, and cease the contemplation of others' mistakes and errors. We should remember that our own ways are not faultless. We make mistakes again and again, and should others watch our every word and every action as diligently as we watch them, they would present a catalogue fully as dark as we are able to present against our brethren and sisters. No one is perfect but Jesus. Think of Him and be charmed away from yourself, and from every disagreeable thing, for by beholding our defects faith is weakened. God and His promises are lost from sight. *7LtMs, Ms 24, 1892, par. 7*

You need more of Jesus and less of self. Think no evil, talk no evil of any one. Keep your lips as with a bridle. You cannot measure others' experiences by your own. It would be a deplorable thing if every one were of the same mind. What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we treat one another. May the Lord help you all to repent and confess, and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy and evil surmising are ready to flourish, ready to grow by being cultivated. Oh, how many hurt the heart of Christ because they want their own way and their own will. War against these unenviable traits of character, and not against one another. *7LtMs, Ms 24, 1892, par. 8*

If the elements existed in the church which existed in the life of Christ, there would be a trim union among His professed followers. The world is working against the church, seeking to weaken and destroy it. Shall the church imitate the world in this matter? Shall we as church members destroy confidence in other church members because they do not meet a certain standard. The message of the angel to us is, "Press together, press together, press together." Let not Satan thrust himself between the members of the church. Do not give a stroke on the enemy's side of the question to weaken the influence of any member of the church. There will always be agents of the great adversary of souls who are doing their master's work of accusing those who profess to believe the truth. They will relate something that reflects upon the attitude and character of those who profess to be Christians. *7LtMs, Ms 24, 1892, par. 9*

The seed of evil surmising is frequently dropped into prepared soil, and it produces a harvest after its kind. Those who should guard the interests of those of like precious faith entertain suggestions and reports from the enemies of God and truth, and the root of bitterness defiles many. Could the state of every heart reputed as eminent for holiness be critically examined and developed there would be seen some dark chapters in the experience of those most highly honored. What erroneous ideas of Christian life we would find! What false ideas of God's prerogatives and of His moral government! What limiting ideas of the powers of the Holy One of Israel, what narrow ideas in regard to the agency of the Holy Spirit!*7LtMs, Ms 24, 1892, par. 10*

I know many are earnestly struggling after a higher life and seeking for clearer views of heavenly things, yet how very slow is their progress! How difficult for the mind to arise to the full assurance of hope that maketh not ashamed! In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common, cheap, earthly things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and we help the church when we work in harmony with the life-giving power, losing sight of ourselves, and seeking to build one another up on the most holy faith.*7LtMs, Ms 24, 1892, par. 11*

God may choose instrumentalities which we do not accept, because they do not exactly meet our ideas. They do not work in the very line marked out as perfect, and in place of leaving them with God, for His Spirit to work with them, many begin to present difficulties, barricade the way, and cherish a grieved feeling because they see that they are doing a work which has not been done. Then begins the dissecting of the character and the gathering up [of] tidbits of complaints, and fault-finding and slander, and magnifying of little occurrences and events into grave sins. This has been done in the church until we are weak, and [we] will always be weak unless this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude, and praise to God for the precious gift of the Son of God, and put away envyings, jealousies, and rivalries, that true love and unity may exist.*7LtMs, Ms 24, 1892, par. 12*

Christ prayed that His disciples might be one even as He and His Father are one. [*John 17:22.*] In what does this unity consist? This oneness does not exist because every one has the same disposition, the same temperament, and thinks in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. *7LtMs, Ms 24, 1892, par. 13*

In a church there are different gifts and varied experiences. In temporal matters there is a great variety of ways of management, and yet these variations in manner of labor, in the exercise of gifts, do not create dissension, and discord, and disunion. *7LtMs, Ms 24, 1892, par. 14*

One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another, another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. *7LtMs, Ms 24, 1892, 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 perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls. [*Matthew 11:29.*] *7LtMs, Ms 24, 1892, par. 16*

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When, as individual members of the church you love God supremely and your neighbor as yourself, there will be no need of labored efforts to be in unity, for

there will be oneness in Christ as a natural result. The ears will no longer be open to reports that will injure your neighbor, and no one will take up a reproach against his neighbor. *7LtMs, Ms 24, 1892, par. 17*

The members of the church will cherish love and unity, and be of one great family. Then we shall bear the divine credentials to the world that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one for another." [*John 13:35.*] The divinity of Christ is acknowledge in the unity of the children of God. *7LtMs, Ms 24, 1892, par. 18*

Brethren, when you humble your hearts before God, you will see that there is danger of phariseeism in every church, danger of thinking and praying as did the self-righteous Pharisee, "I thank God that I am not as other men are." [*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! My brethren, when you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone." [*John 8:7.*] Your sin may not be the particular sin that is under consideration, but Jesus' words mean that when you are free from sin you may cast the first stone. *7LtMs, Ms 24, 1892, par. 19*

When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him; they were convicted each in his own conscience, and they went out one by one, beginning at the oldest even to the youngest. What can Christ, who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hard-hearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming them than all harsh criticisms. Let all the faults and emotions of the heart be after Christ's order. Let self be put out of sight. *7LtMs, Ms 24, 1892, par. 20*

The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus they can never be the light of the

world. Our work is between God and our own individual souls. What are you thinking of, my brethren? There is work to be done in the saving of souls around you, and precious time is passing. Souls are going to ruin while Satan prompts to fault-finding among ourselves. The hours of probation will soon close. Is your work for the Master of that character that you will hear the words, "Well done, thou good and faithful servant"? [*Matthew 25:21.*] *7LtMs, Ms 24, 1892, par. 21*

Remember that every soul striving to advance in the divine life, finds every inch of ground disputed by an antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] We cannot afford to be found warring against each other. If we make progress in spirituality, we must gird the loins of the mind about with truth, and we must have on the breastplate of righteousness; we must take the helmet of salvation, and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found, call ye upon Him while He is nigh. *7LtMs, Ms 24, 1892, par. 22*

Oh, what deep, rich experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. Brethren, love one another as Christ has love you. How little we really know of sweet communion with God! How little we know of the mysteries of the future life! We may know far more than we do know if all our powers are sanctified to discern the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? *7LtMs, Ms 24, 1892, par. 23*

Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? O, rather let the mind expand, that you may take in the heavenly beauties of the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world even knew, and His grace will act

mightily upon the human intellect and heart. His teaching will give clearness to the mental vision. It will give compass to the thoughts; the soul-hunger will be filled. The heart will be softened and subdued and filled with glowing love that neither discouragement, despondency, affliction, nor trial can quench. God will open to the mind's eye His preciousness and His fullness. Then let us love and labor. I point you to Christ, the Rock of ages. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let all take part.*7LtMs, Ms 24, 1892, par. 24*

He who heard the voice of Christ and did His will was the wise man that built upon a rock, and neither storm nor tempest could destroy this structure. Let us be workers with Christ for time and for eternity. Love one another, forgive one another, even as God for Christ's sake has forgiven you.*7LtMs, Ms 24, 1892, par. 25*

Ms 25, 1892

Address to Physicians

NP

July 18, 1892 [typed]

Portions of the manuscript are published in *CH 340-343*.

A physician should be a Christian, and notwithstanding the pressing calls upon his time, like Daniel the noble statesman, he should have his seasons of meditation and prayer. This duty is neglected by some to their souls injury. The time that is devoted to self-examination, and to drawing nigh to God, is of the highest value, for humble prayer brings heavenly messengers to the side of the suppliant, to shed light into the mind, by imparting heavenly wisdom. He who trusts in the counsel of the Great Physician will know that there is One who bears the yoke with him. If any man needs personal religion, a knowledge of God and His ways, a realization that there is a Saviour at his right hand to inspire with pure and holy imaginings, true faith, pure love, hope, and courage, it is the physician, for without it he can do but insufficient work. It is not safe for one moment to become careless concerning God's requirements. *7LtMs, Ms 25, 1892, par. 1*

Neglect of prayer causes the Christian to become weak, to lose self-control, [and] give loose reign to impure thoughts and impulse. But in learning of Christ, in looking to Jesus, in depending upon His strength, the physician will be brought into sympathy with Christ. *7LtMs, Ms 25, 1892, par. 2*

In treating the sick he will seek God for wisdom. Then, instead of placing his dependence upon drugs, and expecting that medicine will bring health to his patients, he will use nature's restoratives, and employ natural means whereby the sick may be aided to recovery. The Lord will hear and answer the prayer of the Christian physician, and he may reach an elevated standard if he but lays hold of the hand of Christ, and determines that he will not let Him go. *7LtMs, Ms 25, 1892, par. 3*

Golden opportunities are before the Christian physician; for he may exert a precious influence upon those with whom he is brought in contact. He may guide and mold and fashion the lives of his patients by holding up before them heavenly principles. If physicians abide in Christ their moral taste will not be perverted, and they will not lead the mind away from purity, away from Christ, and confirm souls in a course of evil whereby many are imperiled. It is the duty of the Christian physician to present a high standard in a pure, holy, uncorrupted life. *7LtMs, Ms 25, 1892, par. 4*

The physician should let men see that he does not regard his work as of a cheap order but looks upon it as high, noble, elevated work, even that for which is attached the sacred accountability of dealing with the souls and the bodies of those for whom Christ has paid the infinite price of His most precious blood. *7LtMs, Ms 25, 1892, par. 5*

If the physician has the mind of Christ, he will be cheerful, hopeful, happy; but not trifling. He will realize that the heavenly angels accompany him to the sick room, and [he] will find words to speak readily, truthfully to his patients that will cheer and bless them. His faith will be full of simplicity, of child-like confidence in the Lord. He will be able to repeat to the repenting soul, the gracious promises of God, and thus place the trembling hand of the afflicted ones in the hand of Christ, that they may find repose in God. Thus, through the grace imparted to him, the physician will fulfil his heavenly Father's claims upon him. In delicate and perilous operations, he may know that Jesus is by his side to counsel, to strengthen, to nerve him to work with precision and skill in the efforts to save human life. *7LtMs, Ms 25, 1892, par. 6*

If the presence of God is not in the sick room Satan will be there to suggest perilous experiments, and will seek to unbalance the nerves that life may be destroyed rather than saved. Many physicians who claim to be Christians pursue a wrong course of actions. By careful thorough examination of their patients they ought to know their real condition, but many deceive their patients. When a patient has been dying with consumption, physicians assured them that there was nothing the matter with their lungs. These afflicted ones regarded as truth the assurance of the physician, although they were in positive danger, and suffering from

a fatal malady, and their span of life was but short, a few weeks or months at best. The physician who did this was either a man who could not be trusted, or else he was incompetent, and unworthy of the position he held. In either case he will be called upon to give an account of his stewardship; for he spoke smooth things, when he should have spoken the truth in wisdom, giving the soul on the brink of the grave, warning of his danger that he might repent of his sins; and instead of deceiving him [he] should have pointed the sufferer to Jesus who taketh away the sins of the world. God writes such neglect in His books as deception. The practice of saying smooth things to those who are in danger should not be tolerated in our institutions. The holy duties of a Christian physician forbid deception in dealing with patients. The physician should in every thing be a man of mortal rectitude.*7LtMs, Ms 25, 1892, par. 7*

A physician occupies a more important position, because of dealing with morbid souls, deceased minds, and afflicted bodies than does the minister of the gospel. The physician can present an elevated standard of Christian character, if he will be instant in season and out of season. He who is thus a missionary for the Lord, doing the Master's work with fidelity, will receive a rich reward by and by.*7LtMs, Ms 25, 1892, par. 8*

Let the Christian physician keep his counsel, and divulge no secret to unbelievers. Let him communicate no secret that will disparage God's people. Guard your thoughts, close the door to temptation. Do your work as in the sight of the divine Watcher. Work patiently, expecting through the grace of Christ, you will make a success in your profession. Keep up the barriers which the Lord has erected for your safety. Keep your heart with all diligence, for out of it are the issues of life or of death.*7LtMs, Ms 25, 1892, par. 9*

A physician should attend strictly to his professional work. He should not allow anything to come in to divert his mind from his business, or take his attention from those who are looking to him for relief from suffering. An assuring and hopeful word spoken in season to the sufferer will often relieve the mind of the patients and win for the physician a place in their confidence. Those who come to our institutions for help should not be left for long hours without consultation and examination. If there is hope of recovery in their

case, they should be assured of this. To leave the patient to wait for hours, some times for days, before [he is] advised by the physicians, is painful to the afflicted one, and aggravates the mind and works injury to the body. It works evil to our institutions, and some times causes the loss of patients from the Sanitariums and Health Retreat, who might have been benefited, and, in turn, have been a benefit to others and to the cause. How many lessons we yet need to unlearn, that we may learn in the school of Christ that which He would have us to learn.*7LtMs, Ms 25, 1892, par. 10*

A Christian physician should be noble in every purpose, and pure in conduct and conversation. His influence should be a blessing, his sympathy should not be after the order of sentimentalism, for this would be detrimental to him, and those whom he favors. Institutions for health should have consecrated, pure, noble, godly physicians who will not be bribed to leave their station of duty, but who will give character to the institution for which they labor.*7LtMs, Ms 25, 1892, par. 11*

Some physicians among us have not revealed true, godlike principles in their services to our institutions. Selfishness has overcome them, and when higher wages were offered, they were tempted by the bribe, and left their position of trust. Men often become the agents of Satan in alluring the servants of God from their trust, and become his mediums as surely as did the serpent in Eden. Moved wholly by selfish considerations, men have left their God-given position of duty. The tempter and the tempted are both under the displeasure of the Lord. And the reception of high wages for ordinary services is registered in the books of heaven as robbery.*7LtMs, Ms 25, 1892, par. 12*

Our institutions should be a refuge for the weary and suffering, a place where they may find peace and rest of soul. It should be an educational school for the youth. Those who have been battling with temptations, surrounded with influences that taunt and corrupt the soul, should find within its walls a sacred influence, peaceful rest. All who are connected with the institutions for health, physicians, superintendent, nursers, and helpers, should feel that they are in the very best missionary work in the world. They should keep their souls in the love of God, walking in the light, that they may lead

others in paths of peace and purity. Workers of this character will have a telling influence through time, and their work will be as lasting as eternity. *7LtMs, Ms 25, 1892, par. 13*

But, O, how abhorrent to God is he who dares to occupy a position of trust, and yet cherishes an impure, immortal character. One may sow seeds of immorality that will corrupt the souls of many, and through the influence of those corrupted, many others will be led to sin and destruction. Kindness and courteousness should be manifested; but the common, cheap talk, which is so customary even among some who claim to be Christians, should not be heard in our institutions. To be a Christian is to be Christlike—pure and holy in all manner of conversation. The only way for us to become truly courteous, without affection, without undue familiarity, is to drink in of the Spirit of Christ, to heed the injunction, “Be ye holy; for I am holy.” [1 *Peter 1:16*.] If we act upon the principles plainly laid down in the Word of God, we shall have no inclination to indulge in undue familiarity. *7LtMs, Ms 25, 1892, par. 14*

The great Teacher gave lessons which reveal that the whole purpose of the work of redemption is to purify, refine, and ennoble men. Its purpose is to soften whatever is harsh in temper and refine what is coarse in deportment. The workers in our institutions should be living examples of what they desire those to be who are patients and guests in the institutions. A right spirit and a holy life is a constant instructor to others. The hollow-hearted courtesy of the fashionable is of no value in the sight of Him by whom actions are weighed. The truth will have a transforming power upon the character of all who are controlled by its principles. Then they will blend unselfish, Christlike love with firmness and decision. There will be no partiality and no hypocrisy. They will build up those who are associated with them into firm, decided characters through their sanctified influence. They will bring gladness and peace and joy into the life of others. *7LtMs, Ms 25, 1892, par. 15*

The physicians should be ready for every good work. If his life is hid with Christ in God, he will be a missionary in the highest sense. When they are together, Christian physicians will conduct themselves as sons of God. They will realize that they are engaged in work in the same vineyard, and every selfish barrier will be

broken down. They will know that they are brethren in the household of faith. They will feel for each other a deep interest, untainted with selfishness. They are not contending in their associations who is, or who shall be greatest; but, believing in Christ, they realize that they are branches of the same vine stock. *7LtMs, Ms 25, 1892, par. 16*

Christ says, "Without me ye can do nothing." [*John 15:5.*] And as every one is wholly dependent for growth, development and success upon Jesus, the Source of all efficiency, of what has any one to boast? "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" [*1 Corinthians 4:7.*]*7LtMs, Ms 25, 1892, par. 17*

He who is himself a reformer, can accomplish good in seeking to reform others. By precept and example he can be a savor of life unto life eternal. Would that the curtain could be rolled back, and we could see how interestedly the angels of God are looking upon the institutions for the treatment of the sick. The work in which the physician is engaged, standing between the living and the dead, is of special importance. *7LtMs, Ms 25, 1892, par. 18*

The intelligent physician sees with faith the connection between sin and disease. He may refuse to be influenced by his convictions, he may so fill up his time with the business of his calling that he will not consider subjects demanding serious thought; but the fact is unquestionable that there is a relation between sin and disease. Nature's law cannot be transgressed and the consequence not follow. What a pity it is that, through sin, men will bruise their souls, and make their character wholly unlike Christ's. *7LtMs, Ms 25, 1892, par. 19*

By sending His only beloved Son into the world, God has made it possible to bring moral power to combine with human effort so that man may make a success of life. He may rise from skepticism to a life of faith and confidence. He may come boldly to [the] throne of grace, presenting the righteousness of His substitute and surety, believing that he receives according to his needs. The condition of our success is that God is our strength, for through the grace of

Christ, we can do all things. The temptations of Satan may be resisted. We may perfectly love God because He is lovely, and loving God, we have no love for sin. Through love to God, the moral taste is changed. We rise above all natural weakness; for by living faith we have taken hold of Omnipotence, and infinite wisdom is brought into our counsels.*7LtMs, Ms 25, 1892, par. 20*

We must ally ourselves with Christ, and as we recognize the atonement made in our behalf, the more powerful and acceptable will be our prayers, and the more earnestly will we strive to do the will of God, to be rich in good works.*7LtMs, Ms 25, 1892, par. 21*

Some physicians who claim to believe the truth for this time have not honored their profession or their faith. They have acted upon very objectionable principles. They have been blind to the claims of justice and equity and honesty, and the claims of that true, Christian principle, which every child of God should cherish. Some flatter themselves, thinking because they have a measure of success they have an evidence that they are all right. But Satan may arrange matters so that those who pursue a course of stubborn independence may be prospered financially. But their prosperity and popularity does not prove that they are not in Satan's snare, for no one is crowned unless he strives lawfully. Physicians will be sorely tried in many ways, but if they will walk in the counsel of the Most High, they will be honored of God, and will be instrumental in saving many souls.*7LtMs, Ms 25, 1892, par. 22*

We should remember that the God of heaven, the Creator of the earth is absolute in authority, and His power is irresistible. "The fear of the Lord is the beginning of wisdom." [*Psalm 111:10.*] When men lose the fear of the Lord, they become lawless and reckless. From the actions of some of the medical fraternity, we would think that they had forgotten God for their influence is demoralizing among those who claim to believe the truth. The faithful Calebs who follow the Lord fully are few.*7LtMs, Ms 25, 1892, par. 23*

A reformation must take place among our physicians, that they may come to see matters in an entirely different light and stand approved of God. Some may feel that they are not amenable to any human power or authority; but though they do not acknowledge

earthly authority, they must know that they are amenable to God. Those who would be laborers together with God, should come into harmony with the working agencies the Lord employs. They should undertake no work without prayerfully considering what will be its bearing in the cause of God, for each part is to be in harmony with some other part, and all are to be in accord with the great whole. *7LtMs, Ms 25, 1892, par. 24*

The physicians need to be learners as well as instructors. They are in a world where every form of vice and sin is fashionable. All who believe in Jesus should join in the work of reform, yoke up with Christ, and put an end to sin. Christ's work was "to make an end to sins" and "to bring in everlasting righteousness." [*Daniel 9:24.*] No human science or philosophy can establish a people in the way of virtue. This is a work demanding divine agency, even that "wisdom that is from above," which "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.*]*7LtMs, Ms 25, 1892, par. 25*

But while the Spirit of the Lord must impart to us wisdom, yet we cannot lightly regard education. It is highly essential in doing work in any line in the cause that the faculties of the mind should be trained properly, and the medical profession is one in which thoroughly trained men of the sternest integrity, purest principles, most holy aspirations, are called for. *7LtMs, Ms 25, 1892, par. 26*

Beside being well trained, physicians should be Christians, and be able to bring eternal realities before the suffering and the dying. They should have an experience in the Christian life so that they can point sinners to the Lamb of God which taketh away the sins of the world. [They] should be connected with the Great Physician in order that they may be able to communicate to the sick and suffering the knowledge of the preciousness of pure and undefiled religion. The physician should be a medical missionary, a spiritual guide imbued with [the] Spirit of God. In all his work he should give reality and prominence to things of eternal interest. *7LtMs, Ms 25, 1892, par. 27*

Those who are engaged in so sacred a work together should esteem and love one another and be able to help each other to obtain clearer views in regard to their high calling in Christ Jesus. If they have a realizing sense of their work, their hearts will not be filled with envy and jealousy. Every one in the Medical profession should manifest true courtesy, kindness of heart, [and] warm, brotherly tenderness toward his fellow workers. But this is not manifest now nor has it been. Envy, selfishness, jealousy, evil surmising, [and] evil speaking has cursed the work. Great injury has resulted to the medical men themselves, and injury to others, and the noblest conceptions concerning the work, have been retarded in their execution because of the work of unconsecrated practitioners. Men whom God has chosen to sow the seed of truth preparatory to a harvest of souls have been disheartened in their efforts by the selfishness of their co-laborers. *7LtMs, Ms 25, 1892, par. 28*

When men place the value upon their brethren that Christ has placed upon them, when they identify their interest with humanity as He has done, they will realize that they belong to a sacred brotherhood, and they will treat each other with consideration and love. They will not connive at evil; for the law of God will be their standard, and the love of God will actuate them. Streams of holy influence and usefulness will flow from those whose hearts are cleansed, whose characters are ennobled by right conceptions of God and their relations to humanity. In their association with their fellowmen, those who have put on Christ will so conduct themselves that it will be manifest that angels guard them, for heavenly angels surround them. Their associates will be impressed with the conviction that they have found Christian physicians whom they can trust. *7LtMs, Ms 25, 1892, par. 29*

O that the physicians among us would realize the force of these words: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." [*2 Corinthians 5:10.*] If every medical practitioner would take these words home to himself, and shape his actions in accordance with the ways of God, his life would impress men generally with the fact that he is a doer of the words of Christ, that he has been with Jesus and learned of Him. *7LtMs, Ms 25, 1892, par. 30*

What a power for good would such a physician be. He would carry with him the healthful influences of righteousness and truth. Not for a moment would he entertain the thought that because he is a physician he may be bribed with larger wages to desert his post of duty, and so do a dishonorable act. He would not for any amount of money be found a traitor to the cause of God, and at the very time when, if true to God, he might be an efficient helper, or if untrue, a great hinderer and destroyer, think he might be justified in betraying sacred trusts. *7LtMs, Ms 25, 1892, par. 31*

What disclosure will the judgment reveal when the books are opened and every man is judged according to the deeds done in the body! What an awakening will then come! How vividly will come back the memory of deeds that have now been forgotten! What intense, searching inspection will be made of all the life's actions. Hidden things will all be revealed. The sinful secrets of life and heart which have not been confessed and washed away in the blood of the Lamb will be made manifest. The unfaithfulness of those who have taken upon them sacred responsibilities and have failed to fulfill them will stand revealed. Those whose consciences have become seared until sin was not sin to them, through whose influence others will be led to lightly regard sin will see things in their true light. Their great ambition to be first, to be highly honored of men, will stand forth in all its unhallowed aspects. *7LtMs, Ms 25, 1892, par. 32*

Nothing that defileth will enter into the kingdom of heaven. No one who trifles with human virtue, no duelist with blood-stained hands, no liar, no profligate, no defiler of woman's innocence, no destroyer of domestic peace, will breathe the holy atmosphere of heaven. Probationary time has been granted to men by a merciful God, in which they may prepare themselves for the home above. If this favor is not appreciated; if in the time of probation men do not regulate their thought and action in accordance with the directions given in the Word of God, they will not be transformed in character or fitted for the realms of eternal bliss. God cannot trust them in a holy heaven; only those who are without spot or wrinkle or any such thing will be able to see the King in His beauty. *7LtMs, Ms 25, 1892, par. 33*

Those who are called to come up higher, are those who have endured the test, who have proven themselves true to God, and worthy to be chosen as citizens of heaven. It is not those who merely advocate, but those who practice, the truth of God, who love God supremely and their neighbors as themselves that will be found acceptable for the courts of glory. But amid infidels, amid betrayers of sacred trust, amid those who are lured by the bribes of Satan, there will be those who are chosen of God, because they stand true to Him under the test and trial.*7LtMs, Ms 25, 1892, par. 34*

They not only know and teach the commandments of God, but practice their precepts. They esteem others better than themselves; they are not triflers; they live soberly, righteously, and godly in this present evil world. They neither defraud or deceive, or cover iniquity. They live in reference to a better country, even an heavenly. A high and holy atmosphere surrounds them at home or abroad. They lay hold of Christ's strength, subjecting their thoughts and their passions to Christ, that through His grace their affections may be purified, their love sanctified. This representation does not exaggerate what the character of a physician should be, for he should love God supremely and his fellow man as himself.*7LtMs, Ms 25, 1892, par. 35*

When physicians consider the importance of their work, and its burden of results, they will know that they cannot trust to their reason, or depend on science or philosophy. Their dependence will be in the Word of God. When it is there, there will be a different spirit revealed in the medical profession.*7LtMs, Ms 25, 1892, par. 36*

If those who take a self-sufficient, independent course in dealing with those entrusted to their care could see that a heavenly witness is at their side, in all their councils, in all their practice, they would leave many a word unuttered, many a deed undone. If they could behold the record made of their life work, they would not look upon it with joy, but with grief. Physicians should be ambassadors for Christ in their specific work, and instead of giving prominence to the special theory of medicine which they advocate, by a godly life and conversation they should make prominent the fact that they are Christians. Not one of the schools of medicine so highly lauded in

the world is approved in the courts above, nor do they bear the heavenly superscription and endorsement. You are not justified in advocating one school above the others, as though it was the only one worthy of respect.*7LtMs, Ms 25, 1892, par. 37*

Those who vindicate one school of medicine, and bitterly condemn another, are actuated by a zeal that is not according to knowledge. With Pharisaic pride, some men look down upon others who have not received a diploma from the so-called standard school. All this proves that there are men that cannot see afar off, and have forgotten that they were purged from their old sins. They need to humble themselves before the cross of Calvary. This spirit of pride will never be acknowledged in heaven, nor will men who cherish it, receive the heavenly benediction, "Well done, thou good and faithful servant: ... enter into the joy of thy Lord." [*Matthew 25:21.*]*7LtMs, Ms 25, 1892, par. 38*

I have spoken plainly in regard to your feelings concerning the methods of practice. Some of you have been as zealous in exalting the method that your school advocated as though the Lord had specified that that very method was the only one to be followed. The use of drugs has resulted in far more harm than good, and should our physicians who claim to believe the truth, almost entirely dispense with medicine and faithfully practice along the lines of the principles of hygiene, using nature's remedies, far greater success would attend their efforts. There is no need whatever to exalting the methods whereby drugs are administered. I know whereof I write.*7LtMs, Ms 25, 1892, par. 39*

Brethren in the medical profession, I entreat you to think candidly and wisely, and to put away childish things. The Lord is not pleased with your attitude toward those who have graduated in what you consider inferior schools. He does not approve of the spirit that actuates you. God will judge us by the standard of what we ought to have done had we been obedient children. Physicians will be held responsible for their omissions and their mistakes, even though they cannot see them, or estimate their results.*7LtMs, Ms 25, 1892, par. 40*

In this life who can boast, for who can understand the magnitude of

his errors? Every man is responsible to God for the consecration of every talent to the service of Christ during his whole lifetime. He is accountable for his influence, for all that he might have been had he advance in knowledge and spirituality according to this opportunity. He is accountable for the souls that might have been saved had he labored as they that must give an account. How solemn is the day of our probation. From every one of us let this prayer go up to God, "Cleanse thou me from secret faults." [*Psalm 19:12.*]7*LtMs, Ms 25, 1892, par. 41*

Ms 26, 1892

“In the starting of the work in this...”

Refiled as *Ms 6, 1892*.

Ms 26a, 1892

Prayer for the Sick

NP

August 5, 1892

Formerly Undated Ms 32. Portions of this manuscript are published in *1SM 379-381*; *SpM 5-7*. ⁺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 my sickness I have thought much in reference in praying for the sick, and I believe that if prayer should be offered for the sick at any place, and it certainly should, it should be offered at the sanitarium for the relief or restoration of the suffering. But in this matter of praying for the sick, I could not move in exactly the same lines as have <some of> my brethren. I have been considering many things that have been presented to [me] in <the past in> reference to this subject. *7LtMs, Ms 26a, 1892, par. 1*

Suppose that twenty men and women should present themselves as subjects for prayer at some of our camp meetings. This would not be unlikely, for those who are suffering will do everything in their power to <obtain> relief and to regain health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies, and <some of> those who are married have formed gross habits and indulged in unholy practices, while [of] those who are unmarried <some> have been reckless of life and health. *7LtMs, Ms 26a, 1892, par. 2*

In clear rays of light has shown upon them; but they have not had respect unto the light nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church <to pray for them.> Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws; <unless enlightened and thoroughly transformed,> they solicit the prayers of God's people and call for

the elders of the church. <But little> is known of their home or private life.⁷*LtMs, Ms 26a, 1892, par. 3*

Sin has brought many of them where they are—to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for His healing power to come upon them then and there, without specifying any condition <or without any preparation for such a work?> I say, No, decidedly, No. What then shall be done? <Take them apart, talk with them privately and find if there is not something in the way of them that must be seen and confessed. Have everything clear and straight before God. Then> present their cases before Him who knows every individual by name. Present their cases to Him who has so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. <Let not this sacred, holy work be performed in a careless, haphazard manner.>⁷*LtMs, Ms 26a, 1892, par. 4*

Present these thoughts to the persons who come asking for your prayers, “We are human, we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sins, if you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God; but by <any> wrong habits have degraded the body <which is> Christ’s property, make confession of these things to God.⁷*LtMs, Ms 26a, 1892, par. 5*

Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature, do not breathe <them> to any human soul. Christ is your Redeemer, He will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ who is the only mediator between God and man. “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” [¹ *John 2:1.*]⁷*LtMs, Ms 26a, 1892, par. 6*

If you have sinned by withholding from God His own <in tithes and offerings,> confess your guilt <to God and to the church,> and heed the injunction that has been given you, “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 to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:10.*] <The blessing of God is withdrawn from many because they are robbing God in tithes and offerings.>7*LtMs, Ms 26a, 1892, par. 7*

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, <hasty> way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed they should be confessed before God and before the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and in faith, as the Spirit of God may move upon you. But <it is not always safe to> ask for unconditional healing. Let your prayer include this thought, "Lord thou knowest every secret of the soul. Thou art acquainted with these persons, for Jesus their Advocate, gave His life for them. He loves them better than we possibly can. If therefore it is for Thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus that health may be given them at this time." In a petition of this kind, no lack of faith is manifested. <There are cases that are clear, and the Lord works with His divine power decidedly in their restoration. The will of God is evidenced too plainly to be misunderstood.>7*LtMs, Ms 26a, 1892, par. 8*

The Lord "doth not afflict willingly nor grieve the children of men." [*Lamentations 3:33.*] "Like as a Father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth that we are dust." [*Psalms 103:13, 14.*] He knows our heart, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should always say after our earnest petition, "Nevertheless not my will, but thine, O Lord, be done." [*Luke 22:42.*] Such a petition will never be registered in

heaven as a faithless prayer.*7LtMs, Ms 26a, 1892, par. 9*

The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [*Revelation 14:13.*] From this we can see that every one is not to be raised up, and if they are not raised to health, they should not be judged as <not having faith.> If Jesus, the world's Redeemer, prayed, "O my Father, if it be possible let this cup pass from me:" and added, "Nevertheless not as I will, but as thou wilt" [*Matthew 26:39*], how very appropriate is it for poor finite mortals to make the same surrender to the wisdom and will of God.*7LtMs, Ms 26a, 1892, par. 10*

In praying for the sick we are to pray that, if it be God's will, they may be raised to health, but if not, that He will give them His grace to comfort, His presence to sustain them in their suffering. Many who should get their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by false hope, they do not feel the need of saying words of exhortation and counsel to their children, parents or friends; and it is a great misfortune.*7LtMs, Ms 26a, 1892, par. 11*

Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they should be removed by death. In this way disasters are brought upon the family and friends, for many things that should be understood are left unmentioned because they fear it would be a denial of their faith. Believing they will be raised to health by prayer, they fail to make use of hygienic measures which are within their power to make use of, fearing it would be a denial of their faith.*7LtMs, Ms 26a, 1892, par. 12*

I thank the Lord that it is our privilege to co-operate with Him in the work of restoration, availing ourselves of all possible advantages in <the> recovery of health. It is no denial of our faith to place ourselves in the condition most favorable to recovery.*7LtMs, Ms 26a, 1892, par. 13*

The use of drugs has not been specified as in the Lord's order; but He has given special light concerning one health institutions, directing His people to practice and inculcate hygienic principles <which should be taught> [to] those who are in ignorance as to how to live in accordance with pure principles, practicing those things that will preserve the body in a healthful condition.⁷*LtMs, Ms 26a, 1892, par. 14*

Man is to co-operate with God, employing every power according to his God-given ability. He is not to be ignorant as to what are right practices in eating and drinking, and in all <his> habits of life. The Lord designs that His human agent shall act as a rational, accountable being in every respect. But though light upon this matter has been shining upon the pathway of our people for nearly thirty years, yet <a large number> are far behind the light. <Our> churches are ignorant of hygienic principles and practices. We ought to be far advanced in wisdom, understanding what is the will of the Lord.⁷*LtMs, Ms 26a, 1892, par. 15*

We ought to know how to keep our minds pure and our bodies in a healthful condition. But though we have sinned, we may come to Christ in penitence and find pardon. We cannot afford to neglect one ray of light God has given. To be sluggish in our practice of those things which require diligence is to commit sin. The human agent is to co-operate with God and keep under those passions which <should> be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace to control his spirit, temper and actions. Through the imparted grace of Christ he may be enabled to overcome. To be an overcomer means more than many suppose it means.⁷*LtMs, Ms 26a, 1892, par. 16*

The Spirit of God will answer the cry of every penitent <heart,> for repentance is the gift of God, and <an> evidence that Christ is drawing man to Himself. We can no more repent of sin without Christ, than we can be pardoned without Christ, and yet it is a humiliation to man with his human passion and <pride> to go to Jesus straightway, <believing and trusting Him> for everything which he needs. There are <Satanic> agencies that oppose the work of Christ and urge men to indulgence in evil, <but> if we would see heaven, we must abase self to the dust, and realizing our own

sinfulness and unworthiness, seek the merit and grace of Christ.*7LtMs, Ms 26a, 1892, par. 17*

Let no one present the idea that man has little or nothing to do in the great work of overcoming, for God does nothing for man without his co-operation. Neither say that after you have done all you can on your part, Jesus will <then come in and> help you. Christ has said, "Without me ye can do nothing." [*John 15:5.*] From first to last man is to be a laborer together with God. Unless the Holy Spirit works upon the human heart, at every step we shall stumble and fall.*7LtMs, Ms 26a, 1892, par. 18*

Man's efforts <alone> are nothing but worthlessness, but co-operation with Christ means a victory. Of ourselves we have no power to repent of sin. Unless we accept divine aid, we cannot take the first steps toward the Saviour. He says, "I am Alpha and Omega, the beginning and the end" in the salvation of every soul. [*Revelation 22:13.*] But though Christ is everything, we are to inspire every man to unwearied diligence.*7LtMs, Ms 26a, 1892, par. 19*

We are to strive, wrestle, agonize, watch, pray, else we shall be overcome of the wily foe, <for> all <power and grace with which we can do this comes from God.> But we are to trust in Him who is able to save to the uttermost all who come unto God by Him. Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach <men> to co-operate with God, that they may be successful in overcoming.*7LtMs, Ms 26a, 1892, par. 20*

Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is <in> accordance to what has been done, or to what has been left undone. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, For I was hungry and ye gave me meat: I was thirsty, and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me ... Verily I say unto you, inasmuch as ye have done it unto one of the least of these my

brethren ye have done it unto me.” [Matthew 25:34-36, 40.] *7LtMs, Ms 26a, 1892, par. 21*

Effort and labor is required on the part of the receiver of God's grace, for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ they testify [to] the worthiness of the doer to inherit eternal life. *7LtMs, Ms 26a, 1892, par. 22*

That which is considered morality in the world does not reach the divine standard and has no <more> merit before heaven than had the offering of Cain. “Cain brought of the fruit of the ground an offering unto the Lord ... But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou did not well, sin lieth at the door.” [Genesis 4:3, 5-7.] Without acknowledging the blood of Jesus, no offering of man can be acceptable before heaven. If Can had acknowledged the merit of Christ; his offering would have been beautiful before God, and valuable in His sight. God would have accepted his sacrifice. *7LtMs, Ms 26a, 1892, par. 23*

Let my brethren be very careful how they present the subject of faith and works before the people, lest minds become confused. The people need to be urged to diligence in good works. They should be shown how to be successful, how to be purified, and their offerings <may be> fragrant before God. It is by virtue of the blood of Christ. Messages of a decided character must be born to the people. Men must go forth reproofing, rebuking every manner of evil. *7LtMs, Ms 26a, 1892, par. 24*

If there is given to the angel of any church a commission like unto that given to the angel of the church of Ephesus, let the message be heard through human agents rebuking carelessness, backsliding and sin, that the people may be brought to repentance and confession of sin. Never seek to cover sin, for in the message of rebuke Christ is to be proclaimed as the first and the last, he who is all in all to the soul. *7LtMs, Ms 26a, 1892, par. 25*

His power awaits the demand of those who would overcome. The reprover is to animate his hearers so that they shall strive for the mastery. He is to encourage them to struggle for deliverance from every sinful practice to be free from every corrupt habit, <even> if <his denial of self is like taking> the right eye, or separating the right arm from the body. No concession or compromise is to be made to evil habits or sinful practices.⁷*LtMs, Ms 26a, 1892, par. 26*

Ms 27, 1892

The Crisis Imminent

Preston, Melbourne, Victoria, Australia

February 18, 1892

This manuscript is published in entirety in *SpTA #1b 37-40*.

Dear Brother Olsen:

This is the first opportunity we have had to get a copy of this matter. Marian thinks that Dr. Kellogg has had a copy of this; but through changes of workers I fear that this may not be; therefore, I have had Emily do her first practicing. It is well done. I send it to you, that you may take a copy of it, if you choose, and be ready at any time to lay your hand on it in an emergency. I want you should have a copy of it. This has cost me much labor in writing it out in this early morning hours, while others were asleep. *7LtMs, Ms 27, 1892, par. 1*

I am deeply exercised in mind in reference to the low standard of piety among our people. And when I think of the woes passed on Capernaum, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences, What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God molded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as He is one with the Father? Do I hate what I once loved? Do I now love what I once hated? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to His service? *7LtMs, Ms 27, 1892, par. 2*

We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which

have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night. *7LtMs, Ms 27, 1892, par. 3*

Many smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that He has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious Sabbath, this child of the papacy, will be exalted to take the place of God. *7LtMs, Ms 27, 1892, par. 4*

All heaven is represented to me as watching the unfolding of events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and His throne will be compromised. The armory of heaven is open; all the universe of God and its equipment is ready. One word has justice to speak, and there will be terrific representations upon the earth, of the wrath of God. There will be voices and thunderings and earthquakes and universal desolation. Every movement in the universe of heaven is to prepare the world for the great crisis. *7LtMs, Ms 27, 1892, par. 5*

Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people

who are not dead, as many now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow men. The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.*7LtMs, Ms 27, 1892, par. 6*

Those who are carnally minded now, notwithstanding the warnings given of God in His Word and through the testimonies of His Spirit, will never unite with the family of the Redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have never been sanctified through the truth. They are not partakers of the divine nature, have never overcome self and the world with its affections and lusts. These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a decided, pointed testimony, rebuking every impurity and exalting Jesus. We must as a people be in the attitude of expectation, working and waiting and watching and praying.*7LtMs, Ms 27, 1892, par. 7*

This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in His glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value, for the true believer lives above the world; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul, that he may be a burning and shining light to the moral darkness that has enshrouded the world. What vigorous faith, what lively hope, what fervent love, what holy, consecrated zeal for God is seen in him, and what a decided distinction between him and the world! "Watch ye therefore, and pray alway, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [*Luke 21:36.*] "Watch ye therefore, for ye know not what hour your Lord doth come." "Therefore be ye ready also; for in

such an hour as ye think not the Son of man cometh.” [*Matthew 24:42, 44.*] “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments.” [*Revelation 16:15.*]7*LtMs, Ms 27, 1892, par. 8*

Ms 28, 1892

Diary, January 1892

Melbourne, Australia

January 1-11, 1892

Portions of this manuscript are published in *8MR 44*; *4Bio 29*.

January 1, 1892

North Fitzroy, Melbourne, Victoria

I attended the early morning meeting and bore a testimony. I greeted all with a "Happy new year" and sought to call their minds to the infinite love of God expressed to us.*7LtMs, Ms 28, 1892, par. 1*

In the afternoon again attended meeting. After I had spoken to the people there was a social meeting of interest.*7LtMs, Ms 28, 1892, par. 2*

Sabbath, January 2, 1892

I spoke Sabbath forenoon some very plain truths upon practical godliness. The people seemed to appreciate the work done.*7LtMs, Ms 28, 1892, par. 3*

I spoke in a larger hall than the one in the Echo office and it was crowded full. I had a very plain testimony to bear. I have never spoken more plainly and decidedly in America. There was deep feeling in the congregation. I could not call them forward. It was too crowded to do this.*7LtMs, Ms 28, 1892, par. 4*

We closed the meeting and assembled again at half past two o'clock p.m. Then I had some remarks to make in regard to confession and what the Lord required of them individually. I spoke in regard to the spirit of independence that had prevailed in the office—the feeling that the Americans should not compose their councils for then they would have to do just as they said, and they

were fully competent to run matters themselves. I asked them if they had anything to say in reference to these things. The Lord had sent His messengers to bear them a message and to help them with their counsel from their many years of experience. However much ability they possessed, if they treated lightly these benefits, chose to have their own way and to walk in the sparks of their own kindling, the result would be that they would be separated from the work and others would be raised up who were willing to be educated as to the best methods of working for the advancement and success of the cause of God. *7LtMs, Ms 28, 1892, par. 5*

I told them that they had felt at liberty to criticize and pronounce their opinion and judgment upon their American brethren whom the Lord had sent to help them, to be a blessing to them. I reminded them that they were only the Lord's employed instruments. They did not originate the work. It was not their work but the Lord's work, and He would send by whom He would His delegated servants to work according to their several ability in the various branches of work to be done in His vineyard. The Lord had entrusted talents to those in Australia who had been converted to the truth, but they needed to learn every day in the school of Christ and reach a much higher standard in efficiency than they had then gained. Sanctified talent will be realized only by those who walk humbly with God and who will receive any help the Lord sends them without dictating to the Lord from whom that help shall come. *7LtMs, Ms 28, 1892, par. 6*

We had a most precious testimony meeting. Sometimes there were twelve upon their feet at once. Confessions were made with weeping, by those working in the office and by many in the church. *7LtMs, Ms 28, 1892, par. 7*

Sunday, January 3, 1892

[North Fitzroy, Melbourne]

We rode out with Stephen Belden about five miles to find a location in the country, but we found no suitable home. By riding two miles on cross roads we came to Preston, where Brother Bell lives. Here we found in the suburbs a cottage that we thought would suit us, and we were invited in. We found it convenient but not large enough for us all—Brother and Sister Starr and my workers. However, we

were inclined to secure the place. We rode again into Melbourne, and I spoke in the large city hall which was well filled with believers and unbelievers. They listened with deep interest.*7LtMs, Ms 28, 1892, par. 8*

Monday, January 4, 1892

We rode in the cars twenty-five miles in the country, by request of Brother and Sister Ebdall, to see land which they owned, five acres of which they wished to donate for a site for the sanitarium. We found a very healthful place and the atmosphere was good, but we could not make any decision in regard to the matter. The Lord will direct our course in such important matters. We walked over the grounds at some expense to myself, for I was crippled with rheumatism. We took our dinner under the Australian blue gum tree called eucalyptus. There is a natural growth of very handsome evergreens. Now is the dry season of the year, but these trees are a living green, very beautiful. We remained all day, until five o'clock p.m., and then rode two miles down the hill—much more quickly than we ascended it—to the depot. We stepped into the second-class car and rode the twenty-five miles in one hour and a half. Went rather slowly.*7LtMs, Ms 28, 1892, par. 9*

Tuesday, January 5, 1892

North Fitzroy, Melbourne

Attended morning meetings and then rode out in the country to see if we could find a suitable location. We found a nice brick house with nine rooms which, with a little squeezing, would accommodate Elder Starr and his wife and our workers. There is a beautiful garden, but it has been neglected and is grown up to weeds. This occupied most of the day.*7LtMs, Ms 28, 1892, par. 10*

The prospect here in the city is very bad. The authorities profess to clean the open drains once each day, but this is certainly not done and the smell is not only very offensive but you cannot avoid the thought that you are being poisoned. In this region there is the greatest difficulty to get away from drains.*7LtMs, Ms 28, 1892, par.*

11

Wednesday, January 6, 1892

We rode out to Preston again, five miles, and made a proposition for the house which we had examined. We decided to take it for six months. This was a point we were compelled to urge, for we knew not where we might be at the end of six months. The answer was to be given us next day, but we did not receive it until near bedtime; then the arrangements were satisfactorily settled. We are to take possession Monday. *7LtMs, Ms 28, 1892, par. 12*

Thursday, January 7, 1892

I walked some distance to select crockery and other things for commencing housekeeping. Was very tired and suffered much pain in my hip. *7LtMs, Ms 28, 1892, par. 13*

Friday morning, January 8, 1892

We rode out to look for furniture and different articles, but they were exceedingly high, fully double and most articles treble what we would have to pay in America. Nevertheless these things must be had, and we could not get along without them. *7LtMs, Ms 28, 1892, par. 14*

Sabbath, January 9, 1892

North Fitzroy, Melbourne

I have much suffering and feebleness, but I spoke to the people from (*Acts 1*), dwelling especially upon the commission of Christ to the disciples. The hall or chapel was crowded full and all listened with the deepest interest. May the Lord grant that the seed should have fallen into good soil and that the word may be a savor of life unto life. *7LtMs, Ms 28, 1892, par. 15*

In the afternoon the Lord's Supper and the ordinance of washing feet were administered. The sisters occupied one portion of the hall, the brethren the other portion. The meeting was well attended, and it was a precious season to all. *7LtMs, Ms 28, 1892, par. 16*

Sunday, January 10, 1892

I arose early and although weak made preparation for moving, by packing my clothing. About ten a.m. we were moving, in the Echo wagon, Brother Belden driving the horse to Preston. We felt glad to leave the houses so thickly crowded together and go where houses were occupying a good space of ground; glad to leave behind the bad odor of open drains and poisonous, offensive smells. We felt so pleased to feel it our privilege to fill our lungs by inhaling good, pure, invigorating air, and to get into a house that had land adjoining it. There is a yard full of flowers of fine rich quality, but weeds are growing as I never thought it possible weeds could grow. There is a complete tangle of them. The ground is good, excellent soil. We have plenty of land around us, and we have the blessed privilege of breathing full and deep without fear of being poisoned.*7LtMs, Ms 28, 1892, par. 17*

Preston, Melbourne, Victoria, Monday, January 11, 1892

We have slept very well in our new hired house. I look about the room, grateful that I have not the smell of poisonous gases. Yesterday we had four steamboat chairs. I brought mattresses for myself, meaning not to go back to Melbourne to sleep, if I had to make a bed upon the floor. Brother and Sister Faulkhead, accompanied by Sister Daniells and their children, called on us. They were also looking for a house in the country. If they move here it will be very pleasant to have evening meetings here in this locality and let our light shine forth in this part of Melbourne.*7LtMs, Ms 28, 1892, par. 18*

Brother Belden went to Melbourne for another load of goods, and a wire-woven spring was brought up about nine o'clock p.m. and placed on two boxes, and my mattress placed on that. Willie visited us in the evening and he slept on the floor, a thin mattress under him. May Walling slept on a mattress on the floor in my room. So we are beginning our moving and occupation of the house. We had a season of prayer, committing ourselves to the guardianship of our heavenly Father.*7LtMs, Ms 28, 1892, par. 19*

Ms 29, 1892

Diary, February 1892

Preston, Melbourne, Australia

February 13-29, 1892

Portions of this manuscript are published in *TDG 61*; *OHC 368*; *3MR 377*; *MR728 22*.

Sabbath, February 13, 1892

[Preston, Melbourne, Victoria]

I rode to Melbourne in our own carriage. My son Willie and Brother Stockton linked their arms and bore me up the long steps of the stairway where our people were assembled in a hall to worship. Although compassed with infirmities and suffering pains through my hips and limbs, also my shoulders and left arm—for my right arm is not helpless—the Lord strengthened me to speak to His people. I was not able to bow my knees in the opening prayer or when I entered the desk, as I usually do, but the form is not the essential part. My heart went up to God in earnest prayer, and He did help me and, I believe, gave me a decided message for the people assembled. It was a crowded hall. Oh, how thankful I am that I can speak words of truth to the people.⁷*LtMs, Ms 29, 1892, par. 1*

If I do not venture to attempt to raise my arms, I am able to speak without that intense rheumatic pain. I had to be borne down, as I ascended, in a chair made by two men with their arms locked together. The stairways are steep and narrow, but the entreaties of the people—believers and unbelievers—are strong. I try to do my best, and the Lord helps me. If I have to give up even this privilege, I will say, The Lord's will shall be my will, His way my way.⁷*LtMs, Ms 29, 1892, par. 2*

February 14, 1892

Preston, Melbourne

I will continue to pray. I will not fail nor be discouraged. When our people see that my mind is as clear upon scriptural subjects as it ever has been, they urge me with tears to speak to them. Then I consent, and the Lord makes my mind fruitful so that food is given to the people, and the hungry souls bear their testimony as being blessed of the Lord. But after I ride twelve or fourteen miles to my home, there is the after suffering.*7LtMs, Ms 29, 1892, par. 3*

I keep praying, and will not murmur. Brother Tenney says he always finds me with a smiling countenance. They assemble in my rooms oft for counsel, and when I suffer with any movement of my body I think, Will it pay? The Lord does bless me. It appears as a reality to me that His presence is with me and He blesses my words when I utter them. I try to prevent all movements of my arms lest I should shriek out with pain. I can write with my right hand [and] can use my arm from the elbow down. The Lord's special blessing comes to me in this. I thank His holy name.*7LtMs, Ms 29, 1892, par. 4*

Truth has never been more clearly impressed upon my mind than during this sickness, and I praise the Lord that I have voice to express the words He gives me to give to the people. Praise His holy name!*7LtMs, Ms 29, 1892, par. 5*

I thank the Lord for a clear, discerning mind. My heart's trust is in the Lord God.*7LtMs, Ms 29, 1892, par. 6*

February 15, 1892

Preston, Melbourne, Australia

We have been in our hired house five weeks today. I have not entered Melbourne since I left it. Day after day has been about of the same order—suffering severely with malaria and rheumatic fever. I have ridden out three times, but the Echo wagon is not a suitable carriage for me to get into. There is no back to the seat, and the seat is very narrow. Fannie and Marian have ridden out with me by putting in chairs, but we see we must have a carriage at once, and our brethren are looking up one for me. May the Lord give us wisdom in this matter, is my prayer. I have not one penny to spend needlessly.*7LtMs, Ms 29, 1892, par. 7*

I have not had anything of a particular character to write. I could have traced nights of suffering and days of suffering, but I do not choose to do this. I will trace these words: I have had comfort and hope and peace and assurance in the Lord. I have been able to write some upon the life of Christ. I praise the name of the Lord that my reason is spared to me. I offer to God my tribute of praise daily for this great blessing. Every part of my body is in deepest suffering, but my head, my heart, is not disturbed at all. My right hand is not troubled. I can hold a pen and, oh, I have so many things taught me of God! Yesterday was a precious season to me.*7LtMs, Ms 29, 1892, par. 8*

Brother and Sister Gates are abiding with us for a few days. We feel it to be a privilege to have them in our home. Last evening as the sun was setting we had a precious season of prayer. The blessing of the Lord was indeed present with us.*7LtMs, Ms 29, 1892, par. 9*

We were made sad last Friday to hear of the death of Brother Tay with inflammation of the lungs. We pray earnestly for Sister Tay. The Lord will sustain. He always does this, and He will not fail His child in her great need.*7LtMs, Ms 29, 1892, par. 10*

February 22, 1892

Preston, Melbourne, Victoria

The thought has impressed itself upon my mind that, as I have no change in my physical health, it is not best to relate my pains or my hours of sleeplessness at night. So day after day passes, and my experience is the same. My body is full of rheumatic pains. I have no appetite or pleasure in eating, and when sitting a short time, it is a most painful process to rise. My limbs refuse to obey my will, and if I move them at all I suffer much pain.*7LtMs, Ms 29, 1892, par. 11*

I have many thoughts that I am not sent to this country of the Lord. I feel at times an assurance that the Lord's will was for me to remain in California, in my own home, and write as I should be able to write upon the life of Christ. Of one thing I am certain—that the people need help in this country. And I feared it might be selfishness in me, or seeking my ease, to refuse to go to Australia.*7LtMs, Ms 29, 1892, par. 12*

During my life I have tried to do that which was opposed to my inclination, because Christ our Pattern lived not to please Himself. Repeatedly, at large expense, I have thought I had secured a place of retirement and rest where I could write out the life of Christ, when some earnest call would come from somewhere where help was needed, and request would be made for me to bear my testimony among the churches. I dared not say Nay. I at once responded that I would do according to the strength given me of God. After this work was finished in my feebleness, then other duties in Battle Creek called for labor which required me to carry the burden night and day, being much in prayer in the hours of the night when I could not sleep. *7LtMs, Ms 29, 1892, par. 13*

When I journeyed to California, I verily believed I could remain there through the winter, but many expressed their minds that now was the time to go to Australia. I dared not settle down, but went, according to the voice and light of my brethren. Now when I came to Australia the burden did come upon me, and I labored just as I had hitherto done. After this work was done, I could do no more. I found a house and retired five miles out of the city where we now are. Daily I suffered with inflammatory rheumatism and malaria combined, no appetite, full of fever, passing sleepless nights. *7LtMs, Ms 29, 1892, par. 14*

The day I left Melbourne I felt the malaria and rheumatism so strong that I feared coming down sick in North Fitzroy, Melbourne, to be tortured with the open sewers and the nuisance of numerous waterclosets in the back premises. There were a few more meetings to be held in the ministerial institute. When I climbed into the Echo office delivery wagon, Elder Starr and Willie thought I might have waited till the meetings closed, which they thought required their undivided attention, and I could render them some help if I stayed. But I knew better than they what I had suffered and would have to suffer in the future, because I had not left before this. I thought they simply knew nothing of my condition. They had thought because I had been sustained for so many times when outward appearance said impossible, that I should be able to work on this line to the close of my mission. *7LtMs, Ms 29, 1892, par. 15*

I knew at this time I must follow my own judgment. While perfectly

willing to work to the extent of my strength and through the grace given me of God do my best, I knew the Lord was merciful and of tender compassion and would not willingly afflict or grieve the children of men. *7LtMs, Ms 29, 1892, par. 16*

I believe firmly that the Lord would have approved if I had tarried at Healdsburg, within my own doors, sitting under my own vine and fig trees, writing a portion of each day upon the life of Christ. This book is needed so much. And now the question is up, Shall I go to New Zealand and spend three months in the very worst part of the season and be subject to inconveniences, rough accommodations and the miserable preparation of food, and entail upon myself great suffering? They say it rains much of the time in New Zealand, and is raw and cold in winter. There is but little preparation to warm the rooms, and after this long period of invalidism through rheumatism and malaria, I am less capable of bracing against disease than when I came to Australia. *7LtMs, Ms 29, 1892, par. 17*

Here I see work to do everywhere. Everything in regard to religious experience seems to be far, far behind any expectations. Let me, in my weakness and invalidism, go among those who are unacquainted with my past labors and they will not receive as exalted ideas of the testimonies as before I went among them. Even in Battle Creek some of our brethren, who had known my labors and self-sacrifice and the messages God had given me for His people, made the remark that Sister White was getting old and sick, therefore her testimonies were not reliable, that they could not look upon them in the light they had done. If the temptations of Satan find access to the hearts of those in America, what may be expected in regard to those who are seeing my face in the flesh for the first time? I here make my stand. I call a halt, and unless a miracle is wrought in my behalf, I cannot consent to go to New Zealand. I am not able. *7LtMs, Ms 29, 1892, par. 18*

The people in this country have much to learn religiously. Habits are to be molded after Christ's order. The irreligious habits of former years have put their image and superscription upon them, and they are inclined to think they know a great deal that they do not know. They will have to learn the very first principles of the gospel of Christ, which are a preparation for the real life work of the genuine

Christian before he can grow in grace and the knowledge of our Lord and Saviour Jesus Christ. *7LtMs, Ms 29, 1892, par. 19*

Unless those who claim to believe the truth for this time submit to the training of God on earth for the future life, they will never see the King in His beauty. They have almost everything to learn in religious experience. They must cultivate patience, kindness, meekness, goodness, sympathy, and tender compassion for one another. All their rough, uncourteous, un-Christlike disposition must be purged away, for none of these unkind attributes are of Christ, but after the satanic order. The pure, heavenly graces are received and flourish in mind, heart, and character only as man becomes a partaker of the divine nature, having overcome the corruptions which are in the world through lust. Heaven must begin on earth for every soul who will enter the heavenly mansions above. *7LtMs, Ms 29, 1892, par. 20*

But here am I, prisoned through malaria, suffering intensely day and night. Yet I will not complain. If the Lord sees fit to spare my life to stand forth in strength to give the message, I will do the work in accordance with the grace given; but to pass from place to place in my helplessness, unable to take a step to help myself, is not a good representation. May the Lord heal me; then I will try again in the name of the Lord to give the people what the Lord has given me. *7LtMs, Ms 29, 1892, par. 21*

Tuesday, February 23 [?], 1892

Willie, May Walling, and I rode to North Fitzroy. We went on to Melbourne, two miles and a half. We found an institution where electrical baths are given. I took one bath and felt considerably limbered up from the vice-like grasp of inflammatory rheumatism. I have tickets for two baths more which will be continued until I take six, which costs me two pounds. I am encouraged that these baths will help me and break up this rheumatism. But, oh, what sufferings I go through to get into these baths! I rode fifteen miles, and was very tired when I stepped into the cottage home. I had eaten but little in the morning and it was about three o'clock before I ate lunch. *7LtMs, Ms 29, 1892, par. 22*

Tuesday night was a distressing night to me. My nervous system

seems to be much enfeebled. I am invited often by the enemy to look at the dark side of the picture, give up, and become discouraged, as new features appear, of a discouraging nature. But I try to cling to Jesus and not give up. I feel as one stretching out my hands all the day long crying after God. He will restore me. He will not leave nor forsake anyone who trusts in Him. My suffering in moving is so severe I cry out in agony, but the Lord knows all about this. If my life is to be a suffering one, the Lord Jesus can strengthen me to endure it all. The Lord will help me.*7LtMs, Ms 29, 1892, par. 23*

Friday, February 26, 1892

[Preston, Melbourne]

We rode into Melbourne and I took a second electrical bath. Rode two miles and a half and rested a couple of hours at Stephen Belden's home in Melbourne; lay down. Then we returned home. I was very tired. That night could not rest. I was full of pain and so nervous that I could not lie in one position. I am obliged to lie and sleep on my back. The nights are long and painful. I have a sort of a tackle that I can reach, and it helps to move my wearied body, and I do the best I can. I suffer at every movement made.*7LtMs, Ms 29, 1892, par. 24*

I wish to give some idea of the suffering, that it may encourage others if they are placed in such a suffering condition as I am. I may never recover the use of my limbs. I have a clear mind. It seems that the care of our churches demand wise generalship, which they do not have, and they will beg of me to help them. I do try, with all my infirmities.*7LtMs, Ms 29, 1892, par. 25*

I have an easy phaeton and it is brought up to the platform, then a plank is placed on the platform, and one person on one side and another on the other side helps me to move along the platform without having to lift my feet, and I am placed in the phaeton. I then ride to the place of meeting. Then two men—one on one side of the chair and the second on the other side—carry me up the long hallways. In the same way I am then taken up to the pulpit steps, and I can speak to the people as long as one hour. Then the same process is gone through with to get me into my phaeton. I consent

to do this, for my head is clear. I can write. I am thankful for a clear brain. Our ministers come to me for counsel, and I am able to help them.*7LtMs, Ms 29, 1892, par. 26*

Sabbath, February 27, 1892

[Preston, Melbourne]

Although I slept so little, I decided to try to walk by faith and ride into North Fitzroy and speak to the church. Willie and Brother Faulkhead seated me in a chair and lifted me onto the platform. I could not lift my limbs to step up on the second step. I was strengthened to speak to the people solemn and important truths. My mind is clear, while my limbs were painful. I was not sorry that I went.*7LtMs, Ms 29, 1892, par. 27*

In the evening we assembled in the parlor and read the Scriptures. The family then engaged in prayer. I cannot bow my knees. My heart was drawn out after the Lord. He does bless me. Our hearts were made tender by His Holy Spirit. We then united in singing, and the Lord seemed very precious near.*7LtMs, Ms 29, 1892, par. 28*

In the evening Byron and Sarah Belden came in, but I found my strength was exhausted. My head was so weary I could not think of the name of Fannie Bolton. May Walling worked over me a long time. I was fixed in bed, but I could not rest. I was obliged to get off the bed about four times during the night and, with great exertion and much pain, scuffle my feet to walk from my bed to the sofa bed. My nerves and muscles were in such awful agony that I could not find relief in any position. This was the hardest night I have passed during my stay in this country. All I could do was pray for patience and grace to bear pain.*7LtMs, Ms 29, 1892, par. 29*

Sunday, February 28, 1892

It seems very pleasant this morning, but we have a land breeze and that is very trying. Willie, May Walling, and I rode to the Echo office. It was pleasantly cool when we went. Returning was uncomfortably hot. I lay down after our ten-mile ride and was completely exhausted.*7LtMs, Ms 29, 1892, par. 30*

This afternoon is simply indescribably hot, and the air lifeless. There is some breeze, but that is hot. I do not remember ever having any such sensations in the hottest days in America. Everyone—even the oldest inhabitants—has the same account to give of this weather.*7LtMs, Ms 29, 1892, par. 31*

I look with great desire to be in America, and cannot overcome the impression that it is a cruel thing for me to be subjected to this terrible, changeable climate. Sabbath day it was comfortably cool. Today is exactly the reverse—uncomfortable and oppressive.*7LtMs, Ms 29, 1892, par. 32*

I shall not consider it my duty to go to New Zealand and subject myself to circumstances as I have done in this place, to my sorrow. If I am able to stand upon my feet and talk to the people, then it is considered I am enduring the climate and all my surroundings well. Thus it will be wherever I go. People who do not know me nor understand what I have endured do not imagine the pains I suffer in consequence of unfavorable surroundings. I am strongly convicted that I ought not to be here. My brethren should have relieved me of this burden—coming to this country at my age, and when I was worn with overlabor.*7LtMs, Ms 29, 1892, par. 33*

Monday, February 29, 1892

Preston, Melbourne, Victoria

The past night has not been pleasant to me. I was in so much pain I could not lie still and sleep. I had a lounge prepared in the next room, and I changed my position from lounge to bed four times, but I did obtain sleep the last two hours of the night. The appearance is that we shall have a beautiful day.*7LtMs, Ms 29, 1892, par. 34*

My prayer is, Thou, Oh Jesus, Thou art my Restorer. Give me health, freedom from suffering, and strength to act—in Thy strength—the part which is allotted to me.*7LtMs, Ms 29, 1892, par. 35*

I believe I shall recover from this painful affliction of nerves and muscles, and that activity will come to me again; but I see that it is necessary that I have more care for this poor suffering body than I have yet had. I must not do as I have done these many years—

disregard pain and weariness and put all that there is of me into the present labor that demands attention. I must consider that I am mortal. I must not be presumptuous. I must not be constantly drawing upon my future resources of strength to answer all the appeals made by my brethren who do not know the effort I am compelled to make to do this work of speaking at all. *7LtMs, Ms 29, 1892, par. 36*

Ms 30, 1892

Diary, March 1892

Preston, Australia

March 1, 1892

Portions of this manuscript are published in *3MR 377*.

Tuesday, March 1, 1892

Preston, Victoria, Australia

I am enabled to write day after day, and the Lord blesses me. His presence I value above ease, above gold. I have written very solemn things to America. Oh, will they heed the admonitions and warnings?⁷*LtMs, Ms 30, 1892, par. 1*

My right hand is not sick. From the elbow of my right arm I can use my arm and hand. My arm from the elbow to shoulder is an afflicted member, with every other member of my body, but Christ comforts me. I see great and precious things for the people of God, if they will only believe. It seems so marked to me that this suffering is permitted to test my faith. When I awake and have to crawl out of my bed to change my position, it seems that the Lord Jesus is close beside me to comfort me. If it were not for this I fear I should become discouraged. Oh, what suffering I endure, all through my limbs and body!⁷*LtMs, Ms 30, 1892, par. 2*

I have a framework that is adjusted to my position of body, so that I can use my pen, and the Lord Jesus seems to be right by my side. The comfort of His presence is worth everything to me, and I am encouraged, and I can write some. I am so glad of this. I will thank the Lord.⁷*LtMs, Ms 30, 1892, par. 3*

“The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?” This came to my mind. “But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror,

neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” *1 Peter 3:12-15.7LtMs, Ms 30, 1892, par. 4*

If the Lord has a work for us to do, He will make for us an opportunity to do that work. He will give words for us to say in season. He will Himself make the impression upon the human minds. We must, all we who love God, do His will and do all we can to prevent and diminish evil and wrong in all with whom we are associated, even with strangers.*7LtMs, Ms 30, 1892, par. 5*

I am able to have my rocking chair drawn from the bedroom to the parlor. My brethren come to me and my brethren present to me special things to decide for them in church matters. They can all kneel but me, and then after most earnest prayer I have most earnest words to speak to them, and help them in the decisions with advice as to how best to conduct the work in the cities and in the various places where they meet. This is my great burden. Then we pray most earnestly for the Lord to raise me up, that we shall be able to carry the work in right lines.*7LtMs, Ms 30, 1892, par. 6*

I am always blessed in thus trying to encourage our ministering brethren. I can sleep but little, but Christ seems to be in person right by my side, and this makes me better able to endure. I will praise the Lord, and I will be hopeful. I will not complain and despair. Words are spoken to me, “Sister White, I always find you meeting us with cheerful words and a smile.” I do try to do my best, for the Lord gives me counsel for them, and they see light in the propositions made to try to reach the people in the cities. I say to them, You will meet with many discouragements, but the cities must be warned. Brethren, do your best. God will open the way.*7LtMs, Ms 30, 1892, par. 7*

Ms 31, 1892

Diary, April 1892

Preston, Melbourne, Australia

April 22, 1892

This manuscript is copied from *Ms 19, 1892*, and portions are published in *3MR 376*.

April 22, 1892

Preston, Victoria, Australia

This morning I awoke with increased hope and confidence in God. During the night I had many wakeful hours, and I called most earnestly upon the Lord. He has given me the assurance that I shall see in my body and spirit the salvation of God. During the past nine months of pain and infirmity, I have constantly importuned God for help. He has said that those who come to Him, He will in no wise cast out, and I believe His word. [*John 6:37.*] I believe that I shall be restored to health and enabled to bear my testimony in Australia. The Lord is good and greatly to be praised. I shall live to speak His praise in the congregation.*7LtMs, Ms 31, 1892, par. 1*

I do not understand why I am lying here unable to labor for the Lord; but God understands, and that is enough for me.*7LtMs, Ms 31, 1892, par. 2*

Of late I have been thinking much of Martha and Mary, and their experience at the time of the death and resurrection of Lazarus. When Lazarus became sick, they sent Jesus the word, "Lord, behold he whom thou lovest is sick." [*John 11:3.*] There was no further word, no urgent message for Him to come. They fully expected that their beloved Friend would at once come and heal their brother. As soon as the messenger had gone, they saw a decided change for the worse in the sick man. His fever rapidly increased, and soon they realized that in the fight between life and death, death had triumphed. With hearts full of anguish, they saw their brother die.*7LtMs, Ms 31, 1892, par. 3*

Did not Jesus know about the sickness of Lazarus, even before the messenger reached Him? He must have known what was taking place in that humble home at Bethany. Even from where He was, could He not have stayed the power of death?⁷*LtMs, Ms 31, 1892, par. 4*

With heavy hearts the sisters prepared Lazarus for burial, all the while looking anxiously for Christ. They longed to see Him and to hear His words of comfort. They laid their loved one in the grave, and then two long, sorrowful days passed before Jesus came.⁷*LtMs, Ms 31, 1892, par. 5*

Ms 32, 1892

Diary, May 1892

Preston, Melbourne, Australia

May 9-22, 1892

Portions of this manuscript are copied from *Ms 19, 1892*, and are published in *2SM 235*; *3MR 376-377*.

May 9, 1892

Preston, Victoria, Australia

The past night has been a very long one, and I am so restless that I long for the day. I keep my mind as much as possible on the promises of God. I do not claim these promises because I deserve them, but because they are bestowed upon erring human beings as a free gift. I am comforted with the assurance that although constantly suffering pain, I am never forsaken. I put my trust in One who is too wise to err and too good to do me harm. He will restore me to health. I shall yet speak forth His praise in the congregation of the saints. I am determined not to encourage feelings of despondency and gloom.*7LtMs, Ms 32, 1892, par. 1*

May 10, 1892

I have had a rather singular night. Sometimes during the night I woke to find myself lying stretched out on my back. My heart was beating only feebly. I felt as if my body were being crushed under a mass of rubbish. I could hardly move any of my limbs. I did not know where I was. I called my nurse, but she did not hear me. After trying several times, I succeeded in moving my limbs, but my body seemed helpless. It was more than half an hour before I could understand that I was in bed, and before I could use my mind or move my limbs freely. Then the thought came to me that the angels of the Lord had awakened me, or else I should soon have breathed my last. How thankful I felt that I was guarded by heavenly angels. I dared not try to sleep again, for my heart seems to be very feeble in action.*7LtMs, Ms 32, 1892, par. 2*

May 13, 1892

Preston, Victoria

Today the mail for America closed. It has been a trying day for us all, but we managed to get the letters off in time. I sent about fifty pages of letters away. After the mail had gone, Sister Tay, Marian, and I rode out. The weather was mild and pleasant, and we enjoyed the drive. The sunset was very fine. The clouds were golden, and it looked as if the gates of heaven were ajar. *7LtMs, Ms 32, 1892, par. 3*

I cannot yet move my left arm without pain, but thankfulness is constantly welling up in my heart. My head is perfectly clear, and my memory undimmed. *7LtMs, Ms 32, 1892, par. 4*

I gain much consolation from dwelling upon the truth. Of this I never tire. Constantly different points of truth present themselves to my mind in a new light, and I have a feast of good things. *7LtMs, Ms 32, 1892, par. 5*

Sabbath, May 14, 1892

Preston, Melbourne, Victoria

The painful night is passed, the light of day has come, and I praise the Lord the nights are not all tedious, for I have sweet communion with God. I feel sensible of His presence with me. *7LtMs, Ms 32, 1892, par. 6*

The past night has been one of great tediousness. I was obliged to get up six times to change my position; for my back and limbs were full of pain. My neck was so painful that it distressed me to lie on the pillow. But the Lord is good, and He draws near to me as I lift up my heart in prayer to Him, beseeching Him for grace and for restoration to health. *7LtMs, Ms 32, 1892, par. 7*

I have a longing desire to get well, that I may proclaim the truth in this country. While I stand in the shadow of the cross, I feel certain, as I see by faith the rainbow of promise, that God's promise is sure. The Lord is indeed mine and I am the Lord's. I try not to be anxious

or to feel restless or dissatisfied. *7LtMs, Ms 32, 1892, par. 8*

May 15, 1892

Preston, Victoria

In the house of Lazarus at Bethany, the Saviour often found a pleasant rest from care and labor. Lazarus loved Jesus with a sincere, fervent love. He believed Him to be the Way, the Truth, and the Life. His sister Mary was also an earnest listener to the Saviour's words. Lazarus knew how deep was the enmity that the Pharisees cherished against Jesus, and he knew the injustice of the charges they sought to fasten upon Him. The sympathy of the inmates of this peaceful home was wholly with Jesus. *7LtMs, Ms 32, 1892, par. 9*

In the inspired record we are told that "Jesus loved Martha, and her sister, and Lazarus," yet after He received the message, "he abode two days still in the same place where he was." [*John 11:3, 6.*] Guided by divine wisdom, He did not go at once to His beloved friends. The message that came to Him did not meet with an immediate response. Mary and Martha did not say, "Lord, come at once and heal our brother." They had confidence in Jesus, believing that He would do what was best for them. At length He said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." [*Verse 11.*]*7LtMs, Ms 32, 1892, par. 10*

By the raising of Lazarus many were led to believe in Jesus. It was God's plan that Lazarus should die and be laid in the tomb before the Saviour should arrive. The raising of Lazarus was Christ's crowning miracle, and because of it many glorified God. But those who had again and again rejected light would not yield, even in the face of this overwhelming evidence. They were hardened in unbelief, and they went away immediately to tell the priests and rulers what Jesus had done. They aroused anew the hatred of His bitterest enemies, the Pharisees, whose jealousy was increased by every act of mercy performed by the Saviour. *7LtMs, Ms 32, 1892, par. 11*

May 21, 1892

Preston, Victoria

The trying, almost sleepless night is ended. Yesterday afternoon Elder Daniells and his wife, Elder Tenney and his wife, and Brethren Stockton and Smith came to our house at my request to pray that the Lord would heal me. We had a most earnest season of prayer, and we were all much blessed. I was relieved, but not restored. I have now done all that I can to follow the Bible directions, and I shall wait for the Lord to work, believing that in His own good time He will heal me. My faith takes hold of the promise, "Ask, and ye shall receive." [*John 16:24.*]*7LtMs, Ms 32, 1892, par. 12*

I believe that the Lord heard our prayers. I hoped that my captivity might be turned immediately, and to my finite judgment it seemed that thus God would be glorified. I was much blessed during our season of prayer, and I shall hold fast to the assurance then given me: "I am your Redeemer; I will heal you."*7LtMs, Ms 32, 1892, par. 13*

May 22, 1892

Preston, Victoria

The past night was an almost sleepless one. I am so thankful that I could commune with God and leave myself without murmuring in His merciful hands. I can use my arms and hands better than I could, and with considerable effort I can dress myself.*7LtMs, Ms 32, 1892, par. 14*

Satan is watching to see if I will hide my faith under a cloud of unbelief by murmuring against the One who has done everything for me. I am determined not to distrust God. I shall keep looking up to where the rainbow of promise encircles the throne. I shall triumph in God. Daily my soul is refreshed by the contemplation of the great love of our heavenly Father.*7LtMs, Ms 32, 1892, par. 15*

Ms 33, 1892

Diary, June 1892

Preston, Melbourne, Australia

June 9-30, 1892

Portions of this manuscript are copied from *Ms 19, 1892*, and are published in *4Bio 38*. See *21MR 112-121*.

June 9, 1892

Preston, Melbourne, Australia

I am making up my letters for this mail. *7LtMs, Ms 33, 1892, par. 1*

June 12, 1892

Preston, Melbourne

I have a severe cold which is heavy upon me. Sick, nervous headache makes me quite miserable, but the past night has been quite pleasant. The wakeful hours were spent in looking to the Lord for His grace, that I might be among the worthy overcomers. I see [that] overcoming means a great deal. It is a sad thing to be overcome in the place of overcoming. If we overcome, a constant vigilant watch must be placed on the mind and heart. We cannot think our own thoughts or do our own actions. Abiding in Christ we shall have the mind of Christ, and self will be uprooted. Self must die. *7LtMs, Ms 33, 1892, par. 2*

Articles written: Missionary Work, 15 pages letter paper, 10 pages letter paper. A. T. Robinson, 13 pages. Sustaining the Cause, letter to Elder Smith, 24 pages. Elder Haskell, 16 pages; Sister Ings, 5 pages; Brother Lockwood, 5 pages; Sara McEnterfer, 2 pages; Ella May and Mabel White, 4 pages. Large document to C. H. Jones in regard to publishing and health institutions. J. E. White, 12 pages. *7LtMs, Ms 33, 1892, par. 3*

June 12, 1892

Preston, Melbourne

Sent to Brother Wessels 5 letter pages, to Elder E. J. Waggoner to London, 12; to Elder Washburn, England, 1 page.*7LtMs, Ms 33, 1892, par. 4*

June 13, 1892

Preston, Melbourne

Yesterday Brother Berene [?], his wife and children and Brother and Sister Pierce called upon us. Marian Davis and I were riding out. They were just leaving when we returned. They could not tarry longer. I knew that they were disappointed. I wrote them four pages of letter paper and sent them, to give them words of courage.*7LtMs, Ms 33, 1892, par. 5*

At family prayers Fannie Bolton wrestled in prayer for the victory. Light came in and we had tokens of the work of God upon the heart.*7LtMs, Ms 33, 1892, par. 6*

June 14, 1892

Preston, Melbourne

Rode out quite a distance, but it wearies me to ride unless I can arrange so that my hip will have nothing to press against it. Not a wrinkle or anything in my clothing must press against my hip, for it at once affects the whole nervous system. We had a heavy frost last night.*7LtMs, Ms 33, 1892, par. 7*

June 15, 1892

Preston, Melbourne

I had a hard, trying night. It was a beautiful moonlight night, but the nerves of the hip and across the lower part of my back were so sensitive I could not sleep much. It is milder today.*7LtMs, Ms 33, 1892, par. 8*

June 15, 1892

The night has been long and trying. I lay awake from half past ten till half past two, so full of nervous pain that I could not rest. But I will not repine. "Though he slay me, yet will I trust in him." *Job 13:15*. I shall be glad when the days lengthen and the nights shorten. Constantly my petition is ascending to God for restoration to health, that while here in Australia I may bear my testimony to the people. But if the Lord has other plans for me, I am content. He knows what is for my good and the good of His people. He doeth all things well. *7LtMs, Ms 33, 1892, par. 9*

June 16, 1892

Preston, Melbourne

Another long, trying night has nearly passed. Daylight will soon come. I slept well during the first part of the night, but when I awoke, the nervous pain came on once more so severely that I could scarcely compose myself to pray intelligently. After a time the nervousness passed away, and I prayed most earnestly to my heavenly Father. I presented before Him 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*. Even in my pain I can rejoice in the Lord, and this gives me peace. Christ is my personal Saviour. He has pledged His word to accomplish the salvation of all who believe in Him, and He will verify His promise. *7LtMs, Ms 33, 1892, par. 10*

"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*. These words show us why God's wrath descended on His only begotten Son, why the innocent suffered for the guilty, why the just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man's transgression, to uphold and vindicate the immutability of the law of God, and the rectitude of His government. He came to make an end of sin and to bring in everlasting righteousness. He can lift sinners from their low estate, and in so doing magnify the law of Jehovah. These thoughts make me almost forget my pain. *7LtMs, Ms 33, 1892, par. 11*

June 17, 1892

Preston, Melbourne

During the past night I have slept but little. I tried to look to Jesus, to place myself in the hands of the great Physician. He has said, "My grace is sufficient for thee." [2 *Corinthians* 12:9.] The grace of Christ leads men to speak right words under all circumstances. Bodily suffering is no excuse for un-Christlike actions. *7LtMs, Ms 33, 1892, par. 12*

During these sleepless hours, the subject of overcoming has been the burden of my thoughts. "To him that overcometh," the Lord declares, "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. 7LtMs, Ms 33, 1892, par. 13*

There are those who are forever making excuses for walking in the counsel of the enemy. Some think that because they have physical infirmities, they are privileged to speak pettish words and to act in an unlovely manner. But has Jesus made no provision for such ones to overcome temptation? Because of trial and affliction, are they to be unthankful and unholy? Are not the rays of Christ's righteousness bright enough to dispel the shadow of Satan? The grace of God is declared to be sufficient for all the ills and trials against which human beings have to contend. Is it powerless then against bodily infirmity? Shall divine grace stand back while Satan takes the field, holding the victim in the power of his evil attributes? *7LtMs, Ms 33, 1892, par. 14*

Oh, how precious is Jesus to the soul who trusts in Him! But many are walking in darkness because they bury their faith in the shadow of Satan. They have not done that which it was in their power to do through the grace of Jesus. They have not talked faith and hope and courage. Never for a moment should we allow Satan to think that his power to distress and annoy is greater than the power of Christ to uphold and strengthen. *7LtMs, Ms 33, 1892, par. 15*

"Men ought always to pray, and not to faint." *Luke 18:1*. Every sincere prayer that is offered to God is mingled with the efficacy of Christ's blood. If the answer is deferred, it is because God desires us to show a holy boldness in claiming the pledged word of God. He is faithful who hath promised. He will never forsake the soul who is wholly surrendered to Him. You may ask the Lord for certain things

that you think you must have, but He may see that to grant your desire would harm your soul. He gives you that which is for your good and His glory. If you become rebellious because you do not receive what you think you should, you show that your way is not in harmony with the will of God, that your way is not His way. Selfishness says, "My way, O God; much of self, and little of Thee."*7LtMs, Ms 33, 1892, par. 16*

June 18, 1892

Preston, Melbourne

The past night was one of great suffering. During the evening I had a coke fire in the grate. I awoke with a sense of suffocation and pressure for breath. I called for help. By mistake all the windows in my room had been left closed. I felt sick all over and very faint, and for a time I lost all sense of things about me. At last May Walling and Emily Campbell came to my help, and every effort was made to give me ease. But I was not entirely relieved for some time.*7LtMs, Ms 33, 1892, par. 17*

After all had been done that anyone could do, the windows were opened and a screen placed around my bed, to prevent the air striking directly upon me. I slept again, a troubled, dangerous sleep. For the next two hours I was wrestling in my sleep to find my way out of a dense wood, to where I could get a free breath of air. When at last I aroused from sleep, I did not come to my proper bearings for some time, yes, for hours. Then I knew that something must be done. I was weak, and my heart pained me. I felt the need of a strong cordial, but there was nothing in the house but grape juice. I took some of this, and it strengthened me, but I was much exhausted.*7LtMs, Ms 33, 1892, par. 18*

On the Sabbath, all the members of the family excepting myself went to church. During the day I wrote something in regard to missionary work. I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spread of the truth and

the upbuilding of God's kingdom in the earth.*7LtMs, Ms 33, 1892, par. 19*

Christ is the greatest Missionary our world has ever seen, and I have faith that He will heal me.*7LtMs, Ms 33, 1892, par. 20*

June 19, 1892

Preston, Melbourne

Another night has passed, and much more pleasantly than the previous one. I feel very grateful to my heavenly Father for His grace and His great mercy to me.*7LtMs, Ms 33, 1892, par. 21*

Last night I was perplexed to know what to do for my aching nerves and muscles. All day the wind had been very high, and it seemed impossible to make the rooms warm enough for me to take treatment in them. I thought of a salt glow, and May Walling gave me one, with the lounge drawn as close as possible to the fire. The treatment was successful in quieting my nerves. This morning I feel stronger than I did yesterday.*7LtMs, Ms 33, 1892, par. 22*

Elder Daniells came from Fitzroy to see me, and we had a pleasant conversation. I told him that come what may we must not for a moment lose courage or hope or faith, because that would give the victory to the enemy. We must be faithful soldiers, moving steadily forward. Whatever circumstances may arise, we must remember that the Captain of the Lord's host is leading us. To Him we must look for orders. Satan will not leave us in peace. He is ever seeking to destroy. If he cannot do this, he will seek in every possible way to annoy and hinder us. Knowing the will of the Lord, we must not dishonor our Leader by speaking words of discouragement.*7LtMs, Ms 33, 1892, par. 23*

Brother and Sister Byron Belden called to see me, and we had a season of prayer. In my suffering, the Lord is sacredly near to me. It seems that I can endure the seeing of Him who is invisible. During these long, wakeful nights I have precious seasons of communion with my Saviour. I seem to look upon His face, full of tenderness and compassion. These words are impressed upon my mind: "Then said Jesus unto his disciples, If any man will come after me, let him

deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." *Matthew 16:24, 25.7LtMs, Ms 33, 1892, par. 24*

June 20, 1892

Preston, Melbourne

I slept the first part of the night, but during the latter part I could not rest. I committed my case to the Lord and was comforted by the thought that I am a subject of His care. I do find peace and comfort in prayer, but I should look upon it as a great blessing from the Lord if I could pass the hours of the night in sleep. These words comfort and strengthen me: "Be renewed in the spirit of your mind." *Ephesians 4:23*. This renewing is what I desire to have. "Though our outward man perish, yet the inward man is renewed day by day." *2 Corinthians 4:16*. The righteousness of Christ is the prize to which we are individually to reach forth. *7LtMs, Ms 33, 1892, par. 25*

"Let this mind be in you," Paul writes, "which was also in Christ Jesus." *Philippians 2:5*. We must walk as He walked and work as He worked. This means constant self-denial and a daily reaching out to do others good. We lose much because we are so apt to forget the fulness of the grace provided for us through the merits of Christ. No one is safe who offers the Lord a dull, sleepy, indifferent service. In order to resist the temptations of the enemy, we shall have to wrestle in earnest prayer with God. By using the grace bestowed, we shall gain a vigorous Christianity. *7LtMs, Ms 33, 1892, par. 26*

Day by day I am given an assurance of the love of God. "He that heareth my word," Christ says, "and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." *John 5:24*. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." *John 20:31.7LtMs, Ms 33, 1892, par. 27*

I long to proclaim the gospel of good news, the glad tidings of great joy. I am anxious to present to our people the message that the Lord has given me, that Christ has made us His own, that He has

bought us with a price beyond computation. The Saviour declared, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." *John 12:46*. He would have all heed His invitation, "Whosoever will, let him take the water of life freely." *Revelation 22:17*. God presents salvation to all; He gives it to those who believe. *7LtMs, Ms 33, 1892, par. 28*

June 21, 1892

Preston, Melbourne

Another night of restlessness and suffering is passed. I welcome the coming of five o'clock in the morning, for then Emily Campbell builds my fire, and I can be dressed. *7LtMs, Ms 33, 1892, par. 29*

I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart and be reflected to others. *7LtMs, Ms 33, 1892, par. 30*

It is the duty of every Christian to shine—to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise Him, showing that I realize that His presence is with me. "Being justified by faith, we have peace with God." *Romans 5:1*. "This is the record, that God hath given to us eternal life, and this life is in his Son." *1 John 5:11*. Whatever else the sin of Adam did, it did not give human beings an excuse for transgressing God's law. *7LtMs, Ms 33, 1892, par. 31*

June 22, 1892

Preston, Melbourne

The morning gave promise of a very pleasant day, and there was talk of my riding out. But soon the clouds began to roll up, and the air became cold. At one o'clock there was a flood of rain, with heavy thunder and frequent flashes of lightning. With greater and less severity, the storm continued during the day. *7LtMs, Ms 33, 1892, par. 32*

Last night I slept better than during the night previous, but I was

greatly afflicted with pain in my arms, shoulders, spine, hip bones, and feet. This makes me painfully sick, but I will not become discouraged. I will press my petitions to the throne of grace. I have a sympathizing Saviour, who does not willingly afflict or grieve the children of men. I have much time to think, and my head is perfectly clear. Christ draws my attention to Himself. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." *Romans 8:34*. This is our confidence. I will rejoice in His love. *7LtMs, Ms 33, 1892, par. 33*

June 23, 1892

Preston, Melbourne

Another night has passed. I slept only three hours. I was not in so much pain as usual, but was restless and nervous. After lying awake for some time, trying to sleep, I gave up the effort and directed my whole attention to seeking the Lord. How precious to me was the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." *Matthew 7:7*. I prayed most earnestly to the Lord for comfort and peace, which the Lord Jesus alone can give. I want the blessing of the Lord, so that, while suffering pain, I shall not lose self-control. I dare not trust in self for one moment. *7LtMs, Ms 33, 1892, par. 34*

The instant that Peter withdrew his eyes from Christ, that instant he began to sink. When he realized his peril, and lifted his eyes and voice to Jesus, crying, "Save, Lord, or I perish," the hand ever ready to save the perishing took hold of him, and he was saved. [*Matthew 14:30, 31*.] *7LtMs, Ms 33, 1892, par. 35*

I long to follow on to know the Lord, that I may know that His going forth is prepared as the morning. I desire the words of my lips to be right words, the meditations of my heart to be of God. I desire to be strengthened with genuine faith. I do not want one vestige of presumption or self-confidence to appear in my life. I want faith, simple, trustful faith. I am determined to rely wholly on the promise of God, asking Him to keep my lips from evil, and my tongue from speaking guile. *7LtMs, Ms 33, 1892, par. 36*

In my home I must daily seek peace and pursue it. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." *1 Peter 3:12*. And although the body is suffering, and the nervous system enfeebled, we must not think that we are at liberty to speak fretfully or to think that we are not receiving all the attention we should have. When we give way to impatience, we drive the Spirit of God out of the heart and give place to the attributes of Satan. When we frame excuses for selfishness, for evil thinking and evil speaking, we are educating the soul in evil, and if we continue to do this, it will become a habit to yield to temptation. We are then on Satan's ground, overcome, weak, and without courage. *7LtMs, Ms 33, 1892, par. 37*

If we trust in ourselves, we shall certainly fall. Christ says, "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." *John 15:4*. What is the fruit that we are to bear? "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. 7LtMs, Ms 33, 1892, par. 38*

As I meditated on these things, I felt more and more deeply the sin of neglecting to keep the soul in the love of God. The Lord does nothing without our co-operation. When Christ prayed, "Father, keep them in Thy name" [*John 17:11*], He did not mean that we should neglect to keep ourselves in the love and faith of God. Alive unto God, through a living union with Christ, we trust in the promises, constantly gaining greater strength by beholding Jesus. What can change the heart or shake the confidence of the one who by beholding the Saviour is changed into His likeness? Shall such a one be on the watch for slights? Shall his imagination center on self? Shall he allow little things to destroy his peace of mind? *7LtMs, Ms 33, 1892, par. 39*

He in whose heart Christ abides is willing to be pleased. He thinks no evil and is content with the assurance that Jesus knows and values aright every soul for whom He died. God says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." *Isaiah 13:12*. Let this satisfy the longing of the soul

and make us careful and guarded, very ready to forgive others because God has forgiven us.*7LtMs, Ms 33, 1892, par. 40*

The happiness of life is made up of little things. It is in the power of every one to practice true Christlike courtesy. It is not the possession of splendid talents that will help us to overcome, but the conscientious performance of daily duties. The kind look, the lowly spirit, the contented disposition, the unaffected, sincere, interest in the welfare of others—these things are helps in the Christian life. If the love of Jesus fills the heart, this love will be manifested in the life. We shall not show a determination to have our own way, a stubborn, selfish unwillingness to be happy or pleased. The health of the body depends more upon heart-healthfulness than many suppose.*7LtMs, Ms 33, 1892, par. 41*

One can imagine himself slighted, imagine that he is not in as high a position as he is capable of filling, and so make of himself a supposed martyr. He is unhappy, but who is to blame? One thing is certain—kindness and amiability of temper will do more to exalt him than any supposed smartness with the curse of an ungenial disposition.*7LtMs, Ms 33, 1892, par. 42*

June 24, 1892

Preston, Melbourne

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” *Romans 8:35-39.7LtMs, Ms 33, 1892, par. 43*

I know in whom I have believed. I have been purchased by the blood of the only begotten Son of God. He has graven me upon the palms of His hands. I am not my own. I have committed the keeping of my soul unto Him as unto a faithful Creator. He will keep that

which I have committed unto Him against that day.*7LtMs, Ms 33, 1892, par. 44*

Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea.*7LtMs, Ms 33, 1892, par. 45*

June 25, 1892

Preston, Melbourne

The past night was one of pain and of relief. I went to bed at nine, but was obliged to take treatment till twelve. I then slept for about three hours. During these wakeful nights I hold precious seasons of communion with God. My continual prayer is for the meekness and lowliness of Christ. Much time is lost in longing to do some great thing, some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. The life that is Christlike in the home will be Christlike in the church. It is the neglect of the smaller duties, in an effort to reach after a great work, that spoils the life of many a one.*7LtMs, Ms 33, 1892, par. 46*

True Christians are a savor of life unto life because Christ abides in their hearts. Reflecting His image, they are children of the light.*7LtMs, Ms 33, 1892, par. 47*

I put my trust in the Lord Jesus. I cry after God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." *Psalms 42:1*. Here in the home, in my pain and suffering, I must be imbued with the Spirit of Christ. It is now that I must put my trust in the Lord. At times I can do little else than cling to Jesus, saying, I am Thy child. I trust in Thee. I have Thy pledged word, "My grace is sufficient." [*2 Corinthians 12:9.*] Then relief comes, and I praise the Lord for His goodness and mercy.*7LtMs, Ms 33, 1892, par. 48*

Today quarterly meetings was held in the church. Willie spoke from *Isaiah 50:10, 11*. In the afternoon the Lord's Supper was administered, preceded by the ordinance of feet washing. The celebration of these ordinances is the fulfilling of the command, "If I,

then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." *John 13:14, 15*. What a place is this for hushing controversies, for forgiving those who have done us any injury. This is the time, if one has anything against his brother, to make it right, to settle every difficulty. Let there be mutual forgiveness. Let no strange flame be brought to the altar. Let no malice, no hatred, be cherished by those who meet round the communion table. Let high and low, rich and poor, learned and unlearned, meet together as those purchased by the blood of Christ. *7LtMs, Ms 33, 1892, par. 49*

June 26, 1892

Preston, Melbourne

I am glad when the day light comes, for the nights are long and wearisome. But when I cannot sleep, gratitude fills my heart as I think that One who never slumbers is watching over me for good. What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity. He is the great Medical Missionary. He has taken humanity upon Himself, and has placed Himself at the head of a new dispensation, in order that He may reconcile justice and compassion. *7LtMs, Ms 33, 1892, par. 50*

June 27, 1892

Preston, Melbourne

Another night has passed, and although I suffered much from nervousness, yet I have the peace that the presence of Jesus always brings. He gives me to drink of the cup of His salvation, and my heart is made cheerful in God. *7LtMs, Ms 33, 1892, par. 51*

How earnestly we ought to labor for those who are unsaved! When we think of the infinite sacrifice that Jesus has made to redeem sinners, how can we be content to make no effort in behalf of our

fellow beings? Shall we do nothing, when the Good Shepherd came from the throne of heaven to seek and save the lost? *7LtMs, Ms 33, 1892, par. 52*

June 28, 1892

Preston, Melbourne

“Bless the Lord, O my soul: and all that is within me, bless his holy name.” *Psalms 103:1*. I am compassed with infirmities, yet I am of good courage in the Lord. Although the enemy is permitted to afflict me, yet I have great blessings from day to day. My head is free from pain, shielded by the hand of the Lord. My shoulders and arms are full of pain, but my right forearm, from the elbow to the tips of my fingers, is free from pain, I am able to do much important writing. *7LtMs, Ms 33, 1892, par. 53*

I am deeply interested in the work of my ministering brethren. My heart is drawn out in sympathy with them, and I pray that they may honor God. “This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.” *John 17:3*. We can know Christ only by loving and obeying Him. The Lord calls for valiant men, who will not fail or be discouraged. Trials and disappointments will come to God’s workers, but did they not come to Jesus? Shall we cover the Lord’s altar with mourning and sighing and tears? God forbid. It comforts me to meditate upon the loving words of Christ, to think of His courtesy, His sympathy, His compassion. I long to be like Him. I will rest in His care. He will make me a conqueror over evil. *7LtMs, Ms 33, 1892, par. 54*

June 29, 1892

Preston, Melbourne

My prayer on awaking is, Jesus, keep Thy child today. Take me under Thy guardianship. Make me a healthy, fruit-bearing branch of the living Vine. “Without me,” Christ says, “ye can do nothing.” *John 15:5*. In and through Christ we can do all things. *7LtMs, Ms 33, 1892, par. 55*

He who was the adored of angels, who had listened to the music of

the heavenly choir, was ever touched, while upon this earth, with the sorrows of children, ever ready to listen to the story of their childish woe. He often dried their tears, cheering them with the tender sympathy of His words, which seemed to hush their sorrows and make them forget their grief. The emblem in the form of a dove that hovered over Jesus at His baptism represents His gentleness of character. *7LtMs, Ms 33, 1892, par. 56*

June 30, 1892

Preston, Melbourne

Another night of great weariness has nearly passed. Although I continue to suffer much pain, I know that I am not forsaken by my Saviour. My prayer is, Help me, Jesus, that I may not dishonor Thee with my lips. Let no unkind words be spoken by me. *7LtMs, Ms 33, 1892, par. 57*

I am told by some who come to see me that I shall never again have the use of my limbs. But I do not accept this view as truth. I know that the Lord has a work for me to do, and I will put my trust in Him. The outlook is not cheering, but God knows my situation. I rejoice that I can use my right hand. Bolstered up in a chair with pillows, I write many pages. I am able to keep my workers supplied with all they can possibly do. I could keep two more busy. *7LtMs, Ms 33, 1892, par. 58*

My heart is filled with gratitude for the goodness and mercy of God. My prayer goes up to heaven for grace, and the peace that passeth understanding is given me. I can trust the Lord Jesus to care for my weary body. I find in Him a present help in every time of need. His presence seems so real and is the evidence of His compassion. Sick or well, I feel that every power of body and mind should be employed in glorifying God. We are not our own, to please and gratify self. We have been purchased by the blood of Christ, and it is our daily duty as well as our privilege to consecrate all that we have and are to the Saviour. *7LtMs, Ms 33, 1892, par. 59*

Ms 34, 1892

Diary, July 1892

Melbourne, Australia

July 6-31, 1892

Portions of this manuscript are copied from *Ms 19* and *20, 1892*, and it is published in entirety in *19MR 287-299*.

July 6, 1892

Preston, Melbourne, Australia

I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, "How great is the God you worship?" "So great," was the reply, "that He fills immensity, and yet so small that He dwells in every sanctified heart." *7LtMs, Ms 34, 1892, par. 1*

Oh precious Saviour, I long for Thy salvation. "As the hart panteth after the waterbrooks, so panteth my soul after thee." *Psalm 42:1*. I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." *Matthew 11:28. 7LtMs, Ms 34, 1892, par. 2*

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name of Christian. I am assured that this lesson of suffering will be to the glory of God, and means of warning others to avoid continuous labor under circumstances so unfavorable to health of the body. *7LtMs, Ms 34, 1892, par. 3*

July 7, 1892

Preston, Melbourne

The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction is for the glory of the Lord. I will

not murmur, for when I wake in the night it seems that Jesus is looking upon me. The *fifty-first chapter of Isaiah* is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope. *7LtMs, Ms 34, 1892, par. 4*

July 8, 1892

Preston, Melbourne

The mail for America closed today. I sent off one hundred and thirty pages—letters to Elder Haskell, Elder Butler, J. E. White, Frank and Hattie Belden, Dr. Maxson, Ella and Mabel White, Sister L. M. Hall, Elder Smith, Elder Corliss, C. H. Jones, and many more *7LtMs, Ms 34, 1892, par. 5*

July 9, 1892

Preston, Melbourne

Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it becomes a ruling power for evil. *7LtMs, Ms 34, 1892, par. 6*

July 10, 1892

Preston, Melbourne

I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidence of the

displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this. At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age, and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia, and found the believers here in a condition where they must have help. For weeks after reaching here, I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety.*7LtMs, Ms 34, 1892, par. 7*

There is need of a decided change in the administration of the Echo office. The lack of proper planning has kept this institution bound down and limited in its influence, when the Lord has a large work that must be done.*7LtMs, Ms 34, 1892, par. 8*

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid.*7LtMs, Ms 34, 1892, par. 9*

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, "Come up higher. Breathe the pure atmosphere of faith." As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." *Isaiah 60:1.7LtMs, Ms 34, 1892, par. 10*

I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feeling of our infirmities, and who knows how to succor those who are tempted?*7LtMs, Ms 34, 1892, par. 11*

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to

me, "Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands." Then my soul is nourished with the divine Presence. I am lifted out of myself, as it were, into the presence of God.*7LtMs, Ms 34, 1892, par. 12*

Today I rode to the Echo office and back. I have not been able to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my testimony to the people in the Colonies.*7LtMs, Ms 34, 1892, par. 13*

July 11, 1892

Preston, Melbourne

I did not sleep very well last night. I was urged to ride out in the afternoon, because the sun shone so beautifully. I did so, but it was too much of a tax on my strength.*7LtMs, Ms 34, 1892, par. 14*

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected.*7LtMs, Ms 34, 1892, par. 15*

The faithful minister will watch for souls with the deep interest that a shepherd [has who] guards his sheep. He will do personal work for those to whom he preaches, talking and praying with them. Such effort will bear fruit to God's glory.*7LtMs, Ms 34, 1892, par. 16*

July 12, 1892

Preston, Melbourne

This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that if they can do a certain work, they are converted. But they are not submissive to the Spirit of the Lord.*7LtMs, Ms 34, 1892, par. 17*

July 13, 1892

Preston, Melbourne

Last night I rested better. May Walling, my adopted daughter, kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out. I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. I must assure all that the truth lived and practiced will have a convincing power over all who come under its influence. *7LtMs, Ms 34, 1892, par. 18*

July 14, 1892

Preston, Melbourne

I was very nervous last night. The chills that I had on Monday and Tuesday resulted in very lame, painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. I must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith; it is the gift of God. *7LtMs, Ms 34, 1892, par. 19*

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body—bone, muscle, and nerves—has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper. *7LtMs, Ms 34, 1892, par. 20*

I am now writing on the life of Christ. I know that the enemy will

make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence. *7LtMs, Ms 34, 1892, par. 21*

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth. *7LtMs, Ms 34, 1892, par. 22*

When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, "My grace is sufficient," has been fulfilled in my case. [2 *Corinthians 12:9.*] There can be no doubt on my part. My hours of pain have been hours of prayer, for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God's promises. *7LtMs, Ms 34, 1892, par. 23*

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise, "Call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me." *Psalms 50:15. 7LtMs, Ms 34, 1892, par. 24*

July 15, 1892

Preston, Melbourne

The Lord has brought me through another night. I did not sleep well. The weather this winter has not been unpleasant, but the air is very penetrating, and I cannot manage to keep comfortably warm in these high rooms, with only a grate fire. I have had two severe chills, and this has greatly increased the lameness in my shoulders and hips. But notwithstanding this, I was able to spend most of yesterday writing on the life of Christ. I praise the Lord because I feel a nearness to my Saviour. My faith feeds on the rich promises of God, which are full of comfort and hope. *7LtMs, Ms 34, 1892, par. 25*

"Jesus, lover of my soul, let me to Thy bosom fly,
While the billows near me roll, while the tempest still is high.

Hide me, O my Saviour, hide! Till the storm of life is past.
Safe into the haven guide, O receive my soul at last.

“Other refuge have I none; hangs my helpless soul on Thee;
Leave, O leave me not alone! Still support and comfort me;
All my trust on Thee is stayed, all my help from Thee I bring.
Cover my defenseless head with the shadow of Thy wing.”*7LtMs, Ms 34, 1892, par. 26*

My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more. “If any man thirst,” Christ said, “let him come unto me, and drink.” *John 7:37*. “The water that I shall give him shall be in him a well of water springing up into everlasting life.” *John 4:14.7LtMs, Ms 34, 1892, par. 27*

July 16, 1892

Preston, Melbourne

Another night has passed. I slept and rested more than I thought I should when I went to bed. The weather has been cold and boisterous, and the chills that I have had for two days have made me suffer much pain. I cannot move without pain, but I am not cast down. I am of good courage in the Lord. God is pleased when we keep our faces turned toward the Sun of Righteousness. On this Sabbath day I wish to bear the testimony that the Lord is good, and that His mercy endureth forever. When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us.*7LtMs, Ms 34, 1892, par. 28*

During my sickness I have experienced the love of God in large measure. He comes to all His children in their affliction. In time of danger He is their refuge. In sorrow He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no water? When danger approaches, shall we seek for help from those as weak as ourselves or shall we flee to Him who is mighty to save? His arms are open wide, and He utters the gracious invitation, “Come unto me, all ye that labor and are heavy laden, and I will

give you rest.” *Matthew 11:28.7LtMs, Ms 34, 1892, par. 29*

The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer. I have given my way and my will into the hands of God, for He knows what is best for me. It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the longsuffering that He has shown which will witness against those who do not offer Him the willing service of their lives.*7LtMs, Ms 34, 1892, par. 30*

Those who turn to God with heart and soul and mind will find in Him peaceful security.*7LtMs, Ms 34, 1892, par. 31*

July 17, 1892

Preston, Melbourne

I thank the Lord that the long, painful night has passed. Today I am suffering more than usual. I am almost helpless with weakness and pain, yet I am trusting in my Helper. He never fails me. He makes me feel young in heart, cheerful in spirit, and thankful, so thankful, for His grace. I have much pain, but I have peace and comfort also.*7LtMs, Ms 34, 1892, par. 32*

July 18, 1892

Preston, Melbourne

I had a very trying night. I was very weary, but was unable to rest because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times, I look to Jesus, for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us. My constant prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life. I want to be lifted above all earthliness into a purer,

holier atmosphere. I find that self must be kept in subjection. My words must be well chosen, my spirit constantly guarded, lest the heart shall not be pure and holy. Satan is ever trying to lead our thoughts in a wrong direction, and I must guard every avenue of the soul, lest he gain the victory over me. *7LtMs, Ms 34, 1892, par. 33*

I praise God this morning for the peace of Christ. I prize every token of favor from heaven. I long to be clothed with the righteousness of Christ. *7LtMs, Ms 34, 1892, par. 34*

July 19, 1892

Preston, Melbourne

I slept little during the night, but though I suffer much pain, I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and, beholding this perfection, he rejoices with joy unspeakable. In self he sees sin and helplessness; in the Redeemer, sinlessness and infinite power. The sacrifice that Christ made in order that He might impart to us His righteousness—this is a theme upon which we may dwell with deeper and still deeper enthusiasm. Self is nothing; Jesus is everything to me. My prayer is, Be Thou my strong habitation, whereunto I may continually resort. *7LtMs, Ms 34, 1892, par. 35*

July 20, 1892

Preston, Melbourne

During the past night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image. The transforming power of grace can make me a partaker of the divine nature. On Christ the glory of God has shone, and by looking upon Christ, contemplating His self-sacrifice, remembering that in Him dwells all the fulness of the Godhead bodily, the believer is drawn closer and closer to the Source of power. His love in our hearts leads us to seek for lost sheep. By working to win souls to Christ, believers give evidence of their love for Him. The path that

He trod is the one in which His children will choose to follow.*7LtMs, Ms 34, 1892, par. 36*

July 21, 1892

Preston, Melbourne

The mail from America came last evening, and Willie and I had a feast indeed in reading our letters. During the past night I slept but little. My heart longs for more of the presence of Jesus. My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. The dear Saviour will not leave nor forsake us. I will praise Him because in all our afflictions He encourages and enables me to rejoice in His great mercies.*7LtMs, Ms 34, 1892, par. 37*

July 22, 1892

Preston, Melbourne

My nights are filled with pain and restlessness, but I will not complain. I will not let unbelief take possession of my heart. I will talk faith; I will praise God for His wonderful goodness to the children of men.*7LtMs, Ms 34, 1892, par. 38*

July 23, 1892

Preston, Melbourne

The nights are long and painful, but Jesus is my Comforter and my Hope. Today I have been able to sit up very little.*7LtMs, Ms 34, 1892, par. 39*

I receive no encouragement from my neighbors, who are unbelievers. They say that I will certainly be a cripple for life; but I know that they do not know. They do not realize that the truth obeyed binds our hearts up with God. We have a Saviour who can heal. David was one who made the Most High his habitation. And

although David was rebuked and punished by God for his departing from righteousness, yet the Lord, seeing him penitent and humble, forgave his sins and took him into covenant relation with Himself. *7LtMs, Ms 34, 1892, par. 40*

July 24, 1892

Preston, Melbourne

I passed a very restless night and feel somewhat depressed. But I will not yield to despondency. I will not look on the dark side. I wrote a twelve page letter to Dr. Kellogg today. I am instructed to caution him to move guardedly, else he will surely lose his bearings. There are many perplexing questions coming up for decision, and he will need great wisdom in order to keep the way of the Lord. May God give him special grace. He needs a humble, contrite heart, and he needs to walk in constant dependence upon God, abiding under the shadow of the Almighty. I have urged him to remember that the Lord has greatly favored him. His experience will be governed by the dependence that he places upon the High and Holy One. I am afraid for Dr. Kellogg that he will follow unwise advisers. *7LtMs, Ms 34, 1892, par. 41*

July 25, 1892

Preston, Melbourne

Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit, upon the Lord. I cannot take drugs. They do me no good, but harm. I long for the blessing of the Lord. My heart goes out after God. I tremble at His word. I am encouraged as I look to Jesus and recount His lovingkindnesses: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." "He brought me forth also into a large place; he delivered me, because he delighted in me." *Psalm 18:6, 19*. "I love the Lord, because he hath heard my voice and my supplications." *Psalm 116:1*. This has been my experience day and night during my sickness. *7LtMs, Ms 34, 1892, par. 42*

July 26, 1892

Preston, Melbourne

I thank the Lord that I am His child, that I can cry, Abba Father. Although I am in pain day and night, yet the grace of Christ sustains me. If I had not hope in Jesus, how lonely I should be! I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours. "The natural man receiveth not the things of the Spirit of God; ... neither can he know them; because they are spiritually discerned." *1 Corinthians 2:14.* *7LtMs, Ms 34, 1892, par. 43*

How essential that we have the enlightenment of the Spirit of God, for thus only can we see the glory of Christ, and by beholding become changed from character to character in and through faith in Christ. We turn from the picture of our shortcomings to behold the atonement made for us and we rejoice as we know that we may be clothed with Christ's righteousness. In Him all fulness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter. *7LtMs, Ms 34, 1892, par. 44*

July 27, 1892

Preston, Melbourne

I desire that Jesus shall be in my thoughts continually. I pray most earnestly that my will may be completely submerged in the will of God. I pray for the restoring power of Jesus, that I may bear a message to the people of this country. I long to present the simplicity of true godliness, to show that before we enter the kingdom of heaven we must become as little children. We must be as trustful as a child, believing every word that God speaks to us. I am sorry to see that many who are preaching the Word of God have not themselves been refreshed by drinking of the pure water of life. Jesus is not in them a well of water springing up into everlasting life. They are losing much that they might have and are failing to answer the prayer of Christ, because they do not sit at the feet of Jesus and learn of Him. *7LtMs, Ms 34, 1892, par. 45*

July 28, 1892

Preston, Melbourne

Last night I obtained some rest, for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a world which He had created, but He was unrecognized and unhonored by the many. "Foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay his head." *Matthew 8:20*. He came to show man the way to the haven of eternal rest. *7LtMs, Ms 34, 1892, par. 46*

The sinner may become a child of God, an heir of heaven. He may rise from the dust and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature. At every step of advance, he sees new beauties in Christ and becomes more like Him in character. "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*. Amen and amen. *7LtMs, Ms 34, 1892, par. 47*

July 29, 1892

Preston, Melbourne

I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is everything to me—comfort, hope, and soothing balm. Sometimes perplexing thoughts crowd upon my mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation if we would be spiritually refreshed. The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name. *7LtMs, Ms 34, 1892, par. 48*

July 30, 1892

Preston, Melbourne

I praise the Lord this morning for His goodness and mercy. In the

night season He reveals Himself to me as full of tender compassion. He encourages me with His sympathy to trust in His love. I know that He does all things well, and that I must be patient and wait for His salvation. The Lord is good. His praise shall be in my heart and on my lips.*7LtMs, Ms 34, 1892, par. 49*

July 31, 1892

Preston, Melbourne

Another month has nearly gone. It has passed quickly, although I have suffered so very much pain.*7LtMs, Ms 34, 1892, par. 50*

The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world.*7LtMs, Ms 34, 1892, par. 51*

Ms 35, 1892

Diary, August 1892

Preston, Melbourne, Australia

August 3-25, 1892

Portions of this manuscript are copied from *Ms 20, 1892*. See *Ms 35b, 1892* for a variant portion. Portions of this manuscript are published in *8MR 358*.

August 3, 1892

Preston, Melbourne, Australia

The Lord is good and greatly to be praised. I dare not center my thoughts upon myself. The Word of God, how full of comfort it is, how large with promise! Christ is the way, the truth, and the life. Christ is indeed the Word of life. His words are echoes of what God has said. "He that hath seen me," He said, "hath seen the Father." *John 14:9*. We have no way of knowing what God is except by gaining a knowledge of Christ as He is revealed in the Word.⁷*LtMs, Ms 35, 1892, par. 1*

August 4, 1892

Preston, Melbourne

During the past night I slept more than usual, and for this I thank my heavenly Father.⁷*LtMs, Ms 35, 1892, par. 2*

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." *Isaiah 63:7-9*.⁷*LtMs, Ms 35, 1892,*

par. 3

“Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living.” “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” *Job 28:12, 13, 28. Psalm 17:7, 8 and Isaiah 55:8-13 also quoted.* *7LtMs, Ms 35, 1892, par. 4*

August 5, 1892

Preston, Melbourne

This has been a very busy day, as we have been sending off the American mail. During the month I have written one hundred and fifty pages. Some of this has gone to Africa, some to Europe, and some to America. *7LtMs, Ms 35, 1892, par. 5*

Sabbath, August 6, 1892

Preston, Melbourne

All attended meeting except Sister Rousseau, May Walling, and me. I rested nearly all day, lying down. In the afternoon May Walling and I rode out that I might be benefited with the air. Walked Kit [?] all the way and nearly all the way back, but was refreshed. *7LtMs, Ms 35, 1892, par. 6*

August 7, 1892

Preston, Melbourne

I rested better last night than I expected to, and for this I thank my heavenly Father. Brother Rousseau and his wife have been with us since Friday. Sister Daniells, Sister Starr, and Elder Israel's two daughters spent the day here, preparing table linen, towels, sheets, etc., for the school which is soon to open. This afternoon I had a very pleasant ride with Willie and Brother Rousseau. We spent the time profitably in talking about the preparation for and management of the school. I pray that this school shall be conducted in such a way as to glorify God. May every lesson given be filled with the

riches of true knowledge.*7LtMs, Ms 35, 1892, par. 7*

August 8, 1892

Preston, Melbourne

I thank the Lord for His sustaining grace. I had a hard night. It was difficult for me to get into a position where I was free from pain. Brother and Sister Rousseau are still with us, also Elder Israel's daughters, who are making up the linen for the school boarding home. I am very desirous that every dollar expended in preparing for the opening of this school shall be wisely invested. Strong, unbleached sheets and good, durable table linen have been bought. There are many things yet to be purchased.*7LtMs, Ms 35, 1892, par. 8*

Today I wrote twenty-four pages of letter paper, an address to the brethren and sisters in New Zealand.*7LtMs, Ms 35, 1892, par. 9*

August 9, 1892

Preston, Melbourne

It is a beautiful morning. The Lord is good, and I praise His holy name. I greatly desire a clear, distinct idea of the subject of righteousness by faith in Christ. We have thought and talked on this subject far less than we should have done. Therefore we have dwelt in the shadow of darkness—hopeless, faithless, without power to resist the tempter. We need clearer spiritual eyesight, that like Moses we may be able to endure the seeing of Him who is invisible. There is a great work to be done in Australia, a great work to be done in the Melbourne church. In this city we should have one hundred missionaries at work, but instead there are only a few Bible workers. What does this mean? My cry is, O God, wake up the people, and make them laborers together with Thee. Breathe into those who know the message for this time, the true missionary spirit.*7LtMs, Ms 35, 1892, par. 10*

August 10, 1892

Preston, Melbourne

This morning Emily and Brother Rousseau went to market, getting home again at half past ten. Fannie and Sister Rousseau rode out for an hour or two before dinner; and in the afternoon May Walling, Anna, and I drove to Thomastown, three miles away, to gather mustard and marrow-dock for greens.*7LtMs, Ms 35, 1892, par. 11*

August 11, 1892

Preston, Melbourne

Last night I did not sleep well. My mind was troubled, but I tried to lay my burdens at the feet of Jesus. Today I have written twenty pages.*7LtMs, Ms 35, 1892, par. 12*

August 12, 1892

Preston, Melbourne

I thank the Lord for rest and sleep during the past night. I cannot ride out today, as my team is to be used by Brother Rousseau in the interest of the school.*7LtMs, Ms 35, 1892, par. 13*

August 13, 1892

Preston, Melbourne

I have passed an unusually disagreeable night. I was afflicted with pain in every limb, and seven times during the night I was obliged to change my position. This means much pain.*7LtMs, Ms 35, 1892, par. 14*

August 19, 1892

Preston, Melbourne

W. C. White, May Walling, and I drove to the school, which is ten miles from here, and found those there very busily at work getting things settled. We are well pleased with the place that has been chosen for the school.*7LtMs, Ms 35, 1892, par. 15*

August 24, 1892

Preston, Melbourne

The school opened today. In the morning Marian, Fannie, May Walling, and I drove over from Preston, and after I had rested for a while in Brother Starr's room, I was taken down to the chapel, where the students had assembled. The meeting was opened by singing and prayer, and then Elder Tenney spoke in regard to our purpose in starting a school in Melbourne, and the difficulties which had been met in finding a suitable place. He expressed his satisfaction that all seemed pleased with the house that had been chosen. So far, not one word of dissatisfaction or criticism had been heard.*7LtMs, Ms 35, 1892, par. 16*

I was then helped to the platform and had much freedom in speaking for half an hour. W. C. White, Elder Starr, and Elder Rousseau followed, and their remarks were timely.*7LtMs, Ms 35, 1892, par. 17*

I was able to remain throughout the meeting. This was a great victory for me. Thank the Lord, oh my soul.*7LtMs, Ms 35, 1892, par. 18*

August 25, 1892

Preston, Melbourne

Today all the family excepting Anna and me attended church at North Fitzroy. I shall be glad when the weather is warm enough for me to go to meeting on the Sabbath and bear my testimony to the people.*7LtMs, Ms 35, 1892, par. 19*

There are some things which are urged upon my mind. The very first duty of a Christian is to be an earnest student of the Word of God. There are very few realize what these words mean. He is not to base his knowledge of God upon the opinions of some other men, but upon the truths of the Scriptures. God has given us the Bible as a revelation of Himself. As those who are judgment-bound, we are to meditate upon this revelation and practice its rich treasures.*7LtMs, Ms 35, 1892, par. 20*

Ms 35b, 1892

Diary

Preston, Melbourne, Australia

August 9, 1892

Variant portion of *Ms 35, 1892*. Previously unpublished.

It is a very beautiful morning. The Lord is good and I praise His holy name. I greatly desire clear and distinct ideas of the righteousness of Christ imputed to us through faith. We have dwelt far less upon this subject than we should. We have therefore dwelt in the shadow of darkness—hopeless, faithless—without moral power to resist the tempter. We need clearer spiritual eyesight, that like Moses we can endure the seeing of the Invisible. *7LtMs, Ms 35b, 1892, par. 1*

There is a great work to be done in Australia, a great great work to be done in the Melbourne church. The Lord alone can breathe upon the dead bodies that they shall have life. This is a large city where there should be one hundred missionaries to work and then there would be need of more; yet there are scarcely any—a few women at work in a silent way. *7LtMs, Ms 35b, 1892, par. 2*

What does it all mean? My cry is, O God, wake up the people to be laborers together with God. Breathe upon those who know the truth, a true missionary spirit. There is a meeting house to be built. We know not what to do, for we meet in dirty, comfortless halls. *7LtMs, Ms 35b, 1892, par. 3*

Ms 36, 1892

Diary, September 1892

Preston, Melbourne, Australia

September 2-29, 1892

Portions of this manuscript are copied from *Ms 20* and *21, 1892*. Previously unpublished.

Friday, September 2, 1892

Preston, Melbourne

This Friday the mail had to be closed up. It was a very busy day. I had to watch and pray while closing up the mail and arranging articles or letters to go to the several places where they were intended. To do this and keep the different manuscripts all right required care. Fannie and Emily and Marian were all at work to prepare these matters to be sent, and I thank the Lord I was enabled to get the different letters and manuscript in order to be calligraphed to be sent where they belonged. *7LtMs, Ms 36, 1892, par. 1*

September 3, 1892

Preston, Melbourne

Today, Willie, May Walling, and I attended the meeting held in Prahran, where the students meet for church service. Brother Baker and Willie carried me up the stairs in an armchair. We found a goodly number assembled in the commodious little hall. *7LtMs, Ms 36, 1892, par. 2*

I spoke from the *seventeenth [chapter] of John*, emphasizing the necessity of our constantly seeking to answer Christ's prayer that His disciples may be one in Him. When we are at variance with one another, how can we be branches of the True Vine? *7LtMs, Ms 36, 1892, par. 3*

Elder Starr spoke for thirty minutes, following up the same line of thought, and then Brother Rousseau and Willie each spoke a few words. The students followed in quick succession. They bore intelligent testimonies, expressing themselves as having received much light on the Scriptures during the short time they had been at school. The meeting was a profitable one. The Lord was present, and His Spirit was moving upon hearts. *7LtMs, Ms 36, 1892, par. 4*

After the meeting we went to the school, and at the close of the Sabbath the students assembled in one of the large parlors, where a short service was held. I had much freedom in presenting the teachers and students before the Lord, asking Him to give the teachers wisdom and grace in the management of this our first school in Australasia. *7LtMs, Ms 36, 1892, par. 5*

September 4, 1892

Preston, Melbourne

I am still at the school. After breakfast this morning, we had a counsel with the school faculty in regard to the best articles of diet to provide for the students, many of whom have been in the habit of eating meat two and three times a day. We decided that the best thing for us to do in regard to the food question would be to begin as we wished to continue, and give the students a wholesome but not a spare diet. The students have expressed themselves as well satisfied with the food. They say that they do not wish to eat largely of meat, for they realize that it will be better for them not to do so. Those of the students who choose can have the third meal, but there are many who have decided to dispense with it. We are glad to see these young people so ready to agree with the judgment of the teachers. *7LtMs, Ms 36, 1892, par. 6*

September 5, 1892

Preston, Melbourne

Yesterday afternoon we drove through the district near the school to see if we could find a suitable house for rent. We found one, near the school, which we may try to secure. St. Kilda is one of the prettiest suburbs of Melbourne, and rents are very high. We took

dinner at the school, and then made preparations to return home.*7LtMs, Ms 36, 1892, par. 7*

Tuesday, September 6, 1892

Preston, Melbourne

Emily and Marian went to the school building to make mattresses which we need. In the evening they attended a lecture given by a lady missionary from India. They returned home at ten o'clock.*7LtMs, Ms 36, 1892, par. 8*

September 12, 1892

Preston, Melbourne

Today May Walling, Sarah Belden, and I rode over to the school. We looked at some houses which are to let, but did not find any suitable for us. We took dinner with Brother and Sister Daniells. He wished to see me in regard to my coming visit to Adelaide. W. C. White came in at noon, and we had a long consultation, which lasted till five o'clock. There were many things to be considered. We laid plans for holding a series of meetings in Adelaide.*7LtMs, Ms 36, 1892, par. 9*

September 13, 1892

Preston, Melbourne

We did not get home from the school yesterday evening until after dark. I rested well during the night. I am grateful to my heavenly Father that my strength is increasing. I can use my limbs much better than I could. During my wakeful hours my mind is busy planning how we can best be a blessing to the believers in this country, and how we can best work for unbelievers. The work here is still in its infancy, and it will be bound about unless the hearts of those who believe the truth are softened and subdued by the grace of God.*7LtMs, Ms 36, 1892, par. 10*

September 14, 1892

Preston, Melbourne

Last night I slept very little. So far the weather this month has been stormy. We endure the unpleasantness the more cheerfully when we think that farmers are rejoicing in the prospect of a good crop.*7LtMs, Ms 36, 1892, par. 11*

Elder Daniells left Melbourne today for Adelaide. We received our mail from America this afternoon. The mail was small in comparison to what it has been, but the letters were important. Willie and I have been talking together in reference to our future plans. One thing we feel certain of: We shall remain in Australia for another year, until we see the work placed on a broader basis. We dare not leave it as it is.*7LtMs, Ms 36, 1892, par. 12*

September 15, 1892

Preston, Melbourne

This morning we were happily surprised by receiving a large package of letters from America. I must set to work in earnest to answer these letters. We are approaching the time when Elder G. C. Tenney shall leave for America, and there are many questions that must be considered and settled before he goes.*7LtMs, Ms 36, 1892, par. 13*

September 17, 1892

Preston, Melbourne

Today I spoke to our people in North Fitzroy, in a small hall in the Echo office. The room was well filled. A number not of our faith were present. It made me feel at home to be once more in the congregation of the saints. I spoke very plainly, and with much freedom.*7LtMs, Ms 36, 1892, par. 14*

September 21, 1892

September 18, 19, 20, and 21 were occupied in writing American mail, and in preparing for our trip to Adelaide. Elder Daniells writes that he has not yet been able to find a suitable house for us, but we

shall leave Melbourne for Adelaide on Monday, the twenty-sixth. Last Thursday May and I drove to the school. We drew up to the barn in a sharp shower of rain. I was taken in a chair to Sister Daniells' room, and made very comfortable. Sister Daniells has given me this room to occupy till I leave. She has received a letter from her husband, saying that he has found a house for us.*7LtMs, Ms 36, 1892, par. 15*

Thursday, Sept. 22, 1892

Preston, Melbourne

Willie left us today to return to Melbourne. We felt sad to have him go.*7LtMs, Ms 36, 1892, par. 16*

September 23, 1892

Preston, Melbourne

I slept little during the night. This morning we sent Elder Daniells a telegram to engage the house for us. I am not feeling as well as I could wish. The arrival of the mail and the labor of answering the letters, together with the confusion and taxation of packing up for our journey, made me very sick. On Wednesday Sister McKussey and her sister called. I had a short conversation with them.*7LtMs, Ms 36, 1892, par. 17*

All these things coming together have prostrated me. I am so lame that I cannot move without pain. I greatly fear that I shall not be able to endure the journey to Adelaide.*7LtMs, Ms 36, 1892, par. 18*

September 28, 1892

Adelaide, Australia

On Monday, September 26, we left Melbourne for Adelaide, reaching here at half past ten the next morning. Elder Daniells met us at the station, and I was placed in the baggage elevator, and so brought to the level of the street. Thus we avoided climbing the long flight of stairs. I was immediately driven to the house that we are to occupy. It is a furnished house, and we are pleased with it. The rent

is twenty-five dollars a month. I am to have the use of the pony and phaeton. This is a great favor. The carriage is easy, and the pony manageable and a good traveler.*7LtMs, Ms 36, 1892, par. 19*

Friday, September 29, 1892

Rode out to get some things in town..*7LtMs, Ms 36, 1892, par. 20*

Ms 37, 1892

Diary, October 1892

Adelaide, Australia

October 1-30, 1892

Portions of this manuscript are copied from *Ms 7* and *21, 1892*, and are published in *3MR 377-378; 9MR 339-341*.

Sabbath, October 1, 1892

Adelaide, South Australia,

It rained hard this morning, and I thought that I should have to remain at home. But we got ready, and by that time the rain had stopped so that we drove to the place of meeting without getting wet. I spoke from the first three verses of the *fourteenth chapter of John*. We had a large congregation and good attention.⁷*LtMs, Ms 37, 1892, par. 1*

Sunday, October 2, 1892

Adelaide

I spoke again this morning at eleven. The congregation was large and attentive, and I had much freedom in speaking from *John 14, verses 4-15*.⁷*LtMs, Ms 37, 1892, par. 2*

Sabbath, October 8, 1892

Adelaide

The morning was very dull. Heavy clouds covered the sky, and at seven o'clock rain began to fall. We succeeded in reaching the meeting place without a wetting and found an interested congregation. I was lifted above my infirmities and spoke with much freedom, showing the necessity of having a personal experience in the things of God. I tried to impress those present with the importance of improving the talent of voice. The voice is God's gift to man, and by persevering effort we may learn to speak to God in

prayer with clear, distinct voices. The gift of speech has been greatly perverted. Many in offering prayer speak in low, indistinct tones, covering the face with the hands, as if they were ashamed. They do not come to the throne of grace with Christlike assurance, lifting up holy hands to God without fear or doubting. Whether praying or bearing testimony, they murmur a few unintelligible words. Who is edified or encouraged or blessed by such speaking? "Ye are my witnesses," God says [*Isaiah 43:10*]; but how can He be glorified by testimonies and prayers that cannot be heard by the assembly?⁷*LtMs, Ms 37, 1892, par. 3*

I entreated the believers to improve in their manner of speaking at religious services. God expects His children to show that the truth does not dwarf the mind, but enlightens and broadens and strengthens it. Connection with the Lord Jesus Christ gives solidity and power to every faculty of the mind.⁷*LtMs, Ms 37, 1892, par. 4*

In the social meeting that followed the preaching service, many excellent testimonies were borne.⁷*LtMs, Ms 37, 1892, par. 5*

October 9, 1892

Adelaide

I passed a very restless night, being so nervous that I could sleep but little. The weather all through the night was tempestuous, with thunder and lightning and sharp showers.⁷*LtMs, Ms 37, 1892, par. 6*

This morning I spoke at eleven o'clock. My mind and heart are full of the important subject contained in the *seventeenth chapter of John*. As I think of the possibilities contained in the prayer of Christ for His disciples and all who should believe on Him through their word, my faith is strengthened, and I gain a higher idea of what the Christian may become by striving to answer this prayer.⁷*LtMs, Ms 37, 1892, par. 7*

October 10, 1892

Adelaide

I did not rest well last night. I rose at five and wrote a letter of ten pages to my son Willie. Early in the morning, Brother Higgins brought the spring seat for our carriage. He took breakfast with us and joined us in worship. After dinner we drove to the post office to mail our letters. Elder Daniells stayed in the city to hear Mr. and Mrs. Clark, leaders in the Christian Endeavor movement, and May Walling and I drove on into a large, beautiful park. On leaving this park, we went out at another entrance, and May lost her way, and drove in an opposite direction from what she should have done. At last we reached familiar ground, and soon found our way to our cottage.*7LtMs, Ms 37, 1892, par. 8*

We see much work to be done in Adelaide. Oh that those who believe in Christ would strive to answer His prayer. Then indeed should we be the light of the world.*7LtMs, Ms 37, 1892, par. 9*

October 11, 1892

Adelaide

Last night I got some sleep, but the pain in my limbs makes it impossible for me to rest as much as I should. But I will not be discouraged. I will trust in Him who is my strength and my deliverer. He will be my restorer. My only hope is in Him. If I recover my health, His name shall have all the glory. I cannot walk much.*7LtMs, Ms 37, 1892, par. 10*

I cannot bend my knees in prayer, but the Lord knows my infirmities, and He will not charge me with irreverence.*7LtMs, Ms 37, 1892, par. 11*

Elder Tenney arrived here from Melbourne about eleven o'clock this morning. He brought me letters from Willie and manuscripts from Marian. Elder Tenney leaves tomorrow on his long journey to America to attend the General Conference. We made the most of the time while he was here, talking together till the afternoon.*7LtMs, Ms 37, 1892, par. 12*

October 11, 1892

I am now in Adelaide. In many respects it resembles Copenhagen,

but on a much smaller and less elaborate scale.*7LtMs, Ms 37, 1892, par. 13*

We have a little cottage of six rooms all furnished, the weekly rent of which is one pound five shillings sterling. The church have kindly hired us a horse and phaeton, for which they pay a pound str. a week. We feed the horse and, as Elder Daniells is with us, he cares for him. Nearly every day I ride. We have been having considerable rain and clouds and cool weather. The inhabitants say it is generally very hot here at this season.*7LtMs, Ms 37, 1892, par. 14*

I am glad to report to you that I am recovering my health. I am not able to kneel or to use my limbs to ascend steps or stairs. I can manage with help to climb two or three steps that are not too high; but I cannot do more than this now. I have been here two weeks today and have been strengthened by the Lord to speak to this people five times: have spoken Sabbath and Sunday forenoons. Last Sunday I spoke twice. In the morning I spoke to a good congregation and at five o'clock to our own people on missionary labor. The Lord gave me His precious blessing.*7LtMs, Ms 37, 1892, par. 15*

Last Sabbath after the forenoon meeting we had a thunder storm and lightning which continued all night. A very mild thunder storm is considered as terrific and powerful, while we from America would think no more of it than the low rumbling of the trains.*7LtMs, Ms 37, 1892, par. 16*

We've had storms and clouds most of the time since we've been here, and we long for sunshine. The residents say that at this season of the year it is generally quite hot and the grass begins to look gray. Now everything is in its glory. As we ride to and from the city, a distance of about two miles, the air is perfumed with orange blossoms. Wherever we go are the pleasant parks, roomy and abundant. There is much pains taken to cultivate flowers. I have never seen a city, in any country, that is laid out and planned for pleasantness and health as Adelaide.*7LtMs, Ms 37, 1892, par. 17*

But my great burden is how are these people in North Adelaide, in East Adelaide, and the different suburbs, to be reached with the truth? The church membership is about one hundred and fifty,

which is more than one half of what the membership is in Melbourne. But where are the workers? There is no minister abiding here.*7LtMs, Ms 37, 1892, par. 18*

October 12, 1892

Adelaide

I had a very restless night, and slept but little. Last night Elder Tenney spoke to our people here. There was a good attendance, and they had a profitable meeting. This morning, before Elder Tenney left, we had a solemn season of prayer. We earnestly besought the Lord to let His blessing rest upon our brother during his long journey. Elder Tenney feels very humble and inefficient. He prayed most earnestly that the Lord would quicken his understanding, so that he might be able to discern the needs of the situation and communicate to the brethren that which it is essential for them to know, in order that they may plan for missionary work in this country, in India, and in the other places that Elder Tenney will visit on his way home. Elder Daniells and I united heartily in this prayer, and the Spirit of the Lord rested upon this parting scene. We believe that God will give Elder Tenney wisdom and judgment, and that his journey will be productive of good.*7LtMs, Ms 37, 1892, par. 19*

October 13, 1892

Adelaide

I rested and slept much better during the past night. I thank my heavenly Father for His matchless love. I can say from the heart, in sincerity and truth, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." *Ephesians 1:3*. I need to cultivate constantly a thankful spirit, that I may appreciate the grace so freely given us, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." *Vs. 6, 7.7LtMs, Ms 37, 1892, par. 20*

October 14, 1892

Adelaide

My mind goes out to Elder Tenney, journeying alone to America. May the Lord bless him, is my prayer.*7LtMs, Ms 37, 1892, par. 21*

I am not yet free from pain. At times I suffer considerably. The lower part of my spine is very painful. I try to sleep, but cannot lie in the same position for more than two hours at a time.*7LtMs, Ms 37, 1892, par. 22*

October 15, 1892

Adelaide

Sabbath. This morning I spoke to our people from the *first chapter of second Peter*. The Lord blessed me in speaking, and the Spirit of God was impressing hearts during the services.*7LtMs, Ms 37, 1892, par. 23*

October 16, 1892

Adelaide

I spoke again this morning, but every such effort causes me aftersuffering. I am admonished that I must not be imprudent by overtaxing my nerves and muscles. But when I am standing before the people, holding forth the Word of life, I feel as if I were before the judgment seat of God, with those to whom I have spoken. I feel that I must leave nothing unsaid that might influence some soul to make his peace with God.*7LtMs, Ms 37, 1892, par. 24*

Encouragement was given those present this morning that if I were able, I would attend the missionary meeting to be held in the afternoon. Before the time of meeting I was in great pain, but I decided that nevertheless I would act my part, trusting in the Lord to strengthen me. I was not disappointed. The Lord gave me freedom, and I spoke for about forty minutes, in the demonstration of the Spirit and with power.*7LtMs, Ms 37, 1892, par. 25*

October 17, 1892

Adelaide

I thank the Lord for His goodness and lovingkindness to me. I slept better last night, and my heart is resting and rejoicing in the love of God. I am writing many letters to go to America.⁷*LtMs, Ms 37, 1892, par. 26*

October 18, 1892

Adelaide

Last night I slept well for some hours. I still suffer considerable pain in the lower part of my spine, but I can now <walk much better and can> dress and undress myself. I have sweet meditation on the love and righteousness of Christ, which He gives us, though we are wholly <undeserving.>⁷*LtMs, Ms 37, 1892, par. 27*

October 20, 1892

Adelaide

Today we took our lunch and drove into the hills. The scenery reminded me of Colorado. Everything was clothed with living green, and was very beautiful to look upon. We passed some fine homes, round which roses were blooming in great profusion. While I did not covet any of these residences, yet I thought that one could write much better in such a place than in the city.⁷*LtMs, Ms 37, 1892, par. 28*

At noon we ate our lunch under a large, spreading tree, and then turned homeward. We could have driven much further, but I dared not do this, as I was becoming weary.⁷*LtMs, Ms 37, 1892, par. 29*

October 22, 1892

Adelaide

I spoke to our people again today, and the Lord blessed me. The attendance was the largest that we have yet had. The people are being helped and encouraged and strengthened. I praise the Lord that He has help for us just when we most need it.⁷*LtMs, Ms 37,*

1892, par. 30

October 26, 1892

Adelaide

We are busily engaged in getting our letters ready to send to America. We had promised to visit Brother and Sister Holland, and after dinner today Elder Daniells, May and I went to fill the appointment. Through the temptations of the enemy, Sister Holland has given up the truth. In this case we saw the results of unwise management. Elder Curtis has not acted the part of a faithful shepherd. He preached to the people, but there his labors ended. He allowed matters of a temporal nature to absorb the time and attention that should have been given to souls. He did not minister to the needs of sinners, and as a result, several of the church members were tempted. He did not visit the believers when they were sick. When they were absent from church, he did not inquire into the matter. For nearly a year and a half Sister Holland did not attend meetings, but Elder Curtis did not visit her. He was told of her spiritual condition, but still he made no effort to help her. Brother Holland is still a member of the church, and we hope that his wife may be restored to the fold of Christ. *7LtMs, Ms 37, 1892, par. 31*

After a short <season of social> conversation, we all bowed in prayer, and the Lord breathed upon us His Holy Spirit. We felt the presence of God, and we greatly hope that this effort shall not be in vain. *7LtMs, Ms 37, 1892, par. 32*

October 27, 1892

Adelaide

The American mail closed today. I sent off a large number of letters, about one hundred and fifty pages all together. The strain of writing this has been very heavy. After the letters had been sent to the post office, we all rode into the hills to see the waterfalls. *7LtMs, Ms 37, 1892, par. 33*

October 29, 1892

Adelaide

I attended meeting and spoke from the *fifteenth chapter of John*. The Lord came very near by His Holy Spirit. I invited those who had no evidence of their acceptance with God to come forward, that we might unite in prayer. Many responded, and we had an excellent season of prayer. Those who had been treating the erring in an unscriptural manner made confession and asked the forgiveness of their brethren and sisters, and especially of those whom their unwise course had driven from the fold. The softening, subduing influence of the Holy Spirit was felt upon hearts. We are assured that the presence of Jesus was with us, and we are sure that this church will see better days. *7LtMs, Ms 37, 1892, par. 34*

October 30, 1892

Adelaide

Another restless night. I fear that I am speaking and writing too much. Since the 28th I have written 50 pages, which I sent to Melbourne today by Elder Daniells <for Fannie Bolton to prepare> for the next <month's> mail. Elder Daniells left for Melbourne this afternoon. After he had gone, May Walling and I drove to Parkside to post some letters, and then we rode about for half an hour in a pleasant locality in full view of the mountains. On returning to the house we found several letters awaiting us, one from W. C. White, <an envelope containing copies of letters to Cap. Eldridge and J. E. White,> one from Captain Eldridge, one from Elder Curtis <from Pitcairn,> and one from Marian, my helper in my work <and Sister Ebdall.> I wrote a short letter in answer to Willie's, and then we drove to the station to post it on the train. <It is very pleasant after the shower.> *7LtMs, Ms 37, 1892, par. 35*

Ms 38, 1892

Diary, November 1892

Adelaide, Australia

November 3-30, 1892

Portions of this manuscript are copied from *Ms 21, 1892*, and are published in *Ev 453-455; 1MR 385; 4MR 43; 9MR 347; 4Bio 47*.

Thursday, November 3, 1892

Adelaide, South Australia,

I had an appointment to meet several sisters at Sister Childs', Thursday p.m. We had, we trust, a profitable interview. Mr. Childs and their children do not keep the Sabbath. Sister Childs is a devoted Christian. We had a precious season of prayer and singing. Mr. Childs took us out in his garden and showed us the flowers he was cultivating. It was a very pleasant sight to see the beauties of nature. When we reached home it was nearly dark.⁷*LtMs, Ms 38, 1892, par. 1*

Friday, November 4, 1892

Adelaide

It is preparation day for the Sabbath. We always find Friday a short day. I have not much strength. There have been showers today. Ventured to ride out just before the Sabbath, and the clouds hung over us very dark and it commenced to sprinkle, but we did not get wet. We had thunder and lightning and showers during the night.⁷*LtMs, Ms 38, 1892, par. 2*

November 5, 1892

Adelaide

It has been a pleasant day, but I have been almost strengthless. We attended meeting, and invited our next door neighbor to go with us. She talked freely as we drove to the meeting place, but on our

return she looked very solemn, and said nothing. I spoke on the parable of the man without a wedding garment, and we had a solemn meeting. The lady afterward told May that she was sorry that she had not attended all the meetings that have been held since we came.*7LtMs, Ms 38, 1892, par. 3*

She declared that she would not miss one while we remained. Oh, how I long to see this church standing where it is their privilege to stand—as laborers together with God.*7LtMs, Ms 38, 1892, par. 4*

November 6, 1892

Adelaide

I praise my heavenly Father for a better night's rest than usual. During the night my heart was drawn out in earnest prayer for our people in this place. I long to see them making earnest efforts to do service for Christ. In the afternoon Brother Clawton and his two little girls came to see me. We had planned to drive into the mountains, and Brother Clawton was going to put his horse into our buggy and drive us. But I had a burden of soul for Brother and Sister Holland, and I felt that I could not go into the mountains and delay the Lord's business. With very imperfect directions, May and I started out to find Brother Holland's place. We went here and there, and at last we were successful.*7LtMs, Ms 38, 1892, par. 5*

I told Brother and Sister Holland that I had come to talk with them. We began talking at half past two, and continued until five. Sister Holland left the church because she felt that there was a lack of Christlike love and courtesy. Elder Canright's book was placed in her hands, and she read his tirade against me. Not knowing me, she was disaffected, and not knowing him, she believed what he said.*7LtMs, Ms 38, 1892, par. 6*

I tried to do all in my power to help Sister Holland. She wept nearly all the time that we were talking. I think the Spirit of the Lord touched her heart. I prayed with them, and then left them in the hands of God.*7LtMs, Ms 38, 1892, par. 7*

November 7, 1892

Adelaide

I rested well through the night. At half past four I rose and began writing. At ten o'clock May Walling and I rode out to visit Sister Ethelridge. We called on Sister Allen, who told us where to find Sister Ethelridge. We had a pleasant visit of about two hours with Sister Ethelridge, and then returned home. At the Parkside post office we found a letter from Willie, which we were glad to get. It is now thought probable that Elder Daniells will spend the week of prayer in Adelaide.*7LtMs, Ms 38, 1892, par. 8*

November 8, 1892

Adelaide

I slept well through the night. During the day I drove to the house where Sister Fallows is boarding with her children. We took her out to ride with us, and had a long talk with her. She is a woman who had seen great trouble through a godless, profligate husband. She cannot live with him and obey the Lord's requirements.*7LtMs, Ms 38, 1892, par. 9*

November 9, 1892

Adelaide

In response to an earnest invitation, we drove out to a pleasant grove where the parents and children of the Sabbath school were having a picnic. It was a very windy day, and at first it seemed presumptuous for me to attempt to speak. But a sheltered place was found under a hedge of wattle trees, and I spoke for about half an hour. A number of unbelievers were present, and seemed much interested.*7LtMs, Ms 38, 1892, par. 10*

November 10, 1892

Adelaide

I wrote till noon, and after dinner we—May Walling and I—drove to Bourden to fill an appointment to meet with some sisters there. We had a very precious season of prayer, believing Christ's promise

that where two or three meet together in His name, He meets with them to bless them. I read some important matter to those present, and talked with them. I labored harder than when I speak on the Sabbath, for I was with them for nearly two hours. It was almost dark when we reached home; but I was blessed of the Lord, and happy in His love.*7LtMs, Ms 38, 1892, par. 11*

November 11, 1892

Adelaide

I fear that I have been doing too much. Since Sabbath I have written eighty-six pages of letter paper, besides making several visits. This afternoon I called at Brother and Sister Holland's and left some books. I tried to reach Sister Holland by presenting every inducement and encouragement possible for her to press on in the upward way. But she seems so greatly provoked by the way in which she says that she and her husband have been treated, that I greatly fear for her. May the Lord bring them to a better state of mind, so that they may appreciate the truth.*7LtMs, Ms 38, 1892, par. 12*

Sabbath, November 12, 1892

Adelaide

I spoke today on the Sabbath question, and the Lord gave me much freedom. A number who are not Sabbathkeepers were present. After the meeting Brother Holland asked Emily to be sure to write out the discourse, as he would like a copy of it.*7LtMs, Ms 38, 1892, par. 13*

He said that he was deeply impressed. I had promised to speak to the Christian Endeavor Society, and this I did immediately after the other meeting. This made nearly two hours of speaking, and I was thoroughly tired and glad to rest when I reached home.*7LtMs, Ms 38, 1892, par. 14*

In the afternoon I wrote ten pages on the Sabbath question to send to Sister Holland, who was not at the meeting this morning.*7LtMs, Ms 38, 1892, par. 15*

November 13, 1892

Adelaide

It has been warm today, and very pleasant. I hear that the words I spoke to the parents and children in the park were well received and made a deep impression. The record of how the mothers brought their children to Jesus, and of how He received them, should make a strong appeal to parents not to neglect their duty. The disciples would have sent the mothers away, but the Saviour said, "Suffer the little children to come unto me, and forbid them not." *Mark 10:14*. And drawing them to Him, He spoke words which till the close of life they never forgot. *7LtMs, Ms 38, 1892, par. 16*

The lesson is for parents today. Take your children to the Saviour. Place them where they can learn of Him. *7LtMs, Ms 38, 1892, par. 17*

November 14, 1892

Adelaide

I rested till about three this morning, and then arose and began writing. My mind is exceedingly burdened. I fear that many who claim to be Christians will fail of gaining eternal life because they do not accept the Word of God as verity and truth. *7LtMs, Ms 38, 1892, par. 18*

Today I have had some unfavorable symptoms. My head refused to work, and I could not see distinctly. I was obliged to stop writing, and lie down. Later on in the afternoon I rode out. I received a letter from Willie, with a proposition that we remain in Adelaide a month longer. Elder Daniells will return in about ten days, and will remain during the week of prayer. I have written eighteen pages today. *7LtMs, Ms 38, 1892, par. 19*

November 15, 1892

Adelaide

I have much writing to do for the American mail. I am increasing in

strength physically, and my soul is reaching out after more of the Spirit of God.*7LtMs, Ms 38, 1892, par. 20*

November 16, 1892

Adelaide

Today I have written Elder Olsen four pages, W. C. White four pages, Elder Haskell ten pages, and Brother and Sister Holland ten pages.*7LtMs, Ms 38, 1892, par. 21*

November 17, 1892

Adelaide

The Lord gave me rest and sleep during the night. I looked over my writings preparatory to moving. Have written: 2 pages letter paper to Elder Loughborough, 6 pages letter paper to Dr. Kellogg, 2 pages letter paper to Sister Hall, 4 pages letter paper to Elder Haskell, 6 pages of letter paper to Elder Olsen.*7LtMs, Ms 38, 1892, par. 22*

November 18, 1892

Adelaide

Rested well during the night. Today have written 10 pages.*7LtMs, Ms 38, 1892, par. 23*

Today has been a busy day for me. It is quite warm, and I feel a lack of vitality. Elder Daniells arrived this afternoon. We were glad to meet him, and to hear of the progress of the work in Melbourne.*7LtMs, Ms 38, 1892, par. 24*

November 19, 1892

Adelaide

I was weak in physical strength. I did not attend meeting. Elder Daniells carried on the exercises of the meeting, and I remained at home and rested as far as it is possible for me to rest. Wrote 14 pages on *Isaiah 58:12-14*.*7LtMs, Ms 38, 1892, par. 25*

November 20, 1892

Adelaide

At two o'clock today I visited Brother and Sister Holland, and read some things that I had been writing to meet the difficulties existing in Sister Holland's mind. I labored with her until past five o'clock. She showed a very tender spirit, and I pray that this sheep of God's pasture will be brought back to the fold.*7LtMs, Ms 38, 1892, par. 26*

Monday, November 21, 1892

Adelaide

I wrote a few pages, but my mind is not clear. My head is confused. Have taken some cold. At two p.m. rode to the dentist and had my teeth attended to and left a set of teeth to be mended. In the morning I wrote four pages to Willie. In the afternoon wrote fourteen pages on how to celebrate Christmas.*7LtMs, Ms 38, 1892, par. 27*

Tuesday, November 22, 1892

Adelaide

I could not sleep after three o'clock. I commenced my writing at four o'clock.*7LtMs, Ms 38, 1892, par. 28*

Thursday, November 24, 1892

Adelaide

I rose at four o'clock. Mail closes at one p.m. We have a large mail.*7LtMs, Ms 38, 1892, par. 29*

November 26, 1892

Adelaide

Today I am sixty-five years old. I spoke to our people from the *fifty-eighth chapter of Isaiah*. I dwelt particularly upon the necessity of making up the breach that the man of sin has made in the law of God. I felt the power of God resting upon me, and I long to see

souls converted.*7LtMs, Ms 38, 1892, par. 30*

November 27, 1892

Adelaide

Today I visited Sister K. and her daughter. The daughter recently met with an accident. A tub of hot water slipped from her hands, and her foot was badly scalded. It has been a great disappointment to her that she has not been able to attend the meetings. We talked and prayed with her, and the Lord drew very near as we entreated Him to bless both mother and daughter.*7LtMs, Ms 38, 1892, par. 31*

We next visited Sister Gurner, who is a widow. She has been thought by some to be a restless, complaining woman, and has been called a murmurer. But when I learned that she has not been able to read for twenty-eight years, I thought that instead of criticizing her, those of her sisters in the faith who have the blessing of eyesight should visit her and read to her. Job says, "I was eyes to the blind, and feet was I to the lame." *Job 29:15*. It is the duty of those who have sight to minister to the blind, so that the afflicted ones shall feel their loss as little as possible. We had a season of prayer with this sister, and the tender Spirit of the Lord rested upon us. We talked with Sister Gurner's daughter, a girl of about sixteen, telling her of the love of Jesus and entreating her to give her heart to the Saviour. I told her that if she would accept Christ as her Saviour, He would be her support in every trial, and would give her peace and rest in His love.*7LtMs, Ms 38, 1892, par. 32*

We then went to see Brother and Sister Holland. Brother Holland is a changeable, vacillating man. Today he wished to pour all his troubles into my ears. These troubles seem to grow out of an unhappy disposition, but he is ready to charge all his failures upon something someone has done or has not done. He declares that there have been wrongs in the church, but as he talked, I could see that his disposition would make trouble for him wherever he might go. He will think himself capable of teaching the whole church, when he himself needs to learn the first principles of Christianity.*7LtMs, Ms 38, 1892, par. 33*

Monday, November 28, 1892

Adelaide

We left Adelaide for Melbourne to tarry over a short time at Ballarat, which was directly on our way to Melbourne. Our journey was pleasant. We saw the land was very uneven, with many rolling hills and deep hollows. For many miles the trees we saw were mostly gum trees. Then there were very small houses. The district seemed to be barren and poor. We came to scenery that was more attractive. There was a growth of cedar and pine trees, which relieved the sameness of the gum trees. This journey was not taxing to me. I had my berth made up at seven o'clock and lay down in a comfortable bed made easy by my own bedding.*7LtMs, Ms 38, 1892, par. 34*

Tuesday, November 29, 1892

Tuesday morning, November 29, at a quarter after six we were at Ballarat. We found our friends waiting at the depot to welcome us. They seemed overjoyed that at last I was able to make them a call and spend a few days with them.*7LtMs, Ms 38, 1892, par. 35*

Brother James had procured a horse and carriage for me to use while I remain at Ballarat. We drove out with Elder Daniells to Brother James'. May Walling was with us. We found a large, roomy house with every convenience for comfort. Brother James is a gardener, a hard-working man. He and his wife love the truth. They are simple in their habits, cheerful, kind, and courteous and hospitable to all; and they love the Lord. There is not much that they can depend on this season. Fruit trees bear very little. A blight seems to have come to the cherry trees in this section. They have a large flower garden and flowers in rich variety and profusion are cultivated.*7LtMs, Ms 38, 1892, par. 36*

This day has been mild and sunny and we enjoyed it.*7LtMs, Ms 38, 1892, par. 37*

Wednesday, November 30, 1892

Ballarat

It is rainy today. I rested excellently well during the night. We are

confined indoors most of the day. I walked out with Sister James a short distance.⁷*LtMs, Ms 38, 1892, par. 38*

Ms 39, 1892

Diary, December 1892

Ballarat, Melbourne, Australia

December 1-31, 1892

Portions of this manuscript are copied from *Ms 17, 1892*, and portions are published in *8MR 51-55; 14MR 8*.

Thursday, December 1, 1892

Ballarat, Australia

The rain is gone but it is cloudy and cold and unpleasant. The sun came out a short time but veiled itself in shadows and clouds. *7LtMs, Ms 39, 1892, par. 1*

Sister James was my companion, to drive the horse, and we visited Sister Innis and Sister Pierce. Here we found a home of deep affliction. The son of Sister Innis had been in poor health some time, with lung difficulty. He made a visit to Melbourne and seemed to improve in health. He returned to Ballarat and had much pleasure in anticipating the visit Sister White was to make, and he said he would drive the horse which would be furnished so that she could ride out, and it would be a great pleasure to him to wait on her. *7LtMs, Ms 39, 1892, par. 2*

We arrived Tuesday morning. Wednesday there was a social prayer meeting, and Brother Innis was called upon to pray. He did so, and immediately after commenced bleeding at the lungs. Thursday morning we heard the news. Sister James drove the horse, and she and I called on the sick. He could not talk, but was grateful to see us. I prayed with him and then went into another room where Lizzie, his sister, had been confined for seven months. She was very much afflicted, but cheerful, trying to do something with her hands, and to write letters—missionary letters. *7LtMs, Ms 39, 1892, par. 3*

We felt so sad for the mother who was nursing her son. He is married and has a little child a few weeks old. The wife and young

mother could wait on her husband some, but she was compelled to care for the little one that required much attention; therefore this increase of a family of three is a tax upon the mother, and the burden of nurse taxes her sorely. We prayed with and for the afflicted sister, and the poor burdened mother, that the Lord would give her strength and grace to bear up under the weight of care and affliction that are pressing her so severely. *7LtMs, Ms 39, 1892, par.*

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We then called at the store where the other members of the family were at work at millinery and dressmaking business. All looked so worn and anxious, but this family have been sound in the faith from the first, unselfish, working for others, trying to do good in every way they possibly can, and we believe the Lord will bear them through the furnace of trial. The gold will be purified. *7LtMs, Ms 39, 1892, par. 5*

We rode round the lake, then called on Sister Parkinson. She was so glad to see us. She embraced the Sabbath under strong convictions, through reading her Bible. She was surprised as the light flashed upon her. She talked with her hired girl and told her her convictions, and she saw that they were keeping Sunday, which was not the day the Lord had sanctified and blessed. They immediately commenced keeping the Sabbath, although they had never heard a discourse or read anything of our peculiar faith. She has several sons, but not one is with her in the faith, although she has held firmly and unwaveringly the truth which she knows was taught her by the Holy Spirit of God. *7LtMs, Ms 39, 1892, par. 6*

We then called upon the dentist. My teeth were troubling me. He thought the filling would have to be drilled out and the nerve killed. I have an appointment for next Tuesday afternoon. I was pleased with the words and appearance of this stranger dentist. *7LtMs, Ms 39, 1892, par. 7*

Friday, December 2, 1892

Ballarat

I have been very busy writing. Elder Daniells came about noon. Willie came on the next train, and I did not see him that night. *7LtMs,*

Ms 39, 1892, par. 8

We had a small meeting in the dining room, and I spoke with much freedom. Most of those who attended were not of our faith. They seemed much pleased with the meeting and said they would come and hear me on Sunday. The blessing of the Lord was in our midst. I opened the meeting with prayer and closed it with prayer. Elder Daniells and Willie were at the meeting in Ballarat.⁷*LtMs, Ms 39, 1892, par. 9*

Sabbath, December 3, 1892

Ballarat

I did not rest well during the night, but I do not regret speaking to the few, for I hope this is a seed sown that may spring up and bear fruit to the glory of God. Sabbath I spoke to the church, to our people. A number of outsiders were present. I had freedom in speaking from *John 14*. We then had a social meeting. Quite a number bore testimony for the truth.⁷*LtMs, Ms 39, 1892, par. 10*

Sunday, December 4, 1892

Ballarat

Sunday I spoke in the hired hall, to a good congregation, from (*1 John 3:1*): "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." All listened with the deepest interest. I was gratified to see so large a number present, apparently of the best class of society. The Lord gave me strength to preach the gospel of Christ.⁷*LtMs, Ms 39, 1892, par. 11*

Monday, December 5, 1892

Ballarat

In the afternoon Sister James went with me to ride, and [she] drove the horse. We visited at Brother Hoskins' home. His wife is sister of Sister Innis. Sister Hoskins has an aged mother living with her, who is eighty-nine years old. She was very glad to see me. Her eyesight is good. She reads considerably. She said, "Oh, I am so happy to

see you. I have read your books, and they have been a great blessing to me.” She is hard of hearing. I prayed with them, and the sweet Spirit of the Lord was in our midst. Brother Hoskins came in season to bow with us in prayer. We then parted with them. *7LtMs, Ms 39, 1892, par. 12*

After I was in the carriage, the aged mother came on the piazza to see us leave. I waved my handkerchief to her. She waved her hand in response, as promptly as if she were a young girl. We rode partially around the lake. We stepped into the Botanical Gardens, but I found my limbs too weak to walk or stand upon them much, and was glad to get into the carriage and take our course homeward. I lay down as soon as I returned. In the evening we met Willie, Emily, and May, and learned they had visited the Botanical Garden, coming there soon after we left. *7LtMs, Ms 39, 1892, par. 13*

Tuesday, December 6, 1892

Ballarat

I had a good sleep last night, for which I thank the Lord. I am grateful the Lord is healing my tooth. The terrible operation I dreaded so much, of drilling out the filling and killing the nerve, will not have to be borne. *7LtMs, Ms 39, 1892, par. 14*

Willie, Emily, and May visited the mine, and went down into the bowels of the earth. Emily and May came back. Willie found he had time to get to the cars and he took his satchel from Brother King’s and took the cars for Melbourne, thinking he could in thus doing save half a day. *7LtMs, Ms 39, 1892, par. 15*

Sister Parkinson came in the afternoon to visit me. We had a pleasant interview. She related her experience in coming into the truth, and in her being cut off from the church because she kept the Sabbath. Through her influence Brother and Sister James came into the truth, and all are steadfast in the truth. At about half past seven we were much surprised to meet Lizzie James. She heard her mother was not well, and she came from the school home. We were all glad to see her. *7LtMs, Ms 39, 1892, par. 16*

Wednesday, December 7, 1892

Ballarat

My rest was not as good as Tuesday night's, but thank the Lord I slept quite well. Before it was scarcely light I arose and after offering up my prayer to the Lord commenced to write, and wrote very diligently until noon.⁷*LtMs, Ms 39, 1892, par. 17*

In the early morning there was a rainbow in the west, amid the clouds. It has been stormy, with thunder and lightning and short showers.⁷*LtMs, Ms 39, 1892, par. 18*

I have written almost constantly today. I expected to ride out after dinner, but the changeable weather forbade this. One moment the sun is shining, and in a very short time the clouds cover the sun and there is a downpour of large, heavy drops of rain.⁷*LtMs, Ms 39, 1892, par. 19*

Sister James, Emily, and May Walling went out to the Sisters Pierce and Innis to see about their hats. The showers continued at intervals all afternoon. May gave Sister James a treatment—massage—and she is trying to educate Lizzie how to treat her mother.⁷*LtMs, Ms 39, 1892, par. 20*

Thursday, December 8, 1892

Ballarat, Australia

I rose from my bed just before five o'clock and after a season of prayer attended to my writing. I have written two articles for the *Instructor*.⁷*LtMs, Ms 39, 1892, par. 21*

The family calculated I would go out to the lake this afternoon and see the Botanical Garden, but I could not walk about without great taxation. My limbs are weak, because I have been able to use them but very little for the past ten months. I am improving and can walk very well a little, but if I presume to walk more than a little, it is very taxing. Sister James, her two daughters, May Walling, and Emily have gone to the Botanical Gardens.⁷*LtMs, Ms 39, 1892, par. 22*

A sister, poor in this world's goods but rich in faith, came to Brother James' with expectation there was to be a meeting, but it was to be Friday at the commencing of the Sabbath. She had, although in ill health, walked nearly three miles. I left my writing and visited with her, and we had a praying season. The Lord blessed us. This sister is unable to sleep; has been thus twenty-five years. It is a great affliction. She sleeps a little, but very little.*7LtMs, Ms 39, 1892, par. 23*

Friday, December 9, 1892

Ballarat

I am thankful for rest in sleep. I arose at five o'clock, dressed, and sought the Lord in prayer, and then commenced my writing. It is a cold, windy, disagreeable day.*7LtMs, Ms 39, 1892, par. 24*

The sun shines occasionally. We are expecting Elder Daniells today, and have hope that he will bring from Melbourne our mail from America. I am anxious to hear from our friends.*7LtMs, Ms 39, 1892, par. 25*

I have an appointment tonight. I have but little strength in my limbs. Before I am aware of it, my limbs lose their power of walking. A few days ago I fell on my back. The ground was rough. I could not get up for some time. No one was with me to help me.*7LtMs, Ms 39, 1892, par. 26*

Elder Daniells came about eight o'clock. We had a room full, and I spoke as long and earnestly to them as if there were thousands to hear. How could I do otherwise? The subject is the same, that of the plan of salvation—the sufferings of Christ to save fallen man, His resurrection and ascension, and His second appearing, coming in power and great glory. I dwelt upon the claims of the fourth commandment and the relation of the Old Testament to the New.*7LtMs, Ms 39, 1892, par. 27*

Minister Porter preached against the Sabbath last Sunday evening, and stated we had nothing to do with the Old Testament Scriptures. He swept all by the board, stating the Old Testament was for the Jews alone. He proved nothing, but made assertions only, as if

every statement he made was to be accepted as verity and truth, without one syllable of proof.*7LtMs, Ms 39, 1892, par. 28*

Sabbath, December 10, 1892

Ballarat

I am feeling quite weak this morning. Suffered considerable pain with rheumatism in my limbs. We are having a very fine day, but I feel languid.*7LtMs, Ms 39, 1892, par. 29*

Rode one mile to the hall. A goodly number were assembled. The house could not have been properly ventilated. My head was confused. I think I came near fainting. I called for air, but I was so very weak. I called May. She came to me, and I went into an adjoining room and wet my head and remained while they were singing the last hymn. I was so weak I could not at first stand straight, but after a little I was raised above my weakness. I felt such intense interest in the subject of (*1 Peter 1*) that I did not think of my weakness.*7LtMs, Ms 39, 1892, par. 30*

Oh, how my heart was drawn out for love of souls, how I desired to see them walking in the light which was shining upon their pathway! I made special remarks upon (*verses 10-12*), showing the importance and sacredness of the prophecies, and that we were not prepared to cut out the Old Testament Scriptures, for Christ was speaking in the Old Testament as well as the New Testament.*7LtMs, Ms 39, 1892, par. 31*

The Pierce and Innis family are wonderful, important helpers in the church. They are very much afflicted now with sickness. The young man Innis has been bleeding at the lungs. This is the third time. The doctor gives no encouragement that he will recover. His sister has been sick seven months. The carriage I have for my use took the sister to meeting last Sabbath, and she felt greatly blessed that she could hear Sister White in Ballarat. Her brother and Lizzie Innis were both brought in the phaeton to the hall, and the aged grandmother of these children was present at the meeting. She is 89 years old. There were four generations present—the grandmother, the daughter, the sick children, and Brother Innis and his little one. Brother Innis looked so white and pale we feared it

was too much for him, but he and his sick sister enjoyed the ride to and from the meeting, remained all through the exercises, and say they enjoyed it and were greatly blessed.*7LtMs, Ms 39, 1892, par. 32*

After the discourse I read the letter from Elder Olsen to those present. All seemed to feel they were much favored to hear the selections in reference to Lansing camp meeting. Certainly such good reports should be passed along to cheer the hearts of all who love God.*7LtMs, Ms 39, 1892, par. 33*

Sunday, December 11, 1892

Ballarat

It is a very cloudy, stormy, windy morning. The rain has been coming down all night. At times it pours down. About nine o'clock the clouds rolled away and the sun shone upon us. The wind is strong.*7LtMs, Ms 39, 1892, par. 34*

I rode into Ballarat to speak at three p.m. We had a good congregation. The people were just such a class as I am pleased to address. As I took out my glasses to put them on, one arm was broken, and I could do nothing with them, so I gave my text (*John 3:16*): "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord strengthened me in body and in spirit, and through His grace I spoke in the power and demonstration of the Spirit. The congregation listened with profound attention and hearts were touched. Tears were oft wiped away. I was free in the Lord.*7LtMs, Ms 39, 1892, par. 35*

As I ceased speaking Brother Hoskins started the doxology, and the whole congregation rose to their feet and poured out their voice in*7LtMs, Ms 39, 1892, par. 36*

"Praise God from whom all blessing flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."*7LtMs, Ms 39, 1892, par. 37*

It seemed a fitting response. I never listened to words in sacred song that came forth with more earnestness and power. I know that many were fed with rich morsels from the treasury of God.*7LtMs, Ms 39, 1892, par. 38*

One aged Christian grasped my hand and said, "Oh, thank you and God for the blessed words you have spoken to us. That which I prized most highly was its simplicity from beginning to end. Everything was made so very plain. Oh, I shall never forget this feast—no high-sounding words but all simple, so that a child could understand." And I felt surely this is the best commendation that could be given.*7LtMs, Ms 39, 1892, par. 39*

"Why," said the old gentleman, "it came right to my soul and made me tender. It broke my heart, and my soul is warmed up with the love of Jesus."*7LtMs, Ms 39, 1892, par. 40*

I was very tired, but I returned to my home at Brother and Sister James' thankful that the truth could be presented as it is in Jesus and the sheep and lambs could be fed.*7LtMs, Ms 39, 1892, par. 41*

Monday, December 12, 1892

Ballarat

I did not sleep much the past night. We must be up as early as half past four and I awoke at quarter past three and aroused the family at half past four. We had steady work to complete the packing. All were busy. We found it a very cold morning, and dull and raining a little. We got off in good season and on the train in ample time, and at half past eight we were at Melbourne.*7LtMs, Ms 39, 1892, par. 42*

Brother Wilson was waiting for us with my phaeton and we were not long in reaching George's Terrace, St. Kilda Road. We were pleased to see our friends again in the school building.*7LtMs, Ms 39, 1892, par. 43*

The day continued cold, cloudy, and unpleasant. We did not meet Willie until noon. We had been separated three months, with the exception of meeting him on Friday to leave the next Sunday, and

we were glad to meet him at Ballarat a few days, but his work in the office is so confining he could not remain.*7LtMs, Ms 39, 1892, par. 44*

We found the school near its close, and we were rejoiced to learn everything in regard to the school had moved off harmoniously, especially the religious exercises. Bible lessons were given, and there were prayers in the morning and at night, and in the morning a social meeting when all the students could speak if they chose. This was a part of the education, but not the least.*7LtMs, Ms 39, 1892, par. 45*

December 13, 1892

This is the last day of school. The closing exercises take place today. The room for meetings where Bible exercises were carried on was in this room. Brother Rousseau, Brother Daniells, Brother Starr, W. C. White, and myself had something to say, then the students, quite a number of them, bore testimony. It was a good closing of the school. All had testimony to bear of the good they had received during their school time, and they were now going to work, some in the canvassing field and others in other branches of the work to earn money to attend the school the next term.*7LtMs, Ms 39, 1892, par. 46*

In the evening I met Brother Faulkhead and told him I had something for him from the Lord. He said, "Why not let me have it now?" I was quite weak, but he lived in Preston, ten miles from the school building which was to be my home. So I arose and read to him fifty pages of letter pages in reference to the office, and also particular ones working in the office.*7LtMs, Ms 39, 1892, par. 47*

I spoke in the letter plainly and in clear lines in reference to his past work and what a loss it had been to the office. His connection with Free Masonry had absorbed his time and blunted his spiritual perception. His mind, his thoughts had been upon this body, this association; and there were infidels, winebibbers, and every class. And he was bound up with these secret organizations. There was only one thing he could do, sever his connection with them and be wholly on the Lord's side; for he could not possibly serve God and mammon.*7LtMs, Ms 39, 1892, par. 48*

He said, "I receive the testimony; I shall heed its instruction."*7LtMs, Ms 39, 1892, par. 49*

Wednesday, December 14, 1892

I was invited to go up to prayers, which was in the room above. I, for the first time, with Willie's help, ascended the stairs since my long ten months' sickness. We found the students all collected, and every one in the room bore testimony in regard to the advancement they had made in Bible knowledge. How precious was the light which they have received upon Bible truths. It was refreshing to hear their testimonies. I then spoke to them some words of counsel, warning, and encouragement. I was glad to be present in this meeting.*7LtMs, Ms 39, 1892, par. 50*

Thursday, December 15, 1892

The weather was very unpleasant through the day, windy and rainy.*7LtMs, Ms 39, 1892, par. 51*

Brother Faulkhead and his wife came to visit me, and I read twenty-eight pages in addition to the fifty I had already read. He spoke decidedly, and said he considered himself highly honored to be thus noticed of the Lord. He said that after the interview and my reading Tuesday night, he had to walk from North Fitzroy to Preston, five miles, but he felt relieved of a great burden, and he felt so free walking alone in the darkness he longed to meet some of the brethren [so] that he could tell them how happy he felt.*7LtMs, Ms 39, 1892, par. 52*

He said, "I am glad you did not send the communication to me before, for I was not prepared to receive it. The reading of it myself would not have helped me. Receiving the words from your own lips was the very thing that I needed. I receive every word of it. It applies to me, and I shall now go to work. I belong to five Free Mason lodges. I am beside this connected with three more which are under my sole control. I do all the business management. I shall attend no more of their meetings or suppers. I shall cut the cords to the three over which I preside as soon as possible."*7LtMs, Ms 39, 1892, par. 53*

He told Brother Daniells and Brother Starr that Sister White gave the sign that only the highest order of the Masons knew anything about. He had just taken the highest order. He said, "She gave me the sign, but did not know it herself. It was a movement that she said her guide gave her."*7LtMs, Ms 39, 1892, par. 54*

We then had a season of prayer. We all three prayed to the Lord for help and strength and grace. The Lord heard our prayers; I know He did. His wife has been praying over this matter for more than one year. He did not let anyone of our people know that he was a Free Mason, with the exception of a few who promised not to divulge it. The burden had rested with terrible weight on his wife. She was so much relieved, she could not express her gratitude to God. Her soul was so full of thankfulness for this testimony given to her husband in answer to the many prayers she had offered in his behalf.*7LtMs, Ms 39, 1892, par. 55*

Friday, December 16, 1892

[George's Terrace, Melbourne]

Today is a cold, windy, rainy day. I have nevertheless walked out, in early morning farther than I have been able to walk for the past eleven months. We have been trying a horse today to see if it will answer my purpose to use before my phaeton. We must pay forty dollars for it—eight pounds. It is all worn down and has not much courage or energy. With good feeding she may come up. We are to try her [for] two weeks and then, if we are not satisfied, the owner has given a written statement that he will refund the money. I have been for a few days suffering with my heart, much exhausted. I have had a gas stove for warming my room. I think it may be this. All is removed, and my stove out from California—open fireplace stove—is set up; but coal is all we can burn and the gas has some bad effect on my heart. Shall burn wood henceforth.*7LtMs, Ms 39, 1892, par. 56*

Sabbath, December 17, 1892

George's Terrace, Melbourne

I am much exhausted. I feel altogether too weak to attend meeting,

but I shall go, trusting in the Lord.*7LtMs, Ms 39, 1892, par. 57*

We rode to North Fitzroy and found Albert's Hall full of people. Spoke at eleven o'clock. The Lord gave me freedom. I spoke decidedly in reference to their coldness and entreated them to walk in the light while they had the light. My text was from *1 John 3.7LtMs, Ms 39, 1892, par. 58*

We then had a social meeting and many bore testimony. Brother Bell spoke decidedly that he was determined to seek the Lord more earnestly. Brother Faulkhead said Sister White had given him a personal testimony, and he was going to do just what that testimony told him to do. Others made confession of their coldness and backsliding. The Spirit of the Lord came in.*7LtMs, Ms 39, 1892, par. 59*

At the close of the Sabbath, I met with the family alone in the chamber, and we had a most precious season of prayer. The Lord's Spirit indited prayer. Oh, how our hearts longed after a refreshing from the presence of the Lord! And He came very nigh unto us. The room was filled with light. Angels of God seemed to be around us, and our hearts were blessed and comforted. Joy and peace and the refreshing from the Lord were upon us.*7LtMs, Ms 39, 1892, par. 60*

Oh, how much wisdom we need to do the work here in the colonies, to pick up the dropped stitches and bind off the edges of the work! There is much to set in order, and the Lord alone can do this. His Spirit operating on human hearts can bring in a spirit of confession and contrition in our midst, and His converting power can be among His people.*7LtMs, Ms 39, 1892, par. 61*

December 18, 1892

George's Terrace, Melbourne

I was thankful, with W. C. White's help, to get up the stairs by walking, and was present at family prayers. We had a lengthy council with Brother and Sister Starr and Brother Daniells, W. C. White, and myself, in reference to the school—how to decrease the expenses during vacation.*7LtMs, Ms 39, 1892, par. 62*

We rode out to Preston and took dinner with Byron Belden and his father. As we returned, we left Willie at North Fitzroy and took Brother and Sister Salisbury in our phaeton to the school building. We had a precious season of prayer with our friends in Preston. *7LtMs, Ms 39, 1892, par. 63*

Monday, December 19, 1892

George's Terrace, Melbourne

I had an ill turn this morning. My heart troubles me. Rode with Willie and Brother and Sister Salisbury to Melbourne. Left Willie in Melbourne. We drove back through the park, which was a very pleasant ride. At half past six o'clock I had an appointment for meeting in the Echo office to read some things which I had written for the workers connected with the office. Brother Salisbury and Willie carried me up in armchair. I read for about one hour. All listened with deep interest, but did not make any expression. They wanted to hear more, but I thought it not best to read over one hour, for their good and my good. An appointment was made for them to meet me at George's Terrace at eleven o'clock on Tuesday. *7LtMs, Ms 39, 1892, par. 64*

Tuesday, December 20, 1892

George's Terrace, Melbourne

May and Marian, Willie and I rode in to North Fitzroy and left Willie at the office. Then we rode home. It was a beautiful day. At eleven a.m. I was present with the board and read to them about two hours. They seemed interested to hear, but no expression was made. I left an appointment for Brother Brisbane to meet me at half past five a.m. Wednesday morning. *7LtMs, Ms 39, 1892, par. 65*

December 21, 1892

I had an interview of two hours with Brother Brisbane, bearing to him a plain testimony which he took very kindly. May and Willie and I then rode to the Echo office at North Fitzroy, left Willie, and returned. Devoted the remainder of the day to writing in reference to organization. *7LtMs, Ms 39, 1892, par. 66*

Thursday, December 22, 1892

George's Terrace, Melbourne

I arose at half past four. Have rested well during the night. I am bending all my energies to prepare letters to go out in this mail which closes on the morrow. May and I accompanied Willie to the depot and saw him off for Sydney, New South Wales. Elder Starr leaves for Ballarat, and Elder Daniells for Adelaide. I am left to speak in North Fitzroy. *7LtMs, Ms 39, 1892, par. 67*

Friday, December 23, 1892

George's Terrace, Melbourne

This day has been a very hurrying, busy day. I had a large mail to get off and to apportion each a part was no small tax. I sent letters to Brother Lockwood, Brother Morrison, St. Helena Health Retreat, Sister Ings; to Brother Olsen on Organization; and to Brother Prescott, to read to the conference, upon the purchasing of a pipe organ for the church. I consider it a sin to spend money in this way when there is so great need of means to be used in foreign fields to obtain even a standing. *7LtMs, Ms 39, 1892, par. 68*

Wrote letters to Edson, and to Addie Walling, also Ella May and Mabel White. Sent letters to Elder Reade to Tahiti [?]. *7LtMs, Ms 39, 1892, par. 69*

Sabbath, December 24, 1892

George's Terrace, Melbourne

I spoke to the congregation in North Fitzroy. The atmosphere was bad, and there as not vitality in the air. I felt the exhausting influence of the room. The congregation were many of them unable to keep awake, and they slept. I invited them to arise and sing, which they did, and this revived them; but I am fully conscious that it will not be best for me to be presumptuous and try to speak in Albert's Hall. It is unsuitable in every way, and the preaching cannot accomplish much good. The people cannot be benefited in the vitiated atmosphere. Oh, what need there is of having a place of

worship where the people can assemble and feel that it is a sacred, consecrated place!⁷*LtMs, Ms 39, 1892, par. 70*

Sunday, December 25, 1892

St. George's Terrace, Melbourne

All day was devoted to writing to Brother P. in regard to the sin of his criticizing. He does not know what manner of spirit he is of.⁷*LtMs, Ms 39, 1892, par. 71*

Sister Ebdall [?] called to see me and has many grievances. She made me a present of a purse, which I needed. That is all the gift I received. I have made no gifts, for I had no money to spend.⁷*LtMs, Ms 39, 1892, par. 72*

Monday, December 26, 1892

St. George's Terrace, Melbourne

Cloudy and windy. I did not sleep well during the night. May Walling leaves today for Fern Tree Gully to spend a week with others who are to camp out.⁷*LtMs, Ms 39, 1892, par. 73*

Devoted the day to writing important matter. Rode out only one hour. This is Christmas holiday, and everybody seems to be astir to celebrate Christmas.⁷*LtMs, Ms 39, 1892, par. 74*

Tuesday, December 27, 1892

St. George's Terrace, Melbourne

I awoke in the morning with texts of Scripture impressed upon my mind. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be children of the light." *John 12:35, 36.* I commenced my writing at five o'clock upon this subject.⁷*LtMs, Ms 39, 1892, par. 75*

I wrote two pages of letter paper and then I felt a burden pressing upon me in regard to the little effort made to bring our youth into

working order. Here is talent that through education and training can be made a great blessing in our church. It can be drilled after Christ's order, to do good service. It needs wise teachers who understand how to deal with human minds.*7LtMs, Ms 39, 1892, par. 76*

I wrote six pages of letter paper, put it into Sister Davis' hands, and she prepared it. Emily copied it, and we sent it with a letter written to E. J. Waggoner with an article on organization and a copy of letters written to Elder Morrison, to London. Wrote A. T. Robinson in South Africa. Sent copy of letter written him, to educate the children and youth to work for the Master. Sent copies of letters on organization, on purchasing a pipe organ in Battle Creek, and copy of letter to Dr. Kellogg. Sent a large package of matter to Elder Daniells, who is spending the Week of Prayer in Adelaide. Sent him copy of [article on] marshalling the youth into active working order. Wrote him a letter. Wrote a letter to Willie and sent copy of article I have written to improve the talents of the youth and set them in operation to do good in the church and cause of God.*7LtMs, Ms 39, 1892, par. 77*

This has been a very busy day for us all. I am wearied some. I have written fifteen pages of letter paper. Received shorthand report of the talk I gave at the close of the school. Looked over a large amount of previously written articles. Rode out one hour with Brother and Sister Starr, taking the road by the beach. It was pleasant but very windy. The waves ran high.*7LtMs, Ms 39, 1892, par. 78*

Wednesday, December 28, 1892

St. George's Terrace, Melbourne

The Lord be praised for His goodness and love to me. I have had a precious night's rest. It is pleasant this morning. The wind has gone down. I commenced writing at five a.m. Brother Starr came yesterday and brought us excellent reports from Ballarat, where he had gone to be with them through the Week of Prayer. There was the healing of old difficulties between Brother James and Brother King. The Lord broke their hearts, and they were united in love and fellowship.*7LtMs, Ms 39, 1892, par. 79*

Thursday, December 29, 1892

St. George's Terrace, Melbourne

Word came from the company that were encamped in Fern Tree Gully that they were desirous I should come—and as many others as could—to the valley, twenty-five miles. The cars go within two miles of their encampment. We had but a few minutes to make our decision. As my head ached and I feared I could not write, I decided to go. Marian Davis and Emily accompanied me. Sister Maggie Hare, Sisters Daniells and Rousseau, and Brother and Sister Salisbury went with us. *7LtMs, Ms 39, 1892, par. 80*

We found the atmosphere was better than in Melbourne. All were much pleased to meet us, and we were well entertained. Our dining tent was under a canopy. Tablecloths were spread upon the ground, and the camp of more than thirty seated themselves upon the ground to enjoy their repast. Brother Prismall came while we were eating, and he enjoyed the dinner with us. All ate as if they relished the food. Excellent raspberries were obtained fresh from the vines, and they were so nice and fresh, I enjoyed them much. There were new potatoes and green peas and rice pudding. All ate with good appetites. *7LtMs, Ms 39, 1892, par. 81*

Then preparations were made with determination that Sister White should be transported to Fern Tree Gully. I did not favor this, but they made their preparations. Brother Faulkhead walked two miles to find a chair before he could obtain one. They cut strong poles, fastened the poles with cords to the chair, and seated me in the chair. Brethren Faulkhead and Prismall were determined to be carriers. Brother Faulkhead was the taller. He led the way, and Brother Prismall followed, one taking hold of the poles before, the other behind; and they thus bore me along. *7LtMs, Ms 39, 1892, par. 82*

After we left the trap [carriage], Brother Stephen Belden let the pony nearly one mile; then the carriage could go no farther, and I was seated in my chair with the human charioteers to take me over the road. We thus traveled two miles—I unwilling to burden them, but they determined to persevere—over logs, fallen trees, and narrow passages cut between trees by Byron Belden and his father.

Sometimes it required four men to keep the chair conveyance in safety, as they had to climb fallen trees, sometimes one and two feet high. It was a marvelous passage, such as I never attempted to travel over before. *7LtMs, Ms 39, 1892, par. 83*

We came into a level spot in Fern Tree Gully, and tarried a while. There were trees of every form and of various dimensions and heights, and the burden of nature was the perfect, beautiful ferns growing from the top of these fern trees. One tree stood out in distinctive beauty of perfection from all others. The formation of the ferns upon the top of this tree, about twenty feet in height, was more perfect than anything we afterwards had the privilege of seeing. I delight to carry in my mind this model of nature's perfection in Fern Tree Gully. It is a beautiful specimen of the Lord's work in its natural state. Surrounding it were fern trees of large growth, but this tree was a crown or circular in form, and in beautiful exactitude and order, so fresh in foliage of deep green that I was assured in my own mind it could not be excelled. *7LtMs, Ms 39, 1892, par. 84*

Now we had not reached the dense growth and the question was, Should we go forward or return? Brethren Faulkhead and Prismall were for advancing. I was perfectly satisfied with what I had already seen. I could take the picture and preserve it in my mind—one fern tree so perfect in form amid a vast number that were of uncouth proportions and wanting in perfection in fern tree loveliness. *7LtMs, Ms 39, 1892, par. 85*

The church may be compared to this growth of trees. Many of the fern trees grow in awkward, unlovely positions. Some gather to themselves the properties of the earth which they appropriate to fern tree life, in beauty and strength and perfection. Others were bending sideways, unable to stand erect. In others, the fern boughs were imperfect, irregular, wanting in perfection of form and maturity. *7LtMs, Ms 39, 1892, par. 86*

Thus it is with the church members, in the formation of Christian character. Some do not appropriate to themselves the precious promises of God, and the provisions made at infinite cost to Heaven that divine power might combine with human effort, that all that is

evil should be discarded and overcome, and through faith in Jesus Christ, through watchfulness and prayer, they might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*7LtMs, Ms 39, 1892, par. 87*

The brethren were not satisfied unless they took me the whole way, so on they went, in most inaccessible paths, until the journey was complete, and I stood under the shadow of the fern trees in the gully. There were the large trees covered with growing ferns, and it was very interesting to see the great height of these trees and their varied formation and manner of growth. There [it] was revealed that young saplings had fastened themselves to the trunk of the fern tree and become one with it, growing into the tree and presenting entirely a different tree than the fern. Both were growing together. It was impossible to separate the one from the other unless the fern were much cut to pieces.*7LtMs, Ms 39, 1892, par. 88*

After viewing this wonderful production of nature as long as we thought safe, for it was quite damp in the forest of ferns, my bearers took up their burden, made their way to open ground, passed down the hill of thick, matted grass—a much shorter route than we came. We were not long descending the hill, and I gave my hearty thanks to those who were so full of perseverance to carry out the plans of their devising to have Sister White see Fern Tree Gully. I know they must be very tired, having carried me to the gully and back, no less than three miles.*7LtMs, Ms 39, 1892, par. 89*

All partook of dinner, then it was time to prepare to go to the cars. We rode to the cars, women sitting in the back of the carriage on the floor and making considerable sport of their situation. Emily walked the two miles, and several other girls walked from choice. We found the cars crowded, but we would be only one hour and a half, which would be half past ten o'clock p.m. Elder Starr was waiting for us with horse and phaeton.*7LtMs, Ms 39, 1892, par. 90*

Friday, December 30, 1892

St. George's Terrace, Melbourne

I slept well during the night, and am not crippled this morning. In early morning rode in to North Fitzroy with Elder Starr and Brother

Will Salisbury, to see where and how the tent was pitched. We found a small tent not able to accommodate a large number. It is low and yet a good tent. We returned about dinner time. Write until time to take my bath, about six. *7LtMs, Ms 39, 1892, par. 91*

Sabbath, December 31, 1892

St. George's Terrace, Melbourne

The last day of the year 1892 has come. Brother and Sister Starr went over to North Fitzroy in the morning, Brother Starr spoke in the forenoon. Emily and Marian and Carrie Dibble came in [the] afternoon. I spoke to the well-filled tent with much freedom from (*Acts 10:1-8*), giving the account of Cornelius' vision, and the words of the angel, "Cornelius, ... thy prayers and thine alms are come up for a memorial before God." [*Verses 3, 4.*] *7LtMs, Ms 39, 1892, par. 92*

The Lord gave me His Spirit to speak to the people. Quite a number of outsiders were in and listened with attention. Certainly the pitching of the tent will call attention, and our light may shine forth much better to others than if we were in a hall. *7LtMs, Ms 39, 1892, par. 93*

Ms 40, 1892

Diary Fragment

Preston, Melbourne, Victoria, Australia

February 13, 1892

Portions of this manuscript are published in *HP 121*; *4Bio 34*.

In consenting to leave America to come to Australia, it was because I thought it would be a want of faith on my part if I did not come. There seemed to be a decided wish on the part of our responsible workers that the time had come when my testimony should be borne in Australia. There were several things that seemed to be objections to my coming. I had labored constantly in speaking and writing, and to outward appearance, at my age I needed a period of quietude from active labor and to engage in the work of getting out a new edition of *The Life of Christ*. The latter seemed to me a sufficient reason why I should not go to Australia. My workers were in America, and I could see no prospect for any change, any lightening of burdens or responsibilities. And the books that had been so long called for were needed. *7LtMs, Ms 40, 1892, par. 1*

I prayed much over the matter, and duties nigh seemed so numerous I could not then feel the necessity of going four weeks upon the water to grasp duties afar off in a strange country. I made every effort to respond to the expressed wish of my brethren. Then difficulties of a very trying character presented themselves. My secretary, who had been my traveling companion for seven years, was taken sick, and the probabilities were that she would have a severe ordeal to pass through. I attended the Lansing camp meeting, and malaria fastened itself upon me. But I was enabled, by the strength given me of God, to look over an accumulated mass of writing and selected those things I had written in regard to the life of Christ. *7LtMs, Ms 40, 1892, par. 2*

This book was so much needed that in counseling with my brethren it was thought advisable to take my workers with me and remain in Australia until *The Life of Christ* was ready for the press. I was completely prostrated in Healdsburg, California, and should have

had entire freedom and rest from care, but there was my home in Healdsburg to be sold, and much business to be done to prepare for Australia. *7LtMs, Ms 40, 1892, par. 3*

I did find some rest on the boat, but there was much I felt the church needed, and on the boat I wrote two hundred pages. I was not sick enough to throw up my food, but I was threatened a number of times. We were favored all through the journey with good weather. We spoke in Honolulu while the boat tarried several hours. I spoke in Auckland with much freedom and felt a deep interest in the believers in that place, and in those who were ranked unbelievers. *7LtMs, Ms 40, 1892, par. 4*

I spoke twice in Sydney, and then we came to Melbourne. I labored hard, without having an opportunity to become acclimated. I know that the Lord gave me a message for the people. But as soon as my work was done, we found us a cottage in the suburbs of Melbourne, five miles from the Echo office. For two weeks I was able to work only through the blessing of the Lord coming upon me while I was standing upon my feet. For four weeks I have been a great sufferer with rheumatism in my limbs, back, shoulders, and arms. It has caused me great pain to move my limbs or arms. I have not been able to speak to the people and have not visited Melbourne, since coming to our own hired house, until yesterday. We rode down in our carriage, and Willie and Brother Stockton bore me in their arms up the long stone steps to the chapel, where I was able to stand and speak nearly one hour [from] *Matthew 5:1-6*. The Lord refreshed me while speaking to our people and I received no harm. *7LtMs, Ms 40, 1892, par. 5*

This confinement and inability to visit the churches in company with Elder Starr and his wife was a disappointment to me, and I could not explain matters—the why and wherefores of these suffering days and worse nights for the past few weeks. One thing I have learned—it would be sinful to fret, for it would not be any comfort to my soul and to those around me. I have said, The Lord sees that I need repairs; nerve, muscle, and brain need the restoring power of God. I called to mind the verses which have been a comfort to me many times in my affliction: *7LtMs, Ms 40, 1892, par. 6*

“I see not a step before me
As I tread on another year;
But the past is in God’s keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

...

“O restful, blissful ignorance;
Tis blessed not to know;
It stills me in those mighty arms,
Which will not let me go,
And hushes my sad soul to rest
On the bosom which loves me so.
“So I go on, not knowing,
I would not if I might.
I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk with Him by faith,
Than walk alone by sight.

...

“My heart shrinks back from trial
Which the future may disclose,
Yet I never have a sorrow
But what the dear Lord chose.
So I send the coming teardrops back
With the whispered word, ‘He knows.’”*7LtMs, Ms 40, 1892, par. 7*

Many hours I have passed in wakefulness and pain, but I have had the precious promises of God brought so fresh and with reviving power to my mind. The dear Saviour has been very near to me, and I love to meditate upon the love of Jesus. His tender compassion and the lessons which He gave to His disciples become clear and so full of meaning that they are the feeding of the soul upon heavenly manna. When pressed with constant burdens and continuous labor, as I have been since my return from Europe, I have no periods of rest; and when the Lord sees fit to say, “Lie there patiently, and reflect;” and when the Holy Spirit brings many things to my memory, precious beyond expression, I do not know what reason I have to complain.*7LtMs, Ms 40, 1892, par. 8*

I have borne decided testimonies to my brethren assembled in conference. The Lord sustained me, and now He bids me be patient in affliction. He does not propose to have His people look to Sister White to lift them out into the light, but to look to the light that is set before them. Will they heed the words of warning, of reproof, of instruction, of encouragement, and appropriate the light which the Lord has permitted to shine upon their pathway? Will they walk in the light while they have the light? If the Lord has, in His great mercy, sent them messages for their good, He will not give them increased light until they improve upon the light He has already given. Jesus said in His lessons, "Walk in the light while ye have the light, lest darkness come upon you." [*John 12:35.*] There has been a rejoicing in the light, a glad reception of messages given, and now the universe of heaven is waiting to see the fruits of a decided advancement in growth of grace and knowledge of our Lord and Saviour Jesus Christ. *7LtMs, Ms 40, 1892, par. 9*

The precious promises of God are to be believed, received by faith. The Comforter comes to discharge His duties to the church. The Holy Spirit addresses Himself to the hearts of men. There is chaff among the wheat. There is sin cherished, sin loved, sins which will have to be brought home to the heart and convince the conscience. *7LtMs, Ms 40, 1892, par. 10*

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." *John 16:13, 14.* The great Pleader shall go into all the world, asserting My rights, indicating My claims, and writing My name upon human hearts. He shall pass into human hearts, diffusing Himself through all their capacity, throwing light into the understanding. Thus saith the world's Redeemer. *7LtMs, Ms 40, 1892, par. 11*

The Holy Spirit goes on convicting the sinner, piling up his condemnation, until the powers of the soul awaken and exclaim, "What must I do to be saved?" [*Acts 16:30.*] The divine Spirit, working with the human agent, has drawn the sinner, condemned by the law, to Jesus Christ. "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*. All heaven is waiting and ready to co-operate with the human agent to expel sin from the soul and supply the vacuum with the Holy Spirit.⁷*LtMs, Ms 40, 1892, par. 12*

We ask, do our brethren and sisters stand on higher ground than before the Lord sent them special help according to their request? Have they advanced day by day? Do the Christians who claim to believe the truth practice all the truth in their daily life? The Lord has been putting many things before my mind during these weeks of enforced helplessness. And how much owest thou unto thy Lord, for the precious old truths that have been brought from beneath the rubbish and presented to the hearts with power as a new revelation? How have you treated these truths? Have you brought them into the Sanctuary of the soul? Have you revealed to the heavenly intelligences that you do receive the truth by acting upon them?⁷*LtMs, Ms 40, 1892, par. 13*

Ms 41, 1892

God's Love For Man

NP

1892

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Many conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. The Creator has been pictured as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. In the minds of thousands, love and sympathy and tenderness are associated with the character of Christ, while God is regarded as the law-giver, inflexible, arbitrary, devoid of sympathy for the beings He has made.⁷*LtMs, Ms 41, 1892, par. 1*

Never was there a greater error. Nature and revelation alike testify of God's love. It is from Him that we receive every good gift. He is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of men, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who brings the bud to bloom, the flower to fruit. It is He who supplies the daily needs of all His people. In the beautiful words of the Psalmist:⁷*LtMs, Ms 41, 1892, par. 2*

"The eyes of all wait upon thee,
and thou givest them their meat in due season.
Thou openest thine Hand,
And satisfiest the desire of every living thing."⁷*LtMs, Ms 41, 1892, par. 3*

God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's [law] that has brought woe

and death. Yet even amid the suffering that results from sin, God's love is revealed. It is written that God cursed the ground for man's sake. The thorn and the thistle, the difficulties and trials that make his life one of toil and care, were appointed for his good as a part of the training needful in God's plan for His uplifting from the ruin and degradation of sin. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses. *7LtMs, Ms 41, 1892, par. 4*

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green, all testify to the tender, fatherly care of our God, and to His desire to make His children happy. *7LtMs, Ms 41, 1892, par. 5*

The Word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me thy glory," the Lord answered, "I will make all my goodness pass before thee!" [*Exodus 33:18, 19.*] This is His glory. The Lord passed before Moses and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." [*Exodus 34:6, 7.*] He is "slow to anger, and of great kindness," "because He delighteth in mercy." [*Joel 2:13; Micah 7:18.*]*7LtMs, Ms 41, 1892, par. 6*

He has bound Himself to our hearts by unnumbered tokens, in heaven and in earth. Through the things of nature and the deepest and tenderest earthly ties that human hearts can know, God has sought to reveal Himself to us. Yet even these but imperfectly represent His love. When all these evidences had been given, the enemy of good still blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Then Jesus came to live among them, that through Him the infinite love of God might be revealed. *7LtMs, Ms 41, 1892, par. 7*

Christ came from heaven to give to the world a correct representation of the Father. He says, "neither knoweth any man

the Father, save the Son, and he to whomsoever the Son will reveal him." [Matthew 11:27.] And [when] one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" [John 14:8, 9.] *7LtMs, Ms 41, 1892, par. 8*

In describing His earthly mission, Jesus said, "The Lord 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." [Luke 4:18.] This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house, for He had passed through them and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were displayed in every act of His life. His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into that pensive face, benignant with love. *7LtMs, Ms 41, 1892, par. 9*

Jesus never suppressed one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to accept Him, the Way, the Truth, and the Life. *7LtMs, Ms 41, 1892, par. 10*

They had rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest

compassion and regard to every member of the family of God. In all, He saw fallen souls whom it was His mission to save. *7LtMs, Ms 41, 1892, par. 11*

Such was the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh." [*1 Timothy 3:16.*] *7LtMs, Ms 41, 1892, par. 12*

But we have, as it were, taken only a surface view of the life of Christ. It was to redeem us that He lived and suffered and died. He became "a man of sorrows," that we might be made partakers of everlasting joy. [*Isaiah 53:3.*] God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory to a world marred and blighted with sin, shadowed with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred and death. *7LtMs, Ms 41, 1892, par. 13*

And Jesus bore all this untold sorrow that we might be changed to His divine image, and become the sons of God. "The chastisement of our peace was upon him; and with his stripes we are healed." [*Verse 5.*] Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and men. This forced from His lips the anguished cry, "My God, my God, why hast thou forsaken me?" [*Matthew 27:46.*] It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God—it was this that broke the heart of the Son of God. *7LtMs, Ms 41, 1892, par. 14*

It was only by the death of Christ that the human race could be redeemed. Man had broken the law of God, and Christ alone could atone for the transgression. But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no. "God so loved the world, that he gave His only begotten Son." [*John 3:16.*] God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite

Love paid the price of our redemption. "God was in Christ, reconciling the world unto himself." [2 *Corinthians* 5:19.] "God so loved the world that he gave his only begotten Son." [John 3:16.] He gave Him not only to live among men, to bear their sins, and die their sacrifice; He gave Him to the fallen race.⁷*LtMs, Ms 41, 1892, par. 15*

Christ was to identify Himself with the interests and needs of humanity. He who is one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren" [*Hebrews* 2:11]; [He is] our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of God and share the joy of holiness.⁷*LtMs, Ms 41, 1892, par. 16*

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted views of what we might become through Christ. As the inspired apostle John beholds the height, the depth, the breadth of the Father's love toward the perishing race, He is filled with adoration and reverence; and failing to find suitable language in which to express this love, He calls upon the church and the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [1 *John* 3:1.] What a value this places upon man!⁷*LtMs, Ms 41, 1892, par. 17*

Through transgression, the sons of men became subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are granted another trial and are placed where, through connection with Christ, they may indeed become worthy of the name, "sons of God."⁷*LtMs, Ms 41, 1892, par. 18*

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The amazing love of God for a world that did not love Him! The thought

has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child.*7LtMs, Ms 41, 1892, par. 19*

“Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no change
Can attend Jehovah's love.”*7LtMs, Ms 41, 1892, par. 20*

But to make known to man the love of God and to bring them to share His grace—even this was not the only purpose of the Saviour's life of suffering and death of shame. Results of yet deeper significance, of infinitely greater extent, flow from the sacrifice of the Son of God. By the death of Christ, not only is man set free from Satan's power and uplifted from the pit of ruin, but the justice and mercy of God and the immutability of His law, are vindicated before the universe.*7LtMs, Ms 41, 1892, par. 21*

The government of God is not, as Satan would make it appear, founded upon a blind submission and unreasoning control. It appeals to the intellect and the conscience. “Come now and let us reason together,” is the Creator's invitation to the beings He has made. *Isaiah 1:18*. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. He desires that all the inhabitants of the universe shall be convinced of His justice in the final overthrow of rebellion and the eradication of sin. He purposes that the real nature and direful effects of sin shall be clearly manifested, to the end that all may be assured of the wisdom and justice of the divine government.*7LtMs, Ms 41, 1892, par. 22*

When man, beguiled by Satan, disobeyed the divine law, God could not, even to save a lost race, change that law. God is love; His law is an expression of His character. To change His law would be to

deny Himself; it would overthrow those principles with which are bound up the well-being of the entire universe. But in order to save the sinner, the Creator sacrificed Himself. The Father suffered in His Son. The measure of God's love is Christ. The Saviour's sacrifice was not to create in God a love that had not before existed; it was but the expression of a love which had not been appreciated or understood. *7LtMs, Ms 41, 1892, par. 23*

The Son of God, in becoming man's substitute, and bearing the curse which should fall upon man, pledged Himself, in behalf of the race, to maintain the honor of the law of God. The Father has given the world into the hands of Christ, that through His mediatorial work He may save the sinner, and completely vindicate the claims of the [law]. His mission was to convince men of sin, which is the transgression of the law, and through the merits of His blood, and by His mediation, He was to bring them back to obedience. Through the sacrifice of Christ the law could be maintained, and the sinner could be pardoned, not only freed from the power of sin, but "renewed after the image of him that created him." *Colossians 3:10. 7LtMs, Ms 41, 1892, par. 24*

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life, no less than by His death. He assumed human nature, with its infirmities, its liabilities, its temptations. "Himself took our infirmities and bore our sicknesses." *Matthew 8:17*. "In all things it behooved him to be made like unto his brethren." *Hebrews 2:17*. He was "in all points tempted like as we are." *Hebrews 2:16*. He exercised in His own behalf no power which man cannot exercise. As man He met temptation and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature, and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law. *7LtMs, Ms 41, 1892, par. 25*

In Christ were united the divine and the human. The Creator and the creature, the nature of God, whose law had been transgressed, the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man. And having with His own blood paid the

price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be, "A merciful and faithful high priest." *Hebrews 2:17.7LtMs, Ms 41, 1892, par. 26*

What an assurance also that He will be a righteous, a just, and compassionate judge. He who has measure the power of every subtle temptation of man's cruel foe, who has borne every weakness to which man is subject, He who is a brother in our infirmities—will He not deal justly and tenderly with the soul that His own blood has been poured out to save? And such is the teaching of His own words when He said that the Father had "given Him authority to execute judgment also, because He is the Son of man." *John 5:27.7LtMs, Ms 41, 1892, par. 27*

The working out of the great plan of redemption, as manifest in the history of this world, is not only to men but to angels, a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against the divine government. *7LtMs, Ms 41, 1892, par. 28*

Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy. This is set forth in the touching and beautiful words of the apostle Paul. He says that "we are a spectacle unto the world, to angels, and to men." *1 Corinthians 4:9.* "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Jesus Christ." *Ephesians 2:4-7.7LtMs, Ms 41, 1892, par. 29*

And the apostle desires "to make all men see what is the fellowship of the mystery, ... to the intent that now unto the principalities and powers in the heavenly places might be made known through the

church the manifold wisdom of God.” *Ephesians 3:[9], 10. R. V.7LtMs, Ms 41, 1892, par. 30*

Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son in the humiliation, suffering, and death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin, for in His divine form He bears the marks of the curse. He is in the midst of the throne as the Lamb that had been slain. *7LtMs, Ms 41, 1892, par. 31*

Not only men but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted His claims. Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to Him by His crowning act of giving His life for the sins of the world. God’s dealing with the rebellion of Satan is justified before the universe. The justice and mercy of God are fully vindicated, so that to all eternity, rebellion will never again arise. *7LtMs, Ms 41, 1892, par. 32*

Such is the import of His own words when, for the last time teaching in the temple, He said, looking forward to His approaching sacrifice, “now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me.” [*John 12:31, 32.*] “Will draw all unto me”—not only earth, but heaven, for of Him “The whole family in heaven and earth is named.” *Ephesians 3:15.7LtMs, Ms 41, 1892, par. 33*

Thus God has “made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; that ... he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” *Ephesians 1:9, 10.7LtMs, Ms 41, 1892, par. 34*

Ms 42, 1892

Health of Workers

Formerly Undated Ms 10. Copied fromMMis 03/1891 (*CH* 563-566).

Ms 43, 1892

Treatment of Erring Pupils

NP

1892

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God has given us a revelation disclosing to us divine acquirements. The Lord has presented our duties before us in relation to Himself and to our fellow men. None of us are excusable in following our own way, choosing our own course of action, for God's will and God's way have been presented to us in clear light. We are to represent the character of Christ to sever from us every disposition, every trait of character that, if cherished, would make us an influence to lead souls away from Christ in place of leading them to Him. As the Bible is a revelation of the will of God to man, we should earnestly study that we may know what is truth and how to practice it. *7LtMs, Ms 43, 1892, par. 1*

In Sabbath school work we shall be called upon to deal with those who make mistakes, who fall into sin and error. Christ has given us lessons in His Word that are very plain in regard to the treatment of the erring, but many have failed to practice these lessons. They have not been studied and treasured in the heart so that the Holy Spirit could enlighten the darkened understanding and melt and break the stony heart of both teacher and pupil. The Holy Spirit will make the heart sensitive, sympathetic, and rid it of pride and selfishness. *7LtMs, Ms 43, 1892, par. 2*

Pupils in Sabbath school are liable to annoy the teacher by their misconduct. But the teacher must not speak sharp words and manifest an uncontrolled spirit, for in so doing he will not be using the sword of the Spirit, but the weapons of Satan. Although the misconduct of the scholar is trying, although the evil must be corrected, the rules observed, and justice respected yet let the teacher keep the way of the Lord and mingle mercy with justice. Let him look to the cross of Calvary, beholding there how mercy and

truth have met together, how righteousness and peace have kissed each other. There, through the divine sacrifice, man may be reconciled to God.*7LtMs, Ms 43, 1892, par. 3*

In contemplating the love of Christ, your heart will be softened to deal with the youth as with younger members of the Lord's family. You will remember that they are Christ's property, and your disposition will be to deal with them after the manner in which Christ has dealt with you.*7LtMs, Ms 43, 1892, par. 4*

Harsh dealing will never help the youth to see his errors, or aid him to reform. Let the rules and regulations of the school be carried out in the spirit of Jesus, and when reproof must be given, let this disagreeable work be done with sorrow blended with love. Do not feel that it is your work to openly rebuke the pupil and thus humiliate him before the whole school. This will not be a proper example to set before the children, for it will be a seed that will bear a like harvest.*7LtMs, Ms 43, 1892, par. 5*

Never publish the errors of any pupil outside the circle in which they must be known, for, in this way, sympathy will not be created for the wrongdoer by leaving an impression on the mind that he has been dealt with unjustly. By pursuing a course of exposing the wrongdoer, he may be thrown upon Satan's battlefield and from that moment go steadily downward. Christ bears long with us, and we must be Christlike. He does not cut us off because of our errors, but reproveth in tenderness and draws us by love close to Himself.*7LtMs, Ms 43, 1892, par. 6*

If teachers see that it is impossible to bring a student under discipline of the class, let him be removed to another class, for it may be that another teacher may be able to supply the deficiency. What one teacher lacks, another may possess; but if you can obtain the confidence of the youth and bind him to your heart through cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed independent boy may become transformed in character.*7LtMs, Ms 43, 1892, par. 7*

But while it is necessary to manifest love and sympathy for your pupils, it is a manifest weakness to show partiality and thus arouse suspicion and jealousy. Children are quick to discern the

preferences of the teacher, and the favored student often measures his strength, his aptness, in skill with that of the teacher in the management of the class. He may decide to be master; and unless the teacher has the grace of Christ, he will manifest weakness, become impatient, exacting, and severe.*7LtMs, Ms 43, 1892, par. 8*

The leading spirit of the class will generally impart his purpose to other students, and there will be a combined effort to obtain the mastery. If the teacher, through the grace of Christ, is self-controlled and holds the lines with a steady, patient hand, he will quell the boisterous element, keep his self-respect, and command the respect of his students. When once order is restored, let kindness, gentleness, and affection be manifested.*7LtMs, Ms 43, 1892, par. 9*

It may be that rebellion will rise again and again, but let not the hasty temper appear. Do not speak sharply to the evil doer, and discourage a soul who is struggling with the power of darkness. Be still, and let your heart ascend in prayer to God for help. Angels will come close to your side and help you lift up the standard against the enemy, and instead of cutting off the erring one, you may be enabled to gain a soul for Christ.*7LtMs, Ms 43, 1892, par. 10*

Let the teachers feel, that whatever the character of the class, they must meet it in the spirit of Jesus. Do not meet combativeness with combativeness. You will have to meet willfulness, stubbornness, indolence, and frivolity; but under all emergencies manifest kindness and love. By patience and self-control keep your hold upon your pupils' affection, and let them have reason to know that your whole desire is to do them good. Show your scholars that you have confidence in them. Visit them at their homes, and invite them to your home. Let it be seen that you love them not only in word, but in deed and in truth.*7LtMs, Ms 43, 1892, par. 11*

The teacher need lay no special claims to dignity, since he can gain the respect of his pupils in no other way than by a Christlike deportment, in manifesting kindness and Christian courtesy. The teacher is to educate the pupils as Christ educated His disciples. He must make impressions that time cannot efface. His influence should mold his scholars after the divine Pattern, and if he does

this, eternity alone can tell the value of his labor. The teacher must awaken in his pupils the moral nature and inspire in them a desire to respond to the divine agencies.*7LtMs, Ms 43, 1892, par. 12*

Those who are selfish, peevish, dictatorial, coarse, and rough, who do not carefully regard the feelings of others, should never be employed as teachers. They will have a disastrous influence upon their students, molding them after their own character, thus perpetuating evil. Persons of this character will make an effort [to] break a boy's will if he is unruly, but Christ has authorized no such message of dealing with the erring. Through heavenly wisdom, through meekness and lowliness of heart, teachers may be able to direct the will and lead in the way of obedience; but let no one imagine that, by threatening, the affection of the student may be gained. We must work as Christ has worked.*7LtMs, Ms 43, 1892, par. 13*

Many underestimate the evil of an error in themselves who fully recognize its influence in another. On every side we meet those who are entirely ignorant of possessing characteristics which need to be modified. Others can see their objectionable traits of character; but when they are reprov'd, they imagine that they have been misjudged. The teacher should closely examine his own heart in the light of eternity, that he may represent before his pupils that which he desires them to be. He should be a daily learner in the school of Christ, abiding in Christ as the branch abides in the vine, that he may impart to others that which he has received from Christ.*7LtMs, Ms 43, 1892, par. 14*

The teacher who would bring his students under discipline must himself first come under the control of Christ. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] With divine enlightenment you can work as Christ worked, for His light may shine through you upon the pathway of every impenitent transgressor with whom you are associated.*7LtMs, Ms 43, 1892, par. 15*

Are you indeed an instructor in the ways of God? If you are a converted teacher, you will be able to win, not drive, to attract, not repulse, the souls for whom Christ has died. You will guard and

care for the sheep and lambs of Christ's fold. If they stray, you will not leave them to perish, but will go forth to seek and to save that which is lost. All heaven will be ready to aid you in this good work.*7LtMs, Ms 43, 1892, par. 16*

The angels will aid you in your effort to find the key to the heart of the most incorrigible and unruly. You will receive special grace and strength through Christ who is able to supply you from His immeasurable fullness. You will then be qualified to be a laborer together with God, one with Christ in your effort to save the lost, and your labor of love will be seen not only in time, but through all eternity.*7LtMs, Ms 43, 1892, par. 17*

Ms 44, 1892

The Bible School Privileges Unappreciated

NP

December 1892

Previously unpublished.

I am much pleased to hear so good a report of the school as I have heard, and I hope that the Lord will be very gracious unto His people in Australia. My prayer from day to day is that God will strengthen and bless His people in the colonies. If we walk humbly before God, if we seek the Lord with contrition of soul, He will manifest Himself to us. The Lord has called men by His own Spirit and power to do His work, and He will send His message by whomsoever He chooses. But when His messengers come, when opportunity is given to His people, they should be in a condition to appreciate His mercy and to take advantage of the privileges He grants.*7LtMs, Ms 44, 1892, par. 1*

In the establishment of the Bible school at Melbourne, privileges have been given to Melbourne and vicinity such as they have not had in the past. An opportunity is given to the young men and women to gain valuable knowledge and instruction, not only in the sciences, but in the Bible. The Word of God is honored, and its truths unfolded to the mind. If the church at Melbourne do not discern the value of the blessing placed within their reach, if they do not realize that the Lord is knocking at their very doors and desiring to come in as an honored guest, the blessing proffered them will be withdrawn and given to a people who will appreciate the privilege and understand when good is brought to their doors.*7LtMs, Ms 44, 1892, par. 2*

If the Melbourne church had been fully awake, they would have discerned that the Lord's hand had been stretched out, presenting to them the richest gifts, and they would have manifested gratitude to God. In place of insensibility, they would have made a response to the efforts made in their behalf, and would have improved the opportunity given them whereby they and their children might know

more of precious Bible truth. They would have better understood their relation to God and what were His claims upon them. Had they been fully alive to the perils that surround their unconverted children, they would have made any and every sacrifice to place them in the school where the religious element predominates, where the pupils every day are instructed concerning eternal realities. *7LtMs, Ms 44, 1892, par. 3*

But the members of the church know little of God and of Jesus Christ whom He hath sent. Many whose names are on the church book scarcely know the alphabet of what constitutes Christian experience and Christian duty. We are sorry to be obliged to state that there are men who have an education in the sciences who have not a corresponding knowledge of God. But while those who have been largely endowed with talents are in the background, there are other men, who have but one talent, who have consecrated themselves to God, and who are faithful in their service to God. With these God identifies His interest in a special manner. There are men and women in the church whom the Lord will teach, because they will listen to hear His gentle whisperings. *7LtMs, Ms 44, 1892, par. 4*

We are not to place an undue dependence upon educated talent, and yet those whom the Lord takes into His school, if submissive to Christ, will feel the necessity of making advancement in the sciences and will, through education, be more efficient in different branches of the work. Every student should feel that he is under obligation to God to learn all that is possible for him to learn, to reach the highest possible standard. But the greatest and most important lesson is to know God and Jesus Christ whom He hath sent. *7LtMs, Ms 44, 1892, par. 5*

The lack of appreciation for an education of the kind proffered at the Bible School, shows that the members of the church are in a weak spiritual condition, that the spiritual heart throb is feeble. The fear of the Lord is the beginning of wisdom, and though a man may begin the Christian life with little education, yet if he remains in the school of Christ, his intelligence will increase, and he will become a vessel meet for the Master's use. Peter was not an educated man; but when he entered into the school of Christ, and under the tuition of

the divine Teacher, learned meekness and lowliness of heart, he was qualified to bear a living testimony before the Sanhedrin, which the wise men could not controvert. *7LtMs, Ms 44, 1892, par. 6*

The Lord God is a jealous God, and while He now offers blessings and mercies, shall they not be appreciated? O that the hearts of the members of the Melbourne church might not only be softened but broken. The Word of the Lord, which is the guide to direct to eternal realms of bliss, is scarcely studied. The soul needs the guidance of truth, for Christ has died that the blessing of truth might be ours. Deprived of communion with God, the soul withers as [a] dry branch that has no nourishment. God has appointed that men shall be kept alive spiritually through His life-giving power, and unless men take advantage of the means provided for receiving life, they lose their vital interest in the truth, and become withered. *7LtMs, Ms 44, 1892, par. 7*

We can see how the great men of the earth are being led into crime of every kind, and as education is not sufficient to ensure integrity, we must look for an education that will do more, that fits men by discipline of the mind for positions of trust. The truth as it is in Jesus is alone sufficient to make and keep men pure. The truth as golden links binds the soul to Him in whom we live and move and have our being. The truth as found in the living oracles is to be the food of the soul; [it] is to be woven into every transaction of life. It is not to be belittled, not to be crowded out of sight, but to be made prominent. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] *7LtMs, Ms 44, 1892, par. 8*

And now while opportunity is offered to obtain knowledge of the truth, why is it that the Melbourne church have not discerned the value of the opportunity and eagerly seized upon this privilege? Why have they made so light of the blessing given? Why is it that parents have not made special efforts to place their children in school where they may learn to know God and Jesus Christ whom He has sent? There is little enough instruction given at home concerning the principles of truth, and when the Lord in great mercy has sent the very help of which you were in suffering need, why was there no response of gratitude? A school has been established

after the order of the schools of the prophets. Here the Bible comes in among other books for a large charge of attention. It is presented as the Guide, the Counsellor in every difficulty. In every place, in the home life, in the work shop, in places where no eye beholds, and no ear is opened but God's, the Bible is to give us instruction that we may not sin against God. The truth is to sanctify the heart, and the mind and soul that is under the sanctifying influence of the truth of God will be made manifest. *7LtMs, Ms 44, 1892, par. 9*

The Lord God is in Melbourne, walking through the church and measuring the worshippers thereof. He acknowledges every effort made by those who are seeking to know God and Jesus Christ whom He has sent. He approves of every effort to cultivate the Christian graces and disapproves of all slothfulness and indifference. The Lord Jesus has given every man a rule by which to shape his business life. "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] *7LtMs, Ms 44, 1892, par. 10*

I know that there must be an awakening in the Melbourne church, and when the members of the church are thoroughly awake, they will manifest earnestness in grasping the blessing that the Lord has provided. But I fear greatly that the Spirit of the Lord has been grieved by your lack of appreciation for His benefits, and that He will pass you by and open these treasures to those who will appreciate the heavenly favor. *7LtMs, Ms 44, 1892, par. 11*

Where are your children? Are you educating them to discern where to escape the corruptions that are in the world through lust? Are you seeking to save their souls or aiding them to lose them? It is true that some of the youth who have advantages do not appreciate them, but we desire that they should become spiritually alive, that they may understand that religion is not something to be practiced only at set times and occasions, but that it must be an abiding principle in the soul. Some who have loved and feared God in the past have allowed their business to be all absorbing, and their light has been hidden under a bushel or under a bed. They forget to serve God and make their business the grave of their religion. I entreat of you who have had great light to appreciate your blessings. You who have children make the most of your opportunity to place them where they shall be educated day by day

in the knowledge of God and the truth. The school is God-sent to you, and I am deeply sorry that the first term is about to close, and you have not had its advantages because you have failed to appreciate your privileges. I cannot understand what your indifference means. Will you now make the most of the next term? You have lost the blessing of this term's work, but may God forbid that you should lose the blessing of the next term's privileges.*7LtMs, Ms 44, 1892, par. 12*

Awake, awake, and act like men and women who believe the truth. Stand shoulder to shoulder with those whom the Lord has sent as His messengers who are to do a special work for both parents and children. Though you and your children have lost much by thus failing to improve your opportunities during this first term, yet repent of your negligence and do all in your power to redeem your loss.*7LtMs, Ms 44, 1892, par. 13*

Ms 45, 1892

The Sufferings of Christ

NP

1892

Previously unpublished.

“God is love.” [1 *John* 4:8.] He showed us that He loved us by giving His well-beloved Son to die for our sins. The angels wondered at God’s love when they saw that He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish (come to nothing) but have everlasting life.” [*John* 3:16.] Jesus said, “The Father himself loveth you.” [*John* 16:27.] God loves us, not because He gave His Son for us, but He loves us so much that He gave His well-beloved Son, so that we might believe in His tender love toward us. God gave His Son to suffer with us and for us, but in the pain that Christ suffered in the Garden of Gethsemane and on the cross of Calvary, the great God, the Father of all, the Heart of unmeasured love, suffered also, and in Christ paid the price of our salvation. *7LtMs, Ms 45, 1892, par. 1*

The Son of God became the Son of man. He was born of a woman. To Mary the angel said, “Thou shalt call his name Jesus, for he shall save his people from their sins.” [*Matthew* 1:21.] For thirty years Jesus lived a quiet, busy life at His home in Nazareth. His hands were hardened with toil, and His brow was wet with sweat. He lived among the sorrowing and the poor and was one with them. He knows how to pity the poorest and the most sorrowful. Though He was the Son of God, the maker of the worlds and all things, yet He took the part of a servant, so that we might believe that He loved us and gave Himself to us and for us. *7LtMs, Ms 45, 1892, par. 2*

No one is so poor, so lowly, so sorrowful but that Jesus can feel for him. He walked in the most lowly and humble ways of our human life. He suffered shame from His earliest youth and passed through the experience of the poorest, the most despised and sorrowful. At thirty years of age He began to preach to the people. He healed the sick, raised the dead, comforted the mourning, and forgave the sins

of those who were sorry for breaking the law of God. But every day the shadow of the cross fell on His pathway. Every day that He did His deeds of love to the people brought him nearer to Calvary's cross, where He laid down His life for us.⁷*LtMs, Ms 45, 1892, par. 3*

There was a quiet garden near Jerusalem where Jesus used to take His disciples, and where He often prayed to His heavenly Father for strength. The night upon which He had broken the bread and given it to His disciples, saying, "This is my body," and had given them the cup of wine, saying, "This is my blood" [*Matthew 26:26, 27*], He entered this garden with His disciples. But never before had He come to the place with a heart so full of sorrow. It was not because He was in dread of the pain of having His hands and His feet nailed to the cross. This was not what made Him say to His disciples, "My soul is exceeding sorrowful, even unto death." [*Verse 38.*] It was our sins, the sins of the world, that pressed upon His soul and bowed Him to the earth.⁷*LtMs, Ms 45, 1892, par. 4*

He had come to this world to bear the sins of men; but now that they were laid upon Him, He feared that they were so hateful in the sight of His Father, that because He had become sin for man, God would no longer love Him. It was this painful thought that filled His heart with grief, that seemed [to be] crushing out His life. Darkness, like the pall of death, seemed to shut Him in, and filled His soul with horror and grief. It seemed that His Father was withdrawing His presence from Him, and leaving Him alone in the midst of fallen men and evil angels. He turned to His disciples in His sorrow and said, "Tarry ye here, and watch with me." [*Verse 38.*] Then He went on a little farther into the garden, and fell upon the ground, and began to weep and pray, saying, "O my Father, if it is possible (and save a lost world), let this cup pass from me." [*Verse 39.*]⁷*LtMs, Ms 45, 1892, par. 5*

In deep woe and grief He prayed, for some time, and then came back to where His disciples were, hoping that they would speak to Him some word of love that would strengthen and comfort Him in His sorrow; but He found them asleep. He had asked them to watch with Him, but they failed to do that which He had asked. Satan and His evil angels were on the ground, and had caused them to fall asleep, when love for their suffering Master should have kept them

awake. *7LtMs, Ms 45, 1892, par. 6*

If the disciples had watched with Christ in His hour of pain, they would have better understood the sorrow that pressed upon Him in the Garden of Gethsemane, and would have been fitted to behold His death on Calvary's cross. Had they watched with Him they would have remembered what He told them about His suffering [and] death, and His rising again from the dead, and rays of hope would have shone to them amid the gloom; and their faith would have been strengthened even when it seemed that Satan and his angels were gaining the victory. Christ had told them many times before that the people would turn against Him, that they would put Him to death, but that He should rise again from the grave. But they would not understand His words. *7LtMs, Ms 45, 1892, par. 7*

Jesus bent over His sleeping disciples and roused Peter, saying to Him, "Simon, sleepest thou?" [*Mark 14:37.*] Was it possible that Peter, who had said he would go to prison and to death with Christ, was unable to watch with Him one hour? In pitying tenderness, Jesus said, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." [*Matthew 26:41.*] *7LtMs, Ms 45, 1892, par. 8*

The disciples had hoped that Christ was about to set up a kingdom on the earth, and they had thought that all nations would bow before Him, and that He would make them His chief rulers and officers; but instead of this He was nearing the time when He would be put to death, as slaves were, on a cross of shame. His death would be a blow to their earthly hopes, and He desired them to watch with Him that they might understand that He had come to suffer and die for the sins of the world. He had come to set up a kingdom of love, peace, and purity in the hearts of men, until they should be fitted for a place in the kingdom of heaven. Had the disciples watched and prayed as He had asked them to do, they would have been ready and able to bear the scorn and mockery that fell on Christ, and would not have left Him alone in the hour of His bitter trial. *7LtMs, Ms 45, 1892, par. 9*

But though the disciples slept, the angels watched in silent grief as the Father withdrew His beams of light and love and glory from His

Son. Jesus felt that the Father was withdrawing His presence from Him, and as He bowed in prayer, His soul was filled with such agony that He sweat great drops of blood. A horror of great darkness closed Him in; the sins of the world were laid upon Him. He was suffering in man's stead, as a transgressor, as a breaker of His Father's law. The light of God was being withdrawn from His spirit, and He was passing into the hands of the powers of darkness. In the agony of His soul, He lay upon the cold earth. *7LtMs, Ms 45, 1892, par. 10*

Christ had taken the cup of suffering from guilty man to drink Himself, while He gave to man the cup of blessing. Jesus knew it would be hard for us to understand how dreadful a thing sin is, how hateful it is in the sight of God. He knew that because we were sinners, and dwelt among sinful people, that we would not know how fearful a thing is sin and how a holy God cannot look upon it with anything but pain. Jesus knew that few would take pleasure in doing right; few would receive the good news of salvation with joy and accept of the eternal life which He gave His precious life to obtain for lost souls. *7LtMs, Ms 45, 1892, par. 11*

But it was not only the thought that few would receive Him and accept His love that made all His grief. The load of the world's sin was upon Christ, and doubts rent His soul in regard to His oneness with the Father. He felt that because of sin He was forsaken of God, and in His hour of fearful sorrow, He longed for human sympathy. A second time He rose from the earth and made His way to where His disciples tarried; but again He found them sleeping. They were not in a deep sleep. They knew something of their Lord's suffering and anguish. Jesus stood for a moment bending over them, looking upon them with feelings of mingled love and pity. *7LtMs, Ms 45, 1892, par. 12*

The disciples roused from their sleep to find their Master bending over them with a pale, wan face stained with bloody sweat and bearing marks of grief and agony such as they had never before seen, for His face "was marred more than any man, and his form more than the sons of men." [*Isaiah 52:14.*] The disciples could not speak for grief and surprise, and although they saw their Master in such agony, it seemed as if they could not shake off the stupor that

was upon them. They could not speak a word of comfort or pity. In the trial of our Saviour the words of the Psalmist were fulfilled, "I looked for some to take pity, but there was none; and for comforters, but I found none." [*Psalm 69:20.*]7*LtMs, Ms 45, 1892, par. 13*

Again evil angels pressed their darkness upon Christ, trying to lead Him to give up the thought of saving the world. Giving His disciples one look of tenderest love, He left them, and for the third time bowed in prayer. The divine Sufferer shuddered with horror as the battle went on between Him and the hosts of sin. He poured out the burden of His soul in strong crying and tears. He was pressed with an agony greater than any man could bear and live. But Jesus willingly suffered all this for guilty man, though He knew that few would thank Him for His love, or receive the salvation that He died to bring to men.7*LtMs, Ms 45, 1892, par. 14*

It is impossible for us to fully understand the pain and sorrow that hurt the soul of our Redeemer. The holy Son of God had no sins or griefs of His own to bear; He was bearing the griefs of others, for on Him was laid the iniquity of us all. He felt such pity for man that He laid aside His glory and became a man, so that He might represent our fallen race. He was willing to be treated as a sinner, in order that we might be treated as sinless. He looked into the gulf of woe which sin had made between man and God, and by His sinless life and painful death He bridged the chasm between humanity and the throne of God.7*LtMs, Ms 45, 1892, par. 15*

It was the grief and pain that filled His soul that wrung from the lips of God's dear Son this cry of woe, "My soul is exceeding sorrowful, even unto death." [*Matthew 26:38.*] He saw the work of ruin that sin had made. He bore the load of man's guilt, took upon Him the burden of our sin (and sin is the transgression or breaking of God's holy law), and it was so heavy that human nature could not have borne it.7*LtMs, Ms 45, 1892, par. 16*

The suffering of the martyr's was far less than the suffering of Christ. Though they died in the flames, on the rack, and amid dreadful pains, yet they suffered not as did our Saviour, for God was with them in their hour of trial, while from Christ the face of the

Father was turned away, and He was hidden from His beloved Son. It was this that brought from the trembling lips of Christ, "Now is my soul troubled," "O my Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." [*John 12:27; Matthew 26:39.*] Again He prays, willing to do just as His Father would have Him, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." [*Verse 42.*] *7LtMs, Ms 45, 1892, par. 17*

The awful moment had come that was to decide whether the world was to be saved or lost. The fate of the human race trembled in the balance. The Son of God might even now refuse to drink the bitter cup; He might wipe the bloody sweat from His brow and leave men to perish in their sins. Will the Son of the infinite God drink the cup of humiliation and agony? Will He who did no sin suffer the curse of sin to save the guilty? *7LtMs, Ms 45, 1892, par. 18*

But now the story of the human race comes up before the world's Redeemer. He sees the power of sin, and the utter helplessness of man to save himself. The woes and sorrows of a lost world rise up before Him. He hears the cries and lamentations of men. He beholds the day of doom, sees the end of sinful humanity, and He decides to save all that will come to Him, at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the heavenly courts, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by sin. And He will not be turned from the work He has chosen. *7LtMs, Ms 45, 1892, par. 19*

But under the weight of sin, He falls as though dying to the earth. Where now are His disciples, to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone, and of all the people there was none with Him. The angels who had done Christ's will in heaven wanted to comfort Him. But what can they do? Such sorrow, such agony, is beyond their power to ease. They have never borne the sins of a ruined world, and they are astonished to see their beloved Master lying as one in dying agony under the weight of the world's sin. *7LtMs, Ms 45, 1892, par. 20*

The Father does not remove the cup from the trembling hand and pale lips of His Son; but He sends an angel from His presence to strengthen Him. The angel raises the Son of God from the cold ground and comforts Him with measures of love from His heavenly Father. He is strengthened, He is assured that He is gaining eternal joys for all who will accept redemption. *7LtMs, Ms 45, 1892, par. 21*

The fearful hour in Gethsemane is past. Jesus has accepted the cup, to drain it to the dregs. In behalf of man, He has come off a victor from the hour of temptation. Peace is now seen in His pale, bloodstained face. The third time He comes to His disciples and finds them sleeping. Sorrowfully and pityingly He looks upon them and says, "Sleep on now, and take your rest." Even while these words were upon His lips, He heard the footsteps of the mob that were coming in search of Him, and He continued, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." [*Verses 45, 46.*] *7LtMs, Ms 45, 1892, par. 22*

Christ's face was calm and peaceful, and He walked forth as though He had no fear of what man should do unto Him. His manner and looks were like those of one who was conscious that He was the Son of God. There were no traces of His agony visible as He went forth to meet the one who was to betray Him, and to go into the hands of His enemies. Judas, one who had said he was His disciple, led the priests and those who hated Christ to the garden of Gethsemane. Jesus stood forth in front of His disciples and inquired the throng, "Whom seek ye?" They answer, "Jesus of Nazareth." The Saviour replies, "I am he." [*John 18:4, 5.*] *7LtMs, Ms 45, 1892, par. 23*

At these words the mob stagger backward, and the priests, the elders, the hardened soldiers, and even Judas, fall powerless to the ground. The angel who had ministered to Him in the garden had moved between Him and murderous mob. The throng see a divine light glorifying the Saviour's face, and a dovelike form hovering over Him. Their sinful hearts are filled with terror. They cannot stand for a moment in the presence of divine glory, but fall as dead men to the ground. Jesus stands as one glorified amid that coarse and hardened band, but He does not try to flee away from His enemies

although they are powerless. *7LtMs, Ms 45, 1892, par. 24*

When the Roman soldiers start again to their feet, they gather about Christ as though ashamed of their weakness, and fearful that He will flee from them. Again the question is asked by the Redeemer, "Whom seek ye?" Again the answer, "Jesus of Nazareth." Jesus said, "I have told you that I am he. If therefore ye seek me, let these (pointing to His disciples) go their way." [*Verses 7, 8.*] In the hour when the cruel mob came to take Christ, He thinks not of Himself, but of His beloved disciples. He does not wish them to have to suffer, even though He is to be taken to prison and to death. *7LtMs, Ms 45, 1892, par. 25*

Judas, the false disciple, does not forget the part he is to act, but comes close to Jesus, takes His hand as a familiar friend, and bestows upon Him the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" [*Matthew 26:50.*] His voice trembled with sorrow as He spoke to Judas saying, "Betrayest thou the Son of man with a kiss?" [*Luke 22:48.*] His gentle words should have touched the heart of Judas and aroused his conscience; but it seemed that all honor and human tenderness had passed from his nature. He stood boldly before his Lord and had not one wish to save Him from the cruel hands of those who thronged about Him. Judas had given himself up to Satan to work wickedness, and he had no will to resist his temptations. Jesus did not refuse the traitor's kiss. In this He gives us an example of forbearance, love, and pity. As His disciples we are to treat our enemies in the same way in which He treated His. *7LtMs, Ms 45, 1892, par. 26*

Though the murderous throng are surprised and awed by what they have seen and felt, yet they are ready to lay hands upon Him as they see the boldness of Judas, who dared to touch the person of Him whom they had just seen glorified. But the disciples did not think that He would give Himself up into the hands of His enemies, and they were offended when they saw that He did not intend to free Himself from their hands. Then they forsook Him and fled, leaving their Master alone. Christ has told them in the upper chamber that they would forsake Him in this manner. He had said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet

I am not alone, because the Father is with me.” [John 16:32.]7LtMs, Ms 45, 1892, par. 27

Betrayed by a kiss into the hands of His enemies, He was dragged to the judgment hall, where sinful men mocked Him, derided Him, spit upon Him, and smote Him. He was taken from place to place, sent to Annas, Herod, and Pilate, and unjustly condemned to death. The glorious Son of God “was wounded for our transgressions, he was bruised for our iniquities.” [Isaiah 53:5.] He meekly bore insult, mockery, and shameful abuse, until His “visage was so marred more than any man, and his form more than the sons of men.” [Isaiah 52:14.] With wonder and grief the angels looked upon Him who had been the Majesty of heaven, Him who had worn the crown of glory, and now [they] see Him crowned with thorns, wounded, bleeding, suffering beneath the rage of men who were filled with satanic madness. The Psalmist says, speaking of Christ’s sufferings, “Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion.” [Psalm 22:12, 13.]7LtMs, Ms 45, 1892, par. 28

Wonder, O heavens, and be astonished O earth! Behold the oppressor and the oppressed! A wild mob enclosed the Saviour of the world. They mingled coarse oaths with their mockings and jeerings. They hold up in jest His lowly birth and humble life. The chief priests and rulers make sport of His claim to be the Son of God, and vulgar jests and insulting sneers are passed from lip to lip. Satan spoke through his servants and filled the chief priests and elders with the most bitter hatred. The learned men gathered the mobs together and led them on to words and deeds of the most vile and cruel character, and priests and people were united in bitter hatred against the Lamb of God, who taketh away the sins of the world.7LtMs, Ms 45, 1892, par. 29

After scourging Christ, the precious Son of God, they lead Him forth and lay the cross upon His bleeding shoulders. His footsteps to Calvary are marked with blood. On every side of Him walk bitter enemies as He is led away to be crucified. “He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb,

so he openeth not his mouth.” [*Isaiah 53:7.*]7LtMs, Ms 45, 1892, par. 30

He is nailed to the cross and hangs between the heavens and the earth. His sorrowing disciples have followed Him a long way off, behind the murderous throng, but their hearts are bursting with grief as their beloved Teacher suffers as the lowest of criminals. Close to the cross are the priests and elders, mocking and jeering and saying, “Thou that destroyest the temple, and buildest 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 the 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 27:40-43.*]7LtMs, Ms 45, 1892, par. 31

Not one word did Jesus answer to all this. Even while the nails were being driven through His hands and His feet and the sweat drops of agony were thick upon His brow, He breathed a prayer of pardoning love for His murderers, saying, “Father, forgive them; for they know not what they do.” [*Luke 23:34.*] Was there ever suffering and sorrow like that which was borne by our dying Saviour! But it was not physical suffering alone, it was the thought that God’s love was withdrawn that made His cup so bitter. It was not pain of body that so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world that broke His heart. The Father’s glory, the Father’s love, had left Him, and it was this that forced from His lips the anguished cry, “My God, my God, why hast thou forsaken me?” [*Matthew 27:46.*]7LtMs, Ms 45, 1892, par. 32

With deepest pain the angels saw the despairing agony of the Son of God. Though there were few of our human race that felt pity for His sufferings, yet nature groaned with her bleeding, dying Author. The earth trembled. The sun refused to behold the scene. The heavens gathered blackness, and the angels hid their faces from the awful sight. The innocent, suffering man of Calvary felt the woe that sin makes by cutting off the soul from God. The powers of darkness pressed their temptations upon Him. Satan boasted that Christ was now in his hands, that he was stronger than the Son of

God, and that God no longer owned Him as His Son. If God still loved Him, why did He not save Him from death?⁷*LtMs, Ms 45, 1892, par. 33*

Such were the thoughts that Satan pressed upon the Son of God. There were hosts of evil angels thronging about the cross, and the holy angels were not permitted to break their ranks and put to flight the reviling foe. Jesus could not see through the portals of the tomb. Bright hope did not present to Him the fact that He would come forth from the grave, a victor over death, or tell Him that His Father accepted of His sacrifice. All that He felt during this time of darkness was that the sins of the world were laid upon Him, and that their penalty, death, might forever shut Him away from the face of His Father. The temptation to think that His Father had forever left Him caused that fearful cry from the cross, "My God, my God, why has thou forsaken me?" [*Verse 46.*]⁷*LtMs, Ms 45, 1892, par. 34*

But when, in His dying agonies, despair pressed upon the soul of the Redeemer, He remembered that tokens had been given to Him of His Father's love, and as He yielded up His precious life, by faith alone He rests in Him whom it had been His joy to obey. Though surrounded by gloom, yet amid the awful darkness, which was felt even by nature, the Redeemer drained the cup of suffering to the dregs. By faith He dimly believes that He shall triumph over death, and He cries with a loud voice, "Father, into thine hand I commend my spirit." [*Luke 23:46.*] He knows that His Father is full of mercy, justice, compassion, and love, and in trustful confidence, He yields Himself to God. There is a great earthquake, and the people hear the man of Calvary say with His last breath, "It is finished!" [*John 19:30.*]⁷*LtMs, Ms 45, 1892, par. 35*

The heaving earth, the rent rocks, and the dense darkness all say that it was the Son of God who died. At the mighty earthquake, the veil of the temple was rent in twain. Fear and terror seized those who had so lately mocked and sneered at Him. As Christ yielded His spirit into the hands of the Father, the mocking and jeering of the priests and elders is hushed. The astonished throng begin to withdraw and in terror seek to grope their way through the darkness back to the city. As they went, they smote upon their breasts, and

speaking scarcely above a whisper, said among themselves, It is an innocent man that has suffered. What if indeed He were the Son of God?⁷*LtMs, Ms 45, 1892, par. 36*

Jesus did not yield up His life until He had done the work which He came to do. With His latest breath He had said, "It is finished." [*Verse 30.*] Angels rejoiced as they heard the words that told them that the mission of Christ had been successful. They knew that Satan was defeated, his kingdom lost. Christ had not shunned death to carry out the plan of salvation, and there was joy in heaven because, through faith in Christ, the sons of Adam could finally be raised to a seat upon the throne of God.⁷*LtMs, Ms 45, 1892, par. 37*

Christ left His glory, laid aside His royal robe, stepped down from the throne, and clothed His divinity with humanity in order to save humanity. Think of the difference between Christ in glory, listening to millions of voices of angels as they sing anthems in His praise, and Christ in His humiliation and sorrow, listening to the mockery, sneers, and insult of the race for which He died. O what love has He had for us! As a member of the human family, He was mortal; but as God, He was the fountain of light to the world. He could have withstood death; He might have refused to go into the grave; but for our sakes, He lay down His life, that He might bring light and immortality to light. He yielded up His life in order that man should not suffer eternal death. He was not compelled to die; it was by His own choice that He bore the sin of the world and endured the bitter penalty.⁷*LtMs, Ms 45, 1892, par. 38*

It was because of His great, redeeming love for us, which will ever remain a mystery, that Christ left His throne in heaven and came to a sinful world to be scorned, to be set aside, to be jeered at, to be rejected, and finally to die upon the cross. O, what love! What amazing love! That the Son of God could come to earth to be made sin for us, in order that we might be brought back to God, and given a place with Him in the mansions of glory. And O, what is man that such a price should be paid for his redemption!⁷*LtMs, Ms 45, 1892, par. 39*

The more fully we understand the great sacrifice made by the

Majesty of heaven in dying for man, the more will the plan of salvation be glorious to us, and the thought of Calvary will awaken love and peace and joy in the Christian's heart. Praise to God and to the Lamb will be in our hearts and on our lips, for pride and self-worship cannot live in the heart that keeps fresh in memory the scenes of Calvary. *7LtMs, Ms 45, 1892, par. 40*

At what a cost has salvation been given to us! What will be the portion of those who heed not the voice of mercy? What will those deserve who will not walk in the path of obedience to God's commands? What will be the fate of those who profess to be followers of Christ, yet who do not take up the cross as humble disciples? How many set aside the Word of our loving Saviour, and because they want their own way, they close the door of their hearts against the Son of God? He was eternally rich, "yet for our sakes he became poor, that we through his poverty might be rich." [2 *Corinthians* 8:9.] He was clothed with light and glory, hosts of heavenly angels were glad to do His pleasure, yet He took upon Him the nature of man, and was made "in the likeness of sinful flesh," and became sin for us, "that we might be made the righteousness of God in him." [*Romans* 8:3; 2 *Corinthians* 5:21.] We are "accepted in the Beloved." [*Ephesians* 1:6.] *7LtMs, Ms 45, 1892, par. 41*

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" [1 *John* 3:1.] Here is love that no language can express. He who beholds and yields to this matchless love will have noble thoughts, become pure in heart, and be changed in character, and will go forth to be a light to the world, to shed the light of this love to those who are in darkness. Let us contemplate the cross of Christ and say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [*Galatians* 6:14.] *7LtMs, Ms 45, 1892, par. 42*

Ms 46, 1892

Sermon/Address of E. G. White at St. George's Terrace

Melbourne, Australia

August 24, 1892

Previously unpublished.

Before coming to visit this building, I felt a deep interest in the work that would be accomplished here. From the very outset to the present time, I have been interested in this work. I could see how much could be done, in the different lines of work to be carried on, in cultivating the ability of the young men and women who should attend this school. I knew that if the ability of the youth in these colonies was recognized and disciplined that we would not need to place so much dependence upon America to provide laborers for the field. As long as dependence was placed upon America to obtain help, I knew that you would not develop the ability you had among you.*7LtMs, Ms 46, 1892, par. 1*

Young men and women have been sent to America from the colonies to obtain an education. But if it is necessary to send these youth to America for an education, it is necessary to have a school here, that they may be educated in the home field and not become lost to the world in these lands. It is not economy to send these young men and women to America, and we cannot afford to do it any longer, even if the advantages at first are not so numerous, the facilities not so abundant. The experience that will be gained in beginning the school here will be a compensation to the workers for the loss of these things.*7LtMs, Ms 46, 1892, par. 2*

Those who stand by when the first advancement is made, when the first organized effort in this direction is begun, will gain a valuable experience. And every jot and tittle of ability, when sanctified to God, is needed in this field. You have parted with all you can afford to part with.*7LtMs, Ms 46, 1892, par. 3*

In the sleepless nights I have passed, the company composing this school has been before me, and I have thought of one plan and

another whereby the work might be begun and advanced. In a new enterprise of this kind, let no one imagine that we shall not meet with obstacles. Do you expect to engage in any part of the work of God and not meet obstacles? But when the prospect looks most forbidding, when it seems as if there is no one to press with you against the opposition, and the way grows difficult, then it is time for you to be found on the scene of action, urging on the work.*7LtMs, Ms 46, 1892, par. 4*

When success is yours, you can go to other fields, and as new enterprises are inaugurated under great disadvantages, you may be able to inspire courage, to tell the people to go forward, and be able to lead the way. You can tell them, "I know how such enterprises are made successful. I was at Melbourne when just such an enterprise was begun there, and I saw how it was accomplished."*7LtMs, Ms 46, 1892, par. 5*

Having gained such an experience, you can cope with difficulties, looking unto God, the Author and Finisher of your faith. You are to look to Him at every step. This is what we had to do in starting our educational work in other fields. Any enterprise that has for its object the dissemination of light and truth will be forwarded with difficulty. Do you imagine that the enemy is going to sit down, fold his hands, and go to sleep, and let you go on in peace? No, he will work upon human minds and make men his agents to introduce perplexities and obstacles.*7LtMs, Ms 46, 1892, par. 6*

We would have those who are united in heart to work for the glory of God, to come to the front, and press on in the work. Let the workmen stand shoulder to shoulder, carrying forward the work with united hearts. It must not be supposed that those who have been brought up and trained in different ways will always view things in the same light. But we are not to be divided on that account. We are all bound up together in the web of humanity, and we must have our ability sanctified to God and be ready to roll a stone out of the way instead of placing some obstacle to hinder the advancement of the work.*7LtMs, Ms 46, 1892, par. 7*

It is when the children of God forget the lesson of Christ that division comes into their ranks. They strive for the supremacy,

thinking that they know more than do their brethren. When the disciples strove among themselves as to who should be greatest in the kingdom of heaven, 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." [*Matthew 18:3.*]*7LtMs, Ms 46, 1892, par. 8*

The disciples could not enter the kingdom of God except as they became like little children. This is what we must become; not children in understanding, for in understanding we are to be men, but in simplicity of spirit we are to be as children. We must be willing to learn our A.B.C. from the heavenly Master.*7LtMs, Ms 46, 1892, par. 9*

I would that all might realize in what a position we are placed here. The heavenly intelligences are interested in this gathering; they are interested in this enterprise. Think of this, and keep the spirit of criticism outside. Padlock the door against it. We want your help, not your criticism.*7LtMs, Ms 46, 1892, par. 10*

If God has given you a clearer understanding of some things than have your brethren, and you see where improvement could be made in their methods of management, go to them with the mind of Christ, in meekness and lowliness of heart, and tell them how you think matters may be improved. If you do all this, they will be blessed by your words.*7LtMs, Ms 46, 1892, par. 11*

Heavenly intelligences are interested in this company, and I believe that light will shine here. The angels of heaven will ascend and descend, bringing spiritual light to this place. In a dream Jacob beheld the mystic ladder, whose base was upon earth and whose top reached heaven, and he saw the angels of God ascending and descending upon it, while the glory of God streamed from heaven to earth. This ladder represented Christ and the ministry of angels in behalf of those who should be heirs of salvation.*7LtMs, Ms 46, 1892, par. 12*

We are to become co-workers with Jesus, living agents through whom He can communicate light to others. Paul instructed Timothy concerning the way in which heavenly truth was to be disseminated. He said, "Thou therefore, my son, be strong in the grace that is in

Christ Jesus. And the things which thou hast heard of me among my witnesses, the same commit thou to faithful men, who shall be able to teach others also.” [2 Timothy 2:1, 2.]*7LtMs, Ms 46, 1892, par. 13*

This is our work. Every talent, all our ability, comes from heaven, and it is ours in trust. If we make a right use of it, we shall improve our talents by putting them out to exchangers. Ever remember that the fear of God is the beginning of wisdom. We may be taught of God; we may have instruction from the greatest Teacher the world ever knew. A great work is to be done and we need divine enlightenment.*7LtMs, Ms 46, 1892, par. 14*

I wrote to America that if we had a hundred workmen we could find plenty of work for everyone in the great city of Melbourne. There is scarcely anyone proclaiming the truths so essential for the people to understand at this time, and we must have trained workers.*7LtMs, Ms 46, 1892, par. 15*

In starting this school work you are to receive a training that will fit you for the work of God. Some may find it difficult to bring their minds to the task of comprehending that which they will be called upon to learn, but let no one become discouraged.*7LtMs, Ms 46, 1892, par. 16*

At one time a young man lived at my home. He kept my accounts, and feeling the need of an education he asked my advice as to attending school. I said, “Go, by all means, and get all you can.” But when he came home from school he looked very sad, and when I asked what was the matter, the tears filled his eyes and he said, “I have been educated for a farmer, and I cannot learn. I cannot get the machinery of the mind to work.” “Are you going to give up?” I asked. “Well, what do you think?” he inquired. I said, “No, make everything of yourself you can. You are at the lower end of the ladder, but climb it round by round, one round at a time. Put your mind to the task.” He did so, and conquered. He would not give up, and now he would not take any amount of money for what he has learned, for the discipline he has gained. In the name of the Lord say, “I will conquer.”*7LtMs, Ms 46, 1892, par. 17*

But remember that the only true education is that which includes a

knowledge of God. Jesus says, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] In this small compass the essence of true education is defined. Let the attainment of the knowledge of God be placed as of the first importance. Let the study of the Bible be counted as of chief advantage to you. The Psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." [*Psalm 119:130.*] Let the Word of God find an entrance into your mind; let the Spirit and power of God come upon you and your intellect will be strengthened, for light will not only enter into the chambers of the mind but flood the soul-temple with glory. *7LtMs, Ms 46, 1892, par. 18*

To have a connection with the God of power and wisdom is to be endowed with wisdom, and this privilege is ours, for when God gave Jesus He gave all heaven in one rich gift. There is no limit to the resources at our command. The Lord says, "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.*] Then ask and receive. Come to learn of God like a little child. Don't think you know it all, but as a learner come in humility and be teachable, and while you keep that position you will learn fast. God grant that you may understand what it is to know God and Jesus Christ whom He hath sent. *7LtMs, Ms 46, 1892, par. 19*

Ms 47, 1892

Diary/Regarding Sister Daniells

Adelaide, Australia

November 8, 1892

Not sent, but see *Lt 4, 1892*.

A letter has been received by me in reference to decisions made that Elder Daniells should accompany us to New Zealand in the place of Elder Starr. In the night season matters were presented before me. The position and attitude [that] Sister Daniells had [taken] when in New Zealand was of that character that it would not be best for him to go with us to these meetings, for he and his wife were severely criticized. In the place of Elder Daniells being a help he would be a hinderance to our accomplishing the work essential to be done in our meetings in New Zealand. I wrote to Willie I would not consent to the arrangement, and in a few lines by letter mentioned how the matters stood in reference to their influence in New Zealand.⁷*LtMs, Ms 47, 1892, par. 1*

I must now state some particulars. Sister Daniells is not calculated to deal with human minds unless all [who are] in her family are her equals. Unless she shall be in every sense a true missionary for the Master, fulfilling her duties religiously in educating and training those whom she can educate by precept and example, she will far better avoid temptation in the line of having boarders, except those [who] are [her] equals and [for whom] she feels under obligation to treat with [the] courtesy and Christian tenderness which she considers is her right. It is never her place to order or dictate; therefore the class of humanity that needs to have missionary labor in every respect are not the ones to become members of her family.⁷*LtMs, Ms 47, 1892, par. 2*

[Sister Daniells,] you are to be courteous to all, to set yourself above none. If our lives have been cast in more pleasant places than some others, then give all the glory to God. But Sister Daniells, your glorying is not good. You have taken it on yourself to be a guardian of your husband. This was far more seemly when he was

young and you first married him, but you have thought it essential to dictate, to exhort, to uphold him, as if your experience was superior to his. But it is a mistake.⁷*LtMs, Ms 47, 1892, par. 3*

When the committee came to me for counsel as to who they should select as president, I suggested Elder Daniells. They looked at me with surprise. "Why he is the last man we should have thought of putting in as a president." I said, "Brethren, he is not qualified for a president, but who of the believers in Australia is qualified? He will have to learn many things." The council said, "One thing he must learn, that his wife is not [to] be his oracle. Here is the one grave objection in our minds, [that] Sister Daniells will run the conference. She will feel that she must say for him, [and] suggest to him, which is all right if she does not rule his mind. This she must not and cannot [do]—that she shall rule the conference through her husband." I said, "I know how you feel in regard to Brother and Sister Daniells, for I have been there. Some things you have a right to question and some things you had best let alone. The Lord's hand is over the work. I dare not say to you that Sister Daniells is correct in her ways and deportment. You would lose confidence in me should I say this."⁷*LtMs, Ms 47, 1892, par. 4*

Sister Daniels has much more influence over her husband than she should have. His spirituality is far in advance of Sister Daniells, and she must not feel that she is educating him as a teacher would educate a child. She has plans which will confuse his mind. I have been shown matters in New Zealand and the prejudices of the Brethren Hares and others in the churches. [They] are so thoroughly dissatisfied with her that we could not gain the access to them which we ought to have in order to do them good. There are those who are displeased with his being put in the position of president in the conference.⁷*LtMs, Ms 47, 1892, par. 5*

I have a work to do for the churches, and I want to come close to them in order to do this. Sister Daniells has exalted her spirituality above that of her husband. She has been learning some lessons, but her influence has not been altogether savory in the churches. She has manifested that self is not crucified. She has been jealous for her husband, thinking others are receiving too much attention. And [she] has not acted in many things as the wife of a missionary

should conduct herself. There has been unseemly behavior, and while she has been highly esteemed by her husband, she has not been the help in the right way that she might have been. I hope [that] in the providence of God she will have the opportunity to redeem herself in the minds of those who know her. She has certainly hedged up her own way by not walking and working in wisdom. There is altogether too ready an expression of what she supposes is the individual character of professed Christians. Self-esteem and self-love have stained the pages of history. [She] entertains fears that she will not remain young looking, and there has been a departure from simplicity of dress since she came to New Zealand. Now, the Lord God of Israel takes notice of these things, and the churches take notice of them, so that while they may treat her courteously, they cannot admire her judgment in many things.*7LtMs, Ms 47, 1892, par. 6*

Sister Daniells has a perfect right to cherish self-respect, because we are bought with a price, even the precious blood of the Son of God. Therefore, her great anxiety should be hourly, momentarily, to be unreservedly the Lord's—soul, body, and spirit—and to seek to be in character just what the Lord would have us to be, and which we must be if we shall be laborers together with God. The jealousy that Sister Daniells has indulged has defiled the soul temple. Her husband is not elevated and ennobled by her course of action in New Zealand. The suspicion of others will be brought into the home life unless there is more decidedly a constant, firm control over the thoughts and imagination of the heart. Every thought must be brought under control, in captivity to Jesus Christ.*7LtMs, Ms 47, 1892, par. 7*

It is not the outward adorning that will preserve your freshness, my sister of faith. It is the inner 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. Give heed to thoughts which shall undermine your faith in God and in men and women. Put away your suspicioning, my sister, for it makes you unhappy. You must not come to your husband with the light in which you view characters, for you have done harm to souls through your construction of actions and motives. If you desire to help your husband in his line of work, believe in God, believe in Jesus Christ as your personal

Saviour. Thousands have attained in thus doing, and through faith and the surrendering of yourself to God, you may attain a freshness of thought and true goodness. Believe you will not be baffled or defeated, but reach [for] purity, amiability, and Christlikeness—that meekness and lowliness of heart which will ever precede the soul-hunger after righteousness and true holiness.⁷*LtMs, Ms 47, 1892, par. 8*

All the arrangements of dress to appear younger than you are will be of no avail. The suppression of every defect of character, the love of Christ pervading the soul, opens the door of the heart to Jesus, and you will have His attributes. You can only expel evil from the soul by getting more and more of Jesus, [and] less and less of self. Grace and love abounding in you can make the fruit you bear wholly good. Love and mercy dwell in light. Welcome these attributes. Every breath of self is a stain to the character and excludes the Holy Spirit. If you place any idol in your heart, you cannot entertain Jesus. You have made your husband your idol, but some things were opened before me. He cannot sustain your spirit and your influence without sacrificing principle. You have placed him in very trying places.⁷*LtMs, Ms 47, 1892, par. 9*

Your pride has held you in a vice from doing the things you ought to have done to free your soul from guilt. If your husband has been led and has a special work to do for the Master, he must have the moulding influence of the Holy Spirit of God. And if he shall receive your ideas and your mould, the Lord will leave him to make mistakes. The Lord would not have you come between your husband and Himself. Let him come to God for himself and do not think you must keep him in hand else he will make some terrible blunder. He must not feel that he is indebted to you for growth in knowledge and grace. The Lord loves you both, but He would have your love for Him pure, sweet, and unalloyed. The supreme affection to be given to Him is His, for He has purchased it.⁷*LtMs, Ms 47, 1892, par. 10*

I would have you both love one another, but every moment consider that God claims the undivided affections. Sister Daniells, God is not pleased with the example you have given in your religious life in this country. The Lord Jesus is not pleased with the tenor of your

thoughts and conversation in regard to your husband. And He will stretch out His hand to work in a way that will call you, Sister Daniells, to your senses, that you shall make altogether a different history than you have hitherto made.⁷*LtMs, Ms 47, 1892, par. 11*

Ms 79, 1892

“My mind is exercised in regard to...”

Refiled as *Ms 49, 1893*.